

PSALMS

INTRODUCTION TO PSALMS

The title of this book may be rendered “the Book of Praises”, or “Hymns”; the psalm which our Lord sung at the passover is called an “hymn”, (^{<4250>}Matthew 26:30); and the one hundred forty fifth Psalm is entitled **hl ht**, “an Hymn of David”; and the psalms in general are called “hymns” by Philo the Jew ^{f1}, and songs and hymns by Josephus ^{f2}; and to these several names of this book the apostle manifestly refers in (^{<459>}Ephesians 5:19) (^{<5016>}Colossians 3:16). The Jews divided the writings of the Old Testament into three parts: the first division is the Law, or five books of Moses; the second is the Prophets, former and latter; and the third, the “Hagiographa”, or holy writings; to which division Christ has a regard in (^{<244>}Luke 24:44); and because the book of Psalms stand first in the last division, the whole goes by its name. This book by the Apostle Peter is entitled as here, (^{<4020>}Acts 1:20); the title in the Syriac version is,

“the Book of the Psalms of David, King and Prophet,”

with which agrees the Arabic version. As to the divine authority of it, that it was written by inspiration of God, we have not only the testimony of David, who says, “the Spirit of God spake by me”, (^{<122>}2 Samuel 23:2); but the testimonies of Christ and his apostles, (^{<123>}Matthew 22:43 ^{<4016>}Acts 1:16 4:24,25); and, as Aben Ezra ^{f3} observes the whole of it was spoken **çdīwqh j wrb**, “by the Holy Ghost”. Concerning the penman or amanuensis, employed by the Spirit of God in writing it, there are different opinions. The Jews make mention of ten, which are differently reckoned by them. According to Jarchi ^{f4}, they were Adam, Melchizedek, Abraham, Moses, David, Solomon, Asaph, and the three sons of Korah. According to Kimchi ^{f5}, they were Adam, the first, Melchizedek, Abraham, Asaph, Heman, Jeduthun, Moses, and the three sons of Korah; Asir, Elkanah, and Abiasaph. Some ascribe all the Psalms to David ^{f6}, and think that those which are said to be a psalm of Asaph, or of Heman, etc. should be rendered “a psalm to Asaph”, etc. and only signify that they were psalms delivered to them, to be sung in a public manner. But the truest opinion

seems to be, that the greater part of them were written by David, and for the most part those that have no title; and the rest by those whose names they bear. Some were written at and after the Babylonish captivity, as (~~<BIB>~~Psalm 126:1-6) and (~~<BIB>~~Psalm 137:1-9). The manner or form in which they were written was metre^{f7}, though some deny it that the Jews had metre: as appears by the different accentuation of them from other writings, and from their being sung vocally and on musical instruments. Josephus^{f8}, the Jewish historian, says, that

“David being free from war, and enjoying a profound peace, composed songs and hymns to God, of various metre; some trimeter, and some pentameter;”

that is, some of three feet, and others of five feet: for the Psalms of David are thought to be of the “lyric” kind; and Gomarus, in his *Lyra*, has given many instances out of them, which are of the “iambic”, “trochaic” kind, etc. though the Jews for many years have lost the knowledge of the sacred poetry. R. Benjamin^{f9} indeed says, that in his time there were at Bagdad R. Eleazar and his brethren, who knew how to sing the songs, as the singers did when the temple was standing. The subject matter of this book is exceeding great and excellent; many of the psalms respect the person, offices, and grace of Christ; his sufferings and death, resurrection, ascension, and session at the right hand of God; and so are exceeding suitable to the Gospel dispensation. The whole book is a rich mine of grace and evangelical truths, and a large fund of spiritual experience; and is abundantly suited to every case, state, and condition, that the church of Christ, or particular believers, are in at any time.

PSALM 1

INTRODUCTION TO PSALM 1

This psalm, though without a title, may reasonably be thought to be a psalm of David; since the next psalm, which is also without a title, is ascribed to him, (^{<4025>}Acts 4:25); and since both are joined together as one psalm by the Jews ^{f10}; (see Gill on “^{<4133>}Acts 13:33”); and since this is the general preface to the whole book, which is chiefly of David’s penning, it is entitled, in the metaphrase of Apollinarius,

“a Song of David, the Prophet and King.”

Ver. 1. *Blessed [is] the man*, etc.] This psalm begins in like manner as Christ’s sermon on the mount, (^{<4018>}Matthew 5:3); setting forth the praises and expressing the happiness of the man who is described in this verse and (^{<3900>}Psalm 1:2). The words may be rendered, “O, the blessednesses of the man”, or “of this man” ^{f11}; he is doubly blessed, a thrice happy and blessed man; blessed in things temporal and spiritual; happy in this world, and in that to come. He is to be praised and commended as a good man, so the Targum:

“the goodness, or, Oh, the goodness of the man;”

or as others,

“Oh, the right goings or happy progress, or prosperous success of the man” ^{f12},”

who answers to the following characters; which right walking of his is next observed, and his prosperity in (^{<3900>}Psalm 1:3). Some have interpreted this psalm of Christ, and think it is properly spoken of him ^{f13};

that walketh not in the counsel of the ungodly: all men are by nature and practice ungodly, without God, without the true knowledge, fear, and worship of God and are at enmity against him. It is a character that belongs to God’s elect as well as others, while in a state of nature; and is sometimes used illustrate the love of Christ in dying for them, and the grace of God in the justification of them, (^{<3945>}Romans 4:5 5:6). But here it

describes not such who are wicked in heart and life in common only, but the reprobate part of mankind, profligate and abandoned sinners, such as Jude speaks of, (~~6004~~Jude 1:4); and for whom the law is made, and against whom it lies, (~~5000~~1 Timothy 1:9). The word ^{f14} here used signifies such who are restless and continually in mischief; who are like the troubled sea, which cannot rest, ever casting up mire and dirt: they are always disquieted themselves, and are ever disquieting others; nor do they cease from being so till they are laid in their graves. And to these “counsel” is ascribed, which supposes capacity and wisdom; as, generally speaking, such are wise and prudent in natural and civil things, and are wise to do evil, though to do good they have no knowledge: and counsel implies consultation and deliberation; they act deliberately in sinning, they cast about in their minds, form schemes, and contrive ways and means how to accomplish their vicious purposes; and sometimes they enter into a confederacy, and consult together with one consent, and their counsel is generally against the Lord, though it does not prosper and prevail; and against his Christ, his people, truths and ordinances: it takes in both their principles and practices; and the sum of their counsel is to indulge themselves in sin, to throw off all religion, and to cast off the fear and worship of God, (~~1214~~Job 21:14,15). Now “not to walk” herein is not to hearken to their counsel, to give into it, agree with it, pursue it, and act according to it; and happy is the man, who, though he may fall in the way of it, and may have bad counsel given him by ungodly men, yet does not consent to it, take it, and act upon it. This may be applied to the times of the Messiah, and the men of the age in which he lived; and the rather, since the next psalm, in which mention is made of the counsel of the ungodly, manifestly belongs unto them. The men of that generation were a set of ungodly men, who consulted against Christ to take away his life; and blessed is the man, as Joseph of Arimathea, who, though he was in that assembly which conspired against the life of Christ, did not walk in, nor consent unto, their counsel and their deeds, (~~1251~~Luke 23:51);

nor standeth in the way of sinners; all men are sinners through Adam’s disobedience, and their own actual transgressions, and such were the elect of God, when Christ died for them; and indeed are so after conversion, for no man lives without sin. But here it intends notorious sinners, who are open, bold, and daring in iniquity; the word ^{f15} signifies such, who in shooting miss the mark, and go aside from it, as such sinners do from the law of God; proceed from evil to evil, choose their own ways, and delight in their abominations. Now their “way” is not only their “opinion”, as the

Syriac version renders it, their corrupt sentiments, but their sinful course of life; which is a way of darkness, a crooked path, and a road that leads to destruction and death: and happy is the man that does “not stand” in this way, which denotes openness, impudence, and continuance; who, though he may fall into this way, does not abide in it; (see ^{<501>}Romans 6:1,2). The Pharisees in the time of Christ, though they were not openly and outwardly sinners, yet they were secretly and inwardly such, (^{<403>}Matthew 23:28); and the way they stood in was that of justification by the works of the law, (^{<501>}Romans 9:31,32): but happy is the man, as the Apostle Paul and others, who stands not in that way, but in the way Christ Jesus, and in the way of life and righteousness by him;

nor sitteth in the seat of the scornful; by whom may be meant proud and haughty persons, in opposition to the humble and lowly, as in (^{<103>}Proverbs 3:34); such who are proud of their natural abilities, knowledge, and wisdom, of their honours and riches, or of their own righteousness, and despise others; or such who are desperate in wickedness, of whom there is no hope; (see ^{<107>}Proverbs 9:7,8); and Deists and atheists, who scoff at divine revelation, and mock at a future state, at death, hell, and judgment, as in (^{<204>}Isaiah 28:14,15 ^{<603>}2 Peter 3:3). Now happy is the man that does not sit or keep company with such persons; who comes not into their secret and into their assembly; does not associate himself with them, nor approve of their dispositions, words, principles, and actions; (see ^{<304>}Psalms 26:4,5). Such were the Scribes and Pharisees in Christ’s time; they derided him and his doctrines, scoffed at him when he hung upon the cross, and despised him and his apostles, and his Gospel; but there were some that did not join with them, to whom he, his ministers, and truths, were precious and in high esteem, and to whom he was the power and wisdom of God.

Ver. 2. *But his delight [is] in the law of the Lord*, etc.] Not the law of nature, which was inscribed on Adam’s heart in innocence, but now greatly impaired by sin, and become very imperfect and very insufficient to make men happy, or to lead them to true felicity; nor the law of Moses, which is a fiery law, and works wrath, accuses of sin, pronounces guilty, curses and condemns to death; and therefore cannot be delighted in by a sensible sinner, unless as it is in the hands of Christ, and as fulfilled by him, who is the end of it; and as it is written on the heart of a regenerate man, who, so far as it is, delights in it after the inward man, and serves it with his spirit: but rather the Scriptures, as much and as many parts of them as were written in David’s time; particularly the five books of Moses, which are

called the Law and the Testimony of the Lord; which being inspired by God, were profitable and delightful to read, and to hear explained; and as they were David's delight, and the men of his council, (^{<1984>}Psalm 119:24); so they were the delight of every good man, there being many things in them concerning the Messiah, his grace and kingdom; (see ^{<2244>}Luke 24:44 ^{<4072>}Acts 26:22,23). Moreover the word *hrwt*, here used, signifies "doctrine", and may intend the evangelic doctrine, as it does in (^{<1987>}Psalm 19:7); which is a psalm concerning the doctrine of the apostles that went into all the world; and in like sense is the word used in (^{<2318>}Isaiah 2:3 42:4); of the doctrine of the Messiah, that is, the Gospel; and is the same with the law, or doctrine of faith, in (^{<4187>}Romans 3:27). And this may be called the doctrine of the Lord, because he is the author of it; it came by him, he revealed it; and because he is the subject of it; it is concerning him, his person, office, grace, and righteousness; and so far as it was published in the times of David, it was a joyful sound, good news and glad tidings, and the delight of good men;

and in his law doth he meditate day and night; as Joshua was directed to do, and David did, (^{<6008>}Joshua 1:8 ^{<19397>}Psalm 119:97). This is to be understood of a diligent reading and serious consideration of it; and of the employment of the thoughts, and of deep study upon it, in order to find out the sense and meaning of it; and which is to be done constantly, every day, as often as there is leisure and opportunity for it; or, as Kimchi on the place observes, whenever a man is free from the business of life; unless this should be taken figuratively, of the day of prosperity and night of adversity, whether in things temporal or spiritual, which are each of them proper seasons to meditate in, upon the word of God and Gospel of Christ.

Ver. 3. *And he shall be like a tree planted by the rivers of water*, etc.] Or, "for then shall he be", etc. as Alshech renders the words; and the Hebrew "vau" is often used for "then"^{f16}. As (^{<19008>}Psalm 1:1,2) describe the man who is blessed, this points at his blessedness, and shows and proves him to be an happy man; for he is comparable to a "tree": not to a dry tree, or a tree without fruit, or whose fruit is withered, but to a fruitful tree, a green and flourishing one; green olive tree, or a palm tree, or a cedar in Lebanon; to which David compares himself and the righteous, (^{<4618>}Psalm 52:8 92:12); and here such an one is compared to a tree "planted"; not to one that grows of itself, a wild tree, a tree of the wood; but to one that is removed from its native place and soil, and planted elsewhere; and so designs such who are broken off of the wild olive tree, and are grafted into

the good olive tree; who are planted in Christ Jesus, and in the church, the house of the Lord; of which transplantation the removal of Israel into Canaan's land was an emblem, (^{<4918>}Psalm 80:8); and such a spiritual plantation is of God the husbandman; whose planting the saints are efficiently, (^{<2421>}Isaiah 60:21 61:3) (^{<4153>}Matthew 15:13). And it is owing to the word, the ingrafted word, (^{<3012>}James 1:21), which is the means of this ingrafture, and to the ministers of it instrumentally; some of whom plant, and others water, (^{<4416>}1 Corinthians 3:6,7). Moreover, the happy man before described is like a tree that is situated "by the rivers of water", or "divisions"^{f17} and rivulets of water; which running about the plants, make them very fruitful and flourishing; (see ^{<2304>}Ezekiel 31:4); and which may intend the river of the love of God, and the streams of it, the discoveries and applications of it to regenerate persons; and also the fulness of grace in Christ, who is the fountain of gardens, the well of living waters and streams from Lebanon, to revive, refresh, supply, and comfort his people, (^{<2045>}Song of Solomon 4:15); as well as the graces of the Spirit of God, which are near the saints, and like rivers of water flow out of them that believe in Christ, (^{<4078>}John 7:38); to which may be added the word and ordinances of the Gospel, which are the still waters, to which they are invited and led, and by which and with which they are greatly refreshed, and made fruitful. Arama interprets it of the waters of the law; it is best to understand it of the Gospel; (see ^{<2810>}Isaiah 55:1); it follows,

that bringeth forth his fruit in his season; and so appears to be a tree of righteousness, filled with the fruits of righteousness, the graces of the Spirit, and good works; which are brought forth by him under the influence of grace, as he has opportunity, and according to the measure of grace bestowed. His leaf also shall not wither; neither tree, nor fruit, nor leaf shall wither, but shall be always green; which is expressive of the saints' perseverance: the reasons of which are, they are ingrafted in Christ the true vine, and abide in him, from whom they have their sap, nourishment, and fruit, (^{<4151>}John 15:1,2); they are rooted and built up in him, and established in the faith of him; and so they hold fast the profession of it without wavering;

and whatsoever he doth shall prosper; meaning not so much in things temporal, of which Arama interprets it, for in these the good man does not always succeed, but in things spiritual: whatever he does in faith, from love, to the glory of God, and in the name of Christ, prospers; yea, those things in which he is concerned, that are adverse, and seem for the present

to be against him, in the issue work for good to him: in short, such a man is blessed with grace here, and glory hereafter; and therefore must needs be an happy man.

Ver. 4. *The ungodly [are] not so*, etc.] They are not as the good man is; their manner and course of life are different; they walk in the counsel of ungodly men, like themselves, and take counsel against the Lord, his Anointed, and his people: they stand in the way of sinners, and steer their conversation according to the course of the world, and sit in the seat of the scornful; laugh at divine revelation, lampoon the Scriptures, deride good men, make a jest of religion and a future state: they have no delight in the law of the Lord, they cast it away from them, and despise it; and are so far from a constant meditation on it, that they never read it, nor so much as look into it, nor is it ever in their thoughts. They are not like to a tree, as described in (^{490B}Psalm 1:3): if they are like to trees, it is to dry trees, and not green ones, to trees without any sap, moisture, and verdure, and which are only fit fuel for the fire; to the trees of the wood, to wild olive trees; to trees on an heath, in a desert, in parched land, and not to trees by rivers of water, but to trees that have no root, and are without fruit, (^{491B}Jude 1:12). And though they may be in a seeming prosperous condition for a time, may be in great power, riches, and honour, and spread themselves like a green bay tree; yet suddenly they are cut down as the grass, and wither as the green herb; and even their outward prosperity destroys them; so that not anything they have or do in the issue prospers: and therefore they are not blessed or happy as the good man is; yea, they are wretched and miserable, nay, cursed; they are cursed now, and will be hereafter; they are cursed in their basket and store, their blessings are curses to them; the law pronounces them cursed; and they will hear, “go ye cursed”, at the day of judgment, (see ^{492B}Matthew 25:41). The Vulgate Latin, Septuagint, and Arabic versions, repeat the words “not so”, and read “not so the ungodly, not so:” which seems to be done for the confirmation of the truth of it:

but [are] like the chaff which the wind driveth away; they are like chaff, which has no root, moisture, greenness, nor fruitfulness; they have nothing in them solid and substantial; they are destitute of all that is good; are vain and empty; without the knowledge of God and Christ; without faith in Christ and love to him; and are sensual, not having the Spirit, his graces and fruits: they are like chaff for lightness, vain in their imaginations, light in their principles, frothy in their words, and unstable in all their ways: they are never long in any position, unsettled, disquieted, and tossed to and fro;

and there is no peace unto them: they are like chaff, useless and unprofitable, nothing worth, fit only for everlasting burnings, which will be their case. For when Christ will gather his wheat, the righteous, which are of value, into his garner, the heavenly glory, he will burn the chaff, the wicked, with unquenchable fire. They are now like chaff, driven and carried about with every wind of doctrine, with divers and strange doctrines, and entertain every light and airy notion; and are easily drawn aside and carried away by the force of their own lusts, and with every temptation of Satan, who works effectually in them: and particularly they are like chaff before the wind of terrible judgments and calamities in this life, and of the awful judgment hereafter, when they will be driven away from the presence of the Lord into everlasting destruction. The metaphor is often used in this sense; (see ^{<18217>}Job 21:17 ^{<21713>}Isaiah 17:13,14 29:3 ^{<31713>}Hosea 13:3); and denotes the secret, sudden, sure, and easy ruin of the ungodly, which comes upon them like a whirlwind, in an instant, which they cannot avoid; and they can no more stand before God and against him, than chaff before the wind. It follows,

Ver. 5. *Therefore the ungodly shall not stand in the judgment*, etc.]

Neither in temporal judgment, when God comes forth in a way of wrath and sore displeasure; for who can stand before him when he is angry? what are chaff and stubble, thorns and briars, to consuming fire? nor in the last and great day of judgment, so the Targum and Kimchi interpret the words; for that day will burn like an oven the wicked, who will be as stubble, and leave neither root nor branch, (^{<30013>}Malachi 4:1): when the great day of the Lamb's wrath is come, who will be able to stand? (^{<41616>}Romans 6:16,17); there will be no standing for the wicked when he appears; they will all stand before the judgment seat of Christ, to take their trial and hear their sentence, (^{<47510>}2 Corinthians 5:10); but they shall not stand in the same place with the righteous, not at Christ's right hand, but at his left; they shall not stand with an holy confidence, with intrepidity, and without shame, as the blessed man will; they will not stand, but fall in judgment; they will not be acquitted and discharged, but be condemned to everlasting punishment, (^{<42510>}Matthew 25:30); and this sense the Targum on the place expresses, "the ungodly shall not be justified in the great day"; the Vulgate Latin and Septuagint versions render the words, "the ungodly shall not rise again in judgment"; from whence some have concluded there will be no resurrection of the wicked: which seems, to be the sense of Kimchi and other Jewish writers; who assert that the souls of the wicked perish with

their bodies at death, and that the latter rise not, contrary to (^{<2117>}Ecclesiastes 12:7 ^{<2712>}Daniel 12:2); but that the wicked will, rise may be concluded from the justice of God, which requires that the bodies which have sinned should be punished; and from the general judgment of good and bad, and from the account of the punishment of hell, which will be inflicted on the body as well as on the soul: besides, the contrary doctrine is a licentious one, and is calculated to harden wicked men in their sins, and is directly repugnant to the assertions of Christ, and the Apostle Paul, (^{<415>}John 5:28,29 ^{<4215>}Acts 24:15); nor has it any foundation in this text, even admitting such a version; which does not absolutely affirm that the wicked shall not rise again, but that they shall not rise again in, judgment, in the first resurrection, the resurrection of the just, and so as to be acquitted and discharged, but they shall rise to the resurrection of damnation;

nor sinners in the congregation of the righteous; who are made righteous by the righteousness of Christ imputed to them, and have a work of grace and holiness wrought in them; and who, under the influence of grace, live soberly, righteously, and godly; these are the same with the blessed man, (^{<3900>}Psalm 1:1); and who at the day of judgment will be perfectly holy, and free from all sin; and they will be all gathered together by the holy angels; the dead saints will be raised, the living ones will be changed, and both will be caught up together to meet the Lord in the air, and will make up one general assembly and church of the firstborn; and among these, and in this assembly, there will not be a single sinner; there are now sinners in Zion, foolish virgins with the wise, chaff and tares among Christ's wheat, and wolves and goats among his sheep; but then there will be an eternal separation, and no mixing together any more.

Ver. 6. *For the Lord knoweth the way of the righteous*, etc.] The way in which he walks by faith, which is in Jesus Christ; the way in which he goes to the Father, and carries to him his sacrifices of prayer and praise, which meet with acceptance through him; the way in which he seeks for and expects justification, pardon, and salvation, namely, through the blood, righteousness, and sacrifice of Christ: and also it may denote his course, his walk and conversation; for the righteous man is a follower of God, he takes up the cross and follows after Christ: he walks not after the flesh, but after the Spirit, according to the rule of the word, and as becomes the Gospel of Christ: and this way of his in every sense the Lord "knows"; not merely as he is omniscient, for by his omniscience his eyes are upon the ways of all

men; he knows the way of the wicked as well as the way of the righteous; but the sense is, that the Lord approves of and is well pleased with his way of faith and holiness; he knows this person, so as to love him and take delight and pleasure in him; his countenance beholds him with a smile; he is well pleased with him in Christ and for his sake, on whose account he has respect to him and to his offerings, to his service and duty, to his ways and works; and hence he is a blessed man, is in a happy situation, and all he does prospers, for he and his ways please the Lord: and hence also it is that neither he nor his way shall perish; the way he is in leads to everlasting life, and he being a follower of the Lord in a way pleasing to him, he shall never perish, but have eternal life;

but the way of the ungodly shall perish; for his way is a wicked way, the way of sinners, (^{<BOOK>}Psalm 1:1); it leads to destruction and death, and all that walk in it shall perish; for if is a way the Lord knows not, does not approve of, he abhors it; wherefore the man that continues in it will be unhappy, wretched, and miserable to all eternity. These last words therefore show the reason of the happiness of one sort of men, and the unhappiness of the other; and prove and confirm the same: the Lord knows, approves of, loves, and delights in the one; he does not approve of and delight in the other.

PSALM 2

INTRODUCTION TO PSALM 2

This psalm is the second in order, and so it is called in (~~4133~~ Acts 13:33); which shows that the book of Psalms was in the same form in the apostles' days as now, and as it ever had been; and though it is without a title, yet certain it is that it is a psalm of David, since the twelve apostles of Christ with one voice ascribe it to him, in which no doubt they the generally received sense of the Jewish (~~4024~~ Acts 4:24,25); and the Messiah is the subject of and that it is a prophecy concerning him, his person, office, and kingdom, appears from the express mention of the Lord's Anointed, or Messiah, in his being set as King over Zion, notwithstanding the opposition made against him; from the person spoken of being called the Son of God, and that in such sense as angels and men are not, and therefore cannot belong to any creature; and from his having so large an inheritance, and such power over the Heathen; and from the reverence, service, and obedience due to him from the kings and judges of the earth; and from the trust and confidence which is to be put in him, which ought not to be placed but in a divine Person; and more especially this appears from several passages cited out of it in the New Testament, and applied to the Messiah, (~~4025~~ Acts 4:25-27 13:33 ~~3005~~ Hebrews 1:5 5:5), to which may be added, that the ancient Jewish doctors interpreted this psalm of the Messiah ^{f18}; and some of the modern ones own that it may be understood either of David or of the Messiah, and that some things are clearer of the Messiah than of David ^{f19}; and some particular passages in it are applied to him both by ancient and later writers among the Jews, as (~~4900~~ Psalm 2:1,2), "Why do the Heathen rage", etc. ^{f20}; (~~4906~~ Psalm 2:6), "I have set", etc. ^{f21}; (~~4907~~ Psalm 2:7), "I will declare the decree", etc. ^{f22}, and (~~4908~~ Psalm 2:8), "Ask of me", etc. ^{f23}; and we may very safely interpret the whole of him.

Ver. 1. *Why do the Heathen rage*, etc.] Or "the nations"; which some understand of the Jews, who are so called, (~~4075~~ Genesis 17:5 ~~4088~~ Ezekiel 2:3 *marg); because of their various tribes; and of their rage against the Messiah there have been many instances; as when they gnashed upon him with their teeth, and at several times took up stones to stone him, and cried

out in a most furious and wrathful manner, crucify him, crucify him, (~~403~~ Luke 4:28,29 ~~408~~ John 8:59 10:31 19:6,15); though it is best to interpret it of the Gentiles, as the apostles seem to do in (~~402~~ Acts 4:27). The Hebrew word translated “rage” is by one Jewish writer ^{f24} explained by **wrbj**, “associate” or “meet together”; and which is often the sense of the word in the Syriac and Chaldee languages, in which it is more used; and another ^{f25} says, that it is expressive of “gathering together, and of a multitude”; it intends a tumultuous gathering together, as is that of a mob, with great confusion and noise ^{f26}; and so the Gentiles, the Roman soldiers, gathered together, even multitudes of them, and came out with Judas at the head of them, with swords and staves, to apprehend Christ and bring him to the chief priests and elders, (~~406~~ Matthew 26:47); these assembled together in Pilate’s hall, when Christ was condemned to be crucified, and insulted him in a most rude and shocking manner, (~~401~~ Matthew 26:27:22,23,26); and many are the instances of the Gentiles rising in mobs, and appearing in riotous assemblies, making tumults and uproars against the apostles to oppose them, and the spread of the Gospel by them; to which they were sometimes instigated by the unbelieving Jews, and sometimes by their own worldly interest; (see ~~443~~ Acts 13:50 14:5,19 17:5,6 19:23-32), to which may be added, as instances of this tumult and rage, the violent persecutions both of the Pagan emperors and of the Papists, which last are called Gentiles as well as the other; for this respects the kingdom of Christ, or the Gospel dispensations, from the beginning to the end;

and the people imagine a vain thing? by “the people” are meant the people of Israel, who were once God’s peculiar people, and who were distinguished by him with peculiar favours above all others, and in whom this prophecy has been remarkably fulfilled; they imagine it and meditated a vain thing when they thought the Messiah would be a temporal King, and set up a kingdom, on earth in great worldly splendour and glory, and rejected Jesus, the true Messiah, because he did not answer to these their carnal imaginations; they meditated a vain thing when they sought to take away the good name and reputation of Christ, by fixing opprobrious names and injurious charges upon him, for Wisdom has been justified of her children, (~~401~~ Matthew 11:19 ~~407~~ Luke 7:35); and so they did when they meditated his death, with those vain hopes that he should die and his name perish, and should lie down in the grave and never rise more, (~~391~~ Psalm 41:5,6,8); for he not only rose from the dead, but his name was more

famous after his death than before; they imagined a vain thing when they took so much precaution to prevent the disciples stealing his body out of the sepulchre, and giving out that he was risen from the dead, and more especially when he was risen, to hire the soldiers to tell a lie in order to stifle and discredit the report of it; they meditated vain things when they attempted to oppose the apostles, and hinder the preaching of the Gospel by them, which they often did, as the Acts of the Apostles testify; and it was after one of these attempts that the apostles, in their address to God, made use of this very passage of Scripture, (^{<4012>}Acts 4:2,3,17,18,24,25); and they still meditate a vain thing in that they imagine Jesus of Nazareth is not the Messiah, and that the Messiah is not yet come; and in that they are expecting and looking for him. Now the Psalmist, or the Holy Ghost by him, asks “why” all this? what should move the Gentiles and the Jews to so much rage, tumult, and opposition against an holy and innocent person, and who went about doing good as he did? what end they could have in it, or serve by it? and how they could expect to succeed? what would all their rage and not, and vain imagination, signify? it is strongly suggested hereby that it would all be in vain and to no purpose, as well as what follows.

Ver. 2. *The kings of the earth set themselves,* etc.] Rose and stood up in great wrath and fury, and presented themselves in an hostile manner, and opposed the Messiah: as Herod the great, king of Judea, who very early bestirred himself, and sought to take away the life of Jesus in his infancy; and Herod Antipas, tetrarch of Galilee, who is called a king, (^{<4014>}Mark 6:14); who with his men of war mocked him, and set him at nought; and Pontius Pilate, the governor of Judea, who represented the Roman emperor, and condemned him to death, (^{<4026>}Matthew 27:26); and all the kings of the earth ever since, who ever persecuted Christ in his members, and have set themselves with all their might to hinder the spread of his Gospel and the enlargement of his interest;

and the rulers take counsel together; as did the Jewish sanhedrim, the great court of judicature among the Jews, the members of which were the rulers of the people, who frequently met together and consulted to take away the life of Christ: though it may also include all other governors and magistrates who have entered into schemes

against the Lord, and against his Anointed, or Messiah, Christ: by “the Lord”, or Jehovah, which is the great, the glorious, and incommunicable name of God, and is expressive of his eternal being and self-existence, and

of his being the fountain of essence to all creatures, is meant God the Father; since he is distinguished from his Son, the Messiah, his anointed One, as Messiah and Christ signify; and who is so called, because he is anointed by God with the Holy Ghost, without measure, to the office of the Mediator, Prophet, Priest, and King; from whom the saints receive the anointing, which teacheth all things, and every grace of the Spirit in measure; and who, after his name, are called Christians. This name of the promised Redeemer was well known among the Jews, (^{<404>}John 1:41 4:25); and which they took from this passage, and from some others;

[*saying*], as follows:

Ver. 3. *Let us break their bands asunder*, etc.] These are not the words of the apostles, nor of the saints in Gospel times, encouraging one another, notwithstanding the rage and opposition of Jews and Gentiles against their Master and his interest, to break asunder the bands of wickedness, the idolatrous customs and practices of the Heathens, and to throw off the insupportable yoke of bondage, of Jewish traditions and ceremonies, (see ^{<386>}Isaiah 58:6); but of the Heathen, the people, and kings of the earth, and rulers who, with one voice, say this and what follows,

and cast away their cords from us; with relation to the Lord and his Anointed, whose laws, ordinances, and truths, they call “bands” and “cords”; so Arama interprets them of the law, and the commandments; or a “yoke”, as the Vulgate Latin, Septuagint, Syriac, Arabic, and Ethiopic versions render the last word; and the phrases in general express their irreverence of God and the Messiah, their rejection Christ and his religion; their non-subjection to him, and their refusal to have him to rule over them; and their disesteem and contempt of his Gospel, and of the ordinances of it, and of the laws and rules of his government in his churches: and also they show the wrong notion that carnal men have of these things that whereas Christ’s yoke is easy, and his burden light, (^{<413>}Matthew 11:30); his Gospel and the truths of it make men free from the slavery of sin and Satan, and from a spirit of bondage, (^{<415>}Romans 8:15); and true Gospel liberty consists in an observance of his commands and ordinances; yet they look upon these things as bands and cords, as fetters and shackles, as so many restraints upon their liberty, which are not to be bore: when, on the other hand, they promise themselves liberty in a disengagement from them, and in the enjoyment of their own lusts and sinful pleasures; whereas thereby they are brought into bondage, and become the servants of corruption.

Some render it “cast away from him”^{f27}; either from Christ, or everyone from himself.

Ver. 4. *He that sitteth in the heavens shall laugh*, etc.] At the rage and tumult of the Heathen; at the vain imaginations of the people; at the opposition of the kings of the earth; at the mad counsel of the rulers, against him and his Messiah; and at their proposal to one another to throw off the yoke and government of them both. This is a periphrasis of God, “who dwells in the heavens”, and sits there enthroned; though he is not included and comprehended in them, but is everywhere; and his being there is mentioned in opposition to the kings of the earth, and the people in it; and to show the vast distance there is between them, and how they are as nothing to him, (^{<2340E>}Isaiah 40:1,5,17,22) (^{<1840B>}Job 4:18); and how vain and fruitless their attempts must be against him and his Messiah: and his sitting there still and quiet, serene and undisturbed, is opposed to the running to and fro, and the tumultuous and riotous assembling of the Heathen. Laughing is ascribed unto him, according to the language of men, as the Jewish writers speak^{f28}, by an anthropopathy; in the same sense as he is said to repent and grieve, (^{<0100B>}Genesis 6:6); and expresses his security from all their attempts, (^{<1842>}Job 5:22 41:29); and the contempt he has them in, and the certain punishment of them, and the aggravation of it; who will not only then laugh at them himself, but expose them to the laughter and scorn of others, (^{<3012>}Proverbs 1:26);

the Lord shall have them in derision; which is a repetition of the same thing in other words; and is made partly to show the certainty of their disappointment and ruin, and partly to explain who is meant by him that sits in the heavens. The Targum calls him, “the Word of the Lord”; and Alshech interprets it of the Shechinah.

Ver. 5. *Then shall he speak unto them in his wrath*, etc.] Or, “and he shall speak to them”; so Noldius: that is, the Lord that sits in the heavens, and laughs, and has the Heathen, the people, the kings and rulers in derision, shall not only silently despise their furious and concerted opposition to him and his Messiah, but shall at last speak out unto them, not in his word, but in his providences; and not in love, as to his own people, when he chastises them, but in great wrath, inflicting severe and just punishment. It seems to refer to the destruction of Jerusalem, after the crucifixion, sufferings, death, resurrection, and ascension of Christ; and after the pouring out of

the Spirit, and when the Gospel, to their great mortification, had got ground, and made large advances in the Gentile world;

and vex them in his sore displeasure; or “in the heat of his anger”^{f29}: (see ^{<624>}Deuteronomy 29:24), where the Ghost speaks of the same people, and of the same ruin and destruction of them at the same time, as here: and as the carrying of the Jews captive into Babylon is called their vexation, (^{<230>}Isaiah 9:1); much more may their destruction by the Romans; then it was they howled for vexation of spirit, (^{<254>}Isaiah 65:14); the wrath of God came upon them to the uttermost; they were filled with trouble and confusion, with terror and consternation, as the word ^{f30} used signifies; they were vexed to see themselves straitened and pent in on every side by the Roman armies, oppressed with famine and internal divisions, rapine and murder; to see their temple profaned and burnt, their city plundered and destroyed, and themselves taken and carried captive: and what most of all vexed them was, that their attempts against Jesus of Nazareth, the true Messiah, were fruitless; and that, notwithstanding all their opposition to him, his name was famous, his interest increased, his kingdom was enlarged, through the spread of his Gospel among the Gentiles; and what Jehovah in (^{<306>}Psalm 2:6) says, though it is to the comfort of his people, was to their terror and vexation.

Ver. 6. *Yet have I set my King upon my holy hill of Zion.*] Or, “behold, I have set”, etc. so Noldius by Zion is meant the church of God, especially under the Gospel dispensation; (see ^{<822>}Hebrews 12:22 ^{<641>}Revelation 14:1); so called, because, as Zion was, it is the object of God’s love and choice, the place of his habitation and residence; where divine worship is observed, and the word and ordinances of God administered; and where the Lord distributes his blessings of grace; and which is the perfection of beauty, through Christ’s comeliness put upon her; and will be the joy of the whole earth: it is strongly fortified by the power and grace of God, and is immovable and impregnable, being built on Christ, the Rock of ages; and, like Zion, it is an high hill, eminent and visible; and more especially will be so when the mountain of the Lord’s house is established upon the tops of the mountains: and it is an Holy One, through the presence and worship of God in it, and the sanctification of his Spirit. And over this hill, the church, Christ is King; he is King of saints, and is acknowledged by them; and it is for their great safety and security, their joy, comfort, and happiness, that he is set over them: he is called by his Father “my King”, because he who is King of Zion is his Anointed, as in (^{<302>}Psalm 2:2); and his Son, his

begotten Son, as in (^{<49117>}Psalm 2:7); his firstborn, his fellow and equal; and because he is his as King; not that he is King over him, for his Father is greater than he, as man and Mediator, or with respect to his office capacity, in which he is to be considered as King; and therefore he is rather King under him: but he is a King of his setting up, and therefore called his; he has appointed him his kingdom, given him the throne of his father David; put a crown of pure gold on his head, and crowned him with glory and honour, and the sceptre of righteousness in his hand, and has given him a name above every name. He did not make himself a King, nor was he made so by men; but he was set up, or “anointed” by God the Father, as the word ^{f31} here used signifies; and may refer either to the inauguration of Christ into his kingly office, and his investiture with it from all eternity, as in (^{<41823>}Proverbs 8:23), where the same word is used as here; and anointing with oil being a ceremony performed at the instalment of kings into their office, the phrase is used for the thing itself: or rather, since Christ was anointed with the Holy Ghost in the human nature, at his incarnation and baptism, and especially at the time of his ascension, when he was made or declared to be LORD and CHRIST; this may refer to the time when he, as the ascended Lord and King, gave gifts to men, to his apostles, and qualified them in an extraordinary manner to carry his Gospel into the Gentile world, and spread it there, as they did with success; whereby his kingdom became more visible and glorious, to the great vexation of the Jews; for, in spite of all their opposition, Christ being set by his Father King over his church and people, continued so, and his kingdom was every day more and more enlarged, to their great mortification.

Ver. 7. *I will declare the decree*, etc.] These are the words of Jehovah’s Anointed and King, exercising his kingly office, according to the decree and commandment of the Father: for these words refer not to the following, concerning the generation of the Son, which does not depend on the decree and arbitrary will of God, but is from his nature; but these words relate to what go before. The Septuagint, Vulgate Latin, and Oriental versions, place this clause at the end of (^{<49116>}Psalm 2:6); some render it, “declaring his commandment”, or “the commandment of the Lord”; the laws that he would have observed, both by him and by the subjects of his kingdom. The Syriac and Arabic versions, “that he might declare the commandment of the Lord”; as if this was the end of his being appointed King. The word **qj** is differently rendered; by many, “the decree”, the purpose of God concerning Christ as Mediator, and the

salvation of his people by him; and who so fit to declare this as he who lay in the bosom of the Father, and was privy to all his secret thoughts and designs, and in when the eternal purpose was purposed. (~~4018~~John 1:18 ~~4011~~Ephesians 3:11). The Chaldee paraphrase renders it by amyq, “the covenant”, the everlasting covenant of grace; and who so proper to declare this as he with whom the covenant was made, and who is the covenant itself, in whom all the blessings and promises of it are, and the messenger of it. (~~4017~~Malachi 3:1). It may not be unfitly applied to the Gospel, which is the sum and substance of both the decree and covenant of God; it is what was ordained before the world for our glory. This Christ was appointed to preach, and did declare it in the great congregation; the same with the counsel of God, (~~4017~~Acts 20:27). The words will bear to be rendered, “I will declare” **pj l a** “to the command”^{f32}; or according to the order and rule prescribed by Jehovah, without adding to it or taking from it: agreeably to which he executed his office as King, and Prophet also. The doctrine was not his own, but his Father’s he preached; he spake not of himself, but as he taught and enjoined him; the Father gave him commandment what he should say and speak, (~~4018~~John 12:49); and he kept close to it, as he here says he would: and he ruled in his name, and by his authority, according to the law of his office; and which might be depended upon from the dignity of his person, which qualified him both for his kingly and prophetic offices, expressed in the following words:

the Lord hath said unto me, thou [art] my Son; not by creation, as angels and men; nor by adoption, as saints; nor by office, as civil magistrates; nor on account of his incarnation or resurrection; nor because of the great love of God unto him; but in such a way of filiation as cannot be said of any creature nor of any other, (~~4018~~Hebrews 1:5); He is the true, proper, natural, and eternal Son of God, and as such declared, owned, and acknowledged by Jehovah the Father, as in these words; the foundation of which relation lies in what follows:

this day have I begotten thee; which act of begetting refers not to the nature, nor to the office, but the person of Christ; not to his nature, not to his divine nature, which is common with the Father and Spirit; wherefore if his was begotten, theirs must be also: much less to his human nature, in which he is never said to be begotten, but always to be made, and with respect to which he is without father: nor to his office as Mediator, in which he is not a Son, but a servant; besides, he was a Son previous to his

being Prophet, Priest, and King; and his office is not the foundation of his sonship, but his sonship is the foundation of his office; or by which that is supported, and which fits him for the performance of it: but it has respect to his person; for, as in human generation, person begets person, and like begets like, so in divine generation; but care must be taken to remove all imperfection from it, such as divisibility and multiplication of essence, priority and posteriority, dependence, and the like: nor can the “modus” or manner of it be conceived or explained by us. The date of it, “today”, designs eternity, as in (^{<4153>}Isaiah 43:13), which is one continued day, an everlasting now. And this may be applied to any time and case in which Christ is declared to be the Son of God; as at his incarnation, his baptism, and transfiguration upon the mount, and his resurrection from the dead, as it is in (^{<4153>}Acts 13:33); because then he was declared to be the Son of God with power, (^{<6004>}Romans 1:4); and to his ascension into heaven, where he was made Lord and Christ, and his divine sonship more manifestly appeared; which seems to be the time and case more especially referred to here, if it be compared with (^{<3003>}Hebrews 1:3-5).

Ver. 8. *Ask of me*, etc.] Jehovah is either here again introduced speaking, or these words are a continuation of the Son’s account of what his Father said unto him; which do not suppose any superiority in the one, or inferiority in the other; but are only expressive of the Father’s great respect and affection for his Son, as such a way of speaking among men shows, (^{<1783>}Esther 5:3 ^{<0147>}Matthew 14:7); and of the great interest the Son had in his Father, who could ask nothing but he had it; and shows the perfect harmony, agreement, and unity between them: (see ^{<1085>}1 Kings 3:5); Christ, in the council and covenant of grace and peace, asked many things of his Father, which were granted; he asked for the persons of all the elect to be his bride and spouse, and his heart’s desire was given him, and the request of his lips was not withheld from him: he asked for all the blessings of grace for them; for spiritual life here, and eternal life hereafter; and all were given him, and put into his hands for them, (^{<910>}Psalm 20:2-4); and here it is promised him,

and I shall give [thee] the Heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession; by “the Heathen”, and “the uttermost parts of the earth”, are meant God’s elect among the Gentiles, and who live in the distant parts of the world; which are Christ’s other sheep, the Father has given to him as his portion, and whom he has made his care and charge: as if it was not enough that he should be King of

Zion, or have the government over his chosen ones among the Jews, he commits into his hands the Gentiles also; (see ^{<23416>}Isaiah 49:6); and these are given him as his inheritance and possession, as his portion, to be enjoyed by him; and who esteems them as such, and reckons them a goodly heritage, and a peculiar treasure, his jewels, and the apple of his eye. These words respect the calling of the Gentiles under the Gospel dispensation; and the amplitude of Christ's kingdom in all the earth, which shall be from sea to sea, and from the rivers to the ends of the earth.

Ver. 9. *Thou shalt break them with a rod of iron*, etc.] Not his inheritance and possession among the Gentiles, the chosen ones given him by the Father; these he delights in, takes care of, protects, and preserves: but the stubborn and rebellious ones among the Heathen, and in each of the parts of the world, who will not have him to reign over them; who treat his person with contempt, reject his government, disobey his Gospel, and despise his commands; towards these Christ will use severity, and will exert his power and break them in pieces. The Vulgate Latin, Septuagint, Syriac, Arabic, and Ethiopic versions, render it, "shall feed" or "rule them"; and so it is cited in (^{<4127>}Revelation 2:27 12:5 19:15); and applied to Christ, the Word of God, and King of kings; and must be understood, as it is in those places, of the severity of his government over them, of the strictness of his justice, without the least display of mercy; and then the sense is the same with those versions which render it, "shall break them:" as the word used is interpreted by the Targum, and the Jewish commentators on the place; and which is confirmed by what follows:

thou shalt dash them in pieces like a potter's vessel; which is very easily done with a bar of iron; and, when it is done, the pieces can never be put together again: so that by the metaphor is signified the easy and irreparable ruin of the wicked; (see ^{<2304>}Isaiah 30:14 ^{<2491>}Jeremiah 19:11). The word signifies that they should be so crumbled into dust, that they should be scattered about as with the wind; which, so far as it relates to the Jews, was fulfilled in their destruction by the Romans, and will have its accomplishment in the antichristian nations at the latter day; (see ^{<4125>}Revelation 2:26,27).

Ver. 10. *Be wise now therefore, O ye kings*, etc.] This address is made not so much to the kings of the earth in David's time, as to those who would be under the Gospel dispensation, and times of the Messiah; and particularly who would rise up, and set themselves against the Lord and his

Anointed, (^{<BIB>}Psalm 2:2); and with these are to be understood their subjects: for if they are to serve the Lord, and be subject to Christ, then much more those that are under them; and they are rather spoken to particularly, because their examples have great influence on those over whom they rule, whether for good or evil these are exhorted to be wise, or to act the wise part; for great men are not always wise; wisdom, riches, and honour, do not always go together; men may be in high places, and yet be of low understandings; however, they do not always act wisely, and particularly those kings did not, when they rose up and set themselves against the Lord and his Messiah; since such opposition must be fruitless, nor is there any counsel against the Lord. And we learn, from the connection of these words with the following, that the truest wisdom in kings and people is to fear God, be subject to Christ, and trust in him. The words are an inference from what goes before; “therefore”, since Christ is set as King over Zion, and he is no other than the Son of God, and who has a power over all flesh; one part of the world is his inheritance and possession, and the other part he will in a little time break and dash to pieces; wherefore “now”, under the Gospel dispensation, while it is today, and now is the accepted time and day of salvation, before the blow is given; act the wise part and leave off opposing, and become subject to so great and powerful a King;

be instructed, ye judges of the earth; who are under kings, being appointed by them to hear causes and minister justice; they answer to the sanhedrim of the Jews; to the rulers in (^{<BIB>}Psalm 2:2). These are exhorted to receive instructions, not in things political and civil they may be well acquainted with; but in things religious and evangelical, in the worship of God, in the Gospel of Christ, and in his ordinances; for persons in such posts should not be above instruction in these things. The word may be rendered, “be chastised” or “corrected” ^{f33}; that is, suffer reproof, correction, and chastisement at the hand of God, whether by words or deeds; submit to it patiently, and receive instruction from it: for God sometimes reproves kings and princes of the earth, on account of their sins, and for the sake of his people, when they should learn righteousness; (see ^{<BIB>}Psalm 105:14,15 ^{<BIB>}Isaiah 26:9).

Ver. 11. *Serve the Lord with fear*, etc.] Not the creature, neither more, nor besides, nor with the Creator; God and mammon cannot both be served; nor any fictitious and nominal deities, the idols of the Gentiles, who are not gods by nature; but the true Jehovah, the one and only Lord God, he only

is to be worshipped and served, even Father, Son, and Spirit. Here it may be understood either of the Lord Christ, the Son of God, who is to be served by the kings and judges of the earth, he being King of kings, and Lord of lords; or rather of Jehovah the Father, since the Son seems to be distinguished from him in (^{<4012>}Psalm 2:12): and the service these persons are called unto lies not in the discharge of any office in the church, as in preaching the word, which is serving God in the Gospel of his Son; and hence the ministers of the word are eminently called the servants of the most high God; for kings and judges are not required hereby to lay aside their crowns and sceptres, and leave their seats of justice, and become preachers of the Gospel; but in acting according to the will of God revealed in his word, and in the whole worship of him, both internal and external: and this is to be done “with fear”, not with fear of man, nor with servile fear of God, but with a godly and filial fear, with a reverential affection for him, and in a way agreeable to his mind and will; with reverence and awe of him, without levity, carelessness, and negligence;

and rejoice with trembling; some reference may be had to the joy in public worship, as at sacrifices and festivals, and the music in divine service under the law; and the singing of psalms and hymns and spiritual songs under the Gospel; and especially to the Gospel dispensation itself, which is a time of joy and rejoicing; the Gospel is good tidings of great joy; the kingdom of God is not in things external, but in joy in the Holy Ghost; and, above all, respect is had to a rejoicing in Christ Jesus, in his person, righteousness, and salvation: and which is consistent with “trembling”; not with a fearful looking for of judgment, but with modesty and humility; in which sense this word, when joined with “fear” as here, is used (^{<4012>}Philippians 2:12), and stands opposed to pride, haughtiness, and arrogance; men should so rejoice in Christ as to have no confidence in the flesh, or assume any degree of glory to themselves, or have any rejoicing in themselves, but wholly in Christ, giving all the glory of what they have to him.

Ver. 12. *Kiss the Son*, etc.] The Son of God, spoken of in (^{<4017>}Psalm 2:7); the word used is so rendered in (^{<4010>}Proverbs 31:2); and comes from another which signifies to “choose”, and to “purify”, or “to be pure”; hence some render it “the elect” or “chosen One”, or “the pure One”^{f34}; and both agree with Christ, who is God’s elect, chosen to be the Redeemer and Saviour of his people, and who is pure free from sin, original and actual. And whereas a kiss is a token of love among friends and relations, at meeting and parting, (^{<0131>}Genesis 33:11 ^{<0014>}Ruth 1:14); it may here design

the love and affection that is to be expressed to Christ, who is a most lovely object, and to be loved above all creatures and things; or, as it sometimes signifies, homage and subjection, (~~1~~1 Samuel 10:1): and it is the custom of the Indians to this day for subjects to kiss their kings: it may here also denote the subjection of the kings and judges and others to Christ, who is Lord of all; or else, as it has been used in token of adoration and worship, (~~31:26,27~~Job 31:26,27 ~~13:2~~Hosea 13:2); it may design the worship which is due to him from all ranks of creatures, angels and men, (~~1:6~~Hebrews 1:6); and the honour which is to be given to him, as to the Father, (~~5:22~~John 5:22); which shows the greatness and dignity of his person, and that he is the true God and eternal life: in the Talmud ^{f35} this is interpreted of the law, where it is said,

“there is no **rb** but the law, according to (~~2:12~~Psalm 2:12);”

which agrees with the Septuagint version;

lest he be angry; though he is a Lamb, he has wrath in him, and when the great day of his wrath comes in any form on earth, there is no standing before him; and how much less when he shall appear as the Lion of the tribe of Judah, and shall be revealed from heaven in flaming fire; then kings and freemen will call to the rocks to fall upon them, and hide them from him;

and ye perish [from] the way; the Syriac version renders it “from his way”, the Son’s way; and the Septuagint and Vulgate Latin versions “from the righteous way”; and the Arabic version “from the way of righteousness”; or “as to the way”, as others ^{f36}, the good way; all to one sense; meaning that way of righteousness, salvation and eternal life by Jesus Christ, which being missed by persons, they are eternally lost and undone: some render it “because of the way” ^{f37}; that is, because of their sinful course of life; for the way of the ungodly shall perish itself, and therefore they that pursue it shall perish also: others render it “in the way” ^{f38}; and then the sense is, lest they perish in the midst of their course of sin, in their own evil way, they have chosen and delighted in, or, to use the words of Christ, “die in their sins”, (~~8:21,24~~John 8:21,24), and everlastingly perish; for this perishing is to be understood not of corporeal death, in which sense righteous men perish, but of everlasting destruction: or the word which is rendered “from the way” may be translated “suddenly” ^{f39}, “immediately”, or “straightway”, and our English word “directly” is almost the same; and so may design the

swift and sudden destruction of such persons who provoke the Son to wrath and anger; which sense is confirmed by what follows;

when his wrath is kindled but a little; either to a small degree, or but for a little while; for the least degree and duration of it are intolerable, and who then can dwell in everlasting burnings, or abide the devouring flames? or when it is kindled $\mu\omega\alpha\tau\pi$, “suddenly”,^{f40} in a moment, as Jarchi interprets it; and so sudden wrath brings sudden destruction;

blessed [are] all they that put their trust in him; not in horses and chariots, in riches and honours, in their own wisdom, strength, and righteousness; but in the Son of God, the Lord Jesus Christ, and who is truly and properly God; or otherwise faith and trust would not be required to be put in him: and happy are those who betake themselves to him as to their strong hold and place of defence; who look to him and believe in him for pardon, peace, righteousness, every supply of grace and eternal life; these are safe and secure in him, nor shall they want any good thing needful for them; and they have much peace, joy, and comfort here, and shall have more grace as they want it, and hereafter eternal glory and happiness.

PSALM 3

INTRODUCTION TO PSALM 3

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

This is the first of the psalms that has a title, and is called a Psalm; the word for which, “mizmor”, comes from one which signifies to “cut” or “prune”^{f41}, as trees are lopped of their superfluous branches; showing this to be a composition of even feet, in proper metre, formed for the modulation of the voice, to some tune or musical instrument; and it is said to be “a psalm of David”, which may be rendered “a psalm for” or “to David”^{f42}, as if it was wrote by another for his use, and inscribed to him; or rather that it was given to him by the Holy Spirit, who was the author of it, though he was the penman. It is observed by some, that wherever the dative case is used in the title of the psalm, as it most frequently is, as such a psalm to David, or to Asaph, it may signify that it came from the Lord to him, or was divinely inspired; just as it is said, the word of the Lord came to the prophets; though some render it “a psalm concerning David”^{f43}, his troubles, his faith and security in God, his victory over his enemies, and salvation from the Lord. However, David was the composer of this psalm, under the inspiration of the Holy Ghost, occasioned by his flight from Absalom; who, having stolen away the hearts of the people of Israel, entered into a conspiracy with them to dethrone his father and place himself in his stead; and the people so increased continually with him, that David thought it advisable to flee from Jerusalem, (~~1012~~2 Samuel 15:12-14); and at the time of his flight, or after it, he penned this psalm on account of it, and as suitable to it. And now was fulfilled what God had said, by Nathan the prophet, should befall him, because of the affair of Bathsheba and Uriah; (see ~~1021~~2 Samuel 12:11 16:21,22). David was an eminent type of Christ, and so he was in his troubles, and in these; as one of his sons conspired against him to dethrone him, and take away his life; so Judas, one of Christ’s disciples or children, for disciples were called children, his familiar friend, that did eat of his bread, lifted up his heel against him, and sought to betray him, and did; and who, though he knew the designs of Judas against him, and did not flee from him, but rather went to meet him,

yet it is easy to observe that he took the same route from Jerusalem as David did. At this time he went over the brook Kidron, and to the mount of Olives; (see ~~<681>~~ John 18:1 ~~<1273>~~ Matthew 27:30); compared with (~~<10152>~~ 2 Samuel 15:23,30); And indeed the whole psalm may be applied to Christ; and so as the second psalm sets forth the dignity of Christ's person, as the Son of God, and the stability and enlargement of his kingdom, notwithstanding the opposition made to him; this expresses his troubles from his enemies, his death and resurrection from the dead, his victory over his enemies, and the salvation he wrought out for his people. In short, it may be understood of David as the type, of Christ as the antitype, and of the people of God, being suited to their experiences, more or less, in all ages; and in this large and extensive way I shall choose to interpret it.

Ver. 1. *Lord, how are they increased that trouble me?* etc.] David's enemies increased in the conspiracy against him, (~~<101512>~~ 2 Samuel 15:12); the hearts of the men of Israel were after Absalom, and against him. Christ's enemies increased when Judas with a multitude came to take him; when the body of the common people cried out, Crucify him; when the assembly of the wicked enclosed him, and pierced his hands and his feet. And the enemies of God's people are many; the men of this world are against them; legions of devils oppose them; and they have swarms of sins in their own hearts; and all these give trouble. David's enemies troubled him; he wept as he went up the hill, to think that his own son should seek to destroy him; that his subjects, whom he had ruled so long with clemency, and had hazarded his person in war for their defence, and to protect them in their civil and religious rights, should rebel against him. Christ's enemies troubled him, when they bound and led him away as a malefactor; when they spit upon him, smote and buffeted him; when they scourged and crucified him, and mocked at him. The enemies of the saints are troublers of them; in the world, and from the men of it, they have tribulation; Satan's temptations give them much uneasiness and distress; and their indwelling sins cause them to cry out, "Oh wretched men that we are!" This address is made to the Lord, as the Lord God omniscient, who knew the case to be as it was, and who had a concern in it not being without his will, but according to it, he having foretold it, and as he who only could help out of it: and the psalmist delivers it in a complaining way, and in an expostulatory manner; reasoning the case why it should be so, what should be the reason of it, for what end and purpose it was; and as wondering at

it, suggesting his own innocence, and how undeserving he was to be treated in such a way;

many [are] they that rise up against me; many in quantity, and great in quality, great in the law, in wisdom, in riches, and in stature, as Jarchi interprets it; such as Ahithophel and others, who rose up against David in an hostile manner, to dispossess him of his kingdom, and to destroy his life. And many were they that rose up against Christ; the multitude came against him as a thief, with clubs and staves: the men of this world rise up against the saints with their tongues, and sometimes with open force and violence; Satan, like a roaring lion, seeks to devour them, and their own fleshly lusts war against them.

Ver. 2. *Many [there be] which say of my soul*, etc.] Or “to my soul”^{f44}, the following cutting words, which touched to the quick, reached his very heart, and like a sword pierced through it:

[there is] no help for him in God; or “no salvation”^{f45}: neither in this world, nor in that which is to come, as Kimchi explains it. David’s enemies looked upon his case to be desperate; that it was impossible he should ever extricate himself from it; yea, that God himself either could not or would not save him. And in like manner did the enemies of Christ say, when they had put him upon the cross; (see ^{<4723>}Matthew 27:43); and how frequent is it for the men of the world to represent the saints as in a damnable state! and to call them a damned set and generation of men, as if there was no salvation for them? and how often does Satan suggest unto them, that there is no hope for them, and they may as well indulge themselves in all sinful lusts and pleasures? and how often do their own unbelieving hearts say to them, that there is no salvation in Christ for them, though there is for others; and that they have no interest in the favour of God, and shall be eternally lost and perish? And this account is concluded with the word

selah, which some take to be a musical note; and so the Septuagint render it *διαθαλμα*, which Suidas^{f46} interprets the change of the song, of the note or tune of it; and the rather it may be thought to be so, since it is only used in this book of Psalms, and in the prayer of Habakkuk, which was set to a tune, and directed to the chief singer. Kimchi derives it from a root which signifies “to lift up”, and supposes that it denotes and directs to an elevation, or straining of the voice, at the place where this word stands. Others understand it as a pause, a full stop for a while; and as a note of attention, either to something that is remarkably bad and distressing, as

here; or remarkably good, and matter of rejoicing, as in (^{<1901>}Psalm 3:4,8). Others consider it as an affirmation of the truth of anything, good or bad; and render it “verily”, “truly”, as, answering to “Amen”; so be it, so it is, or shall be; it is the truth of the thing: to this sense agrees Aben Ezra. But others render it “for ever”, as the Chaldee paraphrase; and it is a tradition of the Jews ^{f47}, that wherever it is said, “netzach”, “selah”, and “ed”, there is no ceasing, it is for ever and ever; and so then, according to this rule, the sense of David’s enemies is, that there was no help for him in God for ever. A very learned man ^{f48} has wrote a dissertation upon this word; in which he endeavours to prove, that it is a name of God, differently used, either in the vocative, genitive, and dative cases; as, O Selah, O God, or of God, or to God, etc. as the sense requires.

Ver. 3. *But thou, O Lord, [art] a shield for me*, etc.] Or “about me” ^{f49} protecting and defending me. David was a military man, and often alludes to military affairs; and borrows words from thence, expressive of his great security from the Lord; (see ^{<1982>}Psalm 18:2). So Jehovah the Father was a shield to Christ, in his infancy, from Herod’s rage and fury; and afterwards from the insults of the Pharisees, and their attempts to take away his life before the time; and in his sufferings and death, so as that his faith and confidence in him were kept up, and he got the victory over sin, Satan, and the world; (see ^{<1920>}Psalm 22:9,10) (^{<2807>}Isaiah 50:7-9). And the Lord is a shield unto all his people, (^{<0151>}Genesis 15:1) (^{<1841>}Psalm 84:11). They are kept by his power, and encompassed about with his favour, as with a shield; his veracity and his faithfulness in his promises, and his truth, are their shield and buckler: and especially his Son, the Lord Jesus Christ, is the shield which faith makes use of, particularly his blood and righteousness, and salvation by him; which it holds up, and defends itself with, against the charges of the law, the accusations of conscience, and the temptations of Satan; and which are a security from the justice of God, and wrath to come;

my glory; who took David from the sheepfold, and made him king over Israel, and raised him to all the glory he had enjoyed; and in whom he gloried as his covenant God, and of whom he made his boast; and not of his strength, valour, wisdom, riches, and honour. So God the Father is the glory of Christ, the glorifier of him, by supporting him under his sufferings, raising him from the dead, and setting him at his own right hand, where he is crowned with glory and honour: he is the glory of his people, in whom they glory, and by whom they are called to eternal glory; and who will give

it to them, and reveal it in them, even an eternal weight of it, which the sufferings of this life are not worthy to be compared unto;

and the lifter up mine head; such as the helmet is: the Lord was lifter up of David's head when he brought him to the throne, and afterwards gave him victory over his enemies; for so the phrase of lifting up the head signifies; (see ^{<1257>}2 Kings 25:27 ^{<1276>}Psalm 27:6). And he was the lifter up of Christ's head when he raised him from the dead; and exalted him, both with and at his right hand, to be a Prince and a Saviour, and gave him a name above every name. And he is the lifter up of the heads of his people in conversion, when he raises them from a low estate, and sets them among princes to inherit the throne of glory; and when he gives them comfort, peace, and joy, which causes them to lift up their heads; whereas in sorrow, and mourning, and distress, the head is bowed down like a bulrush, (^{<2815>}Isaiah 58:5); and when he gives them boldness and confidence, as at the throne of grace now, through the sprinkling of the blood of Christ upon them; so at the bar of judgment hereafter, through the righteousness of Christ put upon them, as that they shall not be ashamed nor confounded; (see ^{<1213>}Luke 21:28 ^{<1128>}1 John 2:28); and he will be the lifter up of their heads in the resurrection morn, and when they shall appear with Christ in glory.

Ver. 4. *I cried unto the Lord with my voice*, etc.] The experience which the psalmist had of being heard in prayer, was what gave great encouragement to his faith, as to his interest in God and salvation by him, when his enemies were so increased about him; for crying here is to be understood of prayer, as it is often used in this book of Psalms: and so the Targum renders it, "I prayed"; and this designs vocal prayer. Sometimes there is a crying in prayer and no voice heard, as it is said of Moses, (^{<1245>}Exodus 14:15); and was the case of Hannah, (^{<1013>}1 Samuel 1:13); but this was with a voice, and a loud one, as in (^{<1057>}Psalm 55:17); denoting ardour, fervency, and importunity; and such prayer avails much with God. The object addressed in prayer is the Lord, the God of his life, and who was able to save him, and supply all his wants;

and he heard me out of his holy hill; either out of the church, the holy hill of Zion, (^{<1016>}Psalm 2:6); where David prayed and God granted his presence, and gave an answer to his prayers; or out from the mercy seat and ark, which was a type of the propitiatory, Christ, and which David had brought to his own city, the hill of Zion; or from heaven, the habitation of God's holiness: David was a man of prayer, and he was often heard and

answered by God. And this also is true of Christ, he offered up prayers and supplications with strong crying and tears to God (^{<3887>}Hebrews 5:7), that was able to save him; and he was heard by him, yea, the Father always heard him: and God is a God hearing and answering the prayers of his people, sooner or later: sometimes before, sometimes at, and sometimes after their crying to him.

Selah; on this word, (see Gill on "^{<4982>}Psalm 3:2").

Ver. 5. *I laid me down and slept*, etc.] After the battle was over between Absalom's men and his, says Aben Ezra; but rather this was in the midst of his trouble and distress, since he afterwards prays for salvation: and this sleep was either, as Jarchi observes, through his heart being overwhelmed with grief; for there have been instances of persons sleeping through sorrow, as Elijah, Jonah, and the disciples of Christ, (^{<1194>}1 Kings 19:4,5 Jon 1:3 ^{<4225>}Luke 22:45); or rather this is expressive of the calmness and serenity of his mind amidst his troubles; he laid himself down in peace, and slept quietly and comfortably; he did not lose a night's rest, his sleep was sweet unto him; which was a blessing of life from the Lord that everyone does not enjoy; (see ^{<8070>}Psalm 127:2);

I awakened; in the morning, alive and cheerful, Some lay themselves down and never awake more, as Sisera the captain of Jabin's army, and Ishbosheth the son of Saul; and this might have been David's case, considering the circumstances he was in: and others, through perplexing thoughts and cares, or pains of body, or uneasy dreams, rise fatigued and distressed; but David arose in good health of body, and tranquillity of mind, and comfortably refreshed;

for the Lord sustained me; the psalmist committed himself to the care and protection of God; he laid himself down in his arms, and there slept in safety; the Lord preserved him, who is Israel's keeper, that neither slumbers nor sleeps: and he rose in health and cheerfulness in the morning, supported by his right hand. This shows, that lying down to sleep, when in such circumstances, and awaking with cheerfulness, were not owing to rashness, stupidity, and insensibility, but to divine supports. These words may be interpreted, as they are by some of the ancients, of the death of Christ, and of his resurrection from the dead by the power of God; death is often expressed by sleep, and the resurrection of the dead by an awaking out of sleep, (^{<2712>}Daniel 12:2) (^{<2369>}Isaiah 26:19); and Christ's death being signified by lying down and sleeping, may denote both the voluntariness of

it, that he laid down his life freely and willingly; and his short continuance under the power of death, it was but like a night's sleep; and his resurrection from the dead, being expressed by an awaking through the Lord's sustaining him, shows that it was by the power of God, even the exceeding greatness of his power: and the whole of this may be applied to the case and state of the saints and people of God, who at times have rest and peace amidst their enemies; though they have tribulation in the world, they have peace in Christ; and notwithstanding the temptations of Satan, and the corruptions of their own hearts, they have joy and comfort through believing in Christ; the Lord sustains them with precious promises, and supports them with the discoveries of his love, and upholds them with the right hand of his righteousness.

Ver. 6. *I will not be afraid of ten thousands of the people*, etc.] David was a man of courage from his youth; the instances of his attacking the lion and the bear, when he kept his father's sheep, his engaging with Goliath, and his military exploits, show it; and though there were now many thousands up in arms against him, and his own son at the head of them; all the tribes of Israel were revolting from him, and he was only attended with a few of his friends, yet he was not dismayed; for that he refers to this insurrection appears by what follows,

that have set [themselves] against me round about; and this was owing not to himself; but to the Lord's sustaining of him; (see ^{<1271>}Psalm 27:1-3); and such courage and greatness of soul did his antitype the Messiah express, and to a greater degree, when Judas, with his band of soldiers, and the multitude with clubs and staves, entered the garden to apprehend him; and when the prince of this world was marching towards him, and when he was engaged with all the powers of darkness, and when the sorrows of death compassed him about, yet he failed not, nor was he discouraged: and something of this spirit appears in true believers, When they are in the exercise of faith, have the presence of God, and the discoveries of his love; they are then not afraid what man can do unto them; nor are they afraid of devils themselves, but wrestle against them; nor of any nor all their enemies, they having victory over them, given by God through Christ.

Ver. 7. *Arise, O Lord; save me, O my God*, etc.] God sometimes, in the apprehension of his people, seems to be as if he was asleep: when he does not appear to them and for them, and does not exert his power on their behalf, then they call to him to awake and arise; (see ^{<1423>}Psalm 44:23); and

it may be some respect is had to the words of Moses when the ark set forward, (~~CHAPS~~ Numbers 10:35); and it may be observed, that though David enjoyed so much peace and tranquillity of mind, and was in such high spirits as not to be afraid of ten thousands of men, yet he did not neglect the right means of deliverance and safety, prayer to God, who he knew was his God; and he addresses him as such, and uses his covenant interest in him, as an argument with him to arise and save him from his enemies, who was able to do it, and to whom salvation belongs: so Christ, his antitype, prayed to God as his God to save him, and was heard by him in like manner; so the saints call upon God in a day of trouble, cry to him in their distresses, to be delivered out of them;

for thou hast smitten all mine enemies [upon] the cheekbone; to smite anyone upon the cheek is reckoned reproachful, and is casting contempt upon them; (see ~~ORIGO~~ Job 16:10) and the sense is, that God had poured contempt upon his enemies in time past, and had brought them to shame and confusion: hence he puts up the above prayer as a prayer of faith for salvation, founded on past experience of God's goodness; he prayed that his God would arise and save him, and he believed he would because he had hitherto appeared for him, and against his enemies;

thou hast broken the teeth of the ungodly; who were like to beasts of prey, whose strength lies in their teeth, whereby they do the mischief they do; and the breaking of their teeth signifies the taking away from them the power of hurting, and refers to the victories which God had given David over the Philistines, Edomites, Syrians, and others; and maybe applied to Christ, and be expressive of sin, Satan, the world, and death, being overcome and abolished by him, and of the victory which the saints have through him over the same enemies.

Ver. 8. *Salvation [belongeth] unto the Lord*, etc.] As the author of it; temporal salvation is of him; all the deliverances of the saints out of their troubles are from him; and to him is owing their spiritual and eternal salvation; this belongs to Jehovah, Father, Son, and Spirit: Jehovah the Father resolved upon it, chose men to it from everlasting, contrived the scheme of it in his infinite wisdom, made a covenant with his Son, in which he secured it, and appointed him to be the author of it, and sent him in the fulness of time to effect it; and Christ the Son of God, being qualified for it, being mighty to save, came into this world for that purpose, and is become the author of eternal salvation; his own arm has brought it to him, though

there were many difficulties in the way; such as fulfilling the law, satisfying justice, making an end of sin, grappling with all the powers of darkness, and undergoing an accursed death: and the Spirit of God, he makes men sensible of their need of this salvation; he brings it near to them, and works faith in them to lay hold upon it, and shows them their interest in it; and in consequence of all this the glory of salvation belongs to the Lord, Father, Son, and Spirit, and should be given to the Father as the contriver of it, to the Son as the author of it, and to the Spirit as the applier of it; (see ~~REV~~ Revelation 7:10);

thy blessing [is] upon thy people; or it may be considered prayer wise, let “thy blessing [be] upon thy people”^{f50}; either upon those that were on the side of David, or on those, as others interpret it, who had imprudently joined themselves to Absalom; which latter sense, if right, shows in what a divine frame and disposition of mind the psalmist was, to pray for his enemies: or the words are an assertion, that the blessing of the Lord was come upon his covenant people, and does descend upon them as they are called by grace; even all spiritual blessings, the blessings of a justifying righteousness, of pardon of sin, of reconciliation and peace by the blood of Christ, of adoption, and of eternal life; the blessing of grace, and the blessing of glory.

Selah; on this word, (see Gill on “~~REV~~ Psalm 3:2”).

PSALM 4

INTRODUCTION TO PSALM 4

To the chief Musician on Neginoth, a Psalm of David

This psalm is inscribed “to the chief musician”, or “conqueror”^{f51}: who excelled others in the art of music, and carried the glory from them; who was very skilful, and instructed others in it, and was the master of the song, as Chenaniah, (^{<13152>}1 Chronicles 15:22,27); who set the tune, led on the psalm, and had the whole direction and management of it; and so the Jewish doctors^{f52} generally understand it of one that presided over the rest of the musicians and singers; and to such an one was this psalm sent, to be sung in public worship: for the psalms of David were not composed for private use only, but for public service; and were committed into the hands and care of the chief of the singers, as Asaph and others; (see ^{<13107>}1 Chronicles 16:7); by whom they were preserved and transmitted to future ages for the use of the church, not only in the former but in the present dispensation. The Septuagint interpreters, and after them the Vulgate Latin and Ethiopic versions, render it “unto the end”, or for ever; to this agrees the sense of R. Saadiah Gaon^{f53}, who says,

“this is a psalm of David, who gave it to one of the singers to sing it continually,”

as if it was **j xnl**, “for ever”; but the former sense is best, to understand it of the chief musician, or precentor, who is said to be “on neginoth”: the singular; “neginah”, is used in the title of (^{<19101>}Psalm 61:1), and it is sometimes rendered “a song”, as in (^{<18119>}Job 30:9) (^{<19716>}Psalm 77:6); hence the Vulgate Latin version here renders it “in songs”; and the Septuagint renders it “in psalms”; and then the meaning is, that this person was the chief man that presided over the songs and psalms: though the Jewish writers^{f54}, for the most part, interpret it of a musical instrument so called; not such an one as was blown, as the pipe and trumpet, but what was played upon with the hand; (see ^{<19166>}1 Samuel 16:16,23 19:9); a stringed instrument, which was touched with the fingers as an harp, or struck with a quill or bow as a violin. And as there were various instruments of music

used in the temple service, so there were persons set over them, some over one sort, and some over another; and this man presided over the instruments that were played with the hand: and it looks as if this psalm was to be sung to such an instrument, by its being inscribed and sent to him. Aben Ezra takes the word to be, “the beginning of a song”; and the Targum renders the whole, “to sing upon the chorus” or “dances”. It is called “a Psalm of David”, being written by him, under the inspiration of the Spirit of God; the occasion of it was Absalom’s rebellion; and it was written when he fled from him, as the preceding, as Kimchi thinks; but, according to Lightfoot and others, it was the rebellion of Sheba, (¹⁰⁰¹2 Samuel 20:1-22), though others refer it to the time of his distresses and persecutions by Saul; according to the Jewish Rabbins ^{f55}, where there are the words ^ˆwgynw j wxyn, as they are both in this title, the psalm belongs to future time, to the world to come, to the times of the Messiah.

Ver. 1. *Hear me when I call, O God of my righteousness*, etc.] Or, “my righteous God” ^{f56}, who is righteous in his nature, ways, and works, the just Judge of the whole earth, who will do right; or “the vindicator of my righteousness”, as the Syriac version renders it; that is, of his innocence and uprightness, which the Lord knew and was a witness of: and since he was his covenant God, he doubted not but he would bring it forth as the light, and favour his righteous cause, and do him justice upon his enemies: or the psalmist addresses God in this manner, because he was the author of his righteousness, and was the justifier of him, by imputing the righteousness of his Son unto him. So Christ addresses his Father, (⁴⁸⁷⁶John 17:26); who he knew would justify him, and by whom he was justified as the surety of his people, when he, rose from the dead: and so the saints can draw nigh to God the Judge of all, through the righteousness of Christ; knowing that he is just, and the justifier of him that believes in Jesus; and that he is just and faithful to forgive their sins, and cleanse them from all unrighteousness, on account of his blood. The petition put up by the psalmist is, to be heard when he called, that is, to hear his prayer, as it is explained in the latter part of the verse: and God is a God hearing prayer; and so David, Christ, and all the saints, have found him to be: and the encouragement to pray to the Lord, in hope of being heard, arose from past experience of divine goodness;

thou hast enlarged me [when I was] in distress; when he had like to have been killed by Saul casting a javelin at him; and when his house was watched by men that Saul set there, and he was let down through a

window and escaped; and when he was shut in at Keilah, where Saul thought he had him safe; and at other times, to which he may here refer, as in (~~1989~~ Psalm 18:19 31:8); and this may be applied to the Messiah, when in the garden, beset with sorrows, and an angel strengthened him; and when on the cross, surrounded by various enemies, whom he conquered; and when in death and the grave, from the pains and cords of which he was loosed, and set in a large place. And this agrees also with the experience of the saints; who, when in distress through sin, Satan, and the law, have been set free, through the Gospel proclaiming liberty to the captives to such enemies; and the opening of the prison to them that have been bound by them: and when they have been so shut up and straitened in themselves, that they could not come forth in the discharge of duty, and in the exercise of grace; through the Spirit of the Lord, who is a spirit of liberty, they have been enlarged in the duty of prayer and of praise, and in the exercise of faith and love; and their hearts have been enlarged through the discoveries of the love of God towards them, so that they have run cheerfully in the ways of his commandments; who also gives them largeness of heart, an increase of the knowledge of Christ, and of the love of God, and tills them with joy and peace in believing, and draws out the desires of their souls to his name, and the remembrance of him;

have mercy upon me: the psalmist pleads no merit nor worthiness of his own, but applies to the grace and mercy of God; and sensible of his sin, both original and actual, he entreats a discovery of pardoning grace and mercy. The words may be rendered, “be gracious unto me”¹⁵⁷, or “show me favour”; bestow the blessings of grace, grant larger measures of grace, and fresh supplies of it: and so all sensible sinners apply to God for mercy; and all the saints have recourse to him as the Father of mercies, and the God of all comfort, for every mercy, both temporal and spiritual. Nor is this unsuitable to the Messiah, as man and Mediator; with whom, God keeps his mercy for evermore, as the head and surety of his people, and upon whom, as man, the grace of God was; and who increased, as in stature, so in favour with God and man; and which, no doubt, was desirable by him;

and hear my prayer: the same petition with that in the beginning of the verse; invocation and prayer being the same thing.

Ver. 2. *O ye sons of men*, etc.] Meaning great men, the nobles of Israel; and so the Jewish interpreters¹⁵⁸ generally explain it; such as Ahithophel,

and others, who were in the conspiracy with Absalom, (^{<10152>}2 Samuel 15:12): and so they were the kings and princes of the earth, and the rulers of the Jewish sanhedrim, the chief priests and elders, who were the enemies of Christ; and such, generally speaking, have been the persecutors of the saints; these men of power and authority, of dignity and honour, and who were in high places, and boasted of their titles and grandeur, the psalmist addresses by way of expostulation in the following words;

how long [will ye turn] my glory into shame? Meaning either God, who was his glory, (^{<9978>}Psalm 3:3); whom they reproached when they said there was no help for him in him; or his tongue, the instrument of praise, and the songs of praise he expressed by it, (^{<9978>}Psalm 7:8); which they jeered and scoffed at: or rather his royal glory and majesty, which they attempted to vail by casting him down from his excellency, by dethroning him, and setting up Absalom in his room. So the Jews endeavoured to turn the glory of Christ into shame, which lay in his being the only begotten of the Father; by denying his sonship, by condemning him to death; because he said he was the Son of God; and by mocking at him under that character on the cross; and also by their spitting upon, buffeting, and crucifying the Lord of glory; by reproaching his Gospel, ministers, and people; and by not acknowledging him as the Messiah, and submitting to his righteousness. And wicked men do as much as in them lies to turn the glory of the saints into shame, by aspersing their character, taking away their good name and reputation among men; by reproaching and reviling them, and speaking all manner of evil of them; and by persecuting them in the most violent manner;

[how long] will ye love vanity; or “a vain thing”^{f59}. Such as the placing of Absalom upon the throne, on which their hearts were set; and such was the vain imagination of the Jews, with which they pleased themselves, that Jesus should die, and his name perish; and such are all the attempts of wicked men to ruin and destroy the people and interest of Christ; for no weapon formed against them shall prosper;

[and] seek after leasing? Or “a lie”^{f60}; or that which fails and deceives, as a lie does: and such were all the counsels and designs of the great men of Israel against David: and so the Jews may be said to seek after a lie, when they seek after another Messiah besides Jesus of Nazareth: for every other proves a “Bar Cozbi”, that is, the son of a lie; as the false Messiah in Adrian’s time was called by themselves. And so do all such as seek after

and embrace false doctrines, errors, and heresies, and are given up to believe them. Now the psalmist suggests that these great men were obstinate, and continued in these sinful practices; and that in the issue all their efforts would be vain and fruitless; and which he further strengthens by observing to them what follows.

Selah; on this word, (see Gill on “~~MRD~~ Psalm 3:2”).

Ver. 3. *But know*, etc.] Take notice of it, consider it, be assured of the truth, of it; it may be depended upon as fact,

that the Lord hath set apart him that is godly for himself: which may be understood of David himself, an holy good man; a man after God’s own heart; whom the Lord chose, and in a marvellous manner separated from the rest of his brethren; took him from the sheepfold, and set him upon the throne of Israel, for the glory of his great name; and therefore the attempts of his enemies against him would be without success: and also of the Messiah, God’s Holy One, whom he has chosen out from among the people to be their Saviour and Redeemer, to the glory of his grace; wherefore the work of the Lord has prospered in his hands: and likewise of all the saints, and of their election; which act is expressed by their being set apart, or separated from others, who are called the rest; and which is a marvellous act of grace: for the word may be rendered, “he hath wonderfully set apart”^{f61}. It is an amazing instance of grace that God should make one to differ from another, and separate them from their mother’s womb, and call them by his grace. The object of this act is “him that is godly”, or “holy”^{f62}: not that any are set apart or chosen by God for their godliness, or holiness; for they are chosen through sanctification of the Spirit, and not because they were or it was foreseen they would be holy. Holiness, faith, godliness, and good works, are the fruits of election, and not the causes of it: but the word *dysj*, rendered “godly”, signifies “good” and “merciful”^{f63}; and designs one, that God is good, and gracious, and merciful unto; who is an object of his free grace and favour; and therefore he chooses and sets him apart of his own grace and mercy, and according to his sovereign will and pleasure: and that “for himself”; for his own use and service, for his praise and honour, and to the glory of his grace; which is his grand end in predestination, election, and in all spiritual blessings. And now all attempts against such persons are in vain; all charges against them are of no avail; all methods, whether by open force of persecutors, or by the cunning of false teachers, that lie in wait to deceive,

to prevail against them, prove failures: and God will avenge his elect, that cry unto him day and night; as follows;

the Lord will hear when I call unto him; and deliver out of the hands of enemies, and cut them off: wherefore it is a vain thing for men to set themselves against Christ and his people.

Ver. 4. *Stand in awe, and sin not*, etc.] That is, stand in awe of God, and his righteous, judgments; be afraid of him, and tremble before him; make him your fear and your dread, and go on no longer and proceed no further in sinning against him. The Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, render it, “be ye angry, and sin not”: which are the words of the apostle, (^{<4095>}Ephesians 4:26); referring to this place; and which doubtless is the reason of these versions. There is an anger that is sinful, when it is without a cause, or exceeds due bounds, and is not directed to a good end, and is productive of bad effects, by words or deeds; and when it is soon raised, or long continued; and there is an anger that is not sinful; when it arises from a true zeal for God and religion; when it is kindled, not against the persons, but sins, of men; and when it is continued to answer good purposes; as the good of those with whom we are angry, and the glory of God, and the promoting of the kingdom and interest of Christ;

commune with your own heart upon your bed: when retired from men and business, and you are at leisure to think and meditate then reflect upon your actions, seriously consider them; ask your heart some proper and close questions; examine narrowly and thoroughly the principles on which, and the views with which, you act;

and be still; cease from all your rage and fury against me, against the Lord, and against his people; or “say in your own hearts”^{f64}, as follows.

Selah; on this word, (see Gill on “^{<4095>}Psalm 3:2”).

Ver. 5. *Offer the sacrifices of righteousness*, etc.] Offer for sacrifice things righteously gotten, for the Lord hates robbery for burnt offering, (^{<2908>}Isaiah 61:8). Some respect may be had to the unrighteous acquisitions of Absalom and his men, and who were now in possession of Jerusalem, and of the altars of the Lord, and were sacrificing on them; in which they gloried; and to which this may be opposed. Likewise sacrifices of righteousness are such as were according to the law, and were offered in a right manner; which were not maimed, nor had any blemish in them; (see

^{<3013>}Malachi 1:13,14); and particularly such as were offered up in the faith of the great sacrifice, Christ; for, without faith, it is impossible to please God by any sacrifice. And this sense is confirmed by the following clause, which requires trust in the Lord. Moreover, righteousness, with the Jews, signifies alms, beneficence, showing mercy to the indigent; and acts of liberality are sacrifices, with which God is well pleased; and which are preferred by him to the sacrifices of the ceremonial law, (^{<3836>}Hebrews 13:16 ^{<3016>}Hosea 6:6). The sacrifices also of a broken heart, and of a contrite spirit, are such as God esteems of; he looks to those that have them, and dwells with them. And to this sense the Chaldee paraphrase inclines, in which the words are thus paraphrased;

“subdue your corruptions, and it shall be reckoned to you as a sacrifice of righteousness?”

and why may not the sacrifice of praise for mercies received, especially for the righteousness of Christ, be at least included, if not principally designed; since these are sacrifices which, under the ceremonial law, were more pleasing to God than others; and are always acceptable to him through Jesus Christ our Lord? Agreeably to this, Aben Ezra thinks the peace offerings are intended, which were in a way of thanksgiving; and are opposed to sin offerings, and trespass offerings, and burnt offerings; from the last of which sacrifices of righteousness are distinguished in (^{<4519>}Psalm 51:19);

and put your trust in the Lord: not in your strength, in horses and chariots, and numbers of men; nor in wise counsels, nor in riches, nor in fleshly privileges, nor in works of righteousness, or sacrifices of righteousness: for though they are to be performed, they are not to be trusted in; nor in your own hearts. And while the psalmist is striking at the false confidence of the sons of men he is addressing, he may at the same time be thought to be encouraging those that were with him to trust in the Lord, Jehovah, the Son of God, before spoken of by him as the object of trust, (^{<4912>}Psalm 2:12); to trust in his person for the acceptance of their persons and sacrifices of righteousness; and in his righteousness for justification; in his blood for pardon; in his sacrifice for expiation of sin; in his fulness for daily supplies; and in his power for protection and safety. And it is right to trust in him at all times; in times of affliction, temptation, and desertion: he is always the same; in him is everlasting strength; he has an heart as well as

an ability to help and succour, and none ever trusted in him and were confounded. Such have peace and safety, and can want no good thing.

Ver. 6. [*There be*] many that say, who will show us [any] good? etc.]

These may be thought to be the men of the world; carnal worldly minded men, seeking after temporal good, and taking up their rest and contentment in it; to whom the psalmist opposes his wish and request, in the following words. Or these are the words of the men that were along with David, wishing themselves at home and in their families, enjoying the good things of life they before had; or rather these are the words of the same many, the enemies of David, spoken of in (^{490B}Psalm 3:1,2); who were wishing, as Kimchi observes, that Absalom's rebellion might prosper; that David might die and his son reign in his stead, so the evil they wished to him was good to them: or they may be the words of the same men, expressing the desperate condition that David and his friends were in, which the psalmist represents in this manner, "who will show us any good?" none, say they, will show them any good, neither God nor man; there is no help for him in God; he and his friends must unavoidably perish: and this produces the following petition,

Lord, lift thou up the light of thy countenance upon us; meaning his gracious presence, the manifestations of himself, the discoveries of his love, communion with him, the comforts of his Spirit, and the joys of his salvation; suggesting that in the enjoyment of these things lay their good and happiness, and their safety also; his face and favour, love and grace, being as a shield to encompass them, and as a banner over them, (^{495D}Psalm 5:12 ²¹⁰⁴Song of Solomon 2:4); and so Jarchi observes, that the word here used signifies to lift up for a banner ^{f65}; so, me respect seems to be had to the form of the priests blessing, (^{402B}Numbers 6:24-26); and the words are opposed to the good desired by carnal men, and express the true happiness of the saints, (⁴⁸⁹⁵Psalm 89:15); this is a blessing wished for not only by David, but by his antitype the Messiah, (⁴⁰⁷⁴Matthew 27:46); and by all believers.

Ver. 7. *Thou hast put gladness in my heart,* etc.] The Ethiopic version reads it "into our heart"; in granting the above request; for, nothing so rejoices the hearts of God's people as the light of his countenance, or the enjoyment of his gracious presence: this was matter of exceeding joy to Christ himself, (⁴⁹²⁶Psalm 21:6 ⁴⁰²⁸Acts 2:28); and so it is to all his members; this causes inward gladness, gladness of heart, and is opposed to

the external rejoicings of wicked men and of hypocrites: and this is of God's putting into the heart; and indeed none can put gladness either into a wounded conscience, into the heart of a sensible sinner, or into the soul of one that is panting after the presence of God, and communion with him, but God himself;

more than in the time [that] their corn and their wine increased: meaning the time of harvest and of vintage; when there is a good harvest, and a good vintage, there is joy among men, and the contrary when it is otherwise, (^{230B} Isaiah 9:3 ²⁰¹² Joel 1:12); these things being of general use, spread an universal joy among people; there is scarce any earthly thing that occasions more joy than these do: and yet the joy on such occasions is not to be compared with spiritual joy, that is a joy unspeakable and full of glory. Some take the *m* to be not comparative, but causal, and render the words ^{f66}, “thou hast put gladness in ray heart from the time that their corn”, etc. as do the Chaldee paraphrase and Syriac versions; and the Arabic version renders it, “because of the multitude of fruits”, etc. and then the sense is, as if David should say concerning his enemies,

“I never envied their prosperity, I always rejoiced when they had a good harvest, or vintage, and still do; and yet they have rose up and rebelled against me, and requited me evil for good.”

And this sense is given into by the Jewish commentators ^{f67}, and shows of what an admirable spirit, and in what a sweet disposition of mind, the psalmist was; that while his enemies were seeking his life he was rejoicing in their prosperity; and is a sad aggravation of their wickedness: and this may also be understood of the rejoicing of David, and even of the Messiah, and likewise of all good men, at the spiritual prosperity of the saints, at any increase of grace, spiritual knowledge, and joy, signified by these outward things, as in (²⁸¹² Jeremiah 31:12); the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, add “oil” to corn and wine.

Ver. 8. *I will both lay me down in peace, and sleep,* etc.] Signifying, that he had such a calmness and serenity of mind, amidst all his troubles, that he could not only lay himself down in great peace, and much composure of mind, but sleep also, and that as soon as laid down almost; some lay themselves down, but cannot sleep, through the anxiety of their minds; but the psalmist could do both: or the word rendered “both” may be translated “together” ^{f68}; and the sense be either that he would lie down and sleep

together with his friends, committing himself and them to the care and protection of God; or that he should lie down and sleep together with his enemies; meaning that he was assured that there would quickly be a reconciliation and peace between them; (see ^{<20647>}Proverbs 16:7);

for thou, Lord, only makest me dwell in safety; suggesting that his protection and safety were owing to the power and presence of God only; and that was the reason of the tranquillity of his mind, and why he slept so quietly in the night watches, though in such danger from his enemies; or “thou, Lord, makest me only” or “alone” ^{f69}, being solitary and destitute of friends, to dwell in safety; find the shadow of thy wings, encompassed by thy favour, and surrounded by thy power; (see ^{<6338>}Deuteronomy 33:28).

PSALM 5

INTRODUCTION TO PSALM 5

To the chief Musician upon Nehiloth, a Psalm of David

This psalm, being written by David under the inspiration of the Holy Spirit, is inscribed and sent to him who had the direction and management of the musical instruments used in religious worship in David's time, and afterwards in the temple service, called "nehiloth"; as the preceding psalm is inscribed to him who presided over those called "neginoth", (^{<900>}Psalm 4:1); and as they seem to be such instruments as were played upon with the hand, stringed instruments, so these seem to be wind instruments, such as were blown with the mouth; as the flute, cornet, pipe, trumpet, and hautboy; the word being derived from the same root as "chalil", the pipe, is, and signifies hollow, and so designs such hollow instruments as above: Rabbenu Hai^{f70} thinks the instrument intended was so called from the humming of bees, which its sound resembled; "nechil shel deborim", with the Rabbins^{f71}, signifying a swarm of bees; and a word from the same root in the Arabic language is used for a bee^{f72}; though others have thought it might be so called from the murmuring noise of a brook or river, to which the sound of it might be like; because a word from the same root this is thought to come in the Hebrew language signifies a brook or river. The Septuagint version, which is followed by the Vulgate Latin and Ethiopic versions, renders it, "for that which obtained the inheritance"; and the Arabic version, "concerning the inheritance"; and to this agrees the old Midrash^{f73} of the Jews; but what is the meaning is left to everyone to conjecture; the reason of these versions is because the root from whence this word is supposed to be derived signifies to "inherit": the Targum renders the whole inscription thus, "to sing upon the dances a song of David", as it does the title of the preceding psalm; Aben Ezra takes the word, as he does "neginoth", to be the first word of some song, to the tune of which this psalm was to be sung; and Jarchi interprets it "troops" or "armies", and says it is a prayer on account of the troops of enemies that came against Israel; and that the singer said this psalm on the behalf of all Israel. The Syriac interpreter calls it a prayer in the person of the church,

when it went in the morning to the house of the Lord. The occasion of it seems to be the same with that of the two former: and certain it is that the psalmist was in distress by reason of wicked men when he wrote it, as appears from several passages in it; the ancient Jewish doctors ^{f74} understood by them Doeg and Ahithophel; some think it was penned, as the preceding psalm, on account of the rebellion of Sheba, (~~1000~~ 2 Samuel 20:1-22).

Ver. 1. *Give ear to my words, O Lord*, etc.] Meaning not his words in common conversation, but in prayer; the words which came out of his mouth, and were audibly expressed by him at the throne of grace, and design vocal prayer; and so stand distinguished from the meditation of his heart, sacred ejaculations, or mental prayer; (see ~~1540~~ Psalm 54:2 19:14); and words in prayer to God ought to be few, at least not repeated, (~~2000~~ Ecclesiastes 5:2 ~~4000~~ Matthew 6:7); and these should be a man's own words, as were the psalmist's; not what were suggested by another, or written in a book before him, but what were of his own composing and putting together, under the direction of the Spirit of God; who put words into his mouth, and furnished him both with words and matter, and which he freely uttered before the Lord: and this is the "parrhesia", boldness, freedom of speech, which the Scriptures speak of, (~~3000~~ Hebrews 4:16 10:19); and the saints are allowed to use in prayer before God; when they may pour out their souls unto him, and freely tell him all their mind, as the psalmist now did; to which he entreats the Lord to "give ear"; not that God has a corporeal ear as man has, but he that made the ear has the power of hearing: this is an anthropopathy, and is spoken after the manner of men; such as are of kind and benevolent dispositions do not turn away, but stop and hear what a poor miserable object has to say to them, to whom they listen and return an answer; and so this phrase is expressive of the kind regard God has to the prayers of the destitute, which he does not despise but delight in; and of his bowing and inclining his ear, or of the strict and close attention he gives to them; and of the full and suitable answer he returns, in his own time and way; and is what the psalmist most earnestly entreats. He adds,

consider my meditation; the prayer he had meditated: for meditation is requisite to prayer, and should go before it; which is necessary in order to pray with the understanding; nor should men utter anything rashly and hastily before the Lord: it may design mental prayer, in distinction from vocal prayer, signified by his words before, such as that of Moses at the

Red sea, and of Hannah before Eli, (^{<0245>}Exodus 14:15) (^{<0013>}1 Samuel 1:13). The word also signifies inward mourning, and groans; the root from whence this is derived to mourn, and is so rendered in (^{<2384>}Isaiah 38:14); where Hezekiah compares his prayers to the chattering of a crane and swallow, and the mourning of a dove; and are the same with the unutterable groanings with which the Spirit of God sometimes makes intercession for the saints, (^{<8186>}Romans 8:26); and which are not hid from God, (^{<980>}Psalm 38:9); but are well known to him: he understands the language of a sigh or groan; and so the words may be rendered “understand my moan”^{f75}.

Ver. 2. *Hearken unto the voice of my cry*, etc.] Which seems to intend more than groans or words, even a loud outcry, as of a person in great distress; such as the strong crying of Christ, in the days of his flesh, when on the cross, forsaken by God, deserted by his friends, and surrounded by his enemies, (^{<387>}Hebrews 5:7); and such, in some measure, was the case of David. The arguments used by him, that the Lord would hearken to him, are as follow: and the first is taken from his interest in the Lord, and his relation to him,

my King and my God; the Lord was David’s King in a civil sense; though David was a king over others, yet the Lord, who is the King of kings, was King over him, and he owned him to be so; he was set upon the throne by him, had his kingdom from him, and was accountable to him: and he was his King in a natural sense, the kingdom of nature and providence belonging to him, as he was his Creator, preserver, protector, and defender; and in a spiritual sense, he being delivered from the dominion of other lords, sin, Satan, and the world, and brought to a subjection to him by his Spirit and grace; and so to own him as his King and Lawgiver, as well as his Saviour. And he was his God; not in a general way, as he is the God of the spirits of all flesh living; nor merely in the peculiar way in which he was the God of the people of Israel; but in a most special manner, as being his covenant God and Father in Christ. He was his God, not only as the God of nature and providence, but as the God of all grace; who had distinguished him by special and spiritual blessings and favours; and whom David loved, believed in, and worshipped as his God. And this his interest in him, and relation to him, he uses with great pertinence and propriety, as an argument that he might be heard by him; since the Lord was his King, and he his subject; the Lord was his God, and he one of his people; the Lord was his father, and he a child of his; and therefore entreats and hopes

to be heard; (see ^{<23515>} Isaiah 63:15,16). His next argument is taken from his resolution to pray to him, and to continue to do so:

for unto thee will I pray; and only to thee: not to the gods of the Heathen, to idols, the works of men's hands, who can neither hear nor save: and to thee always; suggesting, that he would never leave off praying till he was heard; he would give him no rest, day nor night, until he received an answer.

Ver. 3. *My voice shall thou hear in the morning, O Lord*, etc.] These words may be considered either as expressing the confidence of the psalmist, that the Lord would hear and answer him, and that in the morning, every morning, as soon and as often as he prayed; or that he would hear him early, quickly, speedily, seasonably, and at the best time; or else as declaring what he would do in consequence of his resolution to pray to the Lord in (^{<4912>} Psalm 5:2); he would pray to him every morning: the morning is a proper time for prayer, both to return thanks to God for refreshing sleep and rest, for preservation from dangers by fire, by thieves and murderers, and for renewed mercies in the morning; as also to pray to God to keep from evil and dangers the day following; to give daily food, and to succeed in business and the employments of life; and for a continuation of every mercy, temporal and spiritual. God should be served and sought in the first place; and so to do looks as if God was with his people, and they with him, when they awake in the morning. The Targum and Arabic version consider the words as a petition, and render them, "Hear"^{f76} in the morning, O Lord, my voice", or "my petition"; and so bear the same sense as the other petitions;

in the morning will I direct [my prayer] unto thee; or "set [it] in order"^{f77}: not so much respecting the order of words, the method of prayer, which is sometimes very broken and confused, and yet regarded by God; but in allusion either to the shewbread, placed in order on the table, which was typical of Christ's continual intercession for his people, (^{<4110>} Exodus 40:4); or to the offering of incense and other sacrifices, which when offered were put in order upon the altar; and to which prayer is compared, (^{<4912>} Psalm 141:2). Or the words may be rendered, "I will stand before thee in the morning", as the Arabic version; or, "I will present unto thee", as the Septuagint; that is, myself; (see ^{<3806>} Job 1:6) (^{<5121>} Romans 12:1); though the supplement, "my prayer", seems to be a good one; and so the words are supplied by the Jewish commentators^{f78};

and will look up; or “out”^{f79} as out of a watch tower, (~~300E~~ Habakkuk 2:1); to see if help is coming, and for an answer of prayer: the phrase is expressive of hope, expectation, faith, and confidence, that an answer would be returned; and therefore the psalmist determines to look upwards to heaven, whither he directed his prayer, and from whence the answer must come; and to look out from his watch tower, where he was waiting for it, and to continue patiently expecting it till he had it: and the ground of his confidence were the nature and perfections of God, particularly his purity and holiness, as appears from (~~300E~~ Psalm 5:4).

Ver. 4. *For thou [art] not a God that hath pleasure in wickedness*, etc.] Sin, ungodliness; it is contrary to his nature, who is holy, just, and good; and to his will revealed in his law, which is the same with his nature; and sin is a transgression of it. God is so far from taking pleasure in sin, that it is the abominable thing which his righteous soul hates; though this hinders not his voluntary permission of sin, or his decree of it; which he has willed, though he does not delight in it, in order to magnify the riches of his grace and mercy in the salvation of his people: nor is this contrary to the delight and pleasure which he takes in the persons of his elect in Christ, though they are sinners in themselves, and were so when he so loved them as to give his Son for them, and who died for them while they were yet sinners; and when he sends his Spirit to regenerate and sanctify them, and are after conversion guilty of many sins: for, though he delights in their persons, he has no pleasure in their sins; nor is it consistent with the holiness of his nature to take pleasure in wickedness, let it be committed by whomsoever;

neither shall evil dwell with thee; that is, the evil man, who continues in a course of wickedness, and lives and dies in his sins. He has no communion with God here, nor shall he dwell with him hereafter; but shall be bid to depart from him, whether he be a profane sinner openly, or secretly a wicked professor of religion. The sense of the psalmist is, that since they were evil and wicked men, that were risen up against him, and gave him trouble, he entertained a strong confidence that God would hear him, for himself and his friends, whose cause was righteous; and appear against his enemies, who were wicked and ungodly men; and this he grounded upon the purity and holiness of God.

Ver. 5. *The foolish shall not stand in thy sight*, etc.] By the “foolish” are meant not such who are so in a natural, but in a moral sense, wicked and ungodly men. The Septuagint render the word, “transgressors of the law”;

and the Vulgate Latin version, “the unrighteous”; and the Arabic version, “they that contradict thy precepts”. The word ^{f80} used comes from a root which signifies to “praise”; and may design such as are praisers of themselves, proud boasters; who are elated with their own excellencies, with their wisdom, strength, honours, riches, and righteousness, and treat all others with contempt; for though they are unrighteous, yet they trust in themselves that they are righteous, and despise others, which betrays their folly; hence the Syriac version renders it, “the proud”; and the Chaldee paraphrase, “mockers”. And their not standing in the sight of God denotes his abhorrence and detestation of them; as when one man abhors another he cannot endure to look upon him, or bear to have him in his presence: and it shows that such shall receive no favour from him; for though, like proud Haman, they may think themselves his favourites, and they are the persons the king will delight to honour; yet to their great mortification they will find, that a poor Mordecai, a mean despicable believer, will be preferred unto them. Nor shall they stand in acceptance and confidence before him at the day of judgment: they will not be able to stand themselves, but will call to the rocks and mountains to cover them; and they will not be suffered lost and, but will be driven from the presence of the Lord into everlasting burnings,

thou hatest all workers of iniquity; not all that have sin in them or do sin, for there are none without it; but such who give themselves up to work wickedness, who make it the business of their lives, and are slaves unto it, living in a continued series and course of impiety; and this character does not only belong to openly profane sinners, but to some professors of religion; (see ⁴¹⁷²Matthew 7:22,23); and these are the objects of God’s hatred. Which does not so much intend any past act of his, the preterition or passing them by, when he chose others in his eternal purposes; in which sense the word is used in (⁴¹¹³Romans 9:13), as his continued aversion to them, denying them his grace and favour, and rejecting them from all nearness to him and communion with him; and may include the everlasting punishment of them, by which his displicine and hatred will be made manifest: and he is impartial in it, without any respect to persons, high or low, rich or poor; indignation and wrath, tribulation and anguish, will come upon every soul of man that does evil. God’s love to his own people was antecedent to sin, and was placed upon them in Christ, in whom their persons are always well pleasing to him; and though they sinned in Adam, and became actual transgressors of his law, yet such was his love to their

persons, that he saves them from their sins by the blood and righteousness of his son.

Ver. 6. *Thou shall destroy them that speak leasing*, etc.] Or “a lie”^{f81}; whether in matters of religion; as false doctrines, errors, and heresies, are lies; and so all that deny the deity, sonship, and Messiahship of Christ, are liars; and the followers of the man of sin speak lies in hypocrisy: or in common conversation; such are like to Satan, and are abominable in the sight of God; and he will destroy them, either with a temporal destruction, with bodily diseases, as Gehazi was smitten with a leprosy; and with corporeal death, as Ananias and Sapphira; or with eternal destruction, the destruction of body and soul in hell; for all liars have their part in the lake which burns with fire and brimstone;

the Lord will abhor the bloody and deceitful man; or “the man of blood and deceit”^{f82}; that thirsts after blood; who sheds innocent blood, as the Targum paraphrases it. He showed his resentment against Cain, the first of this sort, in a way that was intolerable to him. He very early established a law, requiring that he who shed man’s blood, by man should his blood be shed; and he will give the whore of Rome, who has been drunk with the blood of his saints, blood to drink, because she is worthy. And all such who flatter with their tongue, and speak with a double heart, and lie in wait to deceive their neighbour, whether in things temporal or spiritual, are the objects of his abhorrence and indignation; (see ~~1023~~ Psalm 55:23). Now David’s enemies being such sort of persons, foolish wicked men, proud and haughty, workers of iniquity, liars, bloody and deceitful men, men that God had an abhorrence of, he therefore hoped and was confident that God would hear his prayers against them, and for himself.

Ver. 7. *But as for me, I will come [into] thy house*, etc.] The tabernacle of Moses, sometimes called the house of God, (~~1023~~ 1 Chronicles 9:23); for as yet the temple was not built. Here David had been used to go in times past; and though he was now in a kind of exile from it, he was confident he should again enter into and determined so to do whenever he had an opportunity, and that in the following manner:

in the multitude of thy mercy; grace or goodness. God is rich in mercy, abundant in goodness and truth; there is a multitude of mercy, love, and grace in his heart, and which is stored up in his covenant, and displayed in his Son, and in the provision of him as a Saviour of lost sinners; abundant mercy is shown in regeneration, in adoption, and in the forgiveness of sins,

and in every spiritual blessing, and in the gift of eternal life. And now, not relying on his own merits, strength, and righteousness, or leaning to his own understanding, but trusting in the mercy, grace, and goodness of God in Christ, and in hope of finding more grace and mercy to help in time of need; with thankfulness for what he had received, he determines, by divine leave and assistance, to enter, into the house of the Lord: and whatever other persons did, whom he had before described, it was his resolution to serve the Lord, under a sense of his mercy and goodness to him; which laid him under an obligation so to do, and is the true principle from which all service should proceed;

[and] in thy fear will I worship toward thy holy temple; either heaven, the habitation of God's holiness, towards which, and to God there, the psalmist would lift up his eyes, his hands, and heart; or the tabernacle, at the door of which the worship of God was performed, the sacrifices were brought, and God met his people; and therefore he says he would worship towards the temple or tabernacle, (^(100B)Leviticus 1:3 ^(102D)Exodus 29:42,43). And it may be that David has reference to the Messiah, the medium of divine worship; whose human nature was typified by the tabernacle and temple, in which the fulness of the Godhead dwells: the psalmist therefore purposes to worship God in Christ, and to perform all acts of worship, as prayer, praise, hearing the word, offering sacrifice, etc. in the name and faith of Christ; looking towards him for the presentation of his services by him, and for the acceptance of them with God through him: and this he desired to do in the "fear" of God; not with a slavish fear, but with reverence and godly fear; with a fear influenced by the multitude of God's mercy, grace, and goodness, in art humble modest manner, not trusting to, or depending upon, any service done by him.

Ver. 8. *Lead me, O Lord, in thy righteousness,* etc.] Not in mine, but thine; in the righteousness of God, which is revealed in the Gospel, from faith to faith, and is imputed by God, and received by faith; in this righteousness the psalmist desired to be led into the house of God, and appear before him; nor is there any other righteousness in which man can stand before God and worship. Or else the sense is, that God would lead him in the way of righteousness, in his righteous statutes, judgments, and ordinances; in which way the Lord does lead his people, (^(102B)Psalms 23:3 ^(101D)Proverbs 8:20). Or that he would lead him for his righteousness' sake; because of his faithfulness to his promises, that he would direct, uphold, and never leave nor forsake him. David was very sensible that the way of

man is not in himself, and that he could not direct his own steps; and therefore desired to be guided by the Lord, and to be led by the right hand of his righteousness, and to be upheld by it in his ways:

because of mine enemies; or, “those that observe me”^{f83} that lie in wait and watch for my halting, as Jeremiah’s enemies did; and would rejoice at my fall, and insult me, and blaspheme thy name; therefore lead, guide, and uphold me;

make thy way straight before my face; thy way of providence, thy way of grace, thy way of worship and duty; let it appear plain and manifest, that I may know in which way I should walk; and let all obstructions be removed out of the way, that I may walk straight on, without any difficulty or hinderance. He seems to have respect to his enemies, who lay in his way, that God would remove them; (see ^{<49B>}Psalm 5:9,10).

Ver. 9. *For [there is] no faithfulness in their mouth*, etc.] In the mouth of the ungodly, as the Chaldee paraphrase; in the mouth of every one of them, as Aben Ezra interprets it: that is, in the mouth of every wicked, bloody, and deceitful man; of everyone of David’s enemies, as Saul, or the conspirators with Absalom his son. There was no steadfastness in them; nothing right, sure, or firm said by them; nothing that could be depended upon; there was “no truth” in them, as the Septuagint, Vulgate Latin, Arabic, and Ethiopic versions render it. And as this was true of David’s, so of Christ’s enemies; of Herod, and of the Herodians, and of the Scribes and Pharisees; (see ^{<40B>}Matthew 2:8 22:16); and of the enemies of Christ’s Gospel; of all false teachers, who speak not the word faithfully; tell dreams, use the hidden things of dishonesty, walk in craftiness, handle the word of God deceitfully, and speak lies in hypocrisy: there is no certainty in them, nor is any thing they say to be trusted to. And this is the character of wicked men in common: they are an assembly of treacherous men; there is none upright among them; nor is any confidence to be placed in them: the people of God are in danger of being imposed upon and misled by them to their hurt; and therefore the psalmist prays, that the Lord would lead him in his righteousness;

their inward part [is] very wickedness; their heart, which is desperately wicked, exceeding sinful; not only wicked, and very wicked, but wickedness itself. This is the root and fountain of all wickedness, and the reason why there is no faithfulness in their mouth: the word^{f84} is sometimes rendered, “their inward thought”, (^{<49B>}Psalm 49:11 64:6); which is the

inmost of man, the nearest to him; and which, and even the imagination of it, is evil, and that continually: the word ^{f85} translated “wickedness” signifies woes, calamities, and mischiefs; and such the wicked hearts of men are full of, and are continually devising against the people of God, and his righteous cause. And this is the just character of ungodly men, even though they may profess to know God, have a form of godliness, and be outwardly righteous before men; as these were David was concerned with;

their throat [is] an open sepulchre; or as one, as the Targum paraphrases it; to which the throat of wicked men may be compared for its voracity and insatiableness; the grave being one of those three or four things, which never has enough or is satisfied. And this is true of the throat, whether it be considered as an instrument of speech, and throws out devouring words to the prejudice of the characters and reputations of others; or as an instrument of swallowing meat and drink, and where the pleasure of appetite is; and so may be expressive of the eager desire of the wicked after sin, who drink up iniquity like water; and of their delight in it, and their fulness of it, and yet still greedy, insatiable, and not to be satisfied: and their throat may be compared to an open grave for the nauseous stench it emits; corrupt communication, filthiness, and foolish talking, proceeding out of it; and horrible oaths, curses, imprecations, and blasphemies, being belched out through it; and for the danger which is by it, since into it men may fall unawares; and so the evil communications of wicked men corrupt good manners, and do great mischief to those who fall into company with them;

they flatter with their tongue; or, “make it smooth” ^{f86}; use oily expressions, soft language: or, “part” or “divide” ^{f87} their tongue; are double tongued and double hearted; and so deceive persons, as the apostle interprets it in (~~4813~~ Romans 3:13). They flatter God himself, drawing nigh to him in an hypocritical way; they flatter men, their neighbours, and impose upon them; they flatter princes, and such parasitic people were about David. And such are false teachers, who prophesy smooth things, and with good words and fair speeches deceive the hearts of the simple; or, which account there is great reason to pray to be led and directed by the Lord.

Ver. 10. *Destroy thou them, O God*, etc.] Or “make them guilty” ^{f88}; that is, make them appear to be guilty, either to themselves, that they may acknowledge their offences, confess their guilt, and ask for pardon; or to

others, pronounce them guilty, pass the sentence of condemnation on them: and the Chaldee paraphrase and the Syriac version render it by **byj** , “condemn them”, or hold them guilty; and the Septuagint, Vulgate Latin, Arabic, and Ethiopic versions, “judge” them; treat them as guilty persons, punish them, destroy them, soul and body, with an everlasting destruction;

let them fall by their own counsels; into the pit they have dug for others; as Haman fell by his counsels, and was hanged on the gallows he prepared for Mordecai. And so sometimes a man’s own counsel casts him down, and is the cause of his ruin, (^{<38307>}Job 18:7). Or, “because of their own counsels” ^{f89}; which they have taken against the Lord and his Anointed, against his cause and interest, and against his righteous ones, particularly David; meaning their wicked counsels, in which they walked; (see ^{<28106>}Hosea 11:6). Or “from their counsels” ^{f90}; as the Targum and most versions render it: that is, let their counsels be turned into foolishness, become brutish, be carried headlong, and come to nought. Which had its accomplishment in Ahithophel;

cast them out; either out of their own country, and carry them into captivity; or from the presence of the Lord, from his tabernacle and worship; which David’s enemies now enjoyed, and gloried in: or into outer darkness, into a furnace of fire, where there is weeping and wailing, and gnashing of teeth;

in the multitude of their transgressions: when God deals with men in a way of grace, he turns away ungodliness from them, or them from their ungodliness; but when in a way of judgment he suffers them to die in their sins, and so perish: or “for the multitude of their transgressions” ^{f91}. The sins of transgressors are many and because of them they are cast out of the sight o God, and will be bid to depart from him hereafter;

for they have rebelled against thee: all sin is a rebellion against God; hence sinners are called rebellious ones. The rebellion of David’s subjects against him was a rebellion against God; because it was an attempt to dethrone him, whom God had made king of Israel. The word ^{f92} signifies to embitter, exasperate, and provoke: and such is the nature of sin, it is a bitter thing in itself, and it provokes the eyes of God’s glory. Now each of these expressions are to be considered, not so much petitions, as prophecies; and not as imprecations, but as predictions of what would be the portion of wicked men.

Ver. 11. *But let all those that put their trust in thee rejoice*, etc.] Who trust not in themselves, in their own hearts, in their righteousness, or riches, or strength; but in the name, righteousness, and strength of the Lord: who betake themselves to him, and put all their confidence in him: let them rejoice in the salvation of the Lord, and in hope of eternal glory and happiness;

let them even shout for joy: not only rejoice inwardly, but express their joy externally, with their voices, and in the loudest manner; and that always, the matter and foundation of a believer's joy always continues; and so does the grace itself: though it is not always in exercise, yet it is an everlasting joy; and with it the redeemed of the Lord will come to Zion, and no man will be able to take away their joy. Which distinguishes it from the triumphing of the wicked, and the joy of the hypocrite, which is but for a moment;

because thou defendest them, or "coverest them"^{f93}; with the feathers of divine protection, under the shadow of his wings, and with the hollow of his hand: so God preserves his people, keeps them by his power, as the apple of his eye, and is a wall of fire round about them. Which is a good reason why they should rejoice, and shout for joy;

let them also that love thy name; as all that put their trust in the, Lord do; they love the Lord himself, because of the perfections of his nature, and the works of his hands, and for what he has done for them: they love all they know of him; they love him in all his persons, Father, Son, and Spirit; and every name of his, by which he has made himself known. They love, admire, and adore all his attributes and perfections, as they are displayed in the works of creation and providence; and especially in redemption by Jesus Christ, where they all gloriously meet together; and in whom God has proclaimed his name gracious and merciful. They love his word, his Gospel, by which he is made known; and they love his people, on whom his name is called, and who call upon his name. And let such, says the psalmist,

be joyful in thee: not rejoice in their boasting of their wisdom, strength, riches, and righteousness; all such rejoicing is evil: but in the Lord, in his grace, righteousness, and salvation. He is the only true proper object of spiritual joy; and there is good reason for it, from what follows.

Ver. 12. *For thou, Lord, wilt bless the righteous.*] As he has blessed him with a righteousness, even the righteousness of God imputed to him, by which he is denominated righteous, and with the forgiveness of his sins; so he will bless him with peace and prosperity, with all spiritual blessings, with the blessings of grace here, and glory hereafter. Hence he has just reason to rejoice and be glad;

with favour wilt thou compass him as [with] a shield: by which is meant the free favour, love, and grace of God in Christ, which springs from his sovereign will and pleasure; is his good will to men, and the exceeding riches of his grace, shown in his kindness towards them in Christ Jesus: and the compassing or crowning of the righteous with it, as the word ^{f94} signifies, is expressive of the abundance of it, in the application of it to them in conversion, and in every instance and blessing of grace; for such are crowned with lovingkindness and tender mercies; the grace of the Lord is exceeding abundant towards them, it flows and overflows; it surrounds them on all sides, and covers them all over: it is as a shield unto them from all their enemies, (^{1901B} Psalm 40:11); and which being held in the hand of faith, quenches the fiery darts of Satan; and is the saints security from every enemy, and from all hurt and danger, here or hereafter; (see ¹⁸¹⁷ Zephaniah 3:17 ¹⁸³⁸ Romans 8:38,39); and is a crown of glory upon them, which makes them glorious, lovely, and amiable. Some interpret this of Christ the righteous One; so Nebiensis.

PSALM 6

INTRODUCTION TO PSALM 6

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

What is designed by “the chief musician”, and what is meant by “neginoth”, have been observed preciously, (see Gill on “~~3900~~ Psalm 4:1”). As for “sheminith”, it seems to be one particular sort of the “neginoth”, or stringed instrument, which this man had the care of; see the title of (~~3911~~ Psalm 12:1): which most of the Hebrew writers ^{f95} understand of the harp of eight strings, to which this psalm was set; and which, from the number of its strings, was called “sheminith”, which signifies “the eighth”: and this receives confirmation from (~~3152~~ 1 Chronicles 15:21). The eighth string was added to the harp by Simonides, according to Pliny ^{f96}: but if such an harp is here meant, this refutes it, for David lived long before Simonides. Though some ^{f97} have thought it refers to a poem or song of eight notes, to the tune of which this psalm was sung; or to the eighth note, which was grave, and which we call the bass. As for the eighth day of circumcision, of which some Jewish writers mystically interpret it; or the eighth, that is, the first day, or Lord’s day, to which some of the ancient Christian writers refer it, or the eighth age, or millennium, as Theodoret; these can by no means be admitted of. The occasion of it was either some bodily disease the psalmist laboured under, or some distress of soul, on account of sin; and the rather this seems to be the case, seeing the psalm begins with the same words as (~~3801~~ Psalm 38:1), in which the psalmist so much bewails his iniquity. Some have thought it was drawn up for the use of any and every sick person; and others say it was written on the account of Israel in captivity, who were then as sick persons ^{f98}: but rather the occasion of it was bodily sickness, inward guilt of conscience for sin, and distress by enemies; as appears from, (~~3903~~ Psalm 6:3,4,7,8).

Ver. 1. *O Lord, rebuke me not in thine anger,* The Lord sometimes rebukes or reproves men by his spirit, and sometimes by his word and ministers, and sometimes by his providences, and that on account of sin; to bring to a sense and acknowledgment of it; and particularly for remissness in duty, or neglect of it; and for trusting in the creature, or in any outward

enjoyment, boasting of it, and loving it too much; and these rebukes of his own people are always in love, and never in wrath, though they sometimes fear they are; (see ^{<380>}Psalm 88:7,16) (^{<210>}Lamentations 3:1); and therefore deprecate them, as the psalmist here does; not the thing itself, but the manner in which it is apprehended it is done, or doing;

neither chasten me in thy hot displeasure; when God chastens his own people it is not in a way of vindictive wrath, or as a proper punishment for sin; for this would be contrary to Christ's suretyship engagements and performances, and to the doctrine of his satisfaction for sin; it would draw a veil over it, and render it of none effect; it would be contrary to the justice of God to punish both surety and principal; and to the everlasting love of God to them, in which he always rests, and from which there can be no separation; nor would they be dealt with as children; and besides would be condemned with the world, and killed with the second death; whereas they will not, though chastened of God, it is the chastening of a father, is very instructive to them, and is always for their good, spiritual and eternal; is in measure, in judgment, and in love; and never in fury and hot displeasure; but this being feared, is deprecated.

Ver. 2. *Have mercy upon me, O Lord*, etc.] He knew he was a sinner, both by original sin and actual transgression, which he was always ready to own; he knew that what he had done deserved the wrath of God, even his hot displeasure; and that for such things it came upon the children of disobedience: he knew that there was mercy with God through Christ, and therefore he flees unto it, pleads for it, and entreats the manifestation of forgiving love: he pleads no merits of his own, nor makes any mention of former works of righteousness done by him, but throws himself upon the mercy of God in Christ; giving this as a reason,

for I [am] weak; either in body, through some disease upon him; or in soul, being enfeebled by sin, and so without spiritual strength to do that which was good of himself; to exercise grace, and perform duty, and much less to keep the law of God, or make atonement for sin, or to bear the punishment of it;

O Lord, heal me; meaning either his body, for God is the physician of the body, he wounds and he heals; so he healed Hezekiah and others; and he should be sought to in the first place by persons under bodily disorders: or else his soul, as in (^{<310>}Psalm 41:4); sin is the disease of the soul, and a very loathsome one it is, and is incurable but by the balm of Gilead, and the

physician there; by the blood of Christ, and forgiveness through it; and the forgiveness of sin is the healing of the diseases of the soul, (^{}Psalm 103:3);

for my bones are vexed; with strong pain; meaning his body, as Kimchi and Aben Ezra observe; because these are the foundation of the body, and the more principal parts of it: and this may be understood of his grief and trouble of heart for his sins and transgressions, which is sometimes expressed by the bones being broke, and by there being no rest in them, (^{}Psalm 51:8 38:3).

Ver. 3. *My soul is also sore vexed*, etc.] Or “exceedingly troubled”^{f99}, and even frightened and thrown into a consternation with indwelling sin, and on account of actual transgressions, and by reason of the hidings of God’s face, and through the temptations of Satan, and because of the fear of death; to which Old Testament saints were very incident.

But thou, O Lord, how long? it is an abrupt expression, the whole he designed is not spoken, being hindered through the grief and sorrow with which his heart was overwhelmed; and is to be supplied after this manner,

“shall I have refreshment?”

as the Chaldee paraphrase; or,

“wilt thou look and not heal me?”

as Jarchi; or

“my soul be troubled?”

as Aben Ezra; or

“shall I be afflicted, and thou wilt not heal me?”

as Kimchi; or

“wilt thou afflict me, and not arise to my help?”

(see ^{}Psalm 13:1,2).

Ver. 4. *Return, O Lord*, etc.] By this it seems that the Lord had withdrawn himself, and was departed from the psalmist, wherefore he entreats him to return unto him, and grant him his gracious presence. God is immense and omnipresent, he is everywhere: going away and returning cannot be

properly ascribed to him; but he, may be said to depart from his people, as to sensible communion with him, and enjoyment of him, when he hides his face, withdraws his gracious presence, and the comfortable discoveries and influences of his love; and he may be said to return when he visits them again, and manifests his love and favour to them: the Jewish writers^{f100} interpret it,

“return from the fierceness of thine anger,”

as in (~~185B~~ Psalm 85:3); and though there is no such change in God, as from love to wrath, and from wrath to love; but inasmuch as there is a change in his dispensations towards his people, it is as if it was so; and thus it is apprehended by them;

deliver my soul; from the anxiety, distress, and sore vexation it was now in, for of all troubles soul troubles are the worst: and from all enemies and workers of iniquity which were now about him, and gave him much grief and uneasiness; and from death itself, he was in fear of;

O, save me for thy mercy's sake; out of all troubles of soul and body, and out of the hands of all enemies, inward and outward; and with temporal, spiritual, and eternal salvation; not for his righteousness's sake, as Kimchi well observes; for salvation is according to the abundant mercy of God, and not through works of righteousness done by men, otherwise it would not be of grace.

Ver. 5. *For in death [there is] no remembrance of thee*, etc.] Of the goodness, truth, power, and faithfulness of God; no notice can be taken nor mention, made either of the perfections or works of God, whether of nature or of grace, by a dead man to others; he is wholly useless to men on earth with respect to these things;

in the grave who shall give thee thanks? for mercies temporal or spiritual; the dead cannot praise the Lord among men, only the living; (see ~~185B~~ Psalm 30:9 115:17 ~~238B~~ Isaiah 38:18,19); wherefore the psalmist desires that he might live and praise the Lord: this argument is taken from the glory of God, which end cannot be answered among men by death, as by life. It does not follow from hence that the soul either dies or sleeps with the body, and is inactive until the resurrection morn, neither of which are true; or that the souls of departed saints are unemployed in heaven; they are always before the throne, and serve the Lord day and night; they remember, with the utmost gratitude and thankfulness, all the goodness

and grace of God unto them, and praise him for all his wondrous works: but the sense is, that when a saint is dead, he can no more serve and glorify God on earth among men.

Ver. 6. *I am weary with my groanings*, etc.] By reason of bodily illness, or indwelling sin, or the guilt of actual transgressions, or the hidings of God's face, or a sense of divine wrath, or the temptations of Satan, or afflictions and crosses of various kinds, or fears of death, or even earnest desires after heaven and eternal happiness, or the low estate of Zion; each of which at times occasion groaning in the saints, as in the psalmist, and is the common experience of all good men. The psalmist being weary of his disease, or of sin, groaned till he was weary with his groaning; inward groaning affects the body, wastes the animal spirits, consumes the flesh, and induces weariness and faintness; (see ^{}Psalm 102:5 ^{}Jeremiah 45:3);

all the night make I my bed to swim: I water my couch with my tears; these are hyperbolic phrases ^{f101}, expressing more than is intended, and are not to be literally understood; for such a quantity of tears a man could never shed, as to water his couch and make his bed to swim with them, but they are used to denote the multitude of them, and the excessiveness of his sorrow; (see ^{}Psalm 119:136 ^{}Lamentations 3:48,49); and these tears were shed, not to atone and satisfy for sin, for nothing but the blood and sacrifice of Christ can do that; but to express the truth and reality, as well as the abundance of his grief; and this was done "all the night long"; (see ^{}Job 7:3,4); when he had leisure to think and reflect upon his sins and transgressions, and when he was clear of all company, and no one could hear or see him, nor interrupt him in the vent of his sorrow, and when his disease might be heavier upon him, as some diseases increase in the night season: this may also be mystically understood, of a night of spiritual darkness and desertion, when a soul is without the discoveries of the love of God, and the influences of his grace; and has lost sight of God and Christ, and interest in them, and does not enjoy communion with them; and throughout this night season weeping endures, though joy comes in the morning. And it may be applicable to David's antitype, to the doleful night in which he was betrayed, when it was the hour and power of darkness, and when he had no other couch or bed but the ground itself; which was watered, not only with his tears, but with his sweat and blood, his sweat being as it were great drops of blood falling to the ground; so he is often said to sigh and groan in spirit, (^{}Mark 7:34 8:12 ^{}John 11:33,38).

Ver. 7. *Mine eye is consumed because of grief*, etc.] Either by reason of the affliction he laboured under, which could not be joyous, but grievous; or because, of the sin that was in him, and those that he had committed, which were grieving to him; or through the sins of other professors of religion, or profane sinners, whom he beheld with grief of heart and weeping eyes: the word ^{f102} used signifies anger and indignation, and sorrow arising from thence, and may denote either indignation in himself at his enemies, who were rejoicing at his calamities; or the sense he had of the anger of God, and his hot displeasure, which he feared he was rebuking and chastening him with; and now his heart being filled with grief on one or other of these accounts, or all of them, vented itself in floods of tears, which hurt the visive faculty; for through much weeping the eye is weakened and becomes dim; and through a multitude of tears, and a long continuance of them, it fails; (see ~~<1870>~~ Job 17:7 ~~<1800>~~ Psalm 31:9 ~~<1011>~~ Lamentations 2:11);

it waxeth old because of all mine enemies; saints have many enemies, sin, Satan, and the world; and these are very oppressive ones, as the word ^{f103} here signifies; such as beset them about, straiten them on all hands, and press them sore; and they must be pressed down by them, were it not that he that is in them is greater than he that is in the world; and David's enemies gave him so much trouble, and caused him to shed such plenty of tears, that his eye waxed old, was shrunk up, and beset with wrinkles, the signs of old age; or it was removed out of its place, as the word is rendered in (~~<1804>~~ Job 18:4); or the sight was removed from that, it was gone from him, (~~<1880>~~ Psalm 38:10).

Ver. 8. *Depart from me, all ye workers of iniquity*, etc.] The psalmist being fully assured that God had heard his prayer, that he should recover from his disorder, or be delivered out of his calamities, whether corporeal or spiritual, has on a sudden a spring of joy, faith, and comfort; as sometimes there is a quick transition from comfortable to uncomfortable frames; (see ~~<1807>~~ Psalm 30:7); so on the contrary, there is as quick a passage from uncomfortable to comfortable ones; (see ~~<1018>~~ Lamentations 3:18,24); who may be called "workers of iniquity" (see Gill on "~~<1016>~~ Psalm 5:5"); and these were either his open enemies, as Saul and his men, or Absalom and the conspirators with him, whom he bids to cease from following and pursuing after him; or his secret ones, hypocritical courtiers, that were about him, who were wishing and hoping for his death. It is the lot of God's people to be among the workers of iniquity; Lot was among the

Sodomites, David was in Meshech and in the tents of Kedar, Isaiah was among men of unclean lips; Christ's lily is among thorns, and his sheep among goats; and though in some respects a civil conversation with wicked men cannot be avoided, for then good men must needs go out of the world; yet as little company should be kept with them as can be, and no fellowship should be had with them in sinful practices, nor in superstitious worship; and though there will not be a full and final separation from them in the present state of things, there will be hereafter, when these very words will be used by David's antitype, the Lord Jesus Christ; not only to profane sinners, but to carnal professors of religion, who have herded themselves with the people of God, (^{<41254>}Matthew 25:41 7:23 ^{<42135>}Luke 13:25-28). The reason why the psalmist took heart and courage, and ordered his wicked persecutors, or sycophants, to be gone from him, was his assurance of being heard by the Lord;

for the Lord hath heard the voice of my weeping; referring to what is said (^{<49116>}Psalm 6:6,7); he had not only lifted up his voice in prayer, but he had wept and made supplication, as Jacob did, (^{<28134>}Hosea 12:4); sometimes God brings his people to the throne of grace weeping, and with supplications leads them, (^{<28119>}Jeremiah 31:9); and then hears their cry and answers them.

Ver. 9. *The Lord hath heard my supplication*, etc.] Which he had presented to him, (^{<49116>}Psalm 6:1,2,4); in which he deprecates his anger and hot displeasure; entreats his free favour, grace, and mercy; desires healing for soul or body, or both; prays a return of his gracious presence; and deliverance and salvation out of all his troubles, from all his enemies, and from death itself. The word ^{f104} used properly signifies petitions for grace and mercy, which the psalmist put up under the influence of the spirit of grace and supplication, and which were heard;

the Lord will receive my prayer; instead of a burnt offering, as Aben Ezra glosses it; as sweet incense, as what is grateful and delightful, coming up out of the hands of Christ the Mediator, perfumed with the sweet incense of his mediation: the word ^{f105} signifies prayer made to God as the righteous Judge, as the God of his righteousness, who would vindicate his cause and right his wrongs; and a believer, through the blood and righteousness of Christ, can go to God as a righteous God, and plead with him even for pardon and cleansing, who is just and faithful to grant both unto him. The psalmist three times expresses his confidence of his prayers

being heard and received, which may be either in reference to his having prayed so many times for help, as the Apostle Paul did, (⁴⁷¹³2 Corinthians 12:8); and as Christ his antitype did, (⁴¹⁵⁹Matthew 26:39,42,44); or to express the certainty of it, the strength of his faith in it, and the exuberance of his joy on account of it.

Ver. 10. *Let all mine enemies be ashamed*, etc.] Or “they shall be ashamed”^{f106}; and so the following clauses may be rendered, and be considered as prophecies of what would be; though if this be considered as an imprecation, it is wishing no ill; wicked men are not ashamed of their abominations committed by them, neither can they blush; it would be well if they were ashamed of them, and brought to true repentance for them; and if they are not ashamed now, they will be hereafter, when the Judge of quick and dead appears;

and sore vexed; or “troubled”^{f107}; as his bones had been vexed, and his soul had been sore vexed by them; as he knew they would be through disappointment at his recovery, and at his deliverance from the distresses and calamities he was now in, when he should sing for joy of heart, and they should howl for vexation of spirit;

let them return; meaning either from him, from pursuing after him; or to him, to seek his favour, and be reconciled to him, and be at peace with him, as Aben Ezra and Kimchi explain it; unless this word should only signify “again”, as it sometimes does, and be read in connection with what follows;

[and] let them be again ashamed suddenly^{f108}; intimating that his deliverance would be sudden, in a moment, in a very little time, and so would be their disappointment, shame, and confusion. Jarchi, from R. Jonathan and R. Samuel bar Nachmani, refers this to the shame of the wicked in the world to come.

PSALM 7

INTRODUCTION TO PSALM 7

*Shiggaion of David, which he sang unto the Lord,
concerning the words of Cush the Benjamite*

The name of this psalm, “Shiggaion”, either respects the music or the matter of the psalm. Some take it to be the name of the musical instrument to which the psalm was set ^{f109}: so Habakkuk’s prayer is said to be “upon shigionoth”; which is the same word with this, only of the plural number, (^{<388>}Habakkuk 3:1). Others say it was the first word of a song, to the tune of which this was sung ^{f110}. And others understand it of a certain kind of a song ^{f111}: and the Targum renders it, “the interpretation of the ode of David”; which Ainsworth renders, “David’s interpretation of the law”; leading **atyrwa** instead of **atydwa**, as does also the king of Spain’s Bible. And certain it is that it is the name of a song; since it follows, “which he sang unto the Lord”; in his presence, before him, and to the glory of his name. But the question is, of what sort it is? and why it should be so called? since its root **hgç** signifies “to err” or “wander”: it is more generally rendered, “an erratic” or “wandering ode”; a song or psalm, which consisted of various kind of metre: it was sung with various notes, and all kind of music, which made it very pleasant. Hence some render it, “David’s delight”, as R. Obadiah Gaon; and the verb from whence it is derived is translated “ravished” in (^{<3159>}Proverbs 5:19,20); and Ben Melech says, the word signifies **twhr [w hj mç**, “joy and pleasure”; and Aben Ezra observes that some interpret it **gwn [t**, “delight”. But others are of opinion that this word regards the subject matter of the psalm, and may be rendered, “David’s ignorance” or “error”; his sin of ignorance; and respects his mistaken conduct with regard to his enemies, particularly Saul, in making imprecations upon them, (^{<3160>}Psalm 6:10); in cursing them, and especially King Saul; when a king is not to be cursed, (^{<2100>}Ecclesiastes 10:20); and in cutting off the skirt of his garment, for which his heart smote him, (^{<3240>}1 Samuel 24:4,5). Some render it, “the care of David”, as Cocceius; which he wrote in deep meditation, when he had forgot himself, and was as it were in an ecstasy; setting forth “the sum of his cares”, as

Ainsworth expresses it, when he was harassed and greatly afflicted by his enemies. The occasion of it is, “the words of Cush the Benjamite”; which some understand of Shimei the Benjamite, who came out and cursed David as he went along, when he fled from Absalom, (~~1045~~-1 Samuel 16:5-11). Theodoret thinks Hushai is meant, who persuaded Absalom not to follow the counsel of Ahithophel; on which account David penned this psalm. Others interpret it of one of Saul’s courtiers, who was of the tribe of Benjamin, and whose name was Cush^{f112}; and which is very likely, since it is evident that some of Saul’s courtiers accused David to him, and charged him with seeking his harm, not only to take away his crown and kingdom, but his life, (~~1029~~-1 Samuel 24:9 26:19). Though the generality of the Jewish writers^{f113} interpret it of Saul himself, who is called Cush, in allusion to his father’s name Kish, who was a man of Benjamin, (~~900~~-1 Samuel 9:1); or else because Cush signifies “an Ethiopian”, to which he may be compared, as the children of Israel in (~~3007~~-Amos 9:7). For as the Ethiopian is various in his skin, so was Saul in his actions, as Jarchi observes; or rather because, as Kimchi and Ben Melech express it, as the Ethiopian does not change his skin, (~~2433~~-Jeremiah 13:23); so Saul did not change his hatred to David. Though the same writers observe, that he may be called so by the rule of contraries, because he was a very goodly and beautiful man; the words referred to are supposed to be those in (~~1027~~-1 Samuel 22:7,8).

Ver. 1. *O Lord my God, in thee do I put my trust*, etc.] The psalmist expresses his interest in God as his covenant God, and his trust and confidence in him; and with these he sets out as the stay of his soul, and his bulwark against the fears of his enemies; and he does not say that he had trusted in God, or would for the future trust in him; but that he did trust in him, and continued to do so. And God is to be trusted in at all times; in times of affliction, temptation, and desertion; and these the psalmist premises to his petition, which follows, as an encouragement to him to hope for success, since God was his God, and none that ever trusted in him were confounded;

save me from all them that persecute me, and deliver me; persecution is no new thing to the people of God; David had his persecutors, and many of them; the Church, in Jeremiah’s time, had hers; the saints, in the times of the apostles, and in all ages since, have had theirs. Every one that will live godly in Christ Jesus must expect persecution in one shape or another; and there is none can save and deliver from it but God, and he can and will in his own time, (~~4010~~-2 Corinthians 1:10). David was sensible of this, and

therefore applies to him, and him only; and not to an arm of flesh, to his friends, or to neighbouring princes and powers.

Ver. 2. *Lest he tear my soul like a lion*, etc.] That is, one of his persecutors, the chief of them; it may be Saul, whom the psalmist compares to a lion for his majesty and greatness, the lion being the king among beasts; and for his authority, power, and might, and for his wrath and cruelty, which he feared; and which, should it be exerted on him, would tear his soul, or himself, in pieces; would rend his soul from his body, and dispatch his life; (see ²⁰⁹¹²Proverbs 19:12). So the Apostle Paul calls the Roman governor, before whom he was, and from whose hands he was delivered, a lion, for his power and fierceness, (⁵⁰⁴¹⁷2 Timothy 4:17). And so our adversary the devil, the chief of all persecutors, and who instigates others against the saints, is by Peter said to go about like a roaring lion, (⁴⁰⁸⁸1 Peter 5:8);

rending [it] in pieces, as the lion does his prey when hungry. So Homer ^{f114} compares Polyphemus to a mountain lion, which devours and leaves nothing, neither the intestines, nor flesh, nor bones; and represents ^{f115} it first taking hold of the creature with its strong teeth, and breaking its neck, and drawing out its blood and all its inwards; (see ²³⁸¹³Isaiah 38:13);

while [there is] none to deliver; no saviour, no deliverer: for if God does not save and deliver his people out of the hands of their persecutors, none can; especially out of the hands of such an one as is here described tearing and rending in pieces. As there is no God besides the Lord, there is no saviour besides him: there is no temporal nor spiritual saviour but he: salvation is not to be expected from any other; and were it not for him, saints must fall a prey to their enemies.

Ver. 3. *O Lord my God, if I have done this.*] The crime which Saul and his courtiers charged him with, and which was made so public that every body knew it; and therefore it was needless particularly to mention it; namely, that he lay in wait for Saul, and sought his life to take it away, (⁹²¹⁹1 Samuel 24:9). The Targum interprets it of this psalm, paraphrasing it, “if I have made this song with an evil intention”; to give an ill character of any, and lead them with false charges;

if there be iniquity in my hands; not that he was without sin, he had it in his heart; nor that he lived without the actual commission of sin: but his sense is, that there was no iniquity, as not in his heart, purpose, and design,

so not in his hand, nor attempted by him, of the kind he was accused of, (^{<0241>}1 Samuel 24:11). Otherwise, we often hear him complaining of the depravity of his nature, and acknowledging his sins and transgressions, (^{<0315>}Psalm 32:5 38:3,4 51:1-5).

Ver. 4. *If I have rewarded evil unto him that was at peace with me*, etc.] That is, when Saul was at peace with him; when he lived at his court, and ate at his table his meaning is, that he did not conspire against him, nor form schemes to deprive him of his crown nor of his life: or, as it may be rendered, “if I have rewarded to him that rewarded me evil”^{f116}; that is, as Jarchi explains it, if I rewarded him as he rewarded me, evil for evil. This David did not; and it is eminently true of Christ his antitype, (^{<0123>}1 Peter 2:23); and in it he ought to be imitated by every believer, (^{<0217>}Romans 12:17);

yea, I have delivered him that without cause is mine enemy; meaning Saul, who persecuted David without any just reason, and whom David delivered without any obligation to do it; not for any benefit and kindness he had received from him; for the phrase “without cause” may be read in connection either with the word “delivered”^{f117}; for the deliverance was wrought without any cause or merit on Saul’s part, or profit to David; or with the word “enemy”, for Saul was David’s enemy without any just cause on David’s part: and the deliverance referred to was when he cut off Saul’s skirt, in the cave at Engedi, and spared his life; and when he took away his spear from him, as he was sleeping in the trench, and did not destroy him, nor suffer those that would to do it, (^{<0244>}1 Samuel 24:4,5,7,10,17 26:8,11). The words may be rendered, “only I stripped him”^{f118}. The sense is, that he cut off the skirt of his coat, and took away his spear, and so in part stripped him both of his clothes and armour, at two different times; not to do him any hurt, but to let him know, as Jarchi observes, that he was delivered into his hands, and he could have slain him, but did not. The same Jewish writer interprets the word used “of stripping of garments”; and Aben Ezra observes, from R. Moses, that the “vau”, rendered “yea”, signifies “only”, as in (^{<0420>}Genesis 42:10).

Ver. 5. *Let the enemy persecute my soul, and take [it]*, etc.] That is, if the above things he was charged with could be proved against him; then he was content that Saul his enemy should pursue after him, and apprehend him, and bring him to justice, by taking away his life from him;

yea, let him tread down my life upon the earth; with the utmost indignation and contempt, without showing any mercy; as the lion treads down his prey, and tears it to pieces, (^{<3168>}Micah 5:8); or as the potter treads his clay under foot, (^{<3425>}Isaiah 41:25);

and lay mine honour in the dust; meaning either his life and soul, as before; denominating himself from his better part, and which he elsewhere calls his glory, (^{<1969>}Psalm 16:9 30:12 57:8); (see ^{<4405>}Genesis 49:6); or else his body, as R. Judah Ben Balaam, who is blamed for it by Jarchi; or rather his fame, credit, and reputation, that he had gained, both by his courage and valour in the field, and by his wise and prudent behaviour at court, (^{<1987>}1 Samuel 18:7,16). Should he appear to be guilty of the crimes he was accused of, he is willing to have his glorious name buried in the dust of oblivion, and his memory perish for ever. The words are to be considered as a strong assertion of his innocence, in an appeal to God, the searcher of hearts, and the trier of the reins of men; and as imprecating on himself the worst of evils, should it not appear; (see ^{<8321>}Job 31:21,22).

Selah; Aben Ezra renders “selah”, “in truth”, “let it be so”; and the Targum renders it, as usual, “for ever”; (see Gill on ^{<4982>}Psalm 3:2”).

Ver. 6. *Arise, O Lord, in thine anger*, etc.] This and the following phrase do not suppose local motion in God, to whom it cannot belong, being infinite and immense, but are spoken of him after the manner of men, who seems sometimes as though he had laid himself down, and was unconcerned about and took no notice of human affairs, of the insults of the wicked and the oppressions of the righteous; wherefore the psalmist beseeches him to “arise”, which he may be said to do when he comes forth in his power in the defence of his people, and against their enemies; (see ^{<1915>}Psalm 12:5 ^{<3321>}Isaiah 26:21); and he also prays him to arise in anger, to show himself displeased, and give some tokens of his resentment, by letting his enemies feel the lighting down of his arm with the indignation of his anger;

lift up thyself, because of the rage of mine enemies; ascend the throne of judgment, and there sit judging right; show thyself to be the Judge of the earth, high and lifted up; let it appear that thou art above all mine enemies, higher and more powerful than they; stop their rage, break the force of their fury, lift up a standard against them, who, like mighty flood, threaten to bear all before them: or “lift up thyself in rage”, or “fierce wrath,

because of”, or “against mine enemies”^{f119}: and so the sense is the same as before; and this way go many of the Jewish interpreters^{f120};

and awake for me [to] the judgment [that] thou hast commanded; not that sleep falls upon God, for the keeper of Israel neither slumbers nor sleeps; nor does it fall on any but corporeal beings, not upon angels, nor the souls of men, much less on God; but he sometimes in his providence seems to lie dormant and inactive, as if he disregarded what is done in this world; and therefore his people address him as if he was asleep, and call upon him to arise to their help and assistance; (see ^{<0423>}Psalm 44:23,26); and so David here, “awake for me”, that is, hasten to come to me and help me; suggesting that he was in great distress and danger, by reason of his enemies, should he delay coming to him. By “judgment” is either meant the vengeance which God had ordered him to execute upon his enemies, as Jarchi interprets it, and therefore he entreats him to arise and put him in a capacity of doing it; or else his innocence, and the vindication of it, which God had promised him, and then the petition is much the same with (^{<0078>}Psalm 7:8). But the generality of Jewish^{f121} writers understand it of the kingdom which God had appointed for him, and for which he was anointed by Samuel; and who had told Saul that God had found a man after his own heart, whom he had “commanded” to be captain over his people, (^{<0314>}1 Samuel 13:14); wherefore the psalmist prays that God would hasten the fulfilment of his purpose and promise, and set him on the throne, that so he might administer justice and judgment to the people.

Ver. 7. *So shall the congregation of the people compass thee about*, etc.] By “the congregation of the people” are meant the nation of the Jews, the twelve tribes of Israel, called an assembly of people, and a company of nations, (^{<0128>}Genesis 28:3 35:11); and this is to be understood not of their gathering together in an hostile manner about David to take him, which might be interpreted compassing God himself about, David being as dear to him as the apple of his eye, which is the sense of several Jewish commentators^{f122}; but rather of their encompassing and surrounding the altar of God with songs of deliverance, upon David’s being rid of his enemies and advanced to the throne of the kingdom; (see ^{<0316>}Psalm 26:6,7); unless it should have regard to the pure worship of God by David, which was greatly neglected in Saul’s time; and then the sense is, that the psalmist prays that he might be established in his kingdom, as God had appointed and commanded, when he would fetch up the ark of God, and encourage the worship of God, and rectify all disorders in it; that so the

several tribes might come up to Jerusalem and encompass the ark, the symbol of the divine Presence, and worship in his holy mountain;

for their sakes therefore return thou on high; take, the throne of justice, high and lifted up, vindicate the cause of the oppressed, deliver me from all my troubles, put me into the peaceable possession of my kingdom; if not for my, sake, yet for the sake of thy church and people, and for the sake of thy worship and thy glory; the Targum paraphrases it, “return thou to the house of thy Shechinah”.

Ver. 8. *The Lord shall judge the people*, etc.] The inhabitants of the world in general; for God is the Judge of all the earth, and he judges the world in righteousness daily, and ministers judgment in uprightness, though it is not always manifest; or his own people in particular, whose cause he pleads, whose injuries and wrongs he avenges, whose persons he protects and defends; this the psalmist expresses with confidence, and therefore, suitable to his character as a Judge, he entreats him as follows:

judge me, O Lord, according to my righteousness; he speaks not of his justification before God, in whose sight he well knew no flesh living could be justified by their own righteousness, (^{<HEB>}Psalm 143:2); nor of the righteousness of his person, either imputed or inherent; but of the righteousness of his cause, (^{<HEB>}Psalm 35:27); not of his righteousness Godward, for he knew that he was a sinner with respect to him; but of his righteousness towards Saul, against whom he had not sinned, but had acted towards him in the most righteous and faithful manner, (^{<HEB>}1 Samuel 24:11); and therefore desired to be judged, and was content to stand or fall according to his conduct and behaviour towards him;

and according to mine integrity [that is] in me; who had always acted the sincere and upright part towards Saul, though he had pursued him with so much fury and violence; the psalmist’s prayer was heard and answered, (^{<HEB>}Psalm 18:20,24).

Ver. 9. *Oh, let the wickedness of the wicked come to an end*, etc.] Which will not be till the measure of it is fully up, and that will not be till the wicked are no more; for, as long as they are in the world they will be committing wickedness, and like the troubled sea continually cast up the mire and dirt of sin; and they will remain to the end of the world, till the new Jerusalem church state shall take place, when all the Lord’s people will be righteous, and there will not be a Canaanite in the house of the Lord

of hosts, nor a pricking brier or grieving thorn in all the land; for, in the new earth will no sinner be, but righteous persons only; and for this state the psalmist may be thought to pray; however by this petition and the following he expresses his hatred of sin and love of righteousness: some choose to render the words ^{f123}, “let wickedness now consume the wicked”; as in the issue it will, unless the grace of God takes place; some sins consume the bodies, others the estates of wicked men, and some both; and all are the means of destroying both body and soul in hell, if grace prevent not; this may be considered as a declaration of what will be, being a prophetic petition ^{f124};

but establish the just; or righteous one; meaning himself, and every other who is made righteous, not by his own righteousness, but by the righteousness of Christ imputed to him; and who needs not to have his righteousness established, which is in itself stable, firm, and sure, and cannot be more so; it is an everlasting one, and cannot be abolished, but abides for ever, and will answer for him in a time to come; but his faith to be established more and more in its exercise on this righteousness: nor do the persons of the just need establishing, or can they be more stable than they are, as considered in Christ, as they are the objects of God’s everlasting love, secured in the covenant of grace, and built on Christ the foundation; but the graces of faith, hope, and love, need daily establishing on their proper object, they being weak, fickle, and inconstant in their acts; and the saints need more and more establishing in the doctrines of the Gospel, and in their adherence to the cause of God and Christ and true religion; and it is God’s work to establish them, to whom the psalmist applies; (see ^{<1050>}1 Peter 5:10);

for the righteous God trieth the hearts and reins; he is righteous himself in his nature, and in all his works, and he knows who are righteous and who are wicked; he knows the hearts, thoughts, affections, and inward principles of all men, and the springs of all their actions; he looks not at outward appearances, but at the heart; and as he can distinguish between the one and the other, he is capable of punishing the wicked and of confirming the righteous, consistent with the truth of his perfections.

Ver. 10. *My defence [is] of God*, etc.] Or “my shield [is] in” or “of God” ^{f125}; God was his shield, his protector and defender; (see ^{<1088>}Psalm 3:3); or “my shield [is] with God”; that is, Christ, who was the shield his faith made use of against every spiritual enemy, was with God; he was with him as the

Word and Son of God from all eternity, and as the living Redeemer of his people before his incarnation; and he is now with him as their intercessor and advocate, who pleads in defence of them, and opposes himself, his blood and righteousness, to all the charges and accusations of Satan;

which saveth the upright in heart: who have the truth of grace in them, wisdom in the hidden part; who are sincere in their affections, purposes, and designs, in their faith, hope, and love; and act from real principles of truth and love, in the integrity of their souls; for these light and gladness are sown, to them grace and glory are given, and no good thing is withheld from them; they are saved by God from sin, Satan, the world, death, and hell, and every enemy, with a spiritual and everlasting salvation.

Ver. 11. *God judgeth the righteous,* etc.] Not all that are thought to be righteous, or think themselves to be so, are such; nor is any man naturally righteous, or of himself, nor by virtue of his obedience to the law of works; but such only are righteous who are made so by the obedience of Christ; these God governs and protects, avenges their injuries and defends their persons; some render the words, “God is a righteous Judge”^{f126}; he is so now in the administrations of his government of the universe, and he will be so hereafter in the general judgment of the world;

and God is angry [with the wicked] every day; wicked men are daily sinning, and God is always the same in his nature, and has the same aversion to sin continually; and though he is not always making men examples of his wrath, yet his wrath is revealed from heaven against all unrighteousness of men; and there are frequent stances of it; and when he is silent he is still angry, and in his own time will stir up all his wrath, and rebuke in his hot displeasure.

Ver. 12. *If he turn not,* etc.] Not God, but the enemy, or the wicked man, spoken of (^{<4906>}Psalm 7:5,9,11); if he turn not from his wicked course of life, to the Lord to live to him, and according to his will; unless he is converted and repents of his sin, and there is a change wrought in him, in his heart and life; the Septuagint, Vulgate Latin, Arabic, and Ethiopic versions read, “if ye turn not”, or “are not converted”, an apostrophe to the wicked;

he will whet his sword: God is a man of war, and he is sometimes represented as accoutred with military weapons; (see ^{<2897>}Isaiah 59:17,18); and among the rest with the sword of judgment, which he may be said to

whet, when he prepares sharp and sore judgments for his enemies, (^{<270>}Isaiah 27:1 ^{<634>}Deuteronomy 32:41);

he hath bent his bow, and made it ready; drawn his bow of vengeance, and put it on the full stretch, and made it ready with the arrows of his wrath, levelled against the wicked, with whom he is angry; which is expressive of their speedy and inevitable ruin, in case of impenitence; (see ^{<280>}Lamentations 2:4 3:12,13); or “trod his bow”, as is the usual phrase elsewhere; (see ^{<910>}Psalm 11:2 ^{<280>}Lamentations 2:4 3:12); which was done by the feet, and was necessary when the bow was a strong one, as Jarchi on (^{<910>}Psalm 11:2); observes; and so the Arabs, as Suidas ^{f127} relates, using arrows the length of a man, put their feet on the string of the bow instead of their hands.

Ver. 13. *He hath also prepared for him the instruments of death*, etc.] The weapons of his indignation, (^{<280>}Isaiah 13:5); which, will issue both in the first and second death, corporeal and eternal; the instruments of the former are diseases of various kinds, and judgments, as famine, pestilence, etc. and of the latter not only the law is an instrument of it, that being the letter which kills, and is the ministration of condemnation and death, but even the Gospel itself to wicked men is the savour of death unto death; and devils will be the executioners of it;

he ordaineth his arrows against the persecutors: the word for persecutors signifies “hot” or “burning” ^{f128}, and designs such persons who burn in malice and wrath, In rage and fury, against the saints, and hotly pursue after them, as Laban did after Jacob, (^{<136>}Genesis 31:36); for these more especially God has determined in his eternal purposes and decrees, and for these he has provided in his quiver, arrows of wrath and vengeance, fiery ones; and against these will he bring them forth, direct them, and shoot them at them, (^{<667>}Psalm 64:7). Some ^{f129} understand all this not of God, but of the wicked man, and read “if he turn not”, but, on the contrary, instead of that, “will whet his sword, bend his bow”, etc. against the righteous; yet he shall be disappointed, he shall not accomplish his designs, as appears by the following verses; these phrases are used of wicked men, (^{<910>}Psalm 11:2 37:14,15 64:2-4), but the former sense seems best.

Ver. 14. *Behold, he travaileth with iniquity*, etc.] Is full of it, and big with it, as a woman with child, and eagerly desires to bring it forth, and is in pain till he commits it;

and hath conceived mischief; that which is injurious to God and the perfections of his nature, a transgression of his law, and an affront to his justice and holiness, is doing wrong to fellow creatures, and harm to themselves, either to their name and credit, or to their substance and estates, or to their bodies and souls, and it may be to them all; and yet this they conceive, they devise it in their hearts, and form schemes how to bring it to pass, and which they do with great freedom, deliberation, and pleasure;

and brought forth falsehood; or “vanity”^{f130}, or a vain thing, as the same word is rendered in (⁴⁸⁵⁵Job 15:35); no fruit at all, but wind, or stubble, (²³⁶⁷Isaiah 26:17 33:11); that which deceives does not answer the expectation, but the contrary to it; the sense is, that wicked men having devised mischievous things against the saints, they are big with expectations of success, and strive to bring their purposes to bear, but are miserably disappointed, for it all ends in vanity and vexation of spirit to themselves.

Ver. 15. *He made a pit and digged it*, etc.] That is, he digged a pit, and made it very large and capacious, to answer his purposes;

and is fallen into the ditch [which] he made; so it is said of the Heathen, (⁴⁹⁹⁵Psalm 9:15); and is exemplified in the case of Haman, who was hanged upon the gallows he had built for Mordecai. Kimchi explains this of Saul’s falling upon his own sword, and dying by it, which he drew against David; phrase is proverbial, (¹⁸²⁷Proverbs 26:27 ²¹⁰⁸Ecclesiastes 10:8); the sense of this and the above figurative expressions is literally and properly given in (⁴⁹⁷⁶Psalm 7:16).

Ver. 16. *His mischief shall return upon his own head*, etc.] That which he conceived and devised in his mind, and attempted to bring upon others, shall fall upon himself, as a just judgment from heaven upon him;

and his violent dealing shall come down upon his own pate; referring to the violence with which Saul pursued David, which would be requited to him, and of which he prophesied, (⁴²⁵⁰1 Samuel 26:10).

Ver. 17. *I will praise the Lord according to his righteousness*, etc.] Or on account of it, as it was displayed in vindicating the innocent, and punishing the wicked; so Pharaoh having ordered male infants of the Hebrews to be drowned, and he himself and his host in righteous judgment being drowned

in the Red sea; Moses and the children of Israel sung a song, as the psalmist here;

and will sing praise to the name of the Lord most high; whose name is Jehovah, and is the most High over all the earth; and who had now, according to the psalmist's request, (^{<9006>}Psalm 7:6,7); arose and lifted up himself, and returned on high, and had shown himself to be above all David's enemies, and had sat on the throne judging right.

PSALM 8

INTRODUCTION TO PSALM 8

To the chief Musician upon Gittith, a Psalm of David

Some think this psalm was composed when the ark was brought to the house of Obededom the Gittite; and that it was delivered to him and his sons, as others were to Asaph, to Jeduthun, to the sons of Korah, etc. ^{f131}. But against this lies a strong objection, that Obededom and his sons were porters, and not singers, (~~f130~~ 1 Chronicles 26:4,15); and for the same reason “gittith” cannot be the name of a musical instrument which was kept in his family, and presided over by them ^{f132}. Some are of opinion this word had its name from Gath; and that this psalm was wrote by David when he was there ^{f133}; or that it is the name of a musical instrument invented and made there, and which was brought from thence ^{f134}: And so the Targum paraphrases it;

“upon the harp which was brought from Gath.”

A word like this signifies “winepresses”: and hence the Septuagint, Vulgate Latin, and Ethiopic versions, render it “for the winepresses”: which Theodoret interprets of churches, where Christ the true vine is gathered by believers, and they prepare the mystic wine. Some think ^{f135} the psalms which bear this name were composed for the feast of tabernacles: when, having got in their vintage, they filled their presses, and squeezed their grapes, and therefore gave thanks; it was usual, even with the Heathens ^{f136}, to make use of the harp, and other instruments of music, at the gathering of the grapes to be squeezed and pressed. Some of the Jewish writers ^{f137} apply it to the times of Edom’s destruction, who was to be trodden down as in a winepress, foretold in (~~f138~~ Isaiah 63:1-3); and others interpret it of the times of Gog and Magog, when the prophecy in (~~f139~~ Joel 3:13); shall be fulfilled ^{f138} and some have thought this psalm to be a song of praise, like one of those sung by them that tread in the winepress; the time of vintage being a time of joy. The ancient Christian writers explain it of the sufferings of Christ, when he trod the winepress of his Father’s wrath. But the word “gittith” is either the first word of some song, as Aben Ezra thinks; or the

name of the tune, as Kimchi; or rather of the musical instrument to which this psalm was set and sung. Though the author of the epistle to the Hebrews, (^{<3116>}Hebrews 2:6); citing some passages from this psalm, only says, “one in a certain place testified”; without mentioning either the number of the psalm, or the name of the writer; yet it is certain that David was the penman of it: and both from the testimony of that writer, and from a citation of Christ himself, it is evident that the subject of this psalm is the Messiah, and that it belongs to his times; (see ^{<3116>}Hebrews 2:6-9 ^{<4215>}Matthew 21:15,16). So the Syriac scholiast;

“the eighth psalm is concerning Christ our Redeemer.”

Ver. 1. *O Lord our God*, etc.] Jehovah, the one God, who is Lord of all angels and men, and in an especial manner Lord and King of saints;

how excellent [is] thy name in all the earth! by the “name” of God is not meant any particular name of his, by which he is called; but either himself, his nature and perfections; or rather that by which he is made known, and particularly his Gospel; (see ^{<3176>}John 17:6 ^{<4495>}Acts 9:15); this is excellent in its nature, it being good news, and glad tidings of good things, which display the love, grace, mercy, and kindness of God to men, as well as his wisdom, power, truth, and faithfulness; and in the subject matter of it, Christ and his righteousness, and life and salvation by him, the spiritual blessings of grace it publishes, and the exceeding great and precious promises it contains; and in its usefulness for the enlightening, quickening, and converting sinners, and for the comforting and reviving of drooping saints. It is the glorious Gospel of the blessed God, and excels the law in glory. It cannot well be said how glorious it is; it is marvellously excellent; and that “in all the earth”, being carried by the apostles, who were sent by Christ with it, into all the world; where it has shone out, and appeared gloriously to Gentiles as well as Jews. This clause shows that this is said by David prophetically of Gospel times; for not in his time, nor in any period under the Old Testament, was the name of the Lord glorious and excellent in all the earth. His name was great in Israel, but not in all the world. He showed his word, and gave his statutes and ordinances to Jacob; but as for the Gentiles, they were without them, and were strangers to the covenants of promise, (^{<3701>}Psalm 76:1,2 147:19,20 ^{<4022>}Ephesians 2:12); but this was true of the first times of the Gospel; and will be still more fully accomplished when the prophecies in (^{<3011>}Malachi 1:11 ^{<3849>}Zechariah 14:9); shall be fulfilled;

who hast set thy glory above the heavens: meaning his Son, the Lord Jesus Christ, the brightness of his glory; in whom is all the fulness of the Godhead, the glory of all the divine perfections; so called (^{<363>}Psalm 63:2 85:9); and the setting of him above the heavens designs the exaltation of him at the right hand of God; where angels, principalities, and powers, became subject to him, and he was made higher than the heavens, (^{<372>}Hebrews 7:26). And it was in consequence, and by virtue of this, that the Gospel was spread throughout the earth; for upon Christ's exaltation the Spirit was poured down upon the apostles, and they were endowed with gifts qualifying them to carry the Gospel into each of the parts of the world.

Ver. 2. *Out of the mouths of babes and sucklings*, etc.] Not literally such, though the Jewish writers ^{f139} generally so understand it; as do some Christian interpreters, who explain it of the wonderful formation, nourishment, and growth of infants; and of the marvellous care of God in providing the breast for them; in filling it with milk, and teaching them to suck; which, being observed by men, occasion praise to God, to the confusion of atheists and infidels. But this is no other than what is common to brute creatures: rather the words are to be understood in a figurative sense. So Jarchi applies them to the priests and Levites in the temple: but it is best to interpret them of the apostles and first preachers of the Gospel; and of such who received it and professed it; who were in their own eyes, and in the eyes of the world, as babes and sucklings, (^{<412>}Matthew 11:25);

hast thou ordained strength: by which is meant the Gospel, the rod of Christ's strength, and the power of God unto salvation; and which being made useful for the conversion of souls, is the cause of much praise and thanksgiving to God: this, by the mouths and means of the apostles and first ministers of the word, God ordained, or "founded" ^{f140}, settled and established in the world, notwithstanding all the opposition made unto it; so that the gates of hell cannot prevail against it, to root it out of the world; but it will continue the everlasting Gospel;

because of thine enemies: either for the sake of subduing them, and bringing them to the obedience of Christ, that is, the elect of God, who are before conversion enemies to God and Christ; or rather for the sake of confounding the implacable enemies of God and Christ, and of the cause and interest of religion. In order to which God has made choice of

instruments the most mean and despicable, (~~4126~~1 Corinthians 1:26-28); and God's end in this more particularly is expressed in the following clause;

that thou mightest still the enemy and the avenger; Satan, the enemy of mankind, the adversary of Christ personal and mystical, who is filled with envy, wrath, and malice, against Christ and his people; him, by the, means of the Gospel and the ministry of it, God has "caused to cease"^{f141}, as the word may be rendered; not as to his being, but as to his power and authority, in the Gentile world; out of which, to his great mortification, he was cast, by the mouth and ministry of babes and sucklings. These words are applied by Christ to the children in the temple, crying Hosanna to the son of David, out of whose mouths God perfected the praise of the Messiah; and by which, and Christ's defence of them, the Scribes and Pharisees, the mortal enemies of Christ, and who wanted to revenge themselves on him, were silenced and stilled, (~~4215~~Matthew 21:15,16).

Ver. 3. *When I consider thy heavens*, etc.] Where God dwells, and which he has made; the airy and starry heavens, which are to be seen with the bodily eye; and the heaven of heavens, which is to be beheld and considered by faith:

the work of thy fingers; being curiously wrought by his power, and garnished by his Spirit: for the finger of God is the Spirit of God; (see ~~4128~~Matthew 12:28); compared with (~~4212~~Luke 11:20);

the moon and the stars, which thou hast ordained, or "prepared"^{f142}, for various uses to the earth, and the inhabitants of it. The sun is not mentioned, because it cannot be looked upon, as the moon and the stars may, nor be seen when they are. And it is generally thought that David composed this psalm in the night, When these celestial bodies were in view; and, it may be, while he was keeping his father's sheep, since, in the enumeration of the creatures subject to man, sheep are mentioned first, as being in view, (~~4007~~Psalm 8:7). The heavenly bodies are very glorious creatures, and are worthy of the consideration and contemplation of man, and even of a saint; whereby he may be led to observe the wisdom, power, goodness, and greatness of God.

Ver. 4. *What is man, that thou art mindful of him?* etc.] That is, the psalmist, while he was considering the greatness and glory of the celestial bodies, thought this within himself, and so expressed it; which is to be understood, not of man in general, nor of Adam in a state of innocence; he

could not be called “Enosh”, the word here used, which signifies a frail, weak, sickly mortal man; nor could he with any propriety be said to be the son of man, as in the following clause: nor of fallen man, or of Adam’s posterity, descending from him by ordinary generation; for all things are not put in subjection to them, as is hereafter said of man: but this is to be understood of the man Christ Jesus, as it is interpreted in (⁸¹¹⁶Hebrews 2:6-9); or of that individual of human nature which Christ assumed. The name of Enosh well agrees with him, who was a man of no note and esteem among men, a worm and no man, a man of sorrows and acquainted with griefs, encompassed with infirmities, and was subject to death, and did die. Now it was a marvellous thing that God should be mindful of that individual of human nature; that he should prepare it in his council and covenant; that among the vast numbers of individuals which it came up in his infinite mind to create, he should choose this, to exalt it, and appoint it to union with his own Son, and take that delight in it he did; that when it was formed by his Spirit, he should anoint it with the oil of gladness above his fellows; that he should take such providential care of it, and so often and so strongly express his affection for it; that he should regard it, and support it under sufferings; and when in the grave, did not leave it, nor suffer it to see corruption; but raised it from the dead, and gave it glory, and exalted it at his own right hand;

and the son of man, that thou visitest him? The name of “the son of man” is the name of the Messiah, in (¹⁸⁰⁷Psalm 80:17 ²⁷¹³Daniel 7:13); and is often given to Christ, and used by him of himself in the New Testament. And this visiting of him is not to be understood in a way of wrath, though he was so visited by God, when he bore the chastisements of his people; but in a way of favour, by bestowing upon him without measure the gifts and graces of his Spirit; by affording him his gracious presence, and tilling him with spiritual peace and joy.

Ver. 5. *For thou hast made him a little lower than the angels,* etc.] Than Elohim, “than God”, as this word usually signifies: and could it be interpreted of man, as made by God, it might be thought to refer to the creation of him in the image and likeness of God; but as it must be understood of the human nature of Christ, it may regard the wonderful union of it to the Son of God, on account of which it is called by the same name, (⁴¹³⁵Luke 1:35); and so made but a little lower than God, being next unto him, and in so near an union with a divine Person; and which union is hypostatical or personal, the human nature being taken into a personal

union with the Son of God: and so these words give an instance of God's marvellous regard to it; and contain a reason, proving that he has been mindful of it, and visited it. Though rather this clause refers to the humiliation of Christ in his human nature, as it is interpreted in (^{<3000>}Hebrews 2:9); and so it removes an objection, as it is connected with the following clause, which might be made against what had been observed in (^{<3004>}Psalm 8:4), on account of the low estate of Christ's human nature, when here on the earth; and the sense is, that God has been mindful of it, and visited it, notwithstanding its state of humiliation for a little while, seeing he has crowned it with glory and honour, etc. Christ was made low as to nature, place, estate, reputation, and life; he who was the most high God, in the form of God, and equal to him in the divine nature, was made frail mortal flesh, and was in the form of a servant in the human nature. He who dwelt on high, and lay in the bosom of his Father, descended into the lower parts of the earth, was formed in the womb of a virgin, and when born was laid in a manger, and dwelt and conversed with sinful mortal men upon earth: he who was Lord of all, whose is the earth, and the fulness of it, had not where to lay his head: he whose glory was the glory of the only begotten of the Father, became a worm and no man in the esteem of men, was despised and rejected of men, and was of no reputation: and he who was the Lord of life and glory was crucified and killed; becoming obedient to death, even the death of the cross. Such is the nature of Christ's humiliation, expressed by being "made low"; the degree of it is, "lower than Elohim", than God: he was equal to him in the divine nature, but inferior to him in the human nature, (^{<4148>}John 14:28). As Mediator he was the servant of God, and the servant is not greater than his master; nor as such so great: and he was in his low estate in such a condition as to need the help and assistance of God, which he had in the day of salvation: and especially he was lower when he, was deserted by him, (^{<4246>}Matthew 27:46). Agreeably to which, some render the words, as they will bear to be rendered, "thou didst make him want God", or "didst deprive", or "bereave him of God"^{f143}; that is, of the gracious presence of God: and so Christ was made lower than God in nature, office, and condition. Sometimes the word "Elohim" is used for civil magistrates, as in (^{<4306>}Psalm 82:6); because they are in God's stead, and represent him; and, on account of their majesty, authority, and power, bear some resemblance to him. Now Christ was made lower than they, inasmuch as he not only taught obedience to them, but obeyed them himself, was a servant of rulers, paid tribute to them, and suffered himself to be examined, tried,

judged, and condemned by them; but since the word is rendered “angels” by the Chaldee paraphrase, the Septuagint interpreters, the Jewish commentators, Aben Ezra, Jarchi, Kimchi, and Ben Melech, and in the Arabic, Syriac, and Ethiopic versions, and above all by the author of the epistle to the Hebrews, it is best to interpret it of them: and Christ was made lower than they by assuming human nature, which is inferior to theirs, especially in the corporeal part of it; and more so, inasmuch as it was attended with infirmities, and subject to sorrows and griefs; and as it was sometimes reduced to great extremes, and to want the comforts of life; and sometimes was in such distress as to need the assistance and ministration of angels, which it had, (^{<4041>}Matthew 4:11 ^{<4228>}Luke 22:43); and particularly it was lower than they when deserted by God, whose face they always behold. To which may be added, that Christ was made under, a law given by the disposition of angels, ordained by them, and is called “the word” spoken by them; some parts of which they are not subject to; but the particular instance the apostle observes is suffering of death, (^{<3819>}Hebrews 2:9); which angels are not liable to, they die not. The duration of this low estate was “a little while”; for so the Hebrew word **j [m** may be rendered, as it is in (^{<4970>}Psalm 37:10), and the Greek **βραχυ τι**, used by the Septuagint, and the author of the epistle to the Hebrews, as it is in (^{<4153>}Acts 5:34); which refers either to the time of suffering death, and lying under the power of that and the grave, which was but a little time; or at most to the days of his flesh, reaching from his incarnation to his resurrection; which was a course but of a few years, and may very well be expressed in this manner. And to this low estate was Christ brought by Jehovah the Father, who is the person spoken of throughout the psalm; he preordained him to it, prepared a body for him, sent him in the fulness of time, made of a woman, made under the law, and had a very great hand in his sufferings and death: though all was with Christ’s full consent, and with his free good will;

and hast crowned him with glory and honour; by raising him from the dead, and setting him at his own right hand, committing all judgment to him; and requiring all creatures, angels and men, to give worship and adoration to him. And this being in consequence of his sufferings, after he had run the race, and endured a fight of afflictions; and because of the greatness of his glory and honour, with which he was as it were on all sides surrounded, he is said to be “crowned” with it; who a little before was

crowned with thorns, and encompassed with the terrors of death and hell. This respects his mediatorial glory.

Ver. 6. *Thou madest him to have dominion over the works of thy hands,* etc.] All power in heaven and in earth being given to him: when he was raised from the dead, and when he ascended on high, and was set down at the right hand of God, he was made or declared Lord and Christ; Lord of the hosts of heaven, of all the angels there, King of saints, King of kings, and Lord of lords. All things in heaven and earth, which God has made, are put into his hands, to subserve his cause and glory, and for the good of his people; for he is head over all things to the church. The Ethiopic version reads, “all the works of thy hands”; among whom are angels. This is a greater dominion than was given to the first man, Adam, (^{<0025>}Genesis 1:25);

thou hast put all [things] under his feet; or put them in subjection to him, as the phrase signifies, and as it is interpreted, (^{<3018>}Hebrews 2:8). Good angels are subject to him, as appears by their ministration to him, their dependence on him, and adoration of him, (^{<0102>}1 Peter 3:22); devils are subject to him, whether they will or not; and so are wicked men, whose power and wrath he is able to restrain, and does; and the church is subject to Christ, as her head; and so all good men, willingly and heartily, and from a principle of love, obey his commands: yea, all creatures in the earth, air, and sea, are in subjection to him; an enumeration of which is given in the following verses.

Ver. 7. *All sheep and oxen,* etc.] The tame creatures, which are useful for food and clothing:

yea, and the beasts of the field; the wild beasts, which he can make use of to destroy and devour his enemies, and whom he can restrain from harming his own people, (^{<2153>}Jeremiah 15:8 ^{<2762>}Daniel 6:22 ^{<423>}Acts 28:3-5).

Ver. 8. *The fowl of the air,* etc.] These he rained about the tents of the Israelites for their relief, (^{<3987>}Psalm 78:27), and can command them to feed his people, as the ravens did Elijah, (^{<1174>}1 Kings 17:4,6); or to destroy his enemies, (^{<2153>}Jeremiah 15:3); (see ^{<5900>}Psalm 50:10,11);

and the fish of the sea: instances of Christ’s power over them, and of their being at his command, and for his service, may be seen in (^{<0177>}Matthew 17:27 ^{<0185>}Luke 5:5,6 ^{<5203>}John 21:3,6);

[and whatsoever] passeth through the paths of the seas: some ^{f144} understand this of ships, made by the wisdom and art of men, in which they pass through the paths of the sea, and fish in the midst of it. The Targum paraphrases it, “and leviathan, which passes through the paths of the sea”. Compare with this (^{2270b} Isaiah 27:1). Some interpret all these things in a figurative and allegorical way; and some of the ancients by “sheep” understood believers among the Gentiles; by “oxen”, the Jews; by “the beasts of the field”, idolaters and profane persons; “by the fowls of the air”, angels; and by “the fish of the sea”, devils: but these are much better explained by Cocceius, who, by “sheep”, understands common members of the churches; by “oxen”, those that labour in the word and doctrine; by “the beasts of the field”, aliens from the city and kingdom of God; men fierce and cruel, (^{2310b} Isaiah 11:6-8 65:25); by “the fowl of the air”, such as are tilted up with pride and vanity; and by “the fish of the sea”, such as are immersed in worldly pleasures. But it is best to interpret the whole literally; from whence may be observed, that what was lost by the first Adam is restored by the second; and that believers have a free use of all the creatures through Christ: and not only the things here mentioned are subject to him, but everything else; there is nothing left that is not put under him, only he is excepted that put all things under him, (³⁰¹⁸ Hebrews 2:8 ⁴¹⁵⁷ 1 Corinthians 15:27).

Ver. 9. *O Lord our Lord, how excellent [is] thy name in all the earth!* The psalm ends with the same words with which it begins; which shows that the sense of this, with which the psalmist was affected, continued with him, and doubtless increased, after such a confirmation of it, by the instances he was led to take notice of. (See Gill on “³⁹⁰¹ Psalm 8:1”).

PSALM 9

INTRODUCTION TO PSALM 9

To the chief Musician upon Muthlabben, a Psalm of David

Some, take “muthlabben” to be the name of the tune to which this psalm was sung, and to design the same note which we call the counter-tenor: others think, that “upon muth”, or “almuth”, are but one word, and the same as “alamoth”, (~~3981E~~ Psalm 45:1), title; and that it is the name of a musical instrument; and that “Ben” in “labben”, is the name of the chief musician, who was over that sort of instrument, to whom the psalm is inscribed ^{f145}; and indeed R. Sol Jarchi says, that he had seen in the great Masorah these words as one; and so it seems the Septuagint interpreters read them, who render them, “for the hidden things of the son”; and the Arabic version, “concerning the mysteries of the son”: and Ben is a name, it is said, of one of the singers, whose kindred and companions were appointed with psalteries on “alamoth”, (~~33518~~ 1 Chronicles 15:18,20). And so then the title runs thus; “to the chief musician on alamoth, [even to] Ben”. But others are of opinion that the subject matter or occasion of the psalm is designed by this phrase; and that as “muth” signifies “death”, the death of some person is intended, on account of which this psalm was composed; some say Nabal, seeing the word [^]bl, “Laban”, inverted, or read backwards, is “Nabal” ^{f146}, whose death affected David; as appears from (~~0258~~ 1 Samuel 25:38,39). Others, that it was one of the kings of the Gentiles, whose name was Labben, and is mentioned nowhere else, who fought with David, and whom he slew, and upon his death penned this psalm ^{f137}. Others, Goliath the Philistine ^{f148}, who is called, (~~0170~~ 1 Samuel 17:4,23). **μνβη cya**, which we render “champion” and dueller, one of two that fight together. But rather the reason of the name is, as given by the Jewish commentators ^{f149}, because he went and stood between the two camps of the Philistines and the Israelites; and so the Chaldee paraphrase renders the title of this psalm,

“to praise, concerning the death of the man who went out between the camps, a song of David.”

And so the psalm itself, in the Targum, and by other Jewish writers, is interpreted of Goliath and the Philistines, and of the victory over them; and which does not seem amiss. Arama interprets it of the death of Saul. Others interpret Almuth Labben “of the death of the son”; and understand it of the death of Absalom, the son of David^{f150}: but David’s passion moved in another way, not in joy, but in grief, (~~3083~~2 Samuel 18:33); nor is there anything in the psalm that can be referred unto it. Others, of the death of the son of God; but of that there is not the least hint in the psalm. Theodoret interprets it of Christ’s victory over death by dying, which was a mystery or hidden thing. Rather, I should think, it might be interpreted of the death of the son of perdition, the man of sin and his followers; who may be typified by Goliath, and the Philistines: and so, as Ainsworth observes, as the former psalm was concerning the propagation of Christ’s kingdom, this is of the destruction of antichrist. And Jerom, long ago said, this whole psalm is sung by the prophet in the person of the church, concerning antichrist: and to this agrees the Syriac version; which makes the subject of the psalm to be,

“concerning Christ, taking the throne and kingdom, and routing the enemy.”

And also the Arabic version, according to which the argument of the psalm is,

“concerning the mysteries of the Son, with respect to the glory of Christ, and his resurrection and kingdom, and the destruction of all the children of disobedience.”

To which may be added, that this psalm, according to R. Sol Jarchi, belongs to the time to come, to the days of the Messiah, and the future redemption by him.

Ver. 1. *I will praise [thee], O Lord, with my whole, heart,* etc.] This is what is called in the New Testament making melody in the heart, or singing with grace in the heart, (~~4059~~Ephesians 5:19 ~~5086~~Colossians 3:16); and yet does not signify mere mental singing, but vocal singing, the heart joining therein; for the word here used for praise signifies to confess, to speak out, to declare openly the praises of God in the public congregation, as David elsewhere determines to do, (~~4300~~Psalm 111:1 138:1,2); the heart ought to, be engaged in every, part of divine service and worship, whether in preaching or in hearing, or in prayer, or in singing of praise; and the whole

heart also: sometimes God has nothing of the heart in worship, it is removed far from, him, and gone after other objects; and sometimes it is divided between God and the creature; hence the psalmist prays that God would unite his heart to fear him, and then he should praise him with all his heart, with all that was within him, with all the powers and faculties of his soul; (see ~~Psalm~~ Psalm 86:11,12 103:1). This phrase is not expressive of the perfection of this duty, or of performing it in such manner as that there would be no imperfection in it, or sin attending it; for good men fail in all their performances, and do nothing good without sin; hence provision is made for the iniquities of holy things; but of the heartiness and sincerity of it; and in such a sincere and upright manner the psalmist determines, in the strength of divine grace, to praise the Lord;

I will show forth all thy marvellous works; such as the creation of all things out of nothing, and the bringing them into the form and order in which they are by the word of God; and in which there is such a display of the power and wisdom of God; and particularly the formation of man out of the dust of the earth, in the image, and after the likeness of God; the sustentation of the whole world of creatures in their being, the providential care of them all, the preservation of man and beast; and especially the work of redemption: it is marvellous that God should think of redeeming sinful men; that he should fix the scheme of it in the way he has; that he should pick upon his own Son to be the Redeemer; that ungodly men, sinners, the chief of sinners, and enemies, should be the persons redeemed; and that not all the individuals of human nature, but some out of every kindred, tongue, people, and nation: as also the work of grace, which is a new creation, and more marvellous than the old; a regeneration, or a being born again, which is astonishing to a natural man, who cannot conceive how this can be; a resurrection from the dead, or a causing dry bones to live; a call of men out of darkness into marvellous light; and it is as wondrous how this work is preserved amidst so many corruptions of the heart, temptations of Satan, and snares of the world, as that it is; to which may be added the wonderful works yet to be done, as the setting up of the kingdom of Christ, the destruction of antichrist, the resurrection of the dead, the last judgment, and the eternal glory and happiness of the saints; and doubtless the psalmist may have respect to the many victories which he, through the divine power, obtained over his enemies; and particularly the marvellous one which was given him over Goliath with a stone and sling: these the psalmist determined to make the subject of his song, to dwell and enlarge upon, to

show forth unto others, and to point out the glories, beauties, and excellency of them: and when he says “all” of them, it must be understood of as many of them as were within the compass of his knowledge, and of as much of them as he was acquainted with; for otherwise the marvellous works of God are infinite and without number, (~~88B~~ Job 5:9 9:10).

Ver. 2. *I will be glad and rejoice in thee*, etc.] Not in himself, in any attainments or works of his; not in his wisdom, riches, and strength, nor in his warlike exploits, but in the Lord; not in second causes, in horses and chariots, in armies, and in the courage and valour of men, but in God, as the author of deliverance, victory, and salvation; not in God only as the God of nature and providence, but as the God of all grace, and as his covenant God and Father; and because of the blessings of this covenant, as forgiveness of sin, a justifying righteousness, etc. for he rejoiced not in his own righteousness, but in the righteousness of Christ, as well as in his person, grace, and sacrifice; so the Chaldee paraphrase renders it, “I will be glad and rejoice”, *Ærmyymb*, “in thy Word”, the Logos, the essential Word of God, of whom there were many types, promises, and prophecies in the former dispensation; two words being here used express the greatness of this joy, and especially the latter word denotes a very vehement joy, a joy unspeakable and full of glory; such as arises from a sight of Christ the object, and which the psalmist had now in view; and this was not a carnal and worldly joy, but joy in the Holy Ghost;

I will sing praise to thy name, O thou most High; that is, to the glory of his name, his being, and perfections, as displayed in his marvellous works, and in the revelation of his word, and especially in his son; and under the character of the “most high” God, the supreme Being over all creatures, angels and men; (see ~~89TT~~ Psalm 7:17).

Ver. 3. *When mine enemies are turned back*, etc.] As the Philistines were, when Goliath their champion was dead; and as the men that came to apprehend Christ, David’s antitype, went backwards and fell to the ground, through the superior power of Christ; and as sin, Satan, and the world, and at last antichrist, are made to retreat from the Lord’s people, who are more than conquerors over them through Christ that has loved them. “They shall fall and perish at thy presence”; they shall stumble at one thing or another which divine Providence will throw in their way to hinder them from executing their designs, and so fall before them they meant to destroy, and perish at the presence of God as wax melteth before the fire; (see ~~82TD~~ Psalm

27:2 68:1,2); so antichrist shall be consumed with the breath of Christ's mouth, and the brightness of his coming, (^{<5018>}2 Thessalonians 2:8); and this is the ground and foundation of the psalmist's joy, and rejoicing, and singing praise to God as it will be the reason of the joy of saints in the latter day, (^{<682>}Revelation 18:22 19:1,2).

Ver. 4. *For thou hast maintained my right and my cause*, etc.] Or vindicated and established his righteous cause; God had pleaded and defended it, and by the flight, fall, and ruin of his enemies, had clearly made it appear that his cause was just and good;

thou sittest in the throne judging right; God has not only a throne of grace on which he sits, and from whence he distributes grace and mercy to his people, but he has a throne of judgment, and which is prepared for it, as in (^{<1917>}Psalm 9:7); where he sits as the Judge of all the earth, and will do right; nor can he do otherwise, though his judgments are not always manifest in the present state of things; and the vindication of the psalmist's innocence and uprightness is another reason of his joy and gladness.

Ver. 5. *Thou hast rebuked the Heathen*, etc.] The people of the Philistines, as the Targum and Kimchi explain it, though some Jewish writers ^{f151} understand it of Amalek the chief of the Heathen nations; but it rather refers to Gospel times, and to the rebukes of the Heathen, by the preaching of the Gospel, for their idolatry and superstition; and especially to the latter day, and to the rebukes of the antichristian states, the Papists who are called Gentiles; which will be with flames of fire, and will issue in their utter extirpation, upon which a profound peace and prosperity will succeed in the Christian churches, according to (^{<2104>}Isaiah 2:4); which is a prophecy of those times;

thou hast destroyed the wicked; the wicked man; for it is in the singular number, "labben", as Aben Ezra observes, or who is meant by him; Goliath, according to the Targum and Kimchi; or Esau, as other Jewish writers ^{f152}, that is, his posterity the Edomites; and each of these were figures of antichrist, the man of sin, the wicked one, whom Christ will slay with the breath of his lips, (^{<2104>}Isaiah 11:4);

thou hast put out their name for ever and ever; that is, the glory and reputation of their name, a good and honourable one, which they sought to transmit to the latest posterity; for though the names of wicked men may continue, as Pharaoh, Judas, and others; yet they continue with a scandal

and reproach upon them that shall never be wiped off, their names rot and stink; (see ^{<300>}Proverbs 10:7); the whole of this denotes the utter ruin and shameful end of the enemies of Christ and his church, and which is matter of joy to the saints.

Ver. 6. *O thou enemy*, etc.] Which some understand of Goliath, though we do not read of any desolations made by him, nor of any cities destroyed by him; nor by the Israelites upon his death, and the flight of the Philistines on that account; Jarchi interprets it of Esau and his posterity, who shall be destroyed in future time, to which he applies, (^{<380>}Ezekiel 35:9); other Jewish writers ^{f153} think Amalek is intended, whose destruction they suppose will be in the days of the Messiah, and then will this Scripture be fulfilled: and as these all prefigured antichrist, as before observed, he seems to be designed, and not Satan, as some Christian interpreters have thought, that enemy of Christ, personal and mystical, of the church, and every true believer; and so is antichrist, he opposes himself to God, and all that is called God; he is one that is contrary to Christ, as his name signifies, to his persons, offices, grace, and kingdom; who blasphemes the name of God, his tabernacle, and his saints;

destructions are come to a perpetual end; which may be understood either of the destructions and desolations made by antichrist, the havoc he has made in the world, treading under foot the holy city, the church, destroying the earth and the inhabitants of it, the bodies, souls, and estates of men; but now the psalmist prophetically declares the end of them to be come, his forty two months, or one thousand two hundred and sixty days or years, will be up, and he will go on no more desolating and destroying; (see ^{<610>}Revelation 11:2,3,18 13:5,7); or of the destructions and desolations made upon him by the pouring out of the seven vials upon the antichristian states, upon the seat of the beast, and upon both Pope and Turk, the eastern and western antichrist; when in the issue the beast, and the false prophet with him, will be taken and cast alive into a lake of fire; (see ^{<610>}Revelation 19:20 20:10,14,15); and so this phrase denotes that the destruction of antichrist will be consummate, his ruin will be complete, and there will be an utter end of him. Some, instead of “desolations”, by the change of a point read *twhrj* , “swords”, and Ben Labrat or R. Donesh says ^{f154} that he found it so written in an ancient book; and so reads Jarchi, though he takes notice of the other reading also; and so read the Septuagint, Syriac, Arabic, and Ethiopic versions; and then the sense is, swords shall fail, they shall be no more made use of to destroy men with,

they shall be beaten into ploughshares; for upon the destruction of the man of sin there will be a profound peace in the world; (see ^{<2104>}Isaiah 2:4). Some ^{f155} read these words interrogatively, “are destructions come to a perpetual end?” that is, which the enemy antichrist designed to bring upon the people of God? no, they are not; he may imagine they are, when the two witnesses are slain; and may think he has then made an entire slaughter, and a complete destruction of the saints; but he will be mistaken, these witnesses will rise again, and ascend up to heaven in the sight of their enemies, and to the great terror of them, (^{<6110>}Revelation 11:10-12);

and thou hast destroyed cities, or “hast thou destroyed cities?” that is, as antichrist threatened and intended, namely, to destroy all the cities and churches of Christ; but, alas! he will never be able to do it, they are built on a rock against which the gates of hell can never prevail: but it is better to read the words affirmatively, and interpret them not of the enemy, but of God, and of him destroying the cities of the enemy; for, at the pouring out the seventh and last vial, the great city, the whole antichristian jurisdiction, will be divided into three parts, and utterly perish; and the cities of the Pagan and Mahometan nations will fall, and particularly Babylon the great city will come in remembrance before God, and be utterly destroyed, (^{<6169>}Revelation 16:19);

their memorial is perished with them; they shall not be returned or built any more, but shall be like a millstone cast into the sea, and be found no more at all, (^{<350>}Ezekiel 35:9 ^{<6121>}Revelation 18:21). Some ^{f156} read this clause by way of interrogation as the others, “is their memorial perished with them?” no, the righteous are in everlasting remembrance, even those churches which the Romish antichrist has made havoc of, as the Albigenses and Waldenses; the memory of them is still precious.

Ver. 7. *But the Lord shall endure for ever*, etc.] When antichrist is entirely ruined, his cities destroyed, and the memorial of them perished, then “shall the Lord sit for ever” ^{f157}, as the words may be rendered; that is, as a Jewish writer ^{f158} paraphrases them, in rest and quiet. The words may be expressive of the unchangeableness and eternity and power of God; the Chaldee paraphrase of them is, *yjd armym*, “the Word of the Lord is for ever; his habitation is in the highest heavens”. And they may very well be interpreted of Christ, the essential Word of God, who is the unchangeable, everlasting, and almighty God; and who sits King for ever, and must sit at God’s right hand, in the highest heavens, until all his enemies are made his

footstool; and to him most properly do the following things in this verse (^{<4908>}Psalm 9:8) belong:

he hath prepared his throne for judgment; for the administration of judgment in this world, for the particular judgment after death, and for the general judgment after the resurrection of the dead; which seems by what follows to be chiefly meant, and which will come on after the destruction of antichrist; and all things are preparing for it; the day is appointed in which God will judge the world; Christ is ordained to be the Judge of quick and dead; devils and ungodly men are reserved to the judgment of the great day; the throne is ready, which will be a white one, (^{<6601>}Revelation 20:11); denoting the purity, justice, and uprightness of the Judge, who himself is at the door.

Ver. 8. *And he shall judge the world in righteousness*, etc.] The word **lbt**, rendered “world”, is, as Ben Melech well observes, a general name for all the countries of the habitable world; and so shows that it is the universal judgment that is here spoken of; and which will be carried on and finished with the utmost righteousness, and according to the strictest rules of justice and equity; and is therefore called the righteous judgment of God, (^{<6118>}Romans 2:5); (see ^{<9963>}Psalm 96:13 98:9 ^{<4473>}Acts 17:31);

he shall minister judgment to the people in uprightness; which signifies the same with the former clause, unless by the “world” there, should be meant the wicked of the world; and by the “people” here, the people of God; to whom the righteous Judge will give the crown of righteousness.

Ver. 9. *The Lord also will be a refuge for the oppressed*, etc.] The poor and weak, such as have no might nor power, and are thrown down and trampled upon, as the word ^{f159} signifies; and such are the people of God. They are oppressed with the burden of sin; they are bowed down with Satan and his temptations; and are sometimes pressed out of measure, and above their strength, with the persecutions of men; they are trodden under foot by antichrist, or otherwise are borne down with a variety of sorrows and afflictions; but the Lord is a refuge for them. The Chaldee paraphrase renders it as before, “the Word of the Lord”, the eternal Logos, the Son of God: he is a refuge for poor sensible sinners, fleeing from wrath to come; being typified by the cities of refuge, whither the manslayer fled from the avenger of blood: he is the strong hold for the prisoners of hope to turn into; his name is a strong tower and place of defence for oppressed saints;

he is a refuge when all others fail, and at all times, in the day of affliction, and in the hour of death, and at judgment;

a refuge in times of trouble; of which the saints have many, as when God hides his face, when corruptions prevail, when grace is low in exercise, and temptations are strong, yet even then Christ is the refuge from the storm; the salvation of his people is of him, and he is their strength in every time of trouble; (see ^{<2304>}Isaiah 25:4 ^{<4873>}Psalm 37:39).

Ver. 10. *And they that know thy name*, etc.] As proclaimed in the Gospel, a God gracious and merciful, and forgiving sin; and as in Christ, in whom his name is, and in whom he is the God of love, grace, and mercy, though out of him a consuming fire; or the name of Christ himself, the Word of the Lord, who is the refuge of saints and sinners; his name Jesus, a Saviour: such who know him to be the able, willing, complete, all sufficient, and everlasting Saviour; who know his power and faithfulness to keep what is committed to him; and who know him not merely notionally and speculatively, and in a professional way only, but affectionately, spiritually, and experimentally: such

will put their trust in thee; as they have great reason to do; and the more they know of the grace and mercy of God in Christ, and of the ability and suitableness of Christ as a Saviour, the more strongly will they place their trust and confidence in him;

for thou, Lord, hast not forsaken them that seek thee: who are first sought out by God in the effectual calling, and then under the influence and direction of his grace and Spirit seek him in Christ, where he is only to be found; and seek Christ and his righteousness above all things else, and with their whole hearts, and diligently; and seek to Christ alone for life and salvation, and continue seeking the Lord, by prayer and supplication, for whatever they stand in need of; these God does not forsake: he may sometimes hide his face from them, as he does from his own children, and did from his own Son, yet he never forsakes them totally and finally; nor will he forsake the work of his own hands, which he has wrought in them, but will perfect it; he will never leave them so as that they shall perish by sin, Satan, or any enemy; he will not forsake them in life, nor at death, but will be the strength of their hearts, and their portion for ever.

Ver. 11. *Sing praises to the Lord, which dwelleth in Zion*, etc.] The psalmist having determined in the strength of grace to praise the Lord

himself, and show forth all his marvellous works, and given his reasons for it, both with respect to himself in particular, and with respect to the people of God in general, here calls upon others to engage in the same work; the Lord is not only to be praised, which may be done by celebrating the perfections of his nature, and the works of his hands; by giving him thanks for mercies temporal and spiritual, and by living to his glory; but his praises are to be sung by a modulation of the voice in musical notes, as the word used signifies; (see ^{<2102>}Song of Solomon 2:12); where the same word is used of the singing of birds; and this is to be done by the saints jointly, in concert together, as Paul and Silas in prison sang the praises of God; and there is great reason why they should join together in this work, since they share the blessings of divine grace in common together; and it is their duty to stir up one another to this service, as well as to other parts of worship: and this perfectly agrees with the exhortation to the saints, and the work they shall be employed in at the fall of Babylon, or destruction of antichrist, (^{<644>}Revelation 14:1-3 18:20 19:1,2). Jehovah, to whom praises are to be sung, is described as the inhabitant of Zion, the ark and tabernacle being there before the temple was built, which were symbols of the divine Presence. The Targum paraphrases it, “who causeth his Shechinah to dwell in Zion”; as many of the Jewish writers interpret this psalm of Goliath, a doubt arises here about it, since in the days of Saul, and at the time of Goliath’s death, Zion was in the hands of the Jebusites, and the ark of God was not there till many years afterwards; to this it is replied, that David might compose this psalm upon that occasion not immediately at that time, but after he was king of Israel, and when the ark was brought to Zion; or that he said this by a prophetic spirit, foreseeing that, God would dwell there; and Kimchi observes, that it was everywhere a received tradition among the people of Israel that the sanctuary would be built there; but however this be, certain it is that the church of God goes by the name of Zion frequently; (see ^{<4016>}Psalms 2:6 50:2) (^{<3822>}Hebrews 12:22 ^{<644>}Revelation 14:1). God by his essence and power is everywhere, he fills heaven and earth, and cannot be contained in either; his glorious presence is in heaven; his gracious presence is in his church and among his people; where they dwell he dwells, and where he dwells they dwell: hence the church is called by the same name as the Lord is here, the inhabitant of Zion, (^{<2316>}Isaiah 12:6); and this description of him points out the place where his praises are to be sung, in Zion; who are to sing them, the members of the church; and the reason why, because the Lord dwells in Zion; and is there a refuge for his people, and protects them;

declare among the people his doings; what God does for the souls of men is not only to be declared among the people of God, (^{<4966>}Psalm 66:16); but also among the people of the world, when a suitable opportunity offers; and especially in the public ministry of the word; partly that the name of God may be exalted, his grace, goodness, and mercy be displayed; and partly that it might be the means of the conversion of God's chosen ones among them, (^{<4962>}Psalm 96:2,3 ^{<2377>}Isaiah 12:2-4); though it may be here his doings in providence are meant, his special providential care of his church and people, and his vengeance on their enemies, on Babylon; for upon the ruin of antichrist, the judgments of God, his providential dispensations towards his church and people, will be made manifest, and all nations will be called upon to fear and worship him; (see ^{<2418>}Jeremiah 50:28 ^{<6647>}Revelation 15:3,4); the word ^{f160} which is here used signifies such deeds and actions as are the effects of thought and counsel, and which are purposely and industriously done; and whatsoever is done by the Lord, whether in a way of grace or providence, is done after the counsel of his own will; as he thought so it is, as he purposes so it comes to pass, and all things are done well and wisely, and answer the ends and designs of them.

Ver. 12. *When he maketh inquisition for blood*, etc.] The Arabic version renders it, "he remembers him that seeks their blood"; that is, the wicked man, that lies in wait for innocent blood, and whose feet are swift to shed it; the man of sin, who is bloodthirsty; who drinks up the blood of the saints like water, and has been made drunk with the blood of the martyrs of Jesus, him will God remember, and take vengeance on, in his own time: but rather this is to be understood of God himself, seeking for the blood of his saints: he knows where it is, though ever so privily shed, as he did Abel's; yet, to show his strict care and accurate notice of it, he is represented as searching for it, and finding it out by secret search, (^{<2423>}Jeremiah 2:34). And it is the same phrase with "requiring" blood, and expresses a demand of satisfaction for it; and declares the vengeance that God will take on account of it: he requires the blood of every man at the hand of him by whom it is shed, (^{<4005>}Genesis 9:5,6); especially the blood of the righteous, (^{<4235>}Matthew 23:35); particularly the blood of the martyrs of Jesus, shed by the Romish antichrist; he will make inquisition for that, and will find in Babylon the blood of the prophets and saints, and of all that are slain on earth; and will avenge the blood of his servants at her hand, and give her blood to drink, (^{<6824>}Revelation 18:24 19:2 16:6);

he remembereth them; either the “righteous”, as the Targum paraphrases it, whose blood has been shed; or else the wicked, who shed their blood: God will remember them and their sins; which, for some time, may seem not to have been taken notice of by him, and will pour out his wrath, and inflict just punishment on them; (see ⁽⁶⁶⁾Revelation 16:19 18:5,6);

he forgetteth not the cry of the humble: the “Cetib”, or writing of the text, is μyyn [, “afflicted”]; the “Keri”, or marginal reading, is μywn [, “humble”]; so the Masorah and Targum read: both may be taken into the sense: afflicted persons are generally humble, afflictions make them humble; God’s people are an afflicted people; afflicted with sin, with Satan, with the world, with antichrist and his followers: and they are an humble people; grace makes them humble, and a sense of their sin and unworthiness keeps them so: and this is a proper character of the followers of Jesus. These in their distress cry to the Lord, as the Israelites did in Egypt under their bondage and, pressures: yea, their blood cries after death, as Abel’s did, and as the blood of the martyrs of Christ does, whose souls under the altar cry for vengeance, (⁽⁶⁶⁾Revelation 6:9); and God is not unmindful of their cry; however he may seem to be, he takes notice of it, and wilt in his own time avenge his elect, which cry unto him day and night.

Ver. 13. *Have mercy upon me, O Lord*, etc.] The psalmist proceeds to petitions on his own account in this verse: the ends he proposes by the fulfilling of them are mentioned in the next. A good man, a man called by the grace of God, though he has obtained mercy of the Lord, yet still stands in need of more, of fresh discoveries of pardoning grace and mercy, of merciful supplies, of merciful support, and merciful deliverances from enemies, inward and outward: and such an one flees to God, and not to the creature; and pleads, not his own dignity, righteousness, or merit, but the mercy of God;

consider, my trouble [which I suffer] of them that hate me; or “see my affliction because of mine enemies”^{f161}; look upon me under it with an eye of pity and compassion, and help and deliver me; and look upon mine enemies that give me this trouble, and take vengeance on them;

thou that liftest me up from the gates of death; the house appointed for all living; that is, from the power of it, when just upon the brink of it; when near it, as a person is to an house, when he is at the gates of it; either through sickness, or some violent distemper of body, as Hezekiah was; or

through some imminent danger in battle, as David was when engaged with Goliath; when everyone thought, as Kimchi observes, that he should fall by his hand: or it may be this may have respect to his being raised up from the death of sin, and delivered from the power of darkness; to his being brought out of the horrible pit and miry clay of an unregenerate state, and set upon the rock of salvation; which is a lifting up indeed, an exaltation from a very low to a very high estate: and this the psalmist takes notice of to encourage his faith; and makes use of it as an argument with God, that as he had dealt so graciously and bountifully with him, he would still show mercy to him, and look upon him under his affliction.

Ver. 14. *That I may show forth all thy praise*, etc.] That is, all thy bounties and acts of goodness, deserving of praise; even as many of them as he had an experience of, and which came within his knowledge; and as much of them as he was capable of observing: for otherwise the instances of divine grace and goodness are so many, that they cannot be reckoned up in order, nor God be praised for them, in the present state of things, as he should; (see Gill on “⁴⁹⁰⁰Psalm 9:1”);

in the gates of the daughter of Zion: it was usual with the Hebrews to represent a chief city as a mother city, and the towns and villages, and places adjacent, as daughters; and so, as Zion or Jerusalem signifies the church of God in general, or the mother church, (⁴⁹⁰⁵Galatians 4:26); so “the daughter” of Zion may mean a particular church: the Targum renders it the congregation of Zion; and “the gates” of it are the public ordinances of divine worship in it; and the sense is, that the psalmist desired to show forth the praises of God in the most public manner in the congregation and assembly of the saints;

I will rejoice in thy salvation, or “that I may rejoice in thy salvation”^{f162}: meaning either temporal salvation and deliverance from enemies, wrought by God for him, which would be matter of joy to him; or spiritual salvation, which may be called God’s salvation, because contrived by him in the council of peace, and secured by him in the covenant of grace, and wrought out by his Son in the fulness of time, and applied by his Spirit at conversion. And a gracious man rejoices in this salvation more because it is the Lord’s than because it is his own; or he rejoices more because of the glory of God, which is displayed in it, than because of his own advantage and happiness by it.

Ver. 15. *The Heathen are sunk into the pit [that] they made*, etc.] The psalmist having determined to praise the Lord, and called upon others to join with him in it, here enters upon it: for, as Jarchi and Aben Ezra observe, this is **hl ht** “the praise” he was desirous to show forth, which is occasioned by the destruction of God’s enemies, and the deliverance of his people: by “the Heathen” are meant not the Philistines, as Kimchi interprets it, who thought to cause Israel to fall, and fell themselves; but this is spoken prophetically of the nations of the earth, who have joined in the idolatry of antichrist, the Gentiles, by whom the holy city has been trodden under foot; even the several antichristian states, that will be destroyed by the pouring out of the seven vials, and especially the last, at the battle of Armageddon; and which will be brought on by themselves, with a design to destroy the whole kingdom and interest of Christ, but will issue in their utter ruin, which this phrase is expressive of; (see **668B** Revelation 18:3 11:2 16:13,14,16 19:19-21). The metaphor is taken from hunters, who dig pits for the wild beasts to fall into, that they may the more easily take them, into which they fall themselves; (see **4975** Psalm 7:15). Wicked men are mischievous and crafty, but sometimes they are taken in their own craftiness;

in the net which they laid is their own foot taken; which may signify the same thing as before, that the mischief they design for others falls upon themselves; only as the former phrase denotes their utter destruction like the sinking of a millstone in the sea, by which the irrecoverable ruin of Babylon is expressed, (**6682** Revelation 18:21); this may design the restraint and hinderance of them from doing the evil they would; their feet are entangled, that they cannot run to shed blood; and their hands are held, that they cannot perform their enterprise; and their wrath is restrained and made to praise the Lord. The metaphor is taken from fowlers, who lay nets and snares for birds, and cover them that they may not be seen, but fall into them unawares; (see **6347** Psalm 124:7).

Ver. 16. *The Lord is known [by] the judgment [which] he executeth*, etc.] The judgment which God will execute upon antichrist, and the antichristian powers, will be a means of making known his name, his glory, his perfections, in all the earth; as his wisdom, power, justice, and goodness; (see **1096** Exodus 9:16 **1990** Psalm 79:10 **665B** Revelation 15:3,4). The destruction of antichrist will be the Lord’s doing, and it will be a righteous one; it will be a just retaliation; as he has killed with the sword, multitudes of his followers shall be killed with the sword; as he has led captive, he

shall be taken captive at the battle of Armageddon; as he has burnt, many of the martyrs of Jesus, he shall be cast into the lake of fire burning with brimstone. Some read these words as two sentences, “The Lord is known; he hath executed judgment”^{f163}: the latter of these refers not to the ministration of justice in the providential government of the world, or at the last day in the general judgment; but to the judgment of the great whore, or antichrist, at which time the Lord will be known in his Gospel in all the world; the earth will be tilled with the knowledge of him, and he, and he alone, will be exalted; his name will be great and glorious throughout the earth; all shall know him, from the least to the greatest; and their knowledge of him will be very clear and comprehensive;

the wicked is snared in the work of his own hands; not Goliath, as Kimchi thinks, who was slain by David with his own sword, though this was true of him in the letter and type; but the wicked one, the man of sin and son of perdition, antichrist, whose coming is after the working of Satan, with all craftiness and wily stratagems, called the depths of Satan, (~~f162~~ Revelation 2:24); but his own sins shall take him, and he shall be holden with the cords of his iniquities, and be rewarded double for all his sins; what is before figuratively expressed is here literally declared; or, “he hath snared the wicked in or by the work of his hands”^{f164}, that is, God.

Higgaion. Selah; of the latter of these words, (see Gill on “~~f160~~ Psalm 3:2”); the former signifies “meditation”; Jarchi paraphrases it *hghn*, “let us meditate on this, selah”; Aben Ezra interprets it, “I will show forth this in truth”; the Chaldee paraphrase is, “the righteous shall rejoice for ever”; the note of Kimchi and Ben Melech is, “this salvation is to us meditation and praise”; upon the whole the sense seems to be this, that God’s judgments upon antichrist, and the antichristian states, and the deliverance of his people from their yoke and tyranny, are things worthy of the meditation of the saints, and afford just matter of joy, praise, and thanksgiving.

Ver. 17. *The wicked shall be turned into hell*, etc.] Some render it, “shall return to the grave”^{f165}, to the earth, the original dust from whence they came; but this is common to all men, to the righteous as well as the wicked; rather *l waç* here signifies the place of torment, commonly called hell, where devils and damned spirits are; hither the souls of the wicked go immediately upon their departure from their bodies, (~~f163~~ Luke 16:23); and after the judgment is over, they will be remanded thither in soul and body; and their damnation is called the destruction of soul and body in hell; which

will consist in an everlasting separation from God, and in a sense of his wrath and fiery indignation: and though this is true of all the wicked, yet here that wicked one, antichrist, and his wicked followers, are chiefly designed; even the beast and false prophet, who shall be cast alive into the lake of fire burning with brimstone, (^{<6611>}Revelation 19:20 20:10);

[and] all the nations that forget God; which is not to be understood of the Pagan nations, though they may be said to forget God, since he is to be known by the light of nature, and yet they worship idols, the works of their hands; but the Papal nations, who adore the pope of Rome as God on earth, worship angels and saints departed, and images of gold and silver, and wood and stone. It may be applied to every wicked man who forgets there is a God who sees and knows all things, and to whom men are accountable; (see ^{<6812>}Psalm 50:22).

Ver. 18. *For the needy shall not always be forgotten*, etc.] The people of God are poor and needy for the most part; they are so in things temporal, and they are poor in spirit, or in things spiritual, of which they are sensible; their needs are many, and frequently return; but God has provided a throne of grace for them to come to for help in time of need, and he will supply all their wants out of the fulness of grace in Christ; nor is he unmindful of them, and of his covenant with them; strictly speaking, they are never forgotten by him, being engraven on his hands, and set as a seal on his heart; but they sometimes seem to be so both to themselves and others, (^{<9113>}Psalm 42:3,10 44:24 77:9 ^{<2314>}Isaiah 49:14); and they may continue so long; God may seem for a long time to take no notice of them, but suffer them to lie under affliction and persecution; the holy city is trodden under foot forty two months, or one thousand two hundred and sixty days, that is, so many years; so long the witnesses prophesy in sackcloth, so long the church is in the wilderness, and so long will be the reign of antichrist, (^{<6612>}Revelation 11:2,3 12:6 13:5); but as great Babylon will come up in remembrance before God, and he will remember her sins, and render her double; the set time to favour his poor and needy will come, and he will arise and have mercy on them, and bring them into a glorious and comfortable state and condition;

the expectation of the poor shall [not] perish for ever; the negative particle, though not in the original text, is rightly supplied from the preceding clause, as it is by the Targum, Jarchi, Aben Ezra, and Kimchi, and as the sense requires; and the expectation of Christ's poor ones is not

only a supply of grace here and eternal happiness hereafter; but they expect a glorious state of the church on earth, and that Christ will descend in person from heaven, and his tabernacle will be among men; and that they shall be kings and priests, and possess the kingdom, and reign with Christ a thousand years; and though these things may seem to be deferred, and their expectation put off to a length of time, yet it shall not perish for ever; there will be a performance of the things promised and expected.

Ver. 19. *Arise, O Lord*, etc.] To the destruction of thine enemies, and the salvation of thy people; (see Gill on “⁴⁹⁷⁶Psalm 7:6”);

let not man prevail; the man of sin, antichrist, that is, let him not always prevail; he is the little horn that was to prevail against the saints, and has prevailed, (²⁷⁰²Daniel 7:21 ⁶⁶³⁷Revelation 13:7); but he shall not always prevail; this petition will be heard and answered; for though he shall cast down many thousands, he shall not be “strengthened” by it, (²⁷¹¹²Daniel 11:12); where the same word is used as here; the Lamb at last shall overcome him and his ten kings, his supporters, and all that shall aid and assist him, (⁶⁶⁷⁴Revelation 17:14 19:19-21);

let the Heathen be judged in thy sight; that is, the antichristian nations that adhere to the man of sin, let them be judged and punished in the sight of God, the Judge of all the earth, whose eyes are as a flame of fire; compare with this (²⁹⁸²Joel 3:12).

Ver. 20. *Put them in fear, O Lord*, etc.] Who are, a bold, impudent, fearless generation of men; who, like the unjust judge, neither fear God nor regard men, therefore the psalmist prays that God would inject fear into them, who only can do it; and this will be done at Babylon’s destruction, when the antichristian kings, merchants, and seafaring men, will stand afar off for fear of her torment, (⁶⁶⁸⁰Revelation 18:10,15,17);

[that] the nations may know themselves [to be but] men; and not God, and have no power against him; (see ²³⁰⁸Isaiah 31:3); the sense is, that the antichristian nations, who oppose themselves to Christ and his people, may know that they are but frail, mortal, miserable men, as the word ^{f166} signifies; and that he who is at the head of them, the man of sin, is no other, though he exalts himself above all that is called God, (⁵¹⁰⁴⁻²Thessalonians 2:4); or these words are a prayer for the conversion of many among the nations, and may be rendered, “put, O Lord, fear in them” ^{f167}; that is, the true grace of fear, “that the nations may know” themselves,

their sin and guilt and danger, and know God in Christ, and Christ, and the way of salvation by him; for at the word “know” should be a stop, concluding a proposition, since the accent “athnach” is there; and then follows another, “they [are] men. Selah”: destitute of the fear and grace of God, are capable of it, but cannot give it to themselves.

Selah; on this word, (see Gill on “~~MRD~~ Psalm 3:2”).

PSALM 10

INTRODUCTION TO PSALM 10

This psalm in the Septuagint version, and those that follow it, is a part and continuation of the preceding psalm, and makes but one with it; hence in these versions the number of the following psalms differ from others, and what is the eleventh with others is the tenth with them, and so on to the hundred fourteenth and one hundred fifteenth, which also are put into one; but in order to make up the whole number of one hundred and fifty, the hundred sixteenth and the hundred forty seventh are both divided into two; and indeed the subject of this psalm is much the same with the former. Antichrist and antichristian times are very manifestly described; the impiety, blasphemy, and atheism of the man of sin; his pride, haughtiness, boasting of himself, and presumption of security; his persecution of the poor, and murder of innocents, are plainly pointed at; nor does the character of the man of the earth agree to well to any as to him: his times are times of trouble; but at the end of them the kingdom of Christ will appear in great glory, when the Gentiles, the antichristian nations, will perish out of his land, (~~Psalm~~ Psalm 10:1-11,16,18).

Ver. 1. *Why standest thou afar off, O Lord?* etc.] This psalm begins with a complaint which proceeds on two general heads; the one is with respect to God, his distance from his people, and desertion of them in times of trouble, in this verse; and the other is with respect to the wicked in some following ones. God by his infinite essence and power is everywhere, and is never far off from any of his creatures; and though his glorious presence is in heaven, which, with respect to us on earth, is a land afar off, yet this hinders not but that there is often great nearness between God and his people; and when he stands afar off from them in their apprehensions, it is when he withdraws his gracious presence from them, and defers help and assistance to them, and does not immediately and directly come and visit them: this they cannot bear, they complain; they wonder that, seeing they are the objects of his love, this should be his manner of conduct towards them; they expostulate with him, and inquire for what end and upon what

account he should so use them, and most earnestly desire that he would haste and come unto them and help them; (see ^{<421>}Psalm 22:1,11,18);

[why] hidest thou [thyself] in times of trouble? when God seems to take no notice of his people, does not look upon them, but turns a deaf ear to them, he is said to hide his face, his eyes and ears, from them: and this is sometimes the case of the best of saints, as it has been of Job, David, Heman, and others; and though this is done in a sovereign way by God, who comes and goes when he pleases; for sensible communion with him as much depends upon his sovereign pleasure as the gift of his grace itself does; yet, generally speaking, the denial or withdrawing of his gracious presence is by way of resentment for some disagreeable conduct and behaviour of his people; and is consistent with his everlasting and unchangeable love to them, but is what fills them with grief and sorrow; nor can they: forbear making mournful complaints upon it; and this is aggravated when it is a time of trouble with them, either of soul trouble, by reason of the prevalence of unbelief, and the force of Satan's temptations; or of bodily affliction; though times of trouble here seem to design times of persecution, as may be concluded from the connection of these words with the following; and antichristian times are times of persecution: during the reign of antichrist, in which he is suffered to make war with the saints and overcome them; and during the church's being in the wilderness the space of one thousand two hundred and sixty days or years, God may seem to stand at a distance, and to hide himself from her.

Ver. 2. *The wicked in [his] pride doth persecute the poor,* etc.] The "poor" is the good and gracious man, who is commonly poor in this world's things, and is sensibly poor in spirit, or sensible of his spiritual poverty; or he is so called because "afflicted", as the word signifies; and he is afflicted because he is poor: these two characters generally go together. The "wicked" man is the wicked one, the lawless one, the man of sin, and son of perdition, antichrist, the great persecutor of Christ's poor saints and faithful witnesses, more or less, ever since he has been in power; and which arises from the "pride" of his heart, not bearing that any should refuse to pay homage to him, contradict his will, or dissent from him. The word ^{f168} signifies to follow after, to pursue, as Jarchi, Aben Ezra, Kimchi, and Ben Melech, interpret it; and "to pursue hotly", as it is rendered in (^{<436>}Genesis 31:36); and denotes the vehemence and heat of his wrath and fury, with which antichrist persecutes the followers of the Lamb; hence persecution is compared to the heat of the sun, (^{<436>}Matthew 13:6,21); Some render the

words, “through the pride of the wicked the poor is burned”, or “the poor burns”^{f169}: which may be understood either literally, of the burning of the martyrs of Jesus by antichrist, as here in Queen Mary’s days; and which was foretold, that some of the saints should fall by flame, as well as by sword, captivity, and spoil; and to which that part of the description of Christ answers, whose feet are said to be like fine brass, as if it burned in a furnace; and which is prefaced to the epistle to the church at Thyatira, which is an emblem of the apostate church: (see ^{<2713>}Daniel 11:33 ^{<6115>}Revelation 1:15 2:18); or figuratively, of the poor saints burning with grief at the pride and wickedness of the man of sin, and with zeal for the honour and glory of God; (see ^{<4712>}2 Corinthians 11:29) (^{<2186>}Song of Solomon 8:6 ^{<1910>}Psalms 69:9);

let them be taken in the devices that they have imagined: we read the words as a petition; and so the sense is, let the wicked persecutors be taken in the wicked and crafty schemes which they have devised for the hurt of others, as they are, or will be; (see ^{<1915>}Psalms 9:15,16). But the psalmist is not yet come to petitions, nor does he until (^{<1912>}Psalms 10:12); but is all along describing the wickedness of the wicked one. It seems better therefore to render the words as do the Septuagint and Vulgate Latin versions, “they are taken in the devices that they have imagined”: and the meaning is, that the poor, who are persecuted by the wicked, are taken by their crafty schemes they lay for them, as Jarchi interprets it, and are put to death by them. So these words show the issue and event of persecution: and this sense best agrees with the boasted success of the wicked man (^{<1913>}Psalms 10:3).

Ver. 3. *For the wicked boasteth of his heart’s desire*, etc.] As antichrist does of his universal power over all bishops and princes, which his heart was long desiring after; of his being Christ’s vicar, Peter’s successor, and head of the church; and of having power in heaven, earth, and hell: he boasts of his wealth and riches, of the righteousness and merits of saints, of works of supererogation, a stock of which he pretends to have in his hands to dispense to others: he boasts of his own holiness and infallibility, and of miracles, signs, and lying wonders done by his creatures, and of his great success in destroying those that oppose him; (see ^{<6817>}Revelation 18:7 ^{<3114>}2 Thessalonians 2:4). The words may be rendered, “the wicked praiseth himself for the desire of his heart”^{f170}, so the Chaldee paraphrase; to which agrees Jarchi’s gloss,

“wicked Esau praiseth himself, because he hath obtained the desire of his soul:”

and thus it is usual for proud, haughty, wicked men, as the Assyrian monarch, Nebuchadnezzar, and so the man of sin, to ascribe whatsoever they have or do to their own power and prudence; (see ^{<2302>}Isaiah 10:12,13) (^{<2060>}Daniel 4:30). Or they may be rendered, “he praiseth the wicked for his heart’s desire” ^{f171}; or for his lusts, for his indulging them: for a wicked man not only delights in committing sin himself, but he also takes pleasure in those that do it; and some of the antichristian party have even wrote in commendation of the most unnatural lusts;

and blesseth the covetous, [whom] the Lord abhorreth: the covetous man is one that makes no use of what he has but for himself; and oftentimes withholds that which is meet from himself, as well as from others; and who makes use of unlawful ways to get, retain, and increase wealth, and is never satisfied: such an one God abhors, because he is an idolater, he has other gods before him; he worships his gold, he sets his affection on it, places his confidence in it, and expects protection and security from it, to a neglect of divine Providence; and yet the wicked man blesses him, calls his covetousness frugality and good husbandry; ascribes what he has to his diligence, care, and industry, and bestows gifts upon him. The words may be rendered, “the covetous man blesses himself” ^{f172}; with the good things he has laid up for many years; he pronounces himself blessed, and promises himself a great deal of happiness, in futurity; and ascribes all he has to his own hands. Or, “the covetous man curses, he abhors the Lord” ^{f173}; for the same word in the Hebrew language signifies to bless and curse, (^{<8005>}Job 1:5 2:9), which Aben Ezra on the place observes; and it is applicable enough to antichrist, who opens his mouth in blasphemy against God, to blaspheme his name, his tabernacle, and them that dwell in heaven; (see ^{<6306>}Revelation 13:6).

Ver. 4. *The wicked, through the pride of his countenance, will not seek [after God], etc.*] We supply it, “after God”; as do the Targum and Kimchi on the place: the sense is, he will not seek to God for counsel or assistance, he will not pray unto him; which is the character of every unregenerate man, (^{<8511>}Romans 3:11); or, he will not inquire into the will of God, to know what is right or what is wrong, but will do what seems best in his own eyes: and this arises from the pride of his heart, which shows itself in his countenance, in his proud and haughty look. It is said of the little horn,

who is antichrist, that he has a look more stout than his fellows, (^{<2072>}Daniel 7:20). The words may be rendered, “the wicked inquires not into the height of his anger”; so Ainsworth observes; that is, of God’s anger; he is not concerned about it; he neither fears God nor regards men. Jarchi’s sense of the words is,

“all his thoughts say unto him, God will not inquire into everything that I shall do, for there is no judgment.”

God [is] not in all his thoughts; nor in any of them, for they are evil continually; and if he does at any time think of him, his thoughts of him are wrong; he thinks he is altogether such an one as himself: or, “all his thoughts [are, there is] no God”^{f174}: though he does not choose to say so, he thinks so; at least, he wishes it may be so; and he works himself into such impiety and atheism as to deny the providence of God, and thinks that he does not govern the world, nor concern himself with what is done below; that he takes no notice of men’s actions, nor will call them to an account for them; and that there will be no future state or judgment, in which secret as well as open things will be made manifest: or, as the Chaldee paraphrase glosses it, “that all his thoughts are not manifest before the Lord”.

Ver. 5. *His ways are always grievous*, etc.] To God and to his people; or, “his ways cause terror”^{f175}, so Aben Ezra; make men fear; as antichrist has made the whole world tremble at him, (^{<6634>}Revelation 13:4); or, “his ways are defiled”, as the Septuagint and Vulgate Latin render it; for to him is nothing pure, his mind and conscience being defiled, (^{<3015>}Titus 1:15); or, “his ways always remain”^{f176}; they are always the same, there is no change in them for the better: or they “prosper”^{f177} as Jarchi interprets it; and this is sometimes stumbling to the saints, (^{<2411>}Jeremiah 12:1 ^{<3971>}Psalms 73:2,3);

thy judgments [are] far above, out of his sight: meaning either the laws, statutes, and commandments of God, which are not taken notice of by him; but his own decrees or orders are set in the room of them; or the examples of punishment inflicted on wicked men, as on the old world, on Sodom and Gomorrah, the Egyptians, and other nations; these are not regarded, when they should be a terror to him;

[as for] all his enemies, he puffeth at them; who are the poor saints, and are looked upon by antichrist as feeble creatures, and all their efforts against him and his kingdom are treated with contempt: he blows upon

them, and suggests that he can cause them to fall with the breath of his mouth, or strike them down with a straw or a feather; (see ^{<9126>}Psalm 12:6).

Ver. 6. *He hath said in his heart*, etc.] To and within himself, he thought in his own mind; for the thought is the word or speech of the mind, λογος ενδιουετος;

I shall not be moved; from his prosperous and happy condition, abounding: with riches and honours; from his seat of empire, over kings, princes, and the nations of the world; flattering himself that it would never be otherwise with him than it is: even “to generation and generation”, I shall not be moved; so the words may be rendered;

for [I shall] never [be] in adversity, or “in evil”^{f178}: meaning either the evil of sin; so asserting his innocence, wiping himself clean of all iniquity, claiming to himself the title of “holiness” itself, and the character of infallibility; giving out that he is impeccable, and cannot err; when he is not only almost, but altogether, in all evil; and is ο ανομος, the lawless and wicked one, the man of sin, who is nothing but sin itself. The Targum paraphrases the whole thus; “I shall not be moved from generation to generation from doing evil”; and so it is a boast of impiety, and that none can restrain him from it, no one having a superior power over him; (see ^{<9124>}Psalm 12:4). Or the evil of affliction, or calamity; wherefore we render it “adversity”, so Jarchi and Aben Ezra understand it: the note of the former is,

“evil shall not come upon me in my generation,”

or for ever; and the latter compares it with (^{<0415>}Numbers 11:15); Kimchi and Ben Melech interpret it of long life. It is a vaunt of antichrist, promising himself a continuance of his grandeur, ease, peace, and prosperity; in which he will be wretchedly disappointed. The language and sense are much the same with that of the antichristian Babylon, (^{<6817>}Revelation 18:7,8).

Ver. 7. *His mouth is full of cursing*, etc.] Or, “he has filled his mouth with cursing”^{f179} God and good men, his superiors, himself and others. The word signifies “an oath”; and may design either a profane oath, taking the name of God in vain; or an oath on a civil account, a false oath, taken with a design to defraud and deceive others, as follows, and intends perjury; and this, as applicable to antichrist, regards his mouth speaking great things and

blasphemies against God, and uttering curses and anathemas against the saints, (^{<6635>}Revelation 13:5,6);

and deceit and fraud; such as flattery and lying, which are both used by him with an intention to impose upon and deceive. The apostle, in (^{<8184>}Romans 3:14); renders both these words by one, “bitterness”; which may be said of sin in general, which is a very bitter thing; though it is rolled as a sweet morsel in the mouth of a wicked man, yet in the issue it is bitterness to him: and it is applicable to sinful words, which are bitter in their effects to those against whom they are spoken, or who are deceived and imposed upon by them: and, as they refer to antichrist, may have respect to the lies in hypocrisy spoken by him, and to the deceitfulness of unrighteousness, by which he works upon those that perish, (^{<5012>}1 Timothy 4:2 ^{<5120>}2 Thessalonians 2:10);

under his tongue [is] mischief and vanity; alluding to serpents, who have little bags of poison under their teeth; (see ^{<4103>}Psalms 140:3); Kimchi and Ben Melech observe, that the heart is under the tongue, being lower than it, and so denotes the wickedness which that is full of, and devises continually, and is latent in it until discovered; and is mischievous iniquity, injurious to God, and the honour of his law, and to fellow creatures; and especially to the saints, whose persons, characters, and estates, are aimed at; but in the issue it is all vanity, and a fruitless attempt, being blasted by God, and overruled for good to him; (see ^{<2547>}Isaiah 54:17);

Ver. 8. *He sitteth in the lurking places of the villages*, etc.] Which were by the wayside, where thieves and robbers harboured, and out of which they came, and robbed passengers as they came by. The word ^{f180} signifies “palaces” or “courts”: and so it is rendered by the Chaldee paraphrase and Syriac version; and so the allusion is not to mean thieves and robbers, but to persons of note and figure. Hence the Septuagint and Vulgate Latin, Arabic, and Ethiopic versions, render it, “he sitteth in lurking places with the rich”; and may be fitly applied to the pope and his cardinals. Antichrist sits in the temple of God, and by his emissaries gets into the villages, the particular churches and congregations of saints, where they lie in ambush to do mischief, to corrupt their faith, worship, and manners; and like thieves and robbers enter in to steal, kill, and destroy;

in secret places doth he murder the innocent; the harmless lambs and sheep of Christ; who, though they are not without sin in themselves, yet are innocent with respect to the cause and the things for which they suffer:

these are the saints and prophets and martyrs of Jesus, whose blood is shed by antichrist; and the taking away of their lives is reckoned murder with God; and is so styled in the Scriptures, (^{<6632>}Revelation 9:21); though the antichristian party call it doing God good service, and impute it to zeal for the good of holy church; and yet this they choose to do in secret, by private massacres, or by the inquisition; which having condemned men to death, delivers them over to the secular power to execute the sentence on them: just as the Jews delivered Christ to the Roman governor, to shift off the sin and blame from themselves; murder being what no one cares to be known in, or chargeable with;

his eyes are privily set against the poor: the word **hkl j**, rendered “poor”, is used nowhere but in this psalm, in which it is used three times, here, and in (^{<901>}Psalm 10:1-4); and in the plural number in (^{<900>}Psalm 10:10). It is translated “poor” both in the Chaldee paraphrase and Septuagint version, and in those that follow them. In the Arabic language it signifies “black”^{f181}, and may design such who are black by reason of persecution and affliction, who go mourning all the day long on account of sin, their own and others; and because of the distresses and calamities of the church and people of God. These the eyes of the wicked watch and observe, and are set against them to do them all the mischief they can; their eyes are full of envy and indignation at them, though it is all in a private and secret way. The allusion is to thieves and robbers, who hide themselves in some secret place, and from thence look out for them that pass by, and narrowly observe whether they are for their purpose, and when it will be proper to come out and seize upon them.

Ver. 9. *He lieth in wait secretly as a lion*, etc.] The first beast in (^{<632>}Revelation 13:2); is said to have a mouth like a lion, and the second beast in (^{<901>}Psalm 10:11); spake like a dragon; and both design one and the same, antichrist, in his twofold capacity, civil and ecclesiastical; this metaphor of the lion lying in wait secretly for his prey denotes the insidious methods used by antichrist to destroy the faithful witnesses of Christ; who lies like a lion

in his den, in the temple of God, now become a den of thieves;

he lieth in wait to catch the poor: to snatch and carry them away captive as his prey; (see ^{<630>}Revelation 13:10);

he doth catch the poor when he draweth him into his net; this metaphor is taken from fowlers, who spread nets, into which they allure and draw the birds and catch them. The allurements, snares, and nets, which antichrist lays to catch the poor saints and people of God in, are the riches and honours of this world, great pretensions to holiness, devotion; and religion, and many lying signs and wonders.

Ver. 10. *He croucheth [and] humbleth himself*, etc.] As the lion before he leaps and seizes on his prey, and as the fowler creepeth upon the ground to draw the bird into his net and catch it; so the antichristian beast has two horns like a lamb; though he has the mouth of a lion, and speaks like a dragon, he would be thought to be like the Lamb of God, meek, and lowly, and humble, and therefore calls himself “servus servorum”, “the servant of servants”; but his end is,

that the poor may fall by his strong ones; the word for “poor” is here used, as before observed on (³⁹⁰¹⁸Psalm 10:8), in the plural number, and is read by the Masorites as two words, though it is written as one, and is by them and other Jewish writers ^{f182} interpreted a multitude, company, or army of poor ones, whose strength is worn out; these weak and feeble ones antichrist causes to fall by his strong ones; either by his strong decrees, cruel edicts, and severe punishments, as by sword, by flame, by captivity and by spoils, (²⁷¹¹³Daniel 11:33); or by the kings of the earth and their armies, their mighty men of war, their soldiers, whom he instigates and influences to persecute their subjects, who will not receive his mark in their right hands or foreheads, (⁶⁶³¹⁵Revelation 13:15-17 17:12,13). It is very observable, that those persecuted by antichrist are so often in this prophetic psalm called “poor”; and it is also remarkable, that there were a set of men in the darkest times of Popery, and who were persecuted by the Papists, called the “poor” men of Lyons: the whole verse may be rendered and paraphrased thus, “he tears in pieces”, that is, the poor, whom he catches in his net; “he boweth himself”, as the lion does, as before observed; “that he may fall”, or rush upon; with his strong ones, his mighty armies, “upon the multitude of the poor”.

Ver. 11. *He hath said in his heart, God hath forgotten*, etc.] Meaning either his own sins, because they are not immediately punished; wherefore he hopes to go on for ever with impunity, but will be mistaken, for God will remember the iniquities of Babylon, and render to her double, (⁶⁶⁸¹⁵Revelation 18:5,6); (see ³¹⁰⁷⁷Amos 7:17); or else the poor ones he

oppresses; for though they seem for a while to be forgotten by God, they are not, a book of remembrance is written for them;

he hideth his face; that is, from his poor saints, which is true oftentimes; but then the use the wicked one makes of it is bad, namely, to insult them on that account, and to imagine that it is grateful to God, and doing him good service, to afflict and persecute them; and that God will never regard them, nor return to them more, as follows;

he will never see [it]; or them; he will never more look upon the poor, he will no more regard them, and take notice of them and their afflictions; than which nothing is more false; for though he hides his face for a moment, yet with everlasting kindness will he gather them to himself; and he beholds all their oppressions and afflictions, and not as a bare spectator; he sympathizes with them, and delivers them out of them. Or “he will never” the wickedness committed by the wicked; which is a very foolish thought, since what is done in the dark, and in the most secret manner, is seen by God, the darkness and the light are alike to him; he is all-seeing and ever-seeing, and everywhere seeing; and he it is that has made the eye, and shall not he see? (^{<3945>}Psalm 94:5-9); the sense of the whole in general is, that God takes no notice of good men or bad men, nor of what is done by either of them; he does not concern himself with the affairs of this world, which is an impious denial of divine Providence; (see ^{<3909>}Ezekiel 9:9 ^{<3012>}Zephaniah 1:12).

Ver. 12. *Arise, O Lord*, etc.] (see ^{<3917>}Psalm 3:7 7:6 9:19);

O God, lift up thine hand; either on the behalf of his people, to help and deliver them; his hand may be said to be let down when their enemies prevail, and to be lifted up or exalted when it does valiantly, and works salvation for them; so when Moses’s hands were let down Amalek prevailed, and when his hands were lifted up Israel prevailed, (^{<4271>}Exodus 17:11); or against their enemies, to strike them, to inflict punishment upon them, as God’s hand is said to be stretched out against the Egyptians, and to lie upon them, when he sent his plagues among them, (^{<4074>}Exodus 7:4,5); and a dreadful thing it is to fall both into and under the hand of the living God, and to feel the weight of the lighting down of his arm with indignation. The Targum understands it as a gesture of swearing; (see ^{<4142>}Genesis 14:22); and paraphrases it, “confirm the oath of thine hand”; either sworn in wrath against his enemies, or in love to his people; either of

which is sure and certain, and according to the immutable counsel of his will;

forget not the humble; the followers of the meek and lowly Jesus, the Lamb of God, by which character the saints are distinguished from the antichristian party, (⁶⁶⁴⁰Revelation 14:4); these are such who are made so by the Spirit of God, who in conversion brings down the pride and haughtiness of man, that Christ and his grace may be alone exalted; these have the meanest thoughts of themselves, and the best of others; their motto is,

“less than the least of all saints, and the chief of sinners;”

they envy not the gifts and graces of others, and ascribe all they have and are to the free grace of God; they are not easily provoked, they patiently bear injuries, and quietly submit to the adverse dispensations of Providence: the word in the original text is read “humble”, but written “afflicted”: both characters generally meet together in the people of God; (see Gill on ³⁹⁰²Psalm 9:12”); this prayer for the humble is a prayer of faith; for though the humble may seem to be forgotten by God, they are not, they are precious in his sight; he dwells among them, he gives more grace unto them, he comforts them when disconsolate, he feeds them when they are hungry, he teaches and guides them when they want direction, he lifts them up when they are cast down, and beautifies them with salvation.

Ver. 13. *Wherefore doth the wicked contemn God?* etc.] God may be said to be contemned or despised, when his being, perfections, and providence are denied, or called in question, or abused, (³⁹⁰⁹Psalm 10:9,11); when his word is derided, the great things of his law are counted as a strange thing (²⁰⁸²Hosea 8:12), and the truths of his Gospel are reckoned foolishness; and instead of these, the decrees, doctrines, and traditions of men, are set up, as by antichrist; and when his ministers, and especially his Son, are treated with disdain, (²⁰¹⁶Luke 10:16);

he hath said in his heart, thou wilt not require [it], or “seek [it]”^{f183}; or inquire after it, his iniquity; the sense is, that God will make no inquiry after sin, and bring it into judgment, unto account, and under examination; or will not make inquisition, that is, for blood, for the blood of the saints and martyrs of Jesus, shed by antichrist; or will not require it at his hands, or recompense vengeance for it: all which is false and vain; the contrary to it will be found true.

Ver. 14. *Thou hast seen [it]*, etc.] Though the wicked say God will never see, (^{<9011>}Psalm 10:11); he sees all things in general, all men and all their actions; all are manifest and open to him, and everything in particular, especially the wickedness of men; even that which is said or thought in the heart;

for thou beholdest mischief and spite; that mischief which arises from spite or malice in the heart; God beholds the inward principle from whence it proceeds, as well as that itself; the mischief devised in the heart, on the bed, and which lies under the tongue, designed against the people of God, either to the injury of their characters and estates, or to their bodies, and even to their souls, as much as in them lies, proceeding from implacable malice and enmity to them;

to requite [it] with thy hand: of power, to retaliate it upon their own heads, to render tribulation to them that trouble the saints, which is but a righteous thing with God: or “to put [it] in thy hand”^{f184}; and the sense is, that God looks upon all the injuries the wicked out of spite devise to do to his people, and puts them in his hand, that they may be ever before him, and always in his sight, and he will take a proper opportunity of avenging them. The Targum interprets it of God’s rewarding good men, as well as punishing the wicked, paraphrasing the whole thus,

“it is manifest before thee that thou wilt send sorrow and wrath upon the wicked; thou lookest to render a good reward to the righteous with thy hand;”

the poor committeth himself unto thee: his body, and the outward concerns of life, as to a faithful Creator; his soul, and the spiritual and eternal welfare of it, as to the only Saviour and Redeemer; he commits all his ways to him, as the God of providence and grace; and at last he commits his spirit to him at death, as to his covenant God and Father: the words may be rendered, “the poor leaveth upon thee”^{f185}; that is, he leaves himself and his upon the Lord; he leaves his burden on him, he casts all his care upon him, as he is advised and encouraged to do; he leaves his cause with him to plead it for him, who will plead it thoroughly and maintain it: the phrase is expressive of the poor’s faith and hope in God; hence the Chaldee paraphrase renders it, “on thee will thy poor ones hope”; for the supply of their wants, and for help and assistance against their enemies;

thou art the helper of the fatherless; God is the Father of them, provides for them, supplies, supports, and defends them; nor will he in a spiritual sense leave his people orphans or comfortless, but will visit and help them; (see ^{<1985>}Psalm 68:5 ^{<1418>}John 14:18);

Ver. 15. *Break thou the arm of the wicked and the evil [man]*, etc.] His power and strength, so that he shall not be able to hold the sword, to strike a blow, or do any hurt to the people of God; (see ^{<3521>}Ezekiel 30:21-25). This prayer is in some measure already fulfilled in antichrist, the man of sin, or pope of Rome; though his kingdom is not broke to pieces; as it will be when Christ's kingdom shall be more visibly set up, to which reference is had in (^{<1906>}Psalm 10:16); (see ^{<2744>}Daniel 2:44); yet his strength is weakened, his arm is broken, he has not the power he had, nor can he tyrannise and do the mischief he once did: "but as [for] the evil man", ^{f186}, for so the words should be read, there being an "athnach" under the word "wicked", which ends the proposition there:

seek out his wickedness [till] thou find none; which designs a thorough search after sin, full punishment of it, and the entire ruin and destruction of the wicked; and the sense is, that God would make a strict inquiry into the wickedness of the man of sin, which he promised himself he would not, (^{<1903>}Psalm 10:13); and that he would punish him and his followers to the uttermost for it, until there should not be one of the antichristian party found upon earth; with which sense agrees (^{<1906>}Psalm 10:16); (see ^{<1445>}Psalm 104:35).

Ver. 16. *The Lord [is] King for ever and ever*, etc.] Christ was King from everlasting, and during the Old Testament dispensation he was promised and prophesied of as King; and he had a kingdom when he was here on earth, though not of this world; nor was it with observation. At his ascension to heaven, and session at the right hand of God, he sat down upon the same throne with his Father, and was made or declared Lord and Christ, and appeared more visibly in his kingly office; and in the latter day it will be yet more manifest that he is King of saints, and when indeed he will be King over all the earth, and his kingdom will be an everlasting one: he will have no successor in it, nor will any usurper obtain any more; the devil, beast, and false prophet, will be cast into the lake of fire; all antichristian states will be destroyed, and all authority, rule, and power, put down; nor can his kingdom ever be subverted, he must reign till all enemies are put under his feet; he will reign to the end of the present world, and

with the saints a thousand years in the new heaven and earth, and in the ultimate glory to all eternity; nor will his government cease when he shall have delivered up the kingdom to the Father, only the mode of the administration of it. Here begins the song of praise; the reign of Christ is matter of joy; (see ^{<4971>}Psalm 97:1 ^{<2517>}Isaiah 52:7);

the Heathen are perished out of his land: not the seven nations which were driven out of the land of Canaan, to make way for the people of Israel, that was long ago; nor the wicked and degenerate Jews, called the Heathen, (^{<4911>}Psalm 2:1); compared with (^{<4027>}Acts 4:27); on whom, and on whose temple, city, and nation, Christ's native land, wrath is come to the uttermost; and they are perished out of it: nor hypocrites out of churches, which are Christ's property; but the antichristian party out of the world, which is Christ's land by creation, as God, and by the gift of his father to him, as Mediator. The followers of antichrist are called Gentiles, and the nations of the earth, (^{<6112>}Revelation 11:2,18 18:2); and these will be no more; they will be utterly destroyed, when the man of sin shall be consumed with the breath of Christ's mouth and the brightness of his coming. The seventh vial will clear the world of all the remains of Christ's enemies: this also is cause of rejoicing, (^{<1326>}Psalm 132:16-18 ^{<6182>}Revelation 18:22).

Ver. 17. *Lord, thou hast heard the desire of the humble*, etc.] (see ^{<9102>}Psalm 10:12 ^{<4992>}Psalm 9:12); for the coming of Christ's kingdom, and that the kingdoms of this world may become his; for the destruction of antichrist, and for the avenging the blood of the saints. The prayers of God's people sometimes lie in inward and secret desires of the soul, and are not expressed in words; and these desires are all before the Lord, and are well known unto him; yea, such prayers of the heart, and which come from it, are principally regarded by him; they being his own preparation, as is suggested in the next clause, and the breathings of his Spirit; and especially the desires of humble souls are regarded, whose prayers he never despises, nor sends them away empty, but fills with his good things;

thou wilt prepare their heart; for prayer, by pouring a spirit of grace and supplication on them, impressing their minds with a sense of things to be prayed for, and drawing out the desires of their souls unto them, and making intercession for them with groanings according to the will of God, and so helping their infirmities; and it is God's work to prepare the heart for prayer, as well as to put words into the mouth, (^{<2101>}Proverbs 16:1); or

“thou wilt direct their heart”^{f187}; to the object of prayer, himself, and to the things to be prayed for, for they know not what to pray for, nor how as they should; and to what may encourage to it, as the love of God, the covenant of grace, the person, blood, and righteousness of Christ: or “confirm” or “establish their heart”^{f188}; strengthen and fix them, that they be not wavering and doubtful, but certain and assured of success, believing that their desires will be fulfilled in God’s own time;

thou wilt cause thine ear to hear; God has an ear to hear the prayers of his people, nor is his ear heavy that it cannot hear; his ears are open to the cries of righteous ones; nor will he ever turn a deaf ear to them, but will give an answer in his own time and way; which is an instance of his sovereign grace and goodness. These words express the faith of the psalmist in God being a God hearing and answering prayer, particularly in things relating to the ruin of antichrist and his followers, and to the kingdom and glory of his son Jesus Christ.

Ver. 18. *To judge the fatherless and the oppressed*, etc.] That is, God will cause his ear to hear the cries of his people, so as to avenge the wrongs done to the fatherless, and them that are oppressed by the man of sin; (see ~~6118~~ Revelation 11:18 18:20 19:2);

that the man of the earth may no more oppress: or “terrify”^{f189}, the dear children of God, and faithful witnesses of Christ, as he has done; for by “the man of the earth” is not meant carnal worldly men in general, “the wicked of the earth”, as the Targum renders it; who are so called because their original is from the earth, and they dwell in earthly tabernacles, and shall return to the earth again, and are earthly minded men, and have much of this world’s things; and are therefore sometimes called the men and children of this world, and who, generally speaking, are oppressors of the saints; and who shall cease to be so in the latter day, when the kingdom shall be given to the saints of the most High; but particularly the man of sin, the Romish antichrist, seems intended, who is the beast that is risen up out of the earth, (~~6131~~ Revelation 13:11); and so the words may be rendered here, “the man out of the earth”^{f190}; whose kingdom and government is an earthly one, and is supported by the kings of the earth, and with earthly power and grandeur, and with earthly views and worldly ends: he has been the great oppressor and terrifier of the poor people of God; but when Christ comes to avenge them on him, he will no more oppress, he will be taken and cast alive into the lake of fire; (see ~~6130~~ Revelation 13:10 19:20).

The words may be rendered according to the accents thus, “to judge the fatherless and the oppressed; he shall not add any more”: for there is an “athnach” which makes a proposition “under” **dw**], “any more”: and the sense is, God shall so thoroughly avenge the injuries of the fatherless and the oppressed, that there will be no need to add thereunto or repeat the vengeance, it will be an utter destruction; and then follows another distinct end of causing his ear to hear, namely, “to shake terribly the man of the earth”, or “to shake terribly man from off the earth”^{f191}, the man of sin, as before; (see ~~2129~~ Isaiah 2:19,21); or, as Jarchi interprets the words, “to beat and break in pieces”; that is, antichrist and his kingdom; so Montanus.

PSALM 11

INTRODUCTION TO PSALM 11

To the chief Musician, [A Psalm] of David

This psalm has no name; it is neither called a psalm, nor hymn, nor song, nor prayer, only said to be David's; and is inscribed and directed as others to the chief musician, or master of the song, to be used in public service; and seems to be written much upon the same subject with the two preceding psalms. According to Theodoret it was written when David was persecuted by Saul, and was advised by some to flee for his safety.

Ver. 1. *In the Lord put I my trust*, etc.] Not in himself, in his own heart, nor in his own righteousness and strength; nor in men, the greatest of men, the princes of the earth; nor in his armies, or any outward force; but in the Lord, as the God of providence and of grace; and in the Messiah, in his person and righteousness; so the Chaldee paraphrase renders it, “in the Word of the Lord do I hope”: and the phrase denotes a continued exercise of faith in the Lord; that he was always looking to him, staying himself on him, and committing himself and all his concerns to him; for he does not say, I “have”, or I “will”, but I “do”, put my trust in the Lord; at all times, even in the worst of times, and in the present one; wherefore he is displeased with his friends for endeavouring to intimidate him, persuading him to flee and provide for his safety, when he had betaken himself to the Lord, and was safe enough;

how say ye to my soul, flee [as] a bird to your mountain? they compare him to a little, fearful, trembling bird, wandering from its nest, moving through fear from place to place, whereas his heart was fixed, trusting in the Lord; and this gave him a disgust: they advise him to flee either “from” his mountain, so Kimchi and Ben Melech interpret it; that is, either from Judea, which was a mountainous country, especially some parts of it; or from Mount Zion, or rather from the mountain in the wilderness of Ziph, or the hill of Hachilah, where David sometimes was, (^{<02314>}1 Samuel 23:14 26:1); or it may be rendered “to your mountain”, as we, so the Targum; that is, to the said place or places where he had sometimes hid himself; and

this they said to his “soul”, which was very cutting and grieving to him; the word rendered “flee” in the “Cetib”, or writing of the text, is *wcdwn*, in the plural, “flee ye”; but is pointed for, and in the “Keri”, or marginal reading, is *ycdwn*, “flee thou”; the latter agrees with this being said to David’s soul, the former with the phrase “your mountain”, and both are to be taken into the sense of the words; not as if the one respected David’s soul only, and the other both soul and body, as Kimchi and Ben Melech observe; but the one regards David’s person, and the other his companions, or the people with him; and contains an advice, both to him and them, to flee for their safety; the reasons follow.

Ver. 2. *For, lo, the wicked bend [their] bow*, etc.] Are devising mischief, and making preparations to accomplish it;

they make ready their arrow upon the string; of the bow, and are just about to execute their wicked designs;

that they may privily shoot at the upright in heart; such as David, and those that were with him, were; they were men whose hearts were upright before God, and were of upright conversations before men, and so became the butt of the malice and resentment of wicked men; against these they formed evil purposes, delivered out bitter words, which were like sharp arrows of the mighty; threatened them with ruin and destruction, and took methods to bring about their designs and make good their words, in the most private and secret manner. Hence some of David’s friends thought it most advisable for him to make his escape; adding,

Ver. 3. *If the foundations be destroyed*, etc.] Or, “for the foundations are destroyed”^{f192}; all things are out of order and course both in church and state; the laws, which are the foundations of government, are despised and disregarded; judgment is perverted, and justice stands afar off; the doctrines and principles of religion are derided and subverted; so that there is no standing, either in a political or religious sense. Jarchi interprets this of the priests of the Lord, the righteous, who are the foundations of the world, particularly the priests of Nob, slain by Doeg. Other Jewish writers, as Aben Ezra, Kimchi, and Ben Melech, understand it of the purposes and counsels, nets and snares, laid by the wicked for the righteous, which are broken and destroyed; not by them, for what can they do? but by the Lord, who is in his holy temple. So it

what can the righteous do? or “what does the righteous one do”^{f193}? that is, the righteous Lord, he sits in the heavens, he beholds all the actions of the wicked, he distinguishes the righteous from them, and rains a violent storm of wrath upon them, as in the following verses; or “what has the righteous man done”^{f194}? what has David done, that the priests of Nob should be slain? nothing that was criminal; nor shall he bear the sin, but they, according to Jarchi’s sense; or rather, what has he done that the wicked should bend their bow, prepare their arrow, and attempt to shoot privily at him, and to overturn the foundations of justice and equity? nothing that deserves such treatment: or if the fundamental doctrines of true religion and everlasting salvation be subverted, what can the righteous do? he can do nothing to obtain salvation, nor do any good works of himself; the Chaldee paraphrase is, “wherefore does he do good?” he can have no principle, motive, or end to do good, if fundamental truths are destroyed: or “what should he do”^{f195}? something the righteous ones may do, and should do, when men are attempting to undermine and sap the foundation articles of religion; they should go to the throne of grace, to God in his holy temple, who knows what is doing, and plead with him to put a stop to the designs and attempts of such subverters of foundations; and they should endeavour to build one another up on their most holy faith, and constantly affirm it while others deny it; and should contend earnestly for it, and stand fast in it.

Ver. 4. *The Lord [is] in his holy temple*, etc.] Not in the temple at Jerusalem, which as yet was not built; nor in the temple of Christ’s human nature; but rather in the church, where he dwells, which is an holy temple to the Lord; and which is an argument for trust in him, and a reason against the fears of men in the worst of times; (see ^{<940>} Psalm 46:1-5). Though it may be best to understand it of heaven, the habitation of God’s holiness, and which is the true sanctuary; and which the holy places made with hands were only a figure of; since it follows,

the Lord’s throne [is] in heaven; yea, the heaven is his throne; here he sits on a throne of grace, and here he has prepared his throne for judgment; and both this and the preceding clause are expressive of his glory and majesty; and are said to command awe and reverence of the Divine Being, and to inject terror into the wicked; and to show that God is above the enemies of his people, and to encourage the saints’ trust and confidence in him; and are mentioned as a reason why David put his trust in him; and are, with

what follows in (⁴⁹¹¹⁵Psalm 11:5), opposed to the advice and reasonings of some of his friends in the preceding ones;

his eyes behold; all men, and all their actions; he sees what the wicked are doing in the dark, what preparations for mischief they are making, and beholds them when they shoot privily at the upright in heart; he can turn the arrow another way, and cause it to miss the mark: his eyes run to and fro throughout the earth, in favour of those whose hearts are perfect and sincere. God's omniscience, which is denied by wicked men, who are therefore hardened in sin, and promise themselves impunity, is used by the saints as an argument to encourage their faith and trust in God, with respect to their preservation and deliverance. The Septuagint and Vulgate Latin, Arabic, and Ethiopic versions, read, "his eyes look unto the poor"; but this is an addition to the text not suitable to the context;

his eyelids try the children of men; he tries their reins, he searches into their very hearts, and into the inmost recesses of them, and takes cognizance of their thoughts, intentions, and designs; and confounds and disappoints them, so that they cannot perform their enterprises.

Ver. 5. *The Lord trieth the righteous*, etc.] As gold is tried in the fire, by afflictive providences; hereby he tries their graces, their faith, and patience, their hope, and love, and fear; and, by so doing, expresses his love to them, since this is all for their good: and therefore, when he suffers the wicked to go great lengths in persecuting and distressing them, this should not weaken, their confidence in him; he still loves them, and loves when he rebukes and chastises them;

but the wicked, and him that loveth violence, his soul hateth; that is, such who live in a course of sin and wickedness, and who not only do injury to the persons, characters, and properties of men, but love it, and delight therein, and also take pleasure in them that do the same: these God has a continued and inward aversion to; sin and wickedness being the abominable thing his righteous soul hates: and he shows his hatred to them, by not chastising them now, as he does his own people, but reserving everlasting punishment for them hereafter; (see ⁴⁹¹³⁴Proverbs 13:24).

Ver. 6. *Upon the wicked*, etc.] The wicked one, the man of sin, antichrist, and upon all that worship the beast and his image, on all persecutors, and upon all wicked men in general:

he shall rain snares, fire, and brimstone, and an horrible tempest; this will be in hell, as Jarchi observes. The allusion is to the Lord's raining fire and brimstone from heaven upon Sodom and Gomorrah, which was an example and emblem of eternal fire; (see ^{<01E2>}Genesis 19:24 ^{<6007>}Jude 1:7). For the beast and the false prophet, and all the antichristian party, and all wicked men, will have their part in the lake which burns with fire and brimstone. The phrases used express the dreadful and horribleness of their punishment; the suddenness, violence, and force, with which it will come; and the rise of it, it will be from heaven; God himself will rain this shower of wrath upon them, (^{<8323>}Job 20:23); nor will there be any escaping it, it will be inevitable: therefore "snares" are said to be "rained"; the wicked will be snared in the works of their own hands; they will be taken and held in the cords of their own sins; and full and deserved punishment will be inflicted on them, which will be very severe and terrible. All that is dreadful in a storm is here expressed, even in a storm of fire. The word rendered "snares" is by some thought to be the same with *μυμj p*, "burning coals"; and may signify burning stones, hot thunderbolts; (see ^{<01E3>}Psalm 18:13,14); "fire" may signify lightning, with its dreadful flashes, and which burn and consume in an instant; and "brimstone" the nauseous scent and smell, which always attend lightning and thunder, as naturalists observe ^{f196}; and the words for "an horrible tempest" signify a burning wind: so that they all serve to convey horrible ideas of the punishment of the wicked in hell. The Targum calls them "showers of vengeance";

[this shall be] the portion of their cup; which will be measured out to them in proportion to their sins, and which God, in righteous judgment, has appointed for them; and which they shall all drink of, and wring out the very dregs of it.

Ver. 7. *For the righteous Lord loveth righteousness*, etc.] The Lord is righteous in himself, and in all his ways and works; and therefore righteousness, as it lies both in punishing the wicked, and in maintaining the righteous cause of his people, must be loved by him, it being agreeable to his nature: he loves to exercise righteousness in the earth, to administer it to and among men; this he delights in. He is well pleased with the righteousness of his Son, it being satisfactory to his justice, and that by which his law is magnified and made honourable; and he is well pleased with his people, as they are clothed with it: and he approves of their righteous actions, as they are done in obedience to his righteous law, in

faith, from a principle of love, and with a view to his glory; these are acceptable to him in Christ;

his countenance doth behold the upright; whom wicked men privily shoot at, (^{<3910>}Psalm 11:2); God looks with pleasure upon them, and takes delight in them, and takes care of them, protects and defends them, and at last saves them; and which, with all that goes before, was an encouragement to David to trust in the Lord; (see ^{<3970>}Psalm 7:10); and moreover, the Lord lifts up the light of his countenance on such, and indulges them with his gracious presence, than which nothing is more comfortable and desirable. Some choose to render the word, “their countenance”^{f197}, meaning the trinity of Persons, Father, Son, and Spirit, who all have a gracious regard to such: others render the clause thus, “the upright shall see his face”, the face of God; so the Chaldee paraphrase and the Arabic version; (see ^{<3975>}Psalm 17:15).

PSALM 12

INTRODUCTION TO PSALM 12

To the chief Musician upon Sheminith, a Psalm of David

The word “sheminith” is used in the title of (~~308~~ Psalm 6:1), and signifies “eighth”; and intends either the eighth note, to which the psalm was sung, or rather the harp of eight chords, to which it was set, as the Targum and Jarchi interpret it. Some Jewish writers ^{f198} understand it of the times of the Messiah; and the Syriac version entitles the psalm,

“an accusation of the wicked, and a prophecy concerning the coming of the Messiah:”

and the Arabic version says, it is concerning the end of the world, which shall be in the eighth day; and concerning the coming of the Messiah: but Arnobius interprets it of the Lord’s day.

Ver. 1. *Help, Lord, for the godly man ceaseth*, etc.] A godly man, according to the notation of the word ^{f199}, is one that has received grace and mercy of the Lord; as pardoning mercy, justifying and adopting grace; and who has principles of grace, goodness, and holiness, wrought in him; who fears the Lord, and serves him acceptably, with reverence and godly fear, and sorrows for sin, after a godly sort; who loves the Lord, and hopes and believes in him; who is regenerated and sanctified by the Spirit of God, and is a true worshipper of God, and lives in all holy conversation and godliness; and, particularly, is “beneficent”, “kind”, and “merciful” ^{f200} unto men: such may be said to “cease” when there are but few of them; when their number is greatly reduced ^{f201}, either by death, or when such who have seemed, and have been thought to be so, prove otherwise: in a view of which, the psalmist prays for help and salvation; “help”, or “save” ^{f202} Lord; meaning himself, being destitute of the company, counsel, and assistance of good and gracious men; or the cause and interest of religion, which he feared would sink by the ceasing of godly men. When all friends and refuge fail, saints betake themselves to God, and their salvation is of him; and he is their present help in a time of trouble; and he saves and reserves for himself

a number in the worst of times; as he did in Elijah's time, who thought there was no godly man left but himself; (see ~~<510>~~Romans 11:1-5);

for the faithful fail from among the children of men; so that there are none left among them but carnal, unregenerate, ungodly, and unfaithful men. The "faithful" are such who are upright in heart and conversation; who trust in the Lord, and believe in the Messiah; who abide by the truths and ordinances of God; and are faithful in what is committed to their trust, whether they be gifts of nature, Providence, or grace; and to their fellow Christians, in advising, reproof, etc. when needful: these may fail in the exercise of grace, and in the discharge of duty, but not so as to perish eternally. The words design the paucity of them, and the sad degeneracy of the times to which they refer: and they may belong either to the times of David, when Saul's courtiers flattered him, and spoke evil of David; when the men of Keilah intended to have delivered him up; when the Ziphites discovered him to Saul, and invited him to come and take him; or when Absalom rose up in rebellion against him, and so many of the people fell off from him: or else to the times of Christ; the people of the Jews in his age were a wicked and faithless generation; and even among his own disciples there was great want of fidelity: one betrayed him, another denied him, and all forsook him and fled; after his death, some doubted his being the Redeemer, and one of them could not believe he was risen from the dead, when he was. And these words may be applied to the antichristian times, the times of the grand apostasy, and falling away from the faith, upon the revealing of the man of sin; since which the holy city is trodden under foot; the witnesses prophesy in sackcloth; and the church is in the wilderness, and is hid there. Yea, to the second coming of Christ, when there will be great carnality and security, and little faith found in the earth. A like complaint with this see in (~~<250>~~Isaiah 57:1 ~~<300>~~Micah 7:2).

Ver. 2. *They speak vanity everyone with his neighbour*, etc.] That which is false and a lie, either doctrinal or practical; what was not according to the word of God, and was vain and empty, frothy, filthy, and corrupt; and which no godly and faithful man would do. And this being done in common, by the generality of men, one with another, shows the degeneracy of the age, and supports the complaint before made. They speak even

[with] flattering lips; as Cain did to Abel, Joab to Amasa, the Herodians to Christ, Judas to his Master, false teachers to those that are simple,

hypocrites to God himself, when they draw nigh to him only with their lips, and all formal professors to the churches of Christ, when they profess themselves to be what they are not. And this is a further proof of the justness of the above complaint;

[and] with a double heart do they speak: or “with an heart and an heart”^{f203}; such are double minded men, who say one thing, and mean another; their words are not to be depended upon; there is no faithfulness in them. The Chinese^{f204} reckon a man of “two hearts”, as they call him, a very wicked man, and none more remote from honesty.

Ver. 3. *The Lord shall cut off all flattering lips,* etc.] This is either a prophecy or a prayer, as Aben Ezra and Kimchi observe; that God either would or should cut off such who used flattery with their lips, by inflicting some judgment in this life, or everlasting punishment hereafter; by taking them away by death “out of the world”, as the Targum paraphrases it; or by casting them into hell, where all liars and deceitful persons will have their portion; (see ~~<K321>~~ Job 32:21,22);

[and] the tongue that speaketh proud things, or “great things”^{f205}, as the little horn, (~~<2701>~~ Daniel 7:20,25); and the beast, or Romish antichrist, who is designed by both, (~~<6615>~~ Revelation 13:5,6); and which will be accomplished when Christ shall destroy him with the breath of his mouth, and the brightness of his coming; and indeed every tongue that riseth up against God, Christ, and his people, will be condemned; when ungodly sinners will be convinced of all their hard speeches, (~~<2547>~~ Isaiah 54:17) (~~<6015>~~ Jude 1:15). Perhaps some regard may be had to the tongue of Doeg the Edomite; (see ~~<K315>~~ Psalm 52:3-5).

Ver. 4. *Who have said, with our tongue will we prevail,* etc.] Either through the eloquence of them, or the outward force and power with which they are backed. The sense is, as we say, so shall it be; our words are laws, and shall be obeyed, there is no standing against them; our edicts and decrees shall everywhere be regarded: or “we will make one to prevail”, or “have the dominion”^{f206}; meaning antichrist, the man of sin; for all this is true of the tongues of the antichristian party, and of their laws, edicts, and decrees and which have obtained everywhere, and by which the wicked one has been established in his tyrannical power and authority;

our lips [are] our own, or “with us”^{f207}: we will say what we please, and make what laws and decrees we think fit, and impose them upon men; and so change times and laws without control, (<sup>^{207>}Daniel 7:25);

who [is] Lord over us? which is the very language and conduct of antichrist, who opposes and exalts himself above all that is called God, (<sup>^{208>}2 Thessalonians 2:4); and is indeed the language of the hearts and lives of all wicked and ungodly men, sons of Belial, men without any yoke or restraint; who walk, and are resolved to walk, after the imagination of their own evil hearts; not knowing the Lord, and being unwilling to obey him, or to be restrained by him; (see <sup>^{209>}Exodus 5:2).

Ver. 5. *For the oppression of the poor*, etc.] The servants and people of God, who, for the most part, are poor in a temporal sense, and are all of them, and always, so in a spiritual sense, standing continually in need of fresh supplies of grace; and being often afflicted, as the word signifies, are mean and despicable in the eyes of the men of this world, and so oppressed by them, as the poor generally are by the rich; and as the people of Israel were oppressed by the Egyptians, so are the people of God by antichrist, and by his tyrannical laws and edicts, and by such haughty and insolent persons as before described;

for the sighing of the needy; who groan under their oppressions; being stripped of all good things, their friends, and worldly substance, they sigh inwardly, and cry unto the Lord, who sees their oppressions, hears their groans; and though he cannot be moved, as men are, by anything without himself, yet, according to his abundant mercy and sovereign will, he appears and exerts himself on the behalf of his people, and for their relief and assistance;

now will I arise, saith the Lord; to have mercy on the poor and needy, and to avenge them on their oppressors, and free them from them. And this the Lord promises to do “now”, speedily, immediately; God arises in the most seasonable time, when his people are in the greatest straits, and in the utmost distress and herein displays his wisdom, power, and goodness. This is an answer to the petition of the psalmist in (<sup>^{210>}Psalm 12:1);

I will set [him] in safety [from him that] puffeth at him; or “in salvation”^{f208}; in Christ the Saviour. All God’s people are put into the hands of Christ, and are preserved in him; there they are in safety, for out of his hands none can pluck them; and being built on him, the Rock, they are

safe, notwithstanding the waves and winds of temptation, persecution, etc. come with ever so much force upon them. Here it seems to signify, that God would deliver his poor and needy from their oppressions, and put them into a comfortable, prosperous, safe, and happy situation, in which they will be out of the reach of their enemies; as will be the witnesses, when they shall ascend to heaven, (~~6111~~ Revelation 11:11,12); even out of the reach of him that “puffeth at” them, despises them, and treats them with the utmost scorn and contempt; (see ~~9105~~ Psalm 10:5). Or that “breathes”, or “let him breathe” ^{f209} threatenings and slaughters; as Saul did against the disciples of Christ, (~~4101~~ Acts 9:1); or that “lays snares for him” ^{f210}, as the wicked do for the righteous; or that “speaks unto him” in such haughty and insolent language as before expressed. Some make this clause a proposition of itself, “he puffeth at him”; meaning either that he that is secure, safety puffs at his enemy, despises him, as he has been despised by him; or God, who breathes upon him, and whose breath is as a stream of brimstone, which kindles in him a fire of divine wrath, which is unquenchable; or else the sense is, God will “speak to himself”, or “to him” ^{f211}; in which sense the word is used (~~3104~~ Habakkuk 2:4); that is, good and comfortable words to the poor; or “he will give him refreshment”, or “rest”: which he will determine in himself to speak to him: or “he shall have breathing”, or “let him breathe” ^{f212}: he shall have times of refreshing from the Lord, and rest from adversity, from the oppositions and persecutions of his enemies.

Ver. 6. *The words of the Lord [are] pure words*, etc.] This observation the psalmist makes in reference to what is just now said in (~~9105~~ Psalm 12:5);, and in opposition to the words of wicked men in (~~9112~~ Psalm 12:2,4); which are deceitful, sinful, and impure. The Scriptures are the words of God; and they are pure and holy, free from all human mixtures, and from all fraud and deceit; they are the Scriptures of truth. The promises are the words of God, and they are firm and stable, and always to be depended on, and are ever fulfilled, being yea and amen in Christ Jesus. The Gospel, and the doctrines of it, are the words of God; that is the sincere milk of the word, pure and incorrupt; as it is in itself, and as it is dispensed by the faithful ministers of it; and they are all according to godliness, and tend to encourage and promote purity and holiness of heart and life; (see ~~2105~~ Proverbs 30:5);

[as] silver tried in a furnace of earth; they are as “silver” for worth and value; yea, they are more valuable than silver or gold, (~~9101~~ Psalm 19:10

119:72 ⁽¹⁰⁸⁰⁾Proverbs 8:10,11). The Bible is a mine of rich treasure, and to be searched into as for it; the promises in it are exceeding precious; they are like apples of gold in pictures of silver, and yield more joy than the finding a great spoil. The doctrines of the Gospel are comparable to gold and silver and precious stones, and to be bought at any rate, but to be sold at none: and they are as silver “tried”, which is pure, and free from dross. The words of men, of false teachers, are as dross and reprobate silver; but the words of the Lord are tried, and are pure, and free from all the dross of error and falsehood, (⁽⁹⁸³⁾Psalm 18:30). And they are as silver tried “in a furnace of earth”, which some ^{f213} render “by the Lord of the earth”; but the word rather signifies a furnace, or an refinery, in which metal is melted and purified; and may be applied to the Lord Jesus Christ in human nature, in whom are all the treasures of wisdom and knowledge, and who came full fraught with the doctrines of the Gospel; and in whom they have been “tried”, by his sufferings and death, and are found to be pure, solid, and substantial: or to the ministers of the Gospel, who have this treasure in earthen vessels, whose works and words and ministry are tried by many fiery trials, and abide: or to all the people of God in general, who dwelt in earthly tabernacles; and who, in the midst of various afflictions, have a comfortable and confirming evidence of the purity and truth of the words of God, of the promises of his covenant, and the doctrines of the Gospel;

purified seven times; that is, many times, (⁽²¹⁴⁶⁾Proverbs 24:16); and so completely and perfectly pure, and clear of all dross whatsoever, as silver so many times tried must needs be: and so the words of God are not only pure, but very pure, exceeding pure, (⁽¹⁹⁹⁴⁰⁾Psalm 119:140).

Ver. 7. *Thou shall keep them, O Lord*, etc.] Not the words before mentioned, as Aben Ezra explains it, for the affix is masculine and not feminine; not but God has wonderfully kept and preserved the sacred writings; and he keeps every word of promise which he has made; and the doctrines of the Gospel will always continue from one generation to another; but the sense is, that God will keep the poor and needy, and such as he sets in safety, as Kimchi rightly observes: they are not their own keepers, but God is the keeper of them; he keeps them by his power, and in his Son, in whose hands they are, and who is able to keep them from falling; they are kept by him from a total and final falling away; from the dominion and damning power of sin, and from being devoured by Satan, and from the evil of the world: and this the psalmist had good reason to

believe, because of the love of God to them, his covenant with them, and the promises of safety and salvation he has made unto them;

thou shalt preserve them from this generation for ever; or “thou shalt preserve him”^{f214}; that is, everyone of the poor and needy, from the wicked generation of men in which they live, from being corrupted or intimidated by them; and who are described in the beginning of the psalm. Some take these words to be a prayer, “keep thou them, O Lord, and preserve them”, etc.^{f215}; and so the following words may be thought to be a reason or argument enforcing the request.

Ver. 8. *The wicked walk on every side*, etc.] Of the poor and needy, of the righteous ones, to watch them, lay snares for them, and hurt them; therefore, Lord, keep and preserve them: the wicked are everywhere in great numbers, the whole world lies in wickedness; and the men of it are like their father the devil, they go about to do all the mischief they can to the saints; wherefore they stand in need continually of divine preservation;

when the vilest men are exalted: either to great dignities and high offices, to be magistrates and rulers; (see ^{<ABD>}Proverbs 29:2); or are highly esteemed and caressed; which shows the sad degeneracy and badness of the times, and the unsafe and dangerous condition the people of God are in, unless kept by him; (see ^{<ABE>}Malachi 3:15,16); or else these words may be considered as expressive of the judgment of God upon wicked men, and so confirm what the psalmist had said of God’s regard to and preservation of his own people; and the sense be, that the wicked shall walk up and down here and there, as outcasts and vagabonds, in a most desolate, destitute, and miserable condition; and as the latter clause may be rendered, “according to [their] exaltation [shall be] the vileness”, depression, or humiliation “of the children of men”^{f216}; they shall be brought as low as they have been made high; by how much the more highly they have been exalted, by so much the more deeply they shall be humbled: or else the meaning is, they shall walk about here and there fretting and vexing, when they shall see such who in their opinion are the meanest and basest of men, of low degree, and of a mean extract, exalted to the highest posts of honour and dignity; as David, who was taken from the sheepfold, and placed on the throne of Israel; so Jarchi, who observes that the Haggadah explains it of the Israelites, who will be exalted in time to come.

PSALM 13

INTRODUCTION TO PSALM 13

To the chief Musician, a Psalm of David

According to Theodoret this psalm was written by David, not when he fled from Saul, but from Absalom; and gives this reason for it, what happened to him from Saul was before his sin, and therefore he could speak with great boldness; but what befell him from Absalom was after it, and therefore mourning and groans were mixed with his words.

Ver. 1. *How long wilt thou forget me, O Lord? for ever?* etc.] When God does not immediately deliver his people from their enemies, or help them out of an affliction; when he does not discover his love, communicate his grace, apply the blessings and promises of his covenant as usual; and when he does not visit them in his usual manner, and so frequently as he has formerly done, they are ready to conclude he has forgotten them; and sometimes this continues long, and then they fear they are forgotten for ever; and this they cannot bear, and therefore expostulate with God in a querulous manner, as the psalmist does here; but this is to be understood not in reality, but in their own apprehension, and in the opinion of their enemies; God never does nor can forget his people; oblivion does not fall upon him with respect to common persons and things; and much less with respect to his own dear children, for whom a special book of remembrance is written; (see Gill on “~~1998~~ Psalm 9:18”);

how long wilt thou hide thy face from me? his love, and the manifestation of it, from his person; his gracious presence, the light of his smiling countenance, which sometimes God hides or withdraws from his people by way of resentment of their unbecoming carriage to him; and which is very distressing to them, for they are apt to imagine it is in wrath and hot displeasure, when he still loves them, and will with everlasting kindness have mercy on them; (see ~~2387~~ Isaiah 8:17 59:2 54:7-10). The Targum renders it, “the glory of thy face”.

Ver. 2. *How long shall I take counsel in my soul,* etc.] Or “put it” ^{f217}; to take counsel of good men and faithful friends, in matters of moment and

difficulty, is safe and right; and it is best of all to take counsel of God, who is wonderful in it, and guides his people with it; but nothing is worse than for a man to take counsel of his own heart, or only to consult himself; for such counsel often casts a man down, and he is ashamed of it sooner or later: but this seems not to be the sense here; the phrase denotes the distressing circumstances and anxiety of mind the psalmist was in; he was at his wits' end, and cast about in his mind, and had various devices and counsels formed there; and yet knew not what way to take, what course to steer;

[having] sorrow in my heart daily; by reason of God's hiding his face from him; on account of sin that dwelt in him, or was committed by him; because of his distance from the house of God, and the worship and ordinances of it; and by reason of his many enemies that surrounded him on every side: this sorrow was an heart sorrow, and what continually attended him day by day; or was in the daytime, when men are generally amused with business or diversions, as well as in the night, as Kimchi observes;

how long shall mine enemy be exalted over me? even the vilest of men, (⁴⁹¹⁸Psalm 12:8); this may be understood either of temporal enemies, and was true of David when he was obliged not only to leave his own house and family, but the land of Judea, and flee to the Philistines; and when he fled from Absalom his son, lest he should be taken and slain by him; or of spiritual enemies, and is true of saints when sin prevails and leads captive, and when the temptations of Satan succeed; as when he prevailed upon David to number the people, Peter to deny his master, etc. The Jewish writers ^{f218} observe that here are four "how longs", answerable to the four monarchies, Babylonian, Persian, Grecian, and Roman, and their captivities under them.

Ver. 3. *Consider [and] hear me, O Lord my God*, etc.] The psalmist amidst all his distresses rightly applies to God by prayer, claims his interest in him as his covenant God, which still continued notwithstanding all his darkness, desertions, and afflictions; and entreats him to "consider" his affliction and trouble, and deliver him out of it; to consider his enemies, how many and mighty they were; and his own weakness his frame, that he was but dust, and unable to stand against them: or to "look" ^{f219} upon his affliction, and upon him under it, with an eye of pity and compassion; to have respect to him and to his prayers, and to turn unto him, and lift up the light of his countenance upon him: and so this petition is opposed to the

complaint in (^{<B101>}Psalm 13:1); and he further requests that he would “hear” him; that is, so as to answer him, and that immediately, and thereby show that he had not forgotten him, but was mindful of him, of his love to him, and covenant with him;

lighten mine eyes: meaning either the eyes of his body, which might be dim and dull through a failure of the animal spirits, by reason of inward grief, outward afflictions, or for want of bodily food; which when obtained refreshes nature, cheers the animal spirits, enlightens or gives a briskness to the eyes; (see ^{<D127>}1 Samuel 14:27,29); or else the eyes of his understanding, (^{<B018>}Ephesians 1:18); that he might behold wondrous things in the law of God, know the things which were freely given to him of God, see more clearly his interest in him, and in the covenant of his grace, and have his soul refreshed and comforted with the light of God’s countenance; and he be better able to discern his enemies, and guard against them; and be directed to take the best method to be delivered and secured from them. The people of God are sometimes in the dark, and see no light; especially when benighted, and in sleepy frames; and it is God’s work to enlighten and quicken them;

lest I sleep [the sleep] of death; a natural death ^{f220}, which is comparable to sleep, and often expressed by it; and which sense agrees with lightening the eyes of his body, as before explained; or rather the sense is, lift up the light of thy countenance, revive thy work in the midst of the years; let me see thy goodness in the land of the living, that I may not faint and sink and die away. Or it may be an eternal death is designed; for though true believers shall never die this death, yet they may be in such circumstances, as through unbelief to fear they shall. The Targum paraphrases the word thus;

“enlighten mine eyes in thy law, lest I sin, and sleep with those who are guilty of death.”

Ver. 4. *Lest mine enemy say, I have prevailed against him*, etc.] Which is an argument God takes notice of; and for which reason he does not give up his people into the hands of their enemies; (see ^{<F227>}Deuteronomy 32:27). The Chaldee paraphrase interprets this of the evil imagination or corruption of nature, and represents it as a person, as the Apostle Paul does in (^{<B175>}Romans 7:15-21); and which may be said to prevail, when it pushes on to sin, and hinders doing good, and carries captive; and it may be applied to Satan, the great enemy of God’s people, who triumphs over them, when he succeeds in his temptations;

[and] those that trouble me rejoice when I am moved; meaning from his house and family, from his country and kingdom, from a prosperous state and condition to a distressed one; at which the troublers of David's peace would rejoice. They that trouble the saints are sin, Satan, and the world; and the two last rejoice when they are in an uncomfortable and afflicted condition; and especially Satan rejoices when he gains his point, if it is but to move them from any degree of steadfastness, of faith and hope, or from the ways of God in any respect: the Targum adds, "from thy ways"; for to be moved so as to perish eternally they cannot, being built upon the Rock of ages, and surrounded by the power and grace of God.

Ver. 5. *But I have trusted in thy mercy,* etc.] The faith, hope, and comfort of the psalmist grew and increased by prayer; from complaining he goes to praying, from praying to believing; he trusted not in himself, not in his own heart, nor in his own righteousness and merits, but in the mercy of God; and not in the bare absolute mercy of God, but in the grace and goodness of God, as the word ^{f221} here used signifies, as it is displayed in the plenteous redemption which is by Christ; which is a sufficient ground of faith and hope; (see ~~4007~~ Psalm 130:7);

my heart shall rejoice in thy salvation; which God is the contriver, author, and giver of, and in which the glory of his perfections is so greatly displayed: and a true believer rejoices more on account that God is glorified by it than because of his own interest in it; and this joy is an inward one, it is joy in the heart, and is real and unfeigned, and is what continues, and will be felt and expressed both here and hereafter.

Ver. 6. *I will sing unto the Lord,* etc.] In prayer faith is encouraged, through believing the heart is filled with joy; and this joy is expressed by the lips, in songs of praise to the Lord, ascribing the glory of salvation to him, and giving him thanks for every mercy and blessing of life;

because he hath dealt bountifully with me; both in a way of providence and grace, granting life and preserving it, and supporting with the comforts of it; blessing with spiritual blessings, and crowning with loving kindness and tender mercies; all which is generous and bountiful dealing, and affords a just occasion of praise and thanksgiving; (see ~~4807~~ Psalm 116:7 103:1-5).

PSALM 14

INTRODUCTION TO PSALM 14

To the chief Musician, [a Psalm] of David

The argument of this psalm, according to Theodoret, is Sennacherib's invasion of Judea, when he sent Rabshakeh to Hezekiah, with menaces and curses; upon which Hezekiah implored divine help, and obtained it, and the Assyrian army was destroyed by an angel; of all which he thinks this psalm was prophetic.

Ver. 1. *The fool hath said in his heart*, etc.] This is to be understood not of a single individual person, as Nabal, which is the word here used; nor of some Gentile king, as Sennacherib, or Rabshakeh his general, as Theodoret; nor of Nebuchadnezzar, nor of Titus, as some Jewish writers ^{f222} interpret it, making one to be here intended, and the other in the fifty third psalm: the same with this; but of a body, a set of men, who justly bear this character; and design not such who are idiots, persons void of common sense and understanding; but such who are fools in their morals, without understanding in spiritual things; wicked profligate wretches, apostates from God, alienated from the life of God; and whose hearts are full of blindness and ignorance, and whose conversations are vile and impure, and they enemies of righteousness, though full of all wicked subtlety and mischief: these say in their hearts, which are desperately wicked, and out of which evil thoughts proceed, pregnant with atheism and impiety; these endeavour to work themselves into such a belief, and inwardly to conclude, at least to wish,

[there is] no God; though they do not express it with their mouths, yet they would fain persuade their hearts to deny the being of God; that so having no superior to whom they are accountable, they may go on in sin with impunity; however, to consider him as altogether such an one as themselves, and to remove such perfections from him, as may render him unworthy to be regarded by them; such as omniscience, omnipresence, etc. and to conceive of him as entirely negligent of and unconcerned about affairs of this lower world, having nothing to do with the government of it:

and thus to deny his perfections and providence, is all one as to deny his existence, or that there is a God: accordingly the Targum paraphrases it,

“there is no **anj l wç**, “government” of God in the earth;”

so Kimchi interprets it,

“there is no governor, nor judge in the world, to render to man according to his works;”

they are corrupt; that is, everyone of these fools; and it is owing to the corruption of their hearts they say such things: they are corrupt in themselves; they have corrupt natures, they are born in sin, and of the flesh, and must be carnal and corrupt: or “they do corrupt”, or “have corrupted” ^{f223}: they corrupt themselves by their atheistic thoughts and wicked practices, (⁶⁰¹⁰Jude 1:10); or their works, as the Chaldee paraphrase adds; or their ways, their manner and course of life, (⁰⁰⁶²Genesis 6:12); and they corrupt others with their evil communications, their bad principles and practices, their ill examples and wicked lives;

they have done abominable works: every sinful action is abominable in the sight of God; but there are some sins more abominable than others; there are abominable idolatries, and abominable lusts, such as were committed in Sodom; and it may be these are pointed at here, and which are usually committed by such who like not to retain God in their knowledge; (see ⁶⁰²⁴Romans 1:24,28);

[there is] none that doeth good; anyone good work in a spiritual manner; not in faith, from love, in the name and strength of Christ, and with a view to the glory of God: nor can any man do a good work without the grace of God, and strength from Christ, and the assistance of the Spirit of God: hence, whatsoever a wicked man does, whether in a civil or in a religious way, is sin; (see ²²⁰⁴Proverbs 21:4,27). Arama takes these to be the words of the fool, or atheist, saying, there is no God that does good, like those in (³⁰¹²Zephaniah 1:12).

Ver. 2. *The Lord looked down from heaven upon the children of men*, etc.] As he did when all flesh had corrupted its way, and before he brought a flood upon the world of the ungodly, (⁰⁰⁶²Genesis 6:12). This is said in direct opposition to the atheistic thoughts and reasonings of wicked men, in (⁹⁴⁴⁸Psalms 14:1). There is a God, and he takes notice of the children of men, and of what is done by them; though his throne is in the heavens, and

his dwelling there, yet he looks down from thence, and takes cognizance of all human affairs. This must be understood consistent with the omniscience and omnipresence of God; it is an anthropopathy, or a speaking after the manner of men; and denotes the exact notice which God takes, and distinct observation he makes, and the perfect and accurate knowledge he has of men and their actions; (see ^{<01105>}Genesis 11:5 18:20,21 ^{<19313>}Psalms 33:13-15);

to see if there were any that did understand: not things natural, civil, and moral, but things spiritual as the Apostle Paul interprets the words, (^{<6811>}Romans 3:11). For though man has not lost the natural faculty of his understanding, and may have an understanding of the things of nature, yet not of the things of God, until a supernatural light is put into him; not any spiritual experimental knowledge of God in Christ, nor of the way of salvation by Christ, nor of the work of the Spirit of God upon the heart, nor of the doctrines of the Gospel, nor any true sight and sense of his own state and condition;

[and] seek God; that is, “after God”; as the apostle in the same place explains it; after the knowledge of him and his ways, and communion with him; after the things of God, his interest and his glory: they do not seek after him in prayer, or by an attendance on his worship and ordinances; at least with their whole hearts, earnestly, diligently, constantly, and in the first place; nor do they seek after him in Christ, where he is only to be found; nor under the influence, and with the assistance of the blessed Spirit.

Ver. 3. *They are all gone aside*, etc.] As bankrupts, having run out their whole stock, and into debt, and have nothing to pay, nor make composition with, and are obliged to abscond, as Adam, (^{<01085>}Genesis 3:8,24). The words in (^{<6813>}Psalms 53:3) are, “everyone of them is gone back”; from God; have revolted from him, and turned their backs upon him, and have gone back from his commandment, despised his law, and cast away his word. The Apostle Paul interprets it, “they are all gone out of the way”; out of God’s way, into their own way; out of the path of truth, righteousness, and holiness, into the way of sin, error, darkness, and death; and with this agrees the interpretation of Aben Ezra, who adds, “out of the right way”; and of Kimchi and Ben Melech, whose gloss is, “out of the good way”; which is God’s way, or the way of his commandments;

they are [all] together become filthy, or “stinking”, ^{f224} like putrid and corrupt flesh; (see ^{<19815>}Psalms 38:5 ^{<21016>}Isaiah 1:6); and so “unprofitable”,

useless, and good for nothing, as the apostle renders it, (~~4812~~Romans 3:12). Mankind are universally filthy and unclean; they are all of them defiled with sin, both in soul and body, in all the faculties of their souls and members of their bodies; and they are originally and naturally so; nor can anything cleanse them from their pollution but the blood of Christ;

[there is] none that doeth good, no, not one: this is repeated partly to asseverate more strongly the depravity of mankind, and partly to express the universality of it; that there is no exception to it in any that descend from Adam by ordinary generation. Here follows in the Septuagint version, according to the Vatican copy, all those passages quoted by the apostle, (~~4813~~Romans 3:13-18); which have been generally supposed to have been taken from different parts of Scripture; so the Syriac scholiast says, in some ancient Greek copies are found eight more verses, and these are they, “Their throat”, etc.

Ver. 4. *Have all the workers of iniquity no knowledge?* etc.] Of the being of God, of the nature of sin, and of the punishment due unto it? This question is put either by way of admiration, as Kimchi and Aben Ezra observe; the psalmist, or rather God speaking after the manner of men, wondering that there should be such ignorance and stupidity among men, as before expressed; or rather, as denying this to be the case, and affirming that they have knowledge, notwithstanding they think, and say, and do, as before related, as in (~~4821~~Romans 9:21). Do not they know that there is a God? and that they are accountable to him for their actions? Verily they do: for this is said, not of sinners of the Gentiles; though even they, by the light of nature, know there is a God, and show the work of the law written in their hearts; and have a consciousness in them of good and evil; but of sinners in Zion, of the profligate part of mankind among the Jews, who had a divine revelation, by which they knew the one God of Israel; and a law, by which was the knowledge of sin, and whose sanctions were rewards and punishments. And it seems to design the chief among them, who had power over others, to eat them up and devour them; even their political and ecclesiastical governors (see ~~4831~~Micah 3:1-3 ~~4842~~Ezekiel 34:2), who, though they had no spiritual understanding, nor experimental knowledge of things, yet had a theoretical and speculative one; so that their sins were attended with this aggravation, that they were against light and knowledge, particularly what follows:

who eat up my people [as] they eat bread: not David's people, but the Lord's people: (see ^{<194D>}Psalm 14:2); whom he chose for his people, who were his covenant people, and who professed his name, and were called by it; these the workers of iniquity ate up, devoured, and consumed; (see ^{<240D5>}Jeremiah 10:25); by reproaching and persecuting them, doing injury to their persons, property, and character: they devoured their persons, by using them cruelly and putting them to death; they devoured their substance, by spoiling them of it, and converting it to their own use, as the Pharisees are said to devour widows' houses and they destroyed their good names and characters with their devouring words: and this they did with as much ease, delight, and pleasure, and without any remorse of conscience, and as constantly, as a man eats his bread. Or the words may be rendered, "they eat up my people, they eat bread"; that is, though they act such a wicked and cruel part, yet they have bread to eat, and fulness of it; they are not in straits, nor afflicted and punished; and because they are not, they are hardened in their impiety and iniquity: or "they eat bread", after they have persecuted and devoured the Lord's people, with peace of mind, without remorse of conscience, as if they had done no iniquity, like the adulterous woman in (^{<318D>}Proverbs 30:20);

and call not upon the Lord; or pray to him, or serve and worship him; for invocation includes the whole worship of God; and this they do not, though they know him, and are daily supplied by him, and eat his bread. Some read this clause with the former, "they eat bread, and call not on the Lord"; as if their sin was, that when they eat bread, they did not ask a blessing upon it, nor return thanks to God for it, which ought to be done; but the accent "athnach" under **mj l**, "bread", will not admit of this sense, though it seems to be countenanced by the Targum.

Ver. 5. *There were they in great fear*, etc.] This, shows that they had some knowledge of God, and consciousness of guilt, which they endeavoured to banish out of their minds by their fears of punishment; and these fears men of the most atheistic principles cannot get rid of. In (^{<1931B>}Psalm 53:5) it is added, "where no fear was": that is, any cause or reason for it: such men are often frightened at their own shadows, afraid to be in the dark alone, as Hobbes the atheist was. The wicked flee when no man pursues, and are chased by the sound of a shaken leaf; (see ^{<110D>}Proverbs 28:1 ^{<187B>}Leviticus 26:36); or where there was no fear of God before their eyes, nor on their hearts, as well as no regard to men; or where before there were perfect

peace and security, and no apprehension or dread of any calamity, ruin, and destruction;

for God [is] in the generation of the righteous, or “of the righteous One” ^{f225}; which some understood of Jesus Christ the righteous: and though the age or generation in which he lived was a very wicked one, yet God was with him; as was seen by the doctrines he taught, and the miracles he wrought; and which filled the Jews with panic fears, lest the Romans should come and take away their place and nation: but rather this is to be understood of the generation of the saints, who are righteous through the righteousness of Christ, and have the new man in them, which is created in righteousness and true holiness, and live soberly and righteously; these are sometimes called the generation of the upright, and of the children of God, and of them that seek him, (^{<BEB>}Psalm 112:2 73:15 24:6); in the midst of these God is, among them he affords his gracious presence, and is with them, for their help and assistance against their enemies: and as this makes them fearless of them, it fills their enemies with dread and terror; (see ^{<BEB>}Joshua 2:9-11). The Targum renders it,

“the Word of the Lord is in the generation of the righteous.”

Ver. 6. *You have shamed the counsel of the poor*, etc.] The poor saints, the Lord’s people, the generation of the righteous, who are generally the poor of this world; poor in spirit, and an afflicted people: and the counsel of them intends not the counsel which they give to others, but the counsel which they receive from the Lord, from the Spirit of counsel, which rests upon them, and with which they are guided; and this is to trust in the Lord, and to make him their refuge; and which is good advice, the best of counsel. Happy and safe are they that take it! But this is derided by wicked and ungodly men; they mock at the poor saints for it, and endeavour to shame them out of it; but hope makes not ashamed; (see ^{<BEB>}Psalm 22:7,8);

because the Lord [is] his refuge: he betakes himself to him when all others fail; and finds him to be a refuge from the storm of impending calamities, and from all enemies.

Ver. 7. *O that the salvation of Israel [were come] out of Zion!* etc.] By whom is meant the Messiah, the Saviour of Israel, of all the elect of God, whether Jews or Gentiles; and who is so called, because the salvation of them was put into his hands, and he undertook it; and because he is the Captain and Author of it, and it is in him, and in no other. He was to come

out of Zion, out of Judea, from among the Jews; Zion being, as Kimchi observes, the head of the kingdom of Israel; (see ^{<6126>}Romans 11:26). Accordingly Christ did come of the Jews, and salvation was of them, (^{<8004>}Romans 9:4,5 ^{<8002>}John 4:22); and for his coming from hence, or for his incarnation, the psalmist most earnestly wishes: he was one of those kings, prophets, and righteous men, that desired to see the days of the Messiah, (^{<4137>}Matthew 13:17 ^{<2104>}Luke 10:24). And what might move him so vehemently to wish for it, at this time, might be the sad corruption and depravity of mankind he had been describing, and the afflicted and distressed state of the saints;

when the Lord bringeth back the captivity of his people. The people of God are, in their unregeneracy, in a state of captivity to sin, Satan, and the law; the work of the Messiah, when he came, was to proclaim liberty to the captives, to set them free, to deliver them from their spiritual bondage: and this Christ has done; he has redeemed his people from all their sins, and from the curse of the law, and from the power of Satan, and has led captivity captive; and which has justly occasioned great joy in the redeemed ones, according to this prophecy:

Jacob shall rejoice, [and] Israel shall be glad; that is, the posterity of Jacob and Israel; not his natural, but spiritual seed, such who are the true sons of Jacob, Israelites indeed; these having faith and hope in the plenteous redemption of Christ, rejoice in the view of their interest in it; they the song of redeeming love now, and these ransomed ones will hereafter come to Zion with joy, and everlasting joy upon their heads. The Jews refer this to the times of the Messiah ^{f226}.

PSALM 15

INTRODUCTION TO PSALM 15

A Psalm of David

As in the preceding psalm, according to Theodoret, the salvation of the inhabitants of Jerusalem is foretold, and the liberty of the captives; so in this advice is given to them, and the life they ought to live proposed, who should share in such benefits.

Ver. 1. *Lord, who shall abide in thy tabernacle?* etc.] This question, with the following, is put by the psalmist in a view of the sad corruption and degeneracy of mankind described in the preceding psalm, which renders the sons of men unfit for the presence of God, and communion with him; and it is put to the Lord himself, the founder of Zion, who has set his King over this holy hill of his; who has enacted laws for the good of it, and brings his people thither, making them meet for it, and so is most proper to give the qualifications of such as are admitted here; for by the tabernacle is meant not the human nature of Christ, as in (³⁸¹²Hebrews 8:2 9:11); as some interpret it, and apply all the characters in the following verses to Christ; nor heaven itself, of which the holy place made with hands in the tabernacle and temple were a figure, (³⁸¹²Hebrews 9:24); for to “sojourn” ^{f227} or “lodge”, as in an inn, as the word rendered abide signifies, will not suit with that state and place which is fixed and immovable; but the church of God on earth, called a “tabernacle”, in allusion to the tabernacle of Moses, where God granted his presence, sacrifices were offered up with acceptance, and the holy vessels were put; and which was mean without, but rich and glorious within: so God affords his gracious presence in his church, accepts the spiritual sacrifices of prayer and praise offered to him there; and here are the vessels of mercy placed, which are sanctified and meet for the master’s use; and though it is mean and despicable in its outward appearance, in the eyes of men, it is all glorious within; (see ²⁰⁰⁶Song of Solomon 1:6); and this is the tabernacle of God, being of his building and preserving, and the place of his residence;

who shall dwell in thy holy hill? the same is here intended as in the preceding clause; the allusion is to Mount Zion, whither the ark of the Lord was brought in David's time, and on one part of which the temple was afterwards built: and the church may be compared to this hill, for its eminence and visibility in the world; for the holiness which God has put upon it, and for the immovableness of it; for though like, a tabernacle it may be carried from place to place, yet it is like an hill that can never be removed out of the world; it is built on a sure foundation, the Rock of ages. Now the purport of these questions is, who is a proper person to be an inhabitant of Zion? or to be a member of the church of God? the answer is in the following verses.

Ver. 2. *He that walketh uprightly*, etc.] Or "perfectly"^{f228}; (see <0170>Genesis 17:1); not so as to be without sin entirely, but as not to be chargeable with any notorious crime, and living in it; moreover, perfection and uprightness often signify sincerity, and the phrase here may design an Israelite indeed, in whom is no guile; whose faith is unfeigned, whose love is without dissimulation, whose hope is without hypocrisy, and his whole conduct without fraud and deceit; likewise such an one may be said to walk uprightly who walks according to the truth of the Gospel, and by faith on Christ and in Christ, as he has received him; and such an one is fit to be a member of a Gospel church;

and worketh righteousness; not in order to his justification before God; for not such an one, but he that trusts in the Lord for righteousness, shall inherit his holy mountain, (<2570>Isaiah 57:12,13); but he that works the work of faith, and believes in the righteousness of Christ; who looks to it and receives it; that lays hold on it and pleads it as his justifying righteousness; he that does righteousness in this sense, is righteous as Christ is righteous, (<0170>1 John 3:7); and such an one is a proper person to dwell in his house; and who also by faith does works of righteousness, and whose life is a series and course of righteousness, as a fruit of his faith, and in consequence of his having laid hold on the righteousness of Christ;

and speaketh the truth in his heart; receives Christ who is the truth, and the Gospel the word of truth into his heart, and makes an hearty profession of the same before men; and both speaks according to his light in the Scriptures of truth, whenever he speaks of divine things; and in common conversation speaks truth from his heart to his neighbour, and does not speak with a double heart, or say one thing with his mouth, and intend

another in his heart; (see ^{<912D>}Psalm 12:2); or endeavour to deceive persons, and impose a falsehood on them, or tell them lies; for as such a person is not fit to dwell in a private house, or to be in a civil society, much less is he a proper person to be in the house of God.

Ver. 3. [*He that*] *backbiteth not with his tongue*, etc.] Is not a slanderer, a defamer, a tale bearer; a backbiter is one who privately, secretly, behind a man's back speaks evil of him, devours and destroys his credit and reputation: the word here used comes from **l gr**, which signifies the “foot”, and denotes such a person who goes about from house to house, speaking things he should not, (^{<54E13>}1 Timothy 5:13); and a word from this root signifies spies; and the phrase here may point at such persons who creep into houses, pry into the secrets of families, and divulge them, and oftentimes represent them in a false light. Such are ranked amongst the worst of men, and are very unfit to be in the society of the saints, or in a church of Christ; (see ^{<61E13>}Romans 1:30) (^{<47E21>}2 Corinthians 12:20);

nor doeth evil to his neighbour: to any man whatever, good or bad, friend or foe, whether in a natural, civil, or spiritual relation, either by words or deeds, to his person, property, or good name;

nor taketh up, a reproach against his neighbour; does not raise any scandalous report on him himself, nor will he bear to hear one from another, much less will he spread one; nor will he suffer one to lie upon his neighbour, but will do all he can to vindicate him, and clear his character.

Ver. 4. [*In whose eyes a vile person is contemned*, etc.] A “vile” man is a very wicked, profligate, and abandoned creature, one that is to every good work reprobate; and such sometimes are in high places, (^{<91E8>}Psalm 12:8) (^{<271E2>}Daniel 11:21); and are greatly caressed and esteemed by the men of the world; but then, as they are an abomination to God, they should be despised by his people, let them be what they will as to their riches, honours, and wisdom among men; as Haman was by Mordecai, (^{<47E18>}Esther 3:2); and Ahab by Elisha, (^{<11E18>}2 Kings 3:14); and such who keep company with, and express a delight and pleasure in such sort of persons, ought by no means to have a place in the house of God. Some understand this of a good man being “despised in his own eyes”, as it may be rendered ^{f229}; on account of his vileness, and the imperfection of his obedience, and as expressive of his great humility, esteeming others better than himself; and who renounces himself, and is rejected by himself, having a very mean

opinion of himself; which is the sense of the Targum, Aben Ezra, and Kimchi; and which is no bad sense, though the former is countenanced by what follows;

but he honoureth them that fear the Lord; who have the covenant grace of fear wrought in their hearts, and serve the Lord with reverence and godly fear; that is, who are truly religious and godly persons; these such who are fit members of the church of Christ love heartily, esteem of highly, and honour them by thinking and speaking well of them, and behaving with great respect and decency to them; (see ^{<5120>}Romans 12:10);

[he that] sweareth to [his own] hurt, and changeth not; having taken a solemn oath, so sacred is it with him, and such a regard has he to the name of God, by whom he swears, that though it is to his civil loss and detriment, yet he will not break it and depart from it, but punctually observe it: some render it, “he that swears to his neighbour, and changeth not” ^{f230}; he that is just to his word, faithful to his promises, that exactly fulfils all the obligations he lays himself under unto others; he that is honest and upright in all his dealings. The Jewish writers interpret this clause of a man’s vowing and swearing to afflict himself by fasting, which, though it is to the emaciating of his body, yet he strictly observes his vow or oath; but this is foreign from the scope of the place: it might be rendered, “he that swears to do evil, and does not recompense or perform” ^{f231}, it being better to break through such an oath than to keep it; (see ^{<0804>}Leviticus 5:4).

Ver. 5. *[He that] putteth not out his money to usury*, etc.] To the poor, in an extravagant and exorbitant way, by which he bites, devours, and destroys his little substance, and sadly afflicts and distresses him; (see ^{<0225>}Exodus 22:25); otherwise, to lend money on moderate interest, and according to the laws, customs, and usages of nations, and to take interest for it, is no more unlawful than to take interest for houses and land; yea, it is according to the law of common justice and equity, that if one man lends money to another to trade with, and gain by, that he should have a proportionate share in the gain of such a trade; but the design of this passage, and the law on which it is founded, is, to forbid all exactions and oppressions of the poor, and all avaricious practices, and to encourage liberality and beneficence; and such who are covetous, and bite and oppress the poor, are not fit for church communion; (see ^{<4511>}1 Corinthians 5:11 ^{<0805>}Ephesians 5:5);

nor taketh reward against the innocent; either to swear falsely against him, or to pass a wrong sentence on him; (see ^{<611B>}1 Samuel 12:3);

he that doeth these [things] shall never be moved; from the tabernacle of God, and his holy hill; he is fit to be a member of the church of God, and an inhabitant of Zion; and he shall dwell and abide there, he shall be a pillar which shall never go out, (^{<6112>}Revelation 3:12); he shall finally persevere, through the grace of God; he shall hold on and out unto the end: and though he may fall through infirmity and temptation into sin, and that many times, yet he shall not finally and totally fall, (^{<6110>}2 Peter 1:10); but shall be as Mount Zion which can never be removed, (^{<6131>}Psalms 125:1,2); The words should be rendered, since the accent “athnach” is on **h**l a, “these things”, thus; “he that doeth these things”, not only what is mentioned in this verse, but in the foregoing, “he”, I say, “shall never be moved”.

PSALM 16

INTRODUCTION TO PSALM 16

Michtam of David

This is a new title, not met with before, though it afterwards is prefixed to “five” psalms running, the fifty sixth, the fifty seventh, the fifty eighth, the fifty ninth, and the sixtieth psalms. Some take the word “michtam” to be the name of a musical instrument, as Kimchi on (^{<3904>}Psalm 4:1); others the name of one of the tunes, as Jarchi; and others the tune of a song which began with this word, as Aben Ezra observes, to which this psalm was sung; the Septuagint translate it “stelography”, or an inscription upon a pillar; such an one as is erected by conquerors, as Theodoret observes, having writing on it declaring the victory obtained; suggesting that the psalm, or the subject of it, the death and resurrection of Christ, was worthy to be inscribed on a pillar of marble; and the Targum renders it, “a right engraving”, that deserves to be engraven in a monument of brass: but what seems to be the best sense of the word is, that it signifies a work of gold, and may be rendered, “a golden [psalm] of David”; so called, either because it was a dear and favourite song of his; or from the subject matter, which is more valuable and precious than the most fine gold: the title of it in the Syriac and Arabic versions is,

“concerning the election of the church, and the resurrection of Christ;”

and certain it is from (^{<3960>}Psalm 16:10), the resurrection of Christ is spoken of in it, as is clear from the testimonies of two apostles, Peter and Paul, who cite it in proof of it, (^{<4025>}Acts 2:25-31 13:35-37); and since there is but one person speaking throughout the psalm, and Christ is he that speaks in (^{<3960>}Psalm 16:10), and which cannot be understood of David, nor of any other person but Christ, the whole of the psalm must be interpreted of him.

Ver. 1. *Preserve me, O God*, etc.] Prayer is proper to Christ as man; he offered up many prayers and supplications to Cost, even his Father, and his God, and as the strong and mighty God, as the word ^{f232} here used is commonly rendered by interpreters; with whom, all things are possible, and

who is able to save; (see ^{<817>}Hebrews 5:7 ^{<162>}Luke 6:12 ^{<169>}Matthew 26:39,42,44 ^{<671>}John 17:1); and this petition for preservation was suitable to him and his case, and was heard and answered by God; he was very remarkably preserved in his infancy from the rage and fury of Herod; and very wonderfully was his body preserved and supported in the wilderness under a fast of forty days and forty nights together, and from being torn to pieces by the wild beasts among which he was, and from the temptations of Satan, with which he was there assaulted; and throughout the whole of his ministry he was preserved from being hindered in the execution of his office, either by the flatteries, or menaces, or false charges of his enemies; and though his life was often attempted they could not take it away before his time: and whereas Christ is in this psalm represented as in the view of death and the grave, this petition may be of the same kind with those in (^{<127>}John 12:27 ^{<169>}Matthew 26:39,42); and put up with the same submission to the will of God; and at least may intend divine help and support in his sufferings and death, preservation from corruption in the grave, and the resurrection of him from the dead; and it may also include his concern for the preservation of his church, his other self, and the members of it, his apostles, disciples, and all that did or should believe in his name, for whom he prayed after this manner a little before his death; (see ^{<228>}Luke 22:31,32 ^{<671>}John 17:11,15,20,24);

for in thee do I put my trust: or “have hoped” ^{f233}; the graces of faith and hope were implanted in the heart of Christ, as man, who had the gifts and graces of the Spirit without measure bestowed on him, and these very early appeared in him, and showed themselves in a very lively exercise, (^{<127>}Psalm 22:7 ^{<129>}Luke 2:49); and were in a very eminent manner exercised by him a little before his death, in the view of it, and when he was under his sufferings, and hung upon the cross, (^{<206>}Isaiah 1:6-9) (^{<126>}Matthew 27:46 ^{<169>}Psalm 16:9,10 22:8); and this his trust and confidence in God alone, and not in any other, is used as a reason or argument for his preservation and safety.

Ver. 2. [*O my soul*], *thou hast said unto the Lord*, etc.] Some take these to be the words of David speaking to the church, who had owned the Lord to be her Lord, and had declared what follows; others think they are the words of God the Father to his Son, suggesting to him what he had said; but they are rather an apostrophe, or an address of Christ to his own soul; and the phrase, “O my soul”, though not in the original text, is rightly

supplied by our translators, and which is confirmed by the Targum, and by the Jewish commentators, Jarchi, Aben Ezra, and Kimchi;

thou [art] my Lord; Christ, as man, is a creature made by God; his human nature is the true tabernacle which God pitched and not man, and on this consideration he is his Lord, being his Creator; and as Mediator Christ is his servant, and was made under the law to him, obeyed him, and submitted to his will in all things; so that he not only in words said he was his Lord, but by deeds declared him to be so;

my goodness [extendeth] not to thee; such who suppose that David here speaks in his own person, or in the person of other believers, or that the church here speaks, differently interpret these words: some render them, “my goodness [is] not above thee” ^{f234}; it is far inferior to thine, it is not to be mentioned with it, it is nothing in comparison of it; all my goodness, happiness, and felicity lies, in thee, (^{<49735>}Psalm 73:25); others, “I have no goodness without thee”: the sense is the same as if it was “I have said”, as read the Greek, Vulgate Latin, and Oriental versions, and so Apollinarius; I have none but what comes from thee; what I have is given me by thee, which is the sense of the Targum; (see ^{<5017>}James 1:17); others, “my goodness is not upon thee” ^{f235}; does not lie upon thee, or thou art not obliged to bestow the blessings of goodness on me; they are not due to me, they spring from thy free grace and favour; to this sense incline Jarchi, Aben Ezra, and Kimchi; (see ^{<2170>}Luke 17:10 ^{<5115>}Romans 11:35); others, “thou hast no need of my goodness”; nor wilt it profit thee, so R. Joseph Kimchi; (see ^{<821>}Job 22:2,3,35:7,8); or the words may be rendered, “O my goodness”, or “thou art my good, nothing is above thee” ^{f236}; no goodness in any superior to God. But they are the words of Christ, and to be understood of his goodness; not of his essential goodness as God, nor of his providential goodness, the same with his Father’s; but of his special goodness, and the effect of it to his church and people; and denotes his love, grace, and good will towards them, shown in his incarnation, sufferings, and death; and the blessings of goodness which come thereby; such as a justifying righteousness, forgiveness of sin, peace, and reconciliation, redemption, salvation, and eternal life. Now though God is glorified by Christ in his incarnation, sufferings, and death, and in the work of man’s redemption, yet he stood in no need of the obedience and sufferings of his Son; he could have glorified his justice another way, as he did in not sparing the angels that sinned, in drowning the old world, and in burning Sodom and Gomorrah, and in other instances of his vengeance;

though there is glory to God in the highest in the affair of salvation by Christ, yet the good will is to men; though the debt of obedience and sufferings was paid to the justice of God, whereby that is satisfied and glorified, yet the kindness in paying the debt was not to God but to men, described in (^{496B}Psalm 16:8).

Ver. 3. [*But to the saints that [are] in the earth*, etc.] Who are sanctified or set apart by God the Father in election; whose sins are expiated by the blood of Christ in redemption, and who are sanctified or made holy by the Spirit of God in the effectual calling; and who live a holy life and conversation: these are said to be “in the earth”, not to distinguish them from the saints in heaven, to whom the goodness of Christ extends as to them, unless it be to distinguish them from the angels in heaven, who are called saints, (^{453D}Deuteronomy 33:2); as Aben Ezra observes; but to point out the place of their abode, scattered up and down in the earth; and to show that love, grace, goodness, and kindness of Christ reaches to them in the present state of things, notwithstanding all their meanness and imperfection in themselves, and their despicableness in the eyes of others; (see ^{483B}John 13:1);

and [to] the excellent; the same with the saints, who though reckoned by men the faith of the world, and the offscouring of all things, are in high esteem with Christ; they are “nobles” ^{f237} in his account, as the word is rendered in (^{481D}Jeremiah 30:21); they are princes in all the earth, and these princes are kings; they are made kings and priests unto God by Christ; they wear and live like kings, and have the attendance, power, riches, and glory of kings; they are guarded by angels, they have power with God, they are rich in faith, and heirs of a kingdom;

in whom [is] all my delight; Christ’s delights were with these sons of men before the world was, and have always continued with them; they are his “Hepzbibah” and “Beulah”, as in (^{456D}Isaiah 62:4); hence he became incarnate, and suffered and died for them, and makes application of all the blessings of his grace and goodness to them.

Ver. 4. *Their sorrows shall be multiplied*, etc.] Not the sorrows of the saints and excellent ones, by seeing the idolatry of men, as Aben Ezra interprets it; but the sorrows of such

[that] hasten [after] another [god]; a false god, an idol, to serve and worship it; for, generally speaking, idolaters are more forward, eager, and

hasty to attend a false worship, than the worshippers of the true God are to attend his service: now their sorrows are many, even in their worship, by cutting their bodies with knives and lancets, as the worshippers of Baal did; and by sacrificing their own children, which, notwithstanding their rash and precipitate zeal, could not fail of giving them pain and uneasiness; and, besides temporal punishments inflicted on them for their idolatry by God, and stings of conscience, which must sometimes attend them, the wrath of God lies upon them, and they will have their portion in the lake of fire, and the smoke of their torment will ascend for ever and ever. Some render the words, “their idols are multiplied”; and so the Chaldee paraphrase,

“they multiply their idols, and after that hasten to offer their sacrifices;”

when men leave the true God, they know not where to stop; the Heathens had not less than thirty thousand gods, and the Jews when they fell into idolatry ran in the same way, (²⁴²⁸Jeremiah 2:28 11:13 ²⁸⁸¹Hosea 8:11). The word “god” is not in the original text, though the supplement is countenanced by the Jewish writers ^{f238}, who interpret it in this way; but I rather think the text is to be understood not of Heathen idolaters, but of unbelieving Jews, who, rejecting the true Messiah, hasten after another Messiah, king, and saviour; when Jesus the true Messiah came they received him not; but when another came in his own name they were eager to embrace him, (⁴¹⁶³John 5:43); and to this day they are hastening after another; and in their daily prayers pray that the coming of the Messiah might be **hdyhmb**, “in haste”, in their days ^{f239}; and the sense of the passage is, that the sorrows of the Jews, rejecting the Messiah and hastening after another, would come thick and fast upon them, until wrath came upon them to the uttermost, (⁴¹⁴⁶Matthew 24:6-8) (⁵¹¹⁶1 Thessalonians 2:16); and it holds good of all, whether Jews or Gentiles, that hasten after another saviour; that say to the works of their hands, that they are their gods, or go about to establish a righteousness of their own, or seek for life and salvation by their own doings; these, sooner or later, will lie down in sorrow, (²⁸¹¹Isaiah 50:11);

their drink offerings of blood will I not offer: meaning not the libations of the Gentiles, which were not wine, according to the law, (⁴¹⁵⁰Numbers 15:10); but blood, even sometimes human blood; but the sacrifices of the Jews, which were either got by blood, murders and robberies, and on that account were hateful to God, (²³⁰⁸Isaiah 61:8); or rather the sacrifices of

bloodthirsty persons, whose hands were full of blood, (^{<2011>}Isaiah 1:11-15); and such were the offerings of the priests, Scribes, and Pharisees, in Christ's time, who were the children of them that killed the prophets, and sought after the blood of Christ. Or it may be rendered, "I will not offer their drink offerings because of blood"^{f240}; meaning his own blood shed for the remission of sins, which being obtained, there remains no more offering for sin; and so the words may express the abolition of all legal sacrifices, and the causing of them to cease through the blood and sacrifice of Christ. This shows the person speaking to be a priest, and therefore could not be David, but must be the Messiah, who is a priest after the order of Melchizedek; and who had a better sacrifice to offer up than any of the offerings of the Jews, even his own self, by which he has put away sin for ever. He adds,

nor take up their names into my lips; not the names of idol deities, nor of their worshippers, but of the Jews that rejected him as the Messiah, for whom he would not pray, (^{<670>}John 17:9); and so as he refused to offer their sacrifices, he would not perform the other part of his priestly office for them in intercession; though this may also have respect to the rejection of the Jewish nation as the people of God; writing a "Loammi", (^{<300>}Hosea 1:9), upon them, declaring them to be no longer the children of the living God; leaving their names for a curse, a taunt, and a proverb in every place; expressing the utmost abhorrence of them, and showing the utmost indignation at them, as persons whose names were not worthy or fit to be mentioned, (^{<480>}Ephesians 5:3).

Ver. 5. *The Lord [is] the portion of mine inheritance and of my cup*, etc.] This is said by Christ as a priest, and in allusion to the Levitical priests, who had no inheritance in the land of Canaan with their brethren, but the Lord was their part and portion, and their inheritance, (^{<480>}Numbers 18:20 ^{<680>}Deuteronomy 18:1,2); and it expresses the strong love and affection Christ had for the Lord as his God, the delight and pleasure he had in him, and the satisfaction he had in the enjoyment of him and communion with him, and that it was his meat and drink to serve him, and to do his will; and though his goodness did not extend to him, yet his goodness and happiness as man lay in him: unless the sense should be,

"the Lord is he who gives me the portion of mine inheritance;"

meaning his church and people, all the elect of God, who are Christ's portion and inheritance, given him by the Father; (see ^{<680>}Deuteronomy

32:9 ^{<408>}Psalm 2:8); And assigns to me my cup, as of blessings, so of sorrows and sufferings, which being measured out, filled up, and put into his hand by his Father, he freely took it, (^{<481>}John 18:11);

thou maintainest my lot; that is, either his interest in God himself, as his covenant God, which always continued; or the lot of goods, of grace and glory, put into his hands for his people, which always remains; or rather the saints themselves, who, as they are Christ's portion and inheritance, so they are his lot; in allusion to the land of Canaan, which was divided by lot: these Jehovah took hold of, kept, preserved, and upheld, as the word ^{f241} signifies; so that they shall never totally and finally fall and perish; and this sense is countenanced by what follows.

Ver. 6. *The lines are fallen unto me in pleasant [places]*, etc.] The allusion is to the measuring of land by lines, and appropriating each part to the proper owners; and lines design the land that is measured out by them, and here the church and people of God, the chosen ones who are given to Christ, as his portion and inheritance; and the sense is, that Christ's portion lies among or in pleasant persons; such as were so to him, as he saw them in his Father's purposes and decrees; and as they are clothed in his righteousness, and washed in his blood; and as they are adorned with the graces of his Spirit; and as they will be as a bride adorned for him in the New Jerusalem state, for rather persons than places are here meant: though as the bounds of the saints' habitations are set, and they are known to Christ, so they were pleasant to him, and he took delight and rejoiced in the very spots of ground where he knew they would dwell, (^{<408>}Proverbs 8:31); and the word "places" is supplied by Aben Ezra and Kimchi: but the former sense seems best, and agrees with what follows;

yea, I have a goodly heritage: so the Lord's people are called, (^{<408>}1 Peter 5:3); these are Christ's heritage, his peculiar treasure, his jewels, with whom he is greatly delighted and well pleased; more than men are with their gold and silver, houses and land, and their greatest wealth and substance: these persons are the inheritance with which he is contented and fully satisfied.

Ver. 7. *I will bless the Lord*, etc.] As prayer, so thanksgiving belongs to Christ, as man and Mediator; (see ^{<402>}Matthew 11:25,26 ^{<414>}John 11:42); and here he determines to praise the Lord, and give thanks to him for counsel and instruction:

who hath given me counsel; for though he himself is the Counsellor, with respect to his people, yet as man he received counsel from God, and the spirit of counsel rested on him, (^{<2310>}Isaiah 11:2); and fitted him for and directed him in the execution of his prophetic office; for the doctrine he taught was not his own, but his Father's; and he said nothing of himself but what his Father taught him, and instructed him to speak, (^{<416>}John 6:16 8:28 12:49,50). And he also gave him counsel about the execution of his priestly office, or about his sufferings and death, and drinking of the cup, which he, with submission to the divine will, desired might pass from him; but having advice in this matter, most cheerfully and courageously yielded to take it, (see ^{<469>}Matthew 26:39,42,44,46,50,53,54);

my reins also instruct me in the night seasons; when engaged in prayer to God, in which he sometimes continued a whole night together, (^{<412>}Luke 6:12 21:37); and especially in that dark and dismal night in which he was betrayed, when it was the hour and power of darkness with his enemies; then, his inward parts being influenced by the spirit of wisdom and counsel, directed him how to behave and conduct himself. Or "the reins" being the seat of the affections, and being put for them, may signify, that his strong affection for God, and love to his people, put him upon and moved him to take the steps he did, to deliver up himself into the hands of sinful men, in order to suffer and die for his friends, and obtain eternal salvation for them.

Ver. 8. *I have set the Lord always before me*, Not his fear only, or the book of the law, as Jarchi interprets it, but the Lord himself; or, "I foresaw the Lord always before my face", (^{<423>}Acts 2:26); as Christ is set before men in the Gospel, to look unto as the object of faith and hope, to trust in and depend upon for life and salvation; so Jehovah the Father is the object which Christ set before him, and looked unto in the whole course of his life here on earth; he had always an eye to his glory, as the ultimate end of all his actions; and to his will, his orders, and commands, as the rule of them; and to his purposes, and counsel, and covenant, to accomplish them; and to his power, truth, and faithfulness, to assist, support, and encourage him in all his difficulties and most distressed circumstances;

because [he is] at my right hand: to counsel and instruct, to help, protect, and defend: the phrase is expressive of the nearness of God to Christ, his presence with him, and readiness to assist and stand by him against all his enemies; (see ^{<468>}Psalms 109:31 110:5 121:5); so the Targum paraphrases it, "because his Shechinah rests upon me";

I shall not be moved: as he was not from his place and nation, from the duty of his office, and the execution of it, by all the threats and menaces of men; nor from the fear, worship, and service of God, by all the temptations of Satan; nor from the cause of his people he had espoused, by all the terrors of death, the flaming sword of justice, and the wrath of God; but, in the midst and view of all, stood unshaken and unmoved; (see ^{<2304>}Isaiah 42:4 50:5-9).

Ver. 9. *Therefore my heart is glad*, etc.] Because he had the Lord always in view; he was at his right hand, for his support and assistance, as well as because of what is expressed in the next verses: this is the same with rejoicing in spirit, (^{<2101>}Luke 10:21); it denotes an inward joy, and fulness of it, because of the Lord's presence with him; (see ^{<4123>}Acts 2:28);

and my glory rejoiceth; meaning either his soul, which is the most glorious and noble part of man, as Aben Ezra, Kimchi, and Ben Melech interpret it; or rather his tongue, as in (^{<4123>}Acts 2:26); the faculty of speaking in man being what gives him a superior glory and excellency to other creatures, and is that whereby he glorifies God; and so the word is often used in this book; (see ^{<3102>}Psalms 30:12 57:8 108:1); and here the phrase designs Christ's glorifying God, and singing his praise with joyful lips, among his disciples, a little before his sufferings and death;

my flesh also shall rest in hope; in the grave, which, as it is a resting place to the members of Christ, from all their sorrow, toil, and labour here; so it was to Christ their head, who rested in it on the Jewish sabbath, that day of rest, and that berth "in safety" ^{f242}, as the word used may signify, and in of his resurrection from the dead, as follows.

Ver. 10. *For thou wilt not leave my soul in hell*, etc.] Meaning, not in the place of the damned, where Christ never went, nor was; for at his death his soul was committed to his Father, and was the same day in paradise: but rather, "sheol" here, as "hades" in the Near Testament, signifies the state of the dead, the separate state of souls after death, the invisible world of souls, where Christ's soul was; though it was not left there, nor did it continue, but on the third day returned to its body again; though it seems best of all to interpret it of the grave, as the word is rendered in (^{<0423>}Genesis 42:38 ^{<3318>}Isaiah 38:18); and then by his "soul" must be meant, not the more noble part of his human nature, the soul, in distinction from the body; for as it died not, but went to God, it was not laid in the grave; but either he himself, in which sense the word "soul" is sometimes used,

even for a man's self, (^{<49R>}Psalm 3:2 11:1). For it might be truly said of him, God's Holy One, that he was laid in the grave, though not left there; or rather his dead body, for so the word "nephesh" is rendered in (^{<49R>}Numbers 9:6,10 19:11,1-3); so "anima" is used in Latin authors ^{f243}: this was laid in the grave; for Joseph having begged it of Pilate, took it down from the cross, and laid it in his own new tomb; though it was the will of God it should not be left there, but be raised from the dead, as it was on the third day, before it was corrupted, as follows:

neither wilt thou suffer thine Holy One to see corruption; that is, to lie so long in the grave as to putrefy and be corrupted; wherefore he was raised from the dead on the third day, according to the Scriptures, before the time bodies begin to be corrupted; (see ^{<41R>}John 11:39); and this was owing not to the care of Joseph or Nicodemus, in providing spices to preserve it, but of God who raised him from the dead, and gave him glory; and who would not suffer his body to be corrupted, because he was holy, and because he was his Holy One; that so as there was no moral corruption in him, there should be no natural corruption in him; so the Jewish Midrash ^{f244} interprets it, that

“no worm or maggot should have power over him;”

which is not true of David, nor of any but the Messiah. This character of “Holy One” eminently belongs to Christ above angels and men, yea, it is often used of the divine Being, and it agrees with Christ in his divine nature, and is true of him as man; he is the holy thing, the holy child Jesus; his nature is pure and spotless, free from the taint of original sin; his life and conversation were holy and harmless, he did no sin, nor knew any, nor could any be found in him by men or devils; his doctrines were holy, and tended to promote holiness of life; all his works are holy, and such is the work of redemption, which is wrought out in consistence with and to the glory of the holiness and righteousness of God; Christ is holy in all his offices, and is the fountain of holiness to his people; and he is God's Holy One, he has property in him as his Son, and as Mediator, and even as an Holy One; for he was sanctified and sent into the world by him, being anointed with the holy oil of his Spirit without measure. The word may be rendered, a “merciful” ^{f245} or “liberal” and “beneficent one”: for Christ is all this; he is a merciful as well as a faithful high priest, and he generously distributes grace and glory to his people.

Ver. 11. *Thou wilt show me the path of life*, etc.] Not the way of life and salvation for lost sinners, which is Christ himself; but the resurrection of the dead, which is a passing from death to life; and was shown to Christ, not doctrinally, or by illuminating his mind, and leading him into the doctrine of it, for so he himself has brought it to light by the Gospel; practically and experimentally, by raising him the dead, or by causing him to pass from death to life; and he was the first to whom the path of life was shown in this sense, or the that who ever trod in it, and so has led the way for others: hence he is called the that fruits of them that slept, the firstborn and first begotten from the dead; for though others were raised before, yet not to an immortal life, never to die more, as he was; now the view, the faith, and hope of this, of not being left in the grave so long as to see corruption, and of being raised from the dead to an immortal life, caused joy and gladness in Christ, at the time of his sufferings and death, as well as what follows;

in thy presence [is] fulness of joy: Christ, being raised from the dead, ascended to heaven, and was received up into glory into his Father's presence, and is glorified with his own self, with his glorious presence, for which he prayed, (^{<407B>}John 17:5); and which fills his human nature with fulness of joy, with a joy unspeakable and full of glory; (see ^{<442B>}Acts 2:28); and as it is with the head it will be with the members in some measure; now the presence of God puts more joy and gladness into them than anything else can do; but as yet their joy is not full; but it will be when they shall enter into the joy of their Lord, into the presence of God in the other world then everlasting joy will be upon their heads;

at thy right hand [there are] pleasures for evermore; Christ being entered into heaven is set down at the right hand of God in human nature, an honour which is not conferred on any of the angels, (^{<301B>}Hebrews 1:13); where the man Christ Jesus is infinitely delighted with the presence of God, the never fading joys of heaven, the company of angels and glorified saints; here he sits and sees of the travail of his soul; he prolongs his days and sees his seed, souls called by grace, and brought to glory one after another, until they are all brought in, in whom is all his delight; and which was the joy set before him at the time of his sufferings and death: or the words may be rendered "in thy right are pleasant things for ever"^{f246}, and may design those gifts and graces, which Christ, being exalted at the right hand of God, received from thence and gives to men, for the use and service, of his church and people, in the several successive ages of time; and so Aben

Ezra takes the words to be an allusion to a man's giving pleasant gifts to his friend with his right hand.

PSALM 17

INTRODUCTION TO PSALM 17

A Prayer of David

This prayer was put up by David either in his own person, on his own account, praying to God for the vindication of his cause, and for salvation and deliverance from his enemies; or in the person of the Messiah, whose type he was, and of the whole church, so Jerom of old interpreted it; and the title of it in the Arabic version is,

“a prayer in the person of a perfect man, and of Christ himself, and of everyone that is redeemed by him;”

in which preservation and protection are prayed for, and hope of eternal life is expressed. It was written, according to Theodoret, when David suffered persecution from Saul.

Ver. 1. *Hear the right, O Lord*, etc.] The psalmist appeals to the Lord as a Judge, sitting on the throne judging right, that he would hear his cause litigated between him and his adversaries, determine and give the decisive sentence about it; so Christ committed himself to him that judgeth righteously, (^{<4023>}1 Peter 2:23); for by “right” may be meant his right and cause, or his righteous cause, as in (^{<3990>}Psalm 9:4); unless rather his righteous prayer should be intended, so the Targum paraphrases it, “my prayer in righteousness”; not presented for the sake of his own righteousness, but on account of the righteousness of Christ, and for the vindication of his righteous cause before men: the Vulgate Latin, Ethiopic, and Arabic versions, render it “my righteousness”, meaning his righteous cause; but rather the word may be rendered “righteousness”^{f247}, or the “righteous one”, and may design the psalmist himself, who was a righteous person, and such the Lord hears; or Christ, whose name is the Lord our righteousness, (^{<2316>}Jeremiah 23:6); and who, as an advocate or intercessor for himself and for his people, is Jesus Christ the righteous, (^{<6111>}1 John 2:1). The Septuagint version takes it to be an epithet of the Lord himself, translating it, “O Lord of my righteousness”, as in (^{<3901>}Psalm 4:1); and so the Syriac version, “hear, O holy Lord”; and in this manner does Christ

address his father in prayer, (^{<871>}John 17:11,25); and the consideration of the holiness and righteousness of God is of use in prayer to glorify God, and to command a proper awe and reverence of him;

attend unto my cry; the word for “cry” signifies both a noise made in a way of joy and grief; wherefore the Chaldee paraphrase renders it, “attend to my praise”, or hymn of praise, and which arises from sorrow and distress; and intends not mental prayer attended with groanings which cannot be uttered, but vocal prayer expressed in a loud and mournful manner, signifying the distress the person is in, and his earnestness and importunity for help; and of this sort were some of Christ’s prayers; (see ^{<887>}Hebrews 5:7);

give ear unto my prayer, [that goeth] not out of feigned lips; hypocritical and deceitful ones; but this went forth from his heart, which was lifted up with his hands to God, to whom he drew nigh with a true heart, and called upon him in the sincerity and uprightness of his soul; and of this sort were all Christ’s prayers, in whose mouth there is no guile: the various expressions, “hear, attend, give ear”, which signify the same thing, show the distress the supplicant was in, the fervency of his prayer, and his vehement and earnest desire to be heard and answered immediately; and since the accent “athnach” is upon the word **ytl pt**, “my prayer”, this last clause is not to be joined only to that, but refers to all that is said before; as that his “right” and his “cry”, as well as his prayer, were unfeigned.

Ver. 2. *Let my sentence come forth from thy presence*, etc.] Not of condemnation, such as came forth from God and passed on Adam and all his posterity, (^{<852>}Romans 5:12,18); though such an one was executed on Christ, as he was the surety and representative of his people; but of justification, which came forth from God and passed on Christ, when he rose from the dead, and upon his people in him, (^{<516>}1 Timothy 3:16 ^{<805>}Romans 4:25). Here it chiefly designs the vindication of the innocence of the psalmist before men; and his request is, that as he was fully persuaded that he was clear of the things he was charged with in the sight of God, that he would openly and publicly make him appear so before men; that he would bring forth his righteousness as the light, and his judgment as the noonday, (^{<876>}Psalm 37:6); and of which he made no doubt but he would; so Christ, though he was traduced by men, knew he should be justified by his Father, and by his children, (^{<208>}Isaiah 50:8 ^{<019>}Matthew 11:19);

let thine eyes behold the things that are equal; which is not to be understood barely of the eyes of his omniscience; for these behold things both equal and unequal, good and evil, things which agree and disagree with the law of God, the rule of righteousness and equity; but of his approbation of them, and that he would some way or other testify that approbation; for the petition intends the favouring of his just and equal cause, and making it to appear to be so.

Ver. 3. *Thou hast proved mine heart*, etc.] This properly belongs to God, who is the searcher of the heart and reins, and is desired by all good men; and though God has no need to make use of any means to know the heart, and what is in it; yet in order to know, or rather to make known, what is in the hearts of his people, he proves them sometimes by adversity, as he did Abraham and Job, and sometimes by prosperity, by mercies given forth in a wonderful way, as to the Israelites in the wilderness, (⁽⁴⁸⁸²⁾Deuteronomy 8:2,16); sometimes by suffering false prophets and false teachers to be among them, (⁽⁴⁸³⁸⁾Deuteronomy 13:3); and sometimes by leaving corruptions in them, and them to their corruptions, as he left the Canaanites in the land, and as he left Hezekiah to his own heart, (⁽⁴⁸²²⁾Judges 2:22 3:1 ⁽⁴⁸²³⁾2 Chronicles 32:31). In one or other or more of these ways God proved the heart of David, and found him to be a man after his own heart; and in the first of these ways he proved Christ, who was found faithful to him that appointed him, and was a man approved of God;

thou hast visited [me] in the night; God visited and redeemed his people in the night of Jewish darkness; he visits and calls them by his grace in the night of unregeneracy; and so he visits with his gracious presence in the night of desertion; and he often visits by granting counsel, comfort, and support, in the night of affliction, which seems to be intended here; thus he visited the human nature of Christ in the midst of his sorrows and sufferings, when it was the Jews' hour and power of darkness. Elsewhere God is said to visit every morning, (⁽⁴⁸⁷¹⁸⁾Job 7:18);

thou hast tried me; as silver and gold are tried in the furnace; thus the people of God, and their graces in them, are tried by afflictions; so David was tried, and in this manner Christ himself was tried; wherefore he is called the tried stone, (⁽²³³⁶⁾Isaiah 28:16);

[and] shalt find nothing; or "shalt not find": which is variously supplied; some "thy desire", or what is well pleasing to thee, so Jarchi; or "thou hast not found me innocent", as Kimchi; others supply it quite the reverse, "and

iniquity is not found in me”, as the Septuagint, Vulgate Latin, and Ethiopic versions; or “thou hast not found iniquity in me”, as the Syriac and Arabic versions; to which agrees the Chaldee paraphrase, “and thou hast not found corruption”; which must be understood, not as if there was no sin and corruption in David; for he often makes loud complaints and large confessions of his sins, and earnestly prays for the forgiveness of them; but either that there was no sin in his heart which he regarded, (^{<49618>}Psalm 66:18); which he nourished and cherished, which he indulged and lived in; or rather there was no such crime found in him, which his enemies charged him with; (see ^{<4973>}Psalm 7:3,4). This is true of Christ in the fullest sense; no iniquity was ever found in him by God, by men or devils, (^{<6443>}John 14:30) (^{<4122>}1 Peter 2:22); and also of his people, as considered in him, being justified by his righteousness, and washed in his blood, (^{<2811>}Jeremiah 50:20); though otherwise, as considered in themselves, they themselves find sin and corruption abounding in them, (^{<8718>}Romans 7:18,21);

I am purposed [that] my mouth shall not transgress; by murmuring against God, on account of his visitation and fiery trials, or by railing at men for their false charges and accusations; this resolution was taken up by the psalmist in the strength of divine grace, and was kept by him, (^{<3919>}Psalm 39:9); so Christ submitted himself patiently to the will of God without repining, and when reviled by men reviled not again, (^{<4224>}Luke 22:42 ^{<4123>}1 Peter 2:23); and from hence may be learned, that the laws of God may be transgressed by words as well as by works, and that the one as well as the other should be guarded against; (see ^{<4911>}Psalm 39:1).

Ver. 4. *Concerning the works of men*, etc.] Of wicked men, as to what respects and concerns them, or in the midst of them; in the midst of a wicked generation of men, and their filthy conversation; who appear to be so,

by the word of thy lips; the law of God, the Scriptures of truth, the rule and standard of faith and practice, which show what works are good and what are not; by the use, help, and benefit of this;

I have kept [me from] the paths of the destroyer; such is the devil, who was a murderer from the beginning; antichrist, whose name is Abaddon and Apollyon, both which signify a destroyer; false teachers, and all wicked men: the “paths” of such are their wicked principles and practices, their damnable errors and heresies, their sins and lusts, which make up the broad road that leads to destruction: these the psalmist “kept” or “observed” ^{f248},

for the words “me” and “from” are not in the original text; and the sense is, that he took notice of them, and avoided them, and, as a faithful prince and magistrate, forbad his subjects walking in them, and restrained them from them, making the word of God the rule of his conduct.

Ver. 5. *Hold up my goings in thy paths*, etc.] Which being spoken by David in his own person, and for himself, shows that he was conscious of his own weakness to keep himself in the ways of God, and to direct his steps therein; and that he was sensible of, the need he stood in of divine power to uphold and support him in them;

[that] my footsteps slip not; out of the paths of truth and duty, of faith and holiness; of which there is danger, should a man be left to himself, and destitute of divine direction and aid; (see ^{<4970>}Psalm 73:2) (^{<2403>}Jeremiah 10:23); and though Christ had no moral weakness in him, and was in no danger of falling into sin, or slipping out of the ways of God; yet these words may be applied to him in a good sense, as considered in human nature, and attended with the sinless infirmities of it, he being God’s servant, whom he upheld, and of whom he gave his angels charge to keep him in all his ways, (^{<2401>}Isaiah 42:1 ^{<4911>}Psalm 91:11).

Ver. 6. *I have called upon thee*, etc.] In prayer. This had been the constant practice of the psalmist, and he still continued in it;

for thou wilt hear me, O God; God is a God hearing prayer; he is used to hear his people, and they have frequent experience of it, and they may be assured that whatsoever they ask according to his will, and in the name of Christ, he will hear; and such an assurance is a reason engaging the saints to a constant calling upon God, (^{<4982>}Psalm 116:2); and such confidence of being always heard Christ had, (^{<4914>}John 11:41,42);

incline thine ear unto me, [and hear] my speech; meaning his prayer, which he now directed to him in full assurance of being heard, and is as follows.

Ver. 7. *Show thy marvellous loving kindness*, etc.] Such is the lovingkindness of God to his people in Christ; which is sovereign, free, special, distinguishing, everlasting, and unchangeable; it is better than life, and passes knowledge; and which is set upon men and not angels, some and not all, and these many of them the worst and vilest of men, and all of them by nature children of wrath as others; and which has appeared in choosing them in Christ, putting them into his hand, and making a covenant

with him for them; in sending him into the world to suffer and die for them; in regenerating, adopting, justifying, pardoning, and saving them with an everlasting salvation; all which is marvellous in their eyes, and will be the wonder of men and angels to all eternity: this sometimes is hidden from the objects of it, as it might be from the psalmist, and therefore he desires a manifestation of it to him; or else his sense is, that God would show to others in what a marvellous manner he loved him, by the help, deliverance, and salvation he would give him. Such a petition will agree with Christ; (see ^{<B400>}Psalm 40:10,11). Some render the words ^{f249}, “separate thy lovingkindness”, or cause it to pass “from them that rise up on” or “against thy right hand”; but these were never the objects of it; and there is no separation of them from it, nor of that from them who are interested in it, (^{<B888>}Romans 8:38,39); much better may it be rendered, “separate” or “distinguish thy lovingkindness” ^{f250}; that is, let it appear that I have special interest in thy lovingkindness, distinct from others; distinguish me by thy lovingkindness, remember me with that which thou bearest to a peculiar people, (^{<B404>}Psalm 106:4);

O thou that savest by thy right hand; either by his power, or by the man of his right hand, his own son;

them which put their trust [in thee]; not in men, not in an arm of flesh, not in themselves, in their own power, wisdom, riches, and righteousness; but in the Lord their God, who is the Saviour of all men, but especially of them that believe, (^{<B40D>}1 Timothy 4:10); for these he saves both in a temporal and in a spiritual manner;

from those that rise up [against them]; from all their spiritual enemies, sin and Satan; and from all outward ones, from the men of the world, oppressors and violent persecutors, who are afterwards described: the phrase, “by thy right hand”, is by some, as Aben Ezra, connected with the word trust, and rendered, “them which trust in thy right hand” ^{f251}; either in the grace, mercy, and favour of God, dispensed by his right hand; or in his strength, and the mighty power of his arm; and by others it is joined to the last clause, and so it stands in the original text, and rendered, “from those that rise up against thy right hand” ^{f252}; and so the words describe such persons who in a bold and presumptuous manner set themselves against God, and strengthen themselves against the Almighty; who resist his counsel and will, oppose themselves to the Lord and his Anointed, the man of his right hand, made strong for himself; and to his saints, who are as

dear to him as his right hand, and who are preserved by him in the hollow of his hand.

Ver. 8. *Keep me as the apple of the eye*, etc.] Which is weak and tender, and is hurt and put to pain, and made uneasy by every little thing that annoys it, and than which nothing is more dear to a man, or he is more careful of preserving from being hurt; and fitly represents the weak estate and condition of God's people, his affection for them, and tender care of them; who as he has provided tunics for the eye, and guarded it with eyebrows, so he has taken care for the safety of his dear children, (^{<4820>}Deuteronomy 32:10 ^{<3808>}Zechariah 2:8);

hide me under the shadow of thy wings; alluding either to the wings of the cherubim over the mercy seat, where God granted his presence; so the Targum paraphrases it,

“under the shadow of thy Shechinah hide me;”

or to birds, who cover their young ones with their wings to save them from birds of prey; (see ^{<4901>}Psalm 91:1,4 ^{<2305>}Isaiah 30:5 ^{<4237>}Matthew 23:37). From such passages perhaps the Heathens had their notion of presenting their gods with wings ^{f253}.

Ver. 9. *From the wicked that oppress me*, etc.] Or “waste” or “destroy” ^{f254}; as wild beasts do a field or vineyard when they get into it; and such havoc do persecutors and false teachers make of the church and people of God, when they are suffered to get in among them, (^{<4803>}Psalm 80:13) (^{<4829>}Acts 20:29); wherefore from such wicked and unreasonable men protection is desired, (^{<5822>}2 Thessalonians 3:2);

[from] my deadly enemies; enemies against his soul or life, who sought to take it away, nothing would satisfy them but this;

[who] compass me about; on all sides, in order to obtain their desire; such were the enemies of Christ, and so they are described, (^{<4922>}Psalm 22:12,13,16).

Ver. 10. *They are enclosed in their own fat*, etc.] Or “their fat has enclosed them”; either their eyes, that they can hardly see out of them, or their hearts, so that they are stupid and senseless, and devoid of the fear of God; the phrase is expressive of the multitude of their wealth and increase of

power, by which they were swelled with pride and vanity, and neither feared God nor regarded man; so the Targum paraphrases it,

“their riches are multiplied, their fat covers them;”

(see ^{<18215>}Deuteronomy 32:15 ^{<19718>}Psalms 73:8,9); some read it, “their fat shuts their mouths”, so Aben Ezra and Kimchi; or “with their fat they shut them” ^{<1255>}; but the accent “athnach” will not admit of this reading; the last word belongs to the next clause;

with their mouth they speak proudly; against God and his people, belching out blasphemies against the one, and severe menaces and threatenings against the other.

Ver. 11. *They have now compassed us in our steps*, etc.] The sense is, they could not stir a step but they were at their heels, surrounding them on every side. This was true of David, when he was pursued by Saul, and followed by him to Keilah and the wilderness of Maon, (^{<19218>}1 Samuel 23:8,26); according to the “Cetib”, or textual writing, it should be rendered, “they have compassed me”; but, according to the “Keri”, or marginal reading, and the points, it is as we have translated it, and which is followed by the Targum, and both are right, and design David as a principal person, and those that were with him, who were encompassed by Saul and his men. This also was verified in Christ, when Judas followed him into the garden with a band of men to betray him, and when he was enclosed by wicked men as he went to the cross, and hung upon it, (^{<1818>}John 18:2,3 ^{<19212>}Psalms 22:12,16); and may likewise be accommodated to the case of all the saints, who are troubled on every side, are beset with the corruptions of their hearts, the temptations of Satan, and the reproaches and persecutions of the men of the world, (^{<1008>}2 Corinthians 4:8 7:5);

they have set their eyes bowing down to the earth; which posture either denotes fraudulence and hypocrisy, showing, by looking only upon the ground, as if they were harmless and inoffensive, and had no ill designs, and took no notice of anything; which, as it was true of David’s enemies, so of the Jews and of Judas with respect to Christ, and of false teachers with respect to the church, (^{<19211>}Luke 20:20) (^{<1075>}Matthew 7:15 26:48,49); or else inhumanity and contempt, not caring to turn their eyes to look upon them in distress, but kept their eyes fixed upon the earth, so Christ was treated by the Jews, (^{<19518>}Isaiah 53:3); or rather their being intent upon

mischief, their diligence and watchfulness to observe all motions, and take every opportunity “to strike”, or “cast me down to the earth”, as the Arabic and Syriac versions render it; or the sense is, as Kimchi gives it, their eyes are upon our ways, to spread nets for us in the earth to take us.

Ver. 12. *Like as a lion [that] is greedy of his prey*, etc.] Or “the likeness of him is as a lion” ^{f256}; meaning Saul, as Kimchi interprets it; or everyone of them that compassed them about, as Aben Ezra observes; sometimes wicked and persecuting princes are compared to lions, for their strength and cruelty; (see ^{<1815>}Proverbs 28:15 ^{<2047>}2 Timothy 4:17); so the devil is called a roaring lion, (^{<6188>}1 Peter 5:8); and the antichristian beast is said to have the mouth of a lion, (^{<6110>}Revelation 13:2);

and as it were a young lion lurking in secret places; to leap upon its prey, and seize it at once, as it has opportunity; this denotes the secret and insidious method which the enemies of Christ take to do mischief; (see ^{<9109>}Psalm 10:9,10).

Ver. 13. *Arise, O Lord*, etc.] (see ^{<6187>}Psalm 3:7 7:6 9:19 10:12);

disappoint him, or “prevent his face” ^{f257}; be beforehand with him, and so disappoint him, when he is about to seize his prey; who is comparable to the lion, or to the young lion; meaning the chief of his enemies, it may be Saul;

cast him down; everyone of them that set themselves to cast down others to the earth. Jarchi’s note is,

“cut off his feet,”

that he may bow down and fall;

deliver my soul from the wicked, [which is] thy sword; so Jarchi, Aben Ezra, Kimchi, and Ben Melech, render the words; that is, from wicked men, whom God makes use of as instruments to afflict and chastise his people: so the Assyrian monarch is called the “rod” of his anger, with whom he scourged his people Israel, (^{<2305>}Isaiah 10:5). Compare with this (^{<4921>}Psalm 22:20). The words are rendered by some, “deliver my soul from the wicked by thy swords” ^{f258}; meaning not the sword of the Spirit, the Word of God by which Christ was delivered from the wicked one, when tempted by him in the wilderness; but the avenging justice of God, the sword of the Lord, which, being whetted and taken hold on, and used by

him, brings vengeance on his enemies, and salvation to his people; (see ^{<1534>}Deuteronomy 32:41 ^{<2370>}Isaiah 27:1 ^{<2476>}Jeremiah 47:6,7). The Targum paraphrases the clause thus,

“deliver my soul from the wicked, who deserves to be slain by thy sword.”

Ver. 14. *From men [which are] thy hand, O Lord*, etc.] Some understand these words, with what follows, as independent of the former, and of another set of men, even of good men; so the Targum,

“and the righteous who deliver their souls for thy sake, O Lord, unto death in the earth, their portion is in eternal life;”

so Jarchi gives the like sense of them: but the words are to be connected with the preceding, as they are by Aben Ezra, Kimchi, and Ben Melech; and the sense is, deliver my soul from men, which are instruments in thine hand to chastise thy people: so even Satan himself, and the Sabeans and Chaldeans, whom he instigated to afflict Job, are called the “hand” of the Lord that touched him, because he suffered them to do what they did for the trial of him, (^{<1821>}Job 19:21). The words may be rendered, “the men of thy hand” ^{f259}; who are raised up by thine hand to the power and dignity they have; and who can easily be pulled down by it; and who are in thine hand, and at thy beck and control, and whose wrath and fury thou canst restrain. Or they may be rendered, “from men by thy hand” ^{f260}; that is, deliver me from them by thy strong hand and mighty power; as Israel of old was delivered from the Egyptians by the strong and mighty hand of God;

from men of the world: who are, as they were when they came into the world, in sin, in darkness, and in a carnal and unregenerate state; who are not only in the world, but of it, and belong to it, and to it only; and are under the influence of the god of the world, and are taken with the lusts and pleasures of it, and live in them and serve them: and are of worldly spirits, inordinately love the things of the world, mind earth and earthly things, and are unconcerned about the things of another world; (see ^{<2108>}Luke 16:8);

[which have] their portion in [this] life; and in this only; have a large share of the good things of this life; and which is all their portion, (^{<2125>}Luke 16:25);

and whose belly thou fillest with thy hid [treasure]: earthly treasure, as gold and silver, which is called hid treasure, because it is first hid in the bowels of the earth, out of which it is dug, and afterwards hid in the coffers of worldly men; and oftentimes kept to the hurt of the owners of it. Or the phrase may denote the value and preciousness of it. And to have the belly filled with this is to have a very great affluence and plenty of it; though it is very rare, let it be ever so large, that men are fully satisfied with it;

they are full of children; which among the eastern nations was reckoned a considerable part of outward prosperity and happiness; (see ^{<18207>}Job 21:7,8,11 ^{<18207>}Psalm 127:3-5); or their “children are full”, or “filled”, ^{f261} with hidden treasure also;

and leave the rest of their [substance] to their babes; their children’s children; their grandchildren, as Kimchi explains it; and which is said, not by way of complaint, as an evil in them, since it is lawful and right for parents to lay up for their children, and leave it to them: unless the sense is, that they engross all to themselves, and to their posterity, in life and death; while they live, they indulge their sensual appetites and lusts, and fill themselves and theirs, but give nothing to the poor and hungry; nor part with anything for the interest of God and true religion; and when they die leave nothing for such use and service, but all to their posterity: but rather the phrase is expressive of their great plenty; that having lived in and enjoyed great fulness themselves, and given large portions to their children, yet have much left; which, at death, they bequeath to the young generation. Now from such men in power and dignity, and from being hurt by them, as well as from communion and conversation with them, the psalmist desires to be delivered; and expresses his satisfaction in other and better things than they enjoy, in the following words.

Ver. 15. *As for me*, etc.] I do not desire to be in their place and stead, with all their plenty and prosperity; I am content with my present condition and situation: for

I will, or “shall”

behold thy face in righteousness; that is, appear before God in public worship, where was the ark, the symbol of the face of God; enjoy his gracious presence, have the discoveries of his love, and see his face and favour; than which nothing was more desirable by him and delightful to him. Or God himself may be meant by “his face”; and especially God as he

is to be beheld in the face of Christ, the Angel of his presence; and who is to be beheld by faith in the present state of things, though as through a glass, darkly; and in the future state perfectly, and as he is, both with the eyes of the understanding, and, after the resurrection, with the eyes of the body; (see ^{<1892>}Job 19:26,27); and to this state the psalmist seems more especially to have respect, as Jarchi interprets it: and the beatific vision of God in Christ will be very glorious and exceeding delightful; it will be assimilating and appropriating; it will be free from all darkness and interruption, and will continue for ever. And this shall be seen “in righteousness”; the psalmist believing that he should then appear as an innocent person clear of all the false charges brought against him; and so this may be understood of the righteousness of his cause, in which he should stand before God, and enjoy communion with him: or this may design that perfect holiness and purity of heart, without which no man shall see the Lord; and which, though now imperfect, shall in the other state be without spot or blemish: or rather, the righteousness of Christ, which fits believers for, and in which they are brought into and stand in, the King’s presence;

I shall be satisfied, when I awake, with thy likeness; which will be in the resurrection morn: or, as Jarchi expresses it, when the dead shall awake from their sleep; for this is not to be understood of awaking from natural sleep in the morning; when it is a satisfaction to a believer to be with God, and to have God with him, (^{<1908>}Psalm 139:18); nor of awaking from a sleepy drowsy frame of spirit, which sometimes attends the saints; but of rising from the dead: for as death is oftentimes expressed by sleep in Scripture, so the resurrection by an awaking out of it, (^{<2319>}Isaiah 26:19 ^{<2711>}Daniel 12:2); at which time the saints will arise with the image of the heavenly One upon them: they will be like to Christ both in soul and body; in soul, in perfect knowledge and complete holiness: in body, in incorruption and immortality, in power, glory, and spirituality; in this will lie their happiness and satisfaction. Or the meaning is, that he should be satisfied with the likeness of God, with Christ the image of God, when he should arise from the dead; seeing he should then appear with him in glory, see him as he is, and be like him, and be for ever in his presence; which will yield endless pleasure and unspeakable satisfaction. For the words may be interpreted, not of David’s awaking, but of the glory of God awaking or appearing; which would afford an infinitely greater satisfaction than worldly men have in worldly things ^{f262}, to which this is opposed, (^{<1970>}Psalm

17:10); so the Septuagint and Vulgate Latin versions read, I shall be satisfied when thy glory appears, or is seen; and so the Ethiopic and Arabic versions.

PSALM 18

INTRODUCTION TO PSALM 18

To the chief Musician, [a Psalm] of David

This is the same with that in (^{<A221>}2 Samuel 22:1-23), with some variations, omissions, and alterations:

the servant of the Lord; not only by creation, nor merely by regeneration, but by office, as king of Israel, being put into it by the Lord, and acting in it in submission and obedience to him; just as the apostles under the New Testament, on account of their office, so style themselves in their epistles:

who spake unto the Lord the words of this song; that is, who delivered and sung this song in so many express words, in public, before all the congregation of Israel, to the honour and glory of God:

in the day [that] the Lord delivered him from the hand of all his enemies, and from the hand of Saul, Not that this psalm was composed and sung the selfsame day that David was delivered from Saul, and set upon the throne; for it seems to have been written in his old age, at the close of his days; for immediately after it, in the second book of Samuel, it follows, “now these be the last words of David”, (^{<A231>}2 Samuel 23:1): but the sense is, that whereas David had many enemies, and particularly Saul, who was his greatest enemy, the Lord delivered him from them all, and especially from him, from him first, and then from all the rest; which when he reflected upon in his last days, he sat down and wrote this psalm, and then sung it in public, having delivered it into the hands of the chief musician for that purpose. There are two passages cited out of it in the New Testament, and applied to Christ; (^{<A282>}Psalm 18:2), in (^{<A213>}Hebrews 2:13), and (^{<A283>}Psalm 18:49) in (^{<A159>}Romans 15:9); and there are many things in it that very well agree with him; he is eminently the “servant” of the Lord as Mediator; he was encompassed with the snares and sorrows of death and hell, and with the floods of ungodly men, when in the garden and on the cross God was his helper and deliverer, as man; and he was victorious over all enemies, sin, Satan, the world, death and hell; as the subject of this psalm is all along represented: and to Christ it does most properly belong to be the head of

the Heathen, whose voluntary subjects the Gentiles are said to be, (^{<1984>}Psalm 18:43,44); and which is expressed in much the same language as the like things are in (^{<2504>}Isaiah 55:4,5); which is a clear and undoubted prophecy of the Messiah; to which may be added, that the Lord's Anointed, the King Messiah, and who is also called David, is expressly mentioned in (^{<1985>}Psalm 18:50); and which is applied to the Messiah by the Jews ^{f263} as (^{<1982>}Psalm 18:32) is paraphrased of him by the Targum on it;

and he said; the following words:

Ver. 1. *I will love thee, O Lord, my strength.*] These words are not in twenty second chapter of Second Samuel: the psalm there begins with (^{<1982>}Psalm 18:2). The psalmist here expresses his love to the Lord, and his continuance in it; that Jehovah the Father was, is, and ever will be the object of Christ's love, is certain; and which has appeared by his readiness in the council and covenant of grace to do his will; by his coming down from heaven to earth for that purpose; by his delight in it, it being his meat and drink to do it; and by his sufferings and death, which were in compliance with, and obedience to it, (^{<6143>}John 14:31); and as in David, so in all regenerate ones, there is love to God; Jehovah is loved by them in all his persons; Jehovah the Father is loved, and to be loved, for the perfections of his nature, because of the works of his hands, of creation and providence; and particularly because of his works of special grace and goodness, and especially because of his love wherewith he has loved his people, (^{<6149>}1 John 4:19). Jehovah the Son is loved, and to be loved, above all creatures and things whatever, sincerely and heartily, fervently and constantly; because of the loveliness of his person, the love of his heart, and his works of grace and redemption; all of him is lovely; and he is to be loved, and is loved, in his person, offices, relations, people, word, and ordinances: Jehovah the Spirit is loved, and to be loved, because of his person and perfections, and operations of grace; as a sanctifier, comforter, the spirit of adoption, the earnest and pledge of eternal glory. The word here used signifies the most intimate, tender, and affectionate love; it often designs mercy and bowels of mercy; so Aben Ezra interprets it of seeking mercy of God: the reasons are as follow in this verse and (^{<1982>}Psalm 18:2): because "the Lord is my strength"; so he was to Christ as man, who as such was the man of his right hand, the Son of Man, whom he made strong for himself, to do his work, and for his glory, (^{<1907>}Psalm 80:17); he promised to strengthen him, and he did, (^{<1921>}Psalm 89:21 ^{<2301>}Isaiah 42:1 49:8); and so he is the strength of all his saints, even Jehovah, Father, Son,

and Spirit; he is the strength of their hearts both in life and at death; he is the strength of their graces, who strengthens that which he has wrought for them, and in them; he strengthens them to do their duty, to bear the cross, and every affliction, and against every enemy of their souls; and this renders him very lovely and amiable to them.

Ver. 2. *The Lord [is] my rock*, etc.] To whom the saints have recourse for shelter and safety, for supply, support, and divine refreshment; and in whom they are secure, and on whom they build their hopes of eternal life and happiness, and so are safe from all enemies, and from all danger. Christ is called a Rock on all these accounts, (^{<3612>}Psalm 61:2,3) (^{<2332>}Isaiah 32:2 33:16 ^{<4168>}Matthew 16:18 ^{<4510>}1 Corinthians 10:4);

and my fortress; or garrison; so the saints are kept in and by the power of God as in a garrison, (^{<4105>}1 Peter 1:5);

and my deliverer: out of all afflictions, and from all temptations, and out of the hands of all enemies; from a body of sin and death at last, and from wrath to come;

my God; the strong and mighty One, who is able to save, and who is the covenant God and Father of his people;

my strength, in whom I will trust; as Christ did, and to whom these words are applied in (^{<3823>}Hebrews 2:13); and as his people are enabled to do even under very distressing and discouraging circumstances, (^{<4835>}Job 13:15) (^{<2304>}Isaiah 26:4);

my buckler; or shield; who protects and defends them from their enemies, and preserves them from the fiery darts of Satan;

and the horn of my salvation; who pushes, scatters, and destroys their enemies, and saves them; a metaphor taken from horned beasts; so Christ, the mighty and able Saviour, is called, (^{<4169>}Luke 1:69);

[and] my high tower; such is the name of the Lord, whither the righteous run and are safe, (^{<2080>}Proverbs 18:10); and where they are above and out of the reach of every enemy; (see ^{<2336>}Isaiah 33:16); in (^{<1028>}2 Samuel 22:3), it is added, “and my refuge, my Saviour, thou savest me from violence”. These various epithets show the fulness of safety in Jehovah, the various ways he has to deliver his people from their enemies, and secure them from danger; and the psalmist beholding and claiming his interest in him under all

these characters, rendered him exceeding lovely and delightful to him; and each of them contain a reason why he loved him, and why, in the strength of grace, he determined to love him. God may be regarded in all these characters by Christ as man.

Ver. 3. *I will call upon the Lord*, etc.] In prayer, for fresh mercies, and further appearances of himself, and discoveries of his grace and favour;

[who is worthy] to be praised; for the perfections of his nature, the works of his hands, his providential goodness, and more especially for his covenant grace and blessings in Christ. The Targum is,

“in praise, or with an hymn, I pray before the Lord;”

agreeably to the rule the apostle gives, (^{<3046>}Philippians 4:6); and this prayer was a prayer of faith, as follows;

so shall I be saved from mine enemies: which was founded upon past experience of God’s goodness to him in distress, when he called upon him, as the next words show.

Ver. 4. *The sorrows of death compassed me*, etc.] These words and the following, in this verse and (^{<3986>}Psalm 18:5), as they respect David, show the snares that were laid for his life, the danger of death he was in, and the anxiety of mind he was possessed of on account of it; and as they refer to Christ, include all the sorrows of his life to the time of his death, who was a man of sorrows and acquainted with grief personally, and bore and carried the sorrows and griefs of all his people; and may chiefly intend his sorrows in the garden, arising from a view of the sins of his people, which he was about to bear upon the cross; and from an apprehension of the wrath of God, and curse of the law, which he was going to sustain for them, when his soul was περιλυπος, encompassed about with sorrow, even unto death, (^{<4058>}Matthew 26:38); when his sorrow was so great, and lay so heavy upon him, that it almost pressed him down to death, he could scarce live under it; and may also take in the very pains and agonies of death; he dying the death of the cross, which was a very painful and excruciating one; (see ^{<4224>}Psalm 22:14-17); The Hebrew word for “sorrows” signifies the pains and birth throes of a woman in travail; and is here fitly used of the sufferings and death of Christ; through which he brought forth much fruit, or many sons to glory. The Targum is,

“distress has encompassed me, as a woman that sits upon the stool, and has no strength to bring forth, and is in danger of dying.”

In (^{<4075>}2 Samuel 22:5), it is “the waves” or “breakers of death compassed me”; and the word there used is rendered in (^{<2833>}Hosea 13:13); “the breaking forth of children”; moreover the same word signifies “cords”, ^{f264}, as well as pains and sorrows; and the allusion may be to malefactors being bound with cords when led to execution, and put to death; and may here signify the power of death, under which the Messiah was held for a while, but was loosed from it at his resurrection; to which sense of the word, and to the words here, the Apostle Peter manifestly refers, (^{<4123>}Acts 2:24);

and the floods of ungodly men made me afraid; meaning either the multitude of them, as Herod, Pontius Pilate, the Roman soldiers, and people of the Jews, who all gathered together against him; so the Targum

endured by them; as spitting upon, buffering, scourging, etc. The word rendered “ungodly men [is] Belial”; and signifies vain, worthless, and unprofitable men; men of no figure or account; or lawless ones, such as have cast off the yoke of the law, are not subject to it; persons very wicked and profligate. The word in the New Testament seems to be used for Satan, (^{<4065>}2 Corinthians 6:15); where it is so rendered in the Syriac version, and he may be designed here; and by the floods of Belial may be meant, not so much the temptations of Satan in the wilderness, as his violent and impetuous attacks upon Christ in the garden, when being in an agony or conflict with him, his sweat was, as it were, great drops of blood, (^{<4224>}Luke 22:44). The Septuagint render the word, “the torrents of iniquity troubled me”; which was true of Christ, when all the sins of his people came flowing in upon him, like mighty torrents, from all quarters; when God laid on him the iniquity of them all, and he was made sin for them; and in a view of all this “he began to be sore amazed”, (^{<4143>}Mark 14:33); compare with this (^{<3901>}Psalms 69:1,2). Arama interprets Belial of the evil imagination in David, who had a war in himself.

Ver. 5. *The sorrows of hell compassed me about*, etc.] Or “the cords of the grave” ^{f265}, under the power of which he was detained for awhile; the allusion may be to the manner of burying among the Jews, who wound up their dead bodies in linen clothes; so that they were as persons bound hand and foot; and thus were they laid in the grave; (see ^{<4144>}John 11:44); and so was Christ, till he was raised from the dead, when he showed himself to

have the keys of hell and death, and to be no more under their power, or be held by them;

the snares of death prevented me; or “met” or “got before me” ^{f266} the sense is, he was taken in them: this phrase designs the insidious ways and methods which the enemies of Christ took to ensnare him, and take away his life, and in which they succeeded; (see ^{<4104>}Matthew 26:4).

Ver. 6. *In my distress I called upon the Lord*, etc.] The great Jehovah, the everlasting I AM, who is the most High in all the earth, and who is able to save, (^{<3807>}Hebrews 5:7);

and cried unto my God; as Jesus did, (^{<4174>}Matthew 27:46); so the members of Christ, when in distress, as they often are, through sin and Satan, through the hidings of God’s face, a variety of afflictions, and the persecutions of men, betake themselves to the Lord, and call upon their God: a time of distress is a time for prayer; and sometimes the end God has in suffering them to be in distress is to bring them to the throne of his grace; and a great privilege it is they have that they have such a throne to come to for grace and mercy to help them in time of need, and such a God to sympathize with them, and help them; and their encouragement to call upon him, and cry unto him, is, that he is Jehovah, omniscient, omnipotent, and omnipresent; who knows their wants, is able to help them, and is a God at hand to do it;

He heard my voice out of his temple; that is, out of heaven his dwelling place; for the temple at Jerusalem was not built in David’s time; and it may be observed, that the prayer of the psalmist, or whom he represents, was a vocal one, and not merely mental; and hearing it intends a gracious regard unto it, an acceptance of it, and an agreeable answer: for it follows,

and my cry came before him, [even] into his ears; God did not cover himself with a cloud, that his prayer could not pass through; but it was admitted and received; it came up before him with acceptance; it reached his ears, and even entered into them, and was delightful music to them: (see ^{<4114>}John 11:41,42 ^{<3807>}Hebrews 5:7).

Ver. 7. *Then the earth shook and trembled*, etc.] As it did quickly after Christ called upon the Lord, and cried to his God upon the cross, (^{<4170>}Matthew 27:50,51); and so some time after, when his people were praying together, the place where they were assembled was shaken, (^{<4163>}Acts 4:31); as a token of God’s presence being with them: and the

shaking and trembling of the earth is often used as a symbol of the presence of God, and of the greatness of his majesty; as when he brought the children of Israel through the Red sea, went before them in the wilderness, and descended on Mount Sinai, which mountain then moved and quaked exceedingly; (see ^{<B&E>}Psalm 104:32 77:16-18 68:7,8 ^{<D&E>}Exodus 19:18); and it is easy to observe, that in this, and other parts of this majestic account of the appearance of God on the behalf of the person the subject of this psalm, and against his enemies, there are manifest allusions to the giving of the law on Mount Sinai; though it may be this shaking of the earth, and what follows, are to be understood in a figurative sense;

the foundations also of the hills moved and were shaken; and design the shaking of the earth and heavens, prophesied of in (^{<S&E>}Haggai 2:6,7); and which is explained in (^{<S&E>}Hebrews 12:26,27); of the removing the ordinances of the ceremonial law, that Gospel ordinances might remain unshaken; for in (^{<D&E>}2 Samuel 22:8); the words are, “the foundations of heaven moved and shook”; and the shaking and moving of the earth and mountains may denote the abolition and destruction of kingdoms and nations; and first of the civil polity of the Jews, and of their ecclesiastical state, which quickly ensued upon the death of Christ; and next of the ruin of Rome Pagan, and then of Rome Papal; which are both signified by an earthquake, and by the removal of mountains, (^{<B&E>}Revelation 6:12,14 11:13 16:18-20);

because he was wroth; with the people of the Jews, for disbelieving and rejecting the Messiah; for setting themselves, and taking counsel together against him, and putting him to death; for these things God was angry with them, and wrath came upon them to the uttermost, and their nation, city, and temple were destroyed, (^{<B&E>}Psalm 2:1-5 ^{<D&E>}1 Thessalonians 2:16); and with the Pagan empire and antichristian powers, (^{<B&E>}Revelation 6:16,17 11:18).

Ver. 8. *There went up a smoke out of his nostrils*, etc.] This, with what follows, describes a storm of thunder; the “smoke” designs thick black clouds, gathered together; “fire” intends lightning; and “coals of fire”, hot thunderbolts; and the whole is borrowed from, and is an allusion to what was at the giving of the law on Mount Sinai, (^{<D&E>}Exodus 19:16,18); The majesty of God is here set forth in much such language as is the leviathan in (^{<S&E>}Job 41:19-21); the “smoke of his nostrils” seems to intend the indignation of God against the enemies of David, of Christ, and of his

people, and the punishment he will inflict upon them, (^{<238B>}Isaiah 65:5 ^{<641>}Revelation 14:11). The Targum interprets it of the pride and insolence of Pharaoh;

and fire out of his mouth devoured; God is a wall of fire round about his people, and a consuming one to his and their enemies. This expresses the wrath of God upon the Jewish nation, and his sending the Roman armies to burn their city, (^{<427>}Matthew 22:7);

coals were kindled by it; the Jews being as dry trees, were fit fuel for the fire of divine wrath, and so presently became as coals of fire; so the antichristian party, upon the pouring out of the fourth vial, will be scorched with heat, and blaspheme the name of God, (^{<668>}Revelation 16:8,9).

Ver. 9. *He bowed the heavens also, and came down*, etc.] To execute wrath and vengeance on wicked men; which is always the sense of these phrases when they go together; (see ^{<436>}Psalm 144:6-8 ^{<260>}Isaiah 64:1,2); The Targum is, “he bowed the heavens, and his glory appeared”; that is, the glory of his power, and of his mighty hand of vengeance; for not his grace and mercy, but his indignation and wrath, showed themselves; for it follows,

and darkness [was] under his feet; the Targum is, “a dark cloud”, expressive of the awfulness of the dispensation to wicked men; who are not allowed to see the face of God, are debarred his presence, and denied, communion with him, and to whom everything appears awful and terrible, (^{<497D>}Psalm 97:2-5).

Ver. 10. *And he rode upon a cherub, and did fly*, etc.] The Targum renders it in the plural number, “cherubim”; and so the Septuagint, Syriac, and Arabic versions; and by whom may be meant, either the angels, who are as horses and chariots, on whom Jehovah rides, and who are made use of as executioners of his wrath and vengeance, (^{<306>}Zechariah 6:5 ^{<4887>}Psalm 68:17); and to whom wings are assigned as a token of swiftness, (^{<218D>}Isaiah 6:2); or rather the ministers of the Gospel, who are the living creatures in (^{<664D>}Revelation 4:7,8); and answer to the “cherubim” in Ezekiel’s visions; and whom God made use of, especially after the death of Christ, and when the Gospel was rejected by the Jews, to carry it into the Gentile world, which was done by them with great speed and swiftness; and Maimonides ^{f267} gives a caution, not to understand the phrase, “he did fly”, as of God, but of the cherub;

yea, he did fly upon the wings of the wind; which may design the speedy help and assistance God gave to his Son, and gives to his people; and the swift destruction of their enemies; (see ^{<194B>}Psalm 104:3,4); the words in (^{<1021>}2 Samuel 22:11), with only the variation of a letter in one word, are, “and he was seen upon the wings of the wind”; which were both true; nor need a various reading be supposed, the psalmist using both words at different times, suitable to his purpose, and which both express his sense. Wings are ascribed to the winds by the Heathen poets, and they are represented as winged on ancient monuments ^{f268}.

Ver. 11. *He made darkness his secret place*, etc.] Which, and the dark waters in the next clause, are the same with the thick clouds in the last, in which Jehovah is represented as wrapping himself, and in which he lies hid as in a secret place; not so as that he cannot see others, as wicked men imagine, (^{<1823>}Job 22:13,14); but as that he cannot be beheld by others; the Targum interprets it,

“he caused his Shechinah to dwell in darkness;”

his pavilion round about him [were] dark waters, [and] thick clouds of the skies; these were as a tent or tabernacle, in which he dwelt unseen by men; (see ^{<1832>}Job 36:29); all this may design the dark dispensation of the Jews, after their rejection and crucifixion of Christ; when God departed from them, left their house desolate, and them without his presence and protection; when the light of the Gospel was taken away from them, and blindness happened unto them, and they had eyes that they should not see, and were given up to a judicial darkness of mind and hardness of heart; which were some of the dark, deep, and mysterious methods of divine Providence, with respect to which God may be said to be surrounded with darkness, dark waters, and thick clouds; (see ^{<5107>}Romans 11:7,8,25,32,33).

Ver. 12. *At the brightness [that was] before him*, The lightning that came out of the thick clouds; which may denote, either the coming of Christ to take vengeance on the Jewish nation, which was swift and sudden, clear and manifest; or the spreading of the Gospel in the Gentile world, in which Christ, the brightness of his Father’s glory, appeared to the illumination of many; (see ^{<1207>}Matthew 24:27); and both may be intended, as the effects following show;

his thick clouds passed; that is, passed away; the gross darkness, which had for so many years covered the Gentile world, was removed when God

sent forth his light and truth; and multitudes, who were darkness itself, were made light in the Lord;

hail [stones] and coals of fire; the same Gospel that was enlightening to the Gentiles, and the savour of life unto life unto them, was grievous, like hail stones, and tormenting, scorching, irritating, and provoking, like coals of fire, and the savour of death unto death, to the Jews; when God provoked them, by sending the Gospel among the Gentiles, and calling them: or these may design the heavy, awful, and consuming judgments of God upon them, which are sometimes signified by hail storms; (see ^{<6687>}Revelation 8:7 16:11). In (^{<4023>}2 Samuel 22:13), it is only, “through the brightness before him were coals of fire kindled”.

Ver. 13. *The Lord also thundered in the heavens*, etc.] By his apostles and ministers, some of which were Boanergeses, sons of thunder, whose ministry was useful to shake the consciences of men, and bring them to a sense of themselves, (^{<4087>}Mark 3:17);

and the Highest gave his voice; the same with thunder; for thunder is often called the voice of the Lord, (^{<4876>}Job 37:5 40:9 ^{<4948>}Psalms 29:3-9); compare with this (^{<4981>}Psalms 68:11); the Targum interprets it, “he lifted up his word”; the same effects as before follow,

hail [stones] and coals of fire; (see Gill on “^{<4982>}Psalms 18:12”).

Ver. 14. *Yea, he sent out his arrows*, etc.] By which thunderbolts, cracks of thunder, and flashes of lightning, seem to be meant; (see ^{<4977>}Psalms 77:17,18 144:6); comparable to arrows shot, and sent out of a bow; and may denote, either the doctrines of the Gospel, which were sharp in the hearts of Christ’s enemies, and are either the means of subduing them to him, or of destroying them, being the savour of death unto death; or however, like arrows, give great pain and uneasiness where they stick, and grievously distress and torment; as does the fire which comes out of the mouth of the two witnesses, (^{<6105>}Revelation 11:5,10). The Targum is,

“he sent his word as arrows;”

or else the judgments of God are meant, as famine, pestilence, and the sword, which God sent unto, and spent upon the Jewish nation, (^{<6323>}Deuteronomy 32:23);

and scattered them; among the nations of the world, where they have been dispersed ever since;

and he shot out lightnings; or “many lightnings”, so the Targum:

and discomfited them; troubled, terrified, and distressed them.

Ver. 15. *Then the channels of water were seen*, etc.] Or, “of the sea”; as in (^{<10216>}2 Samuel 22:16). There seems to be an allusion to the drying up of the sea when the Israelites passed through it. Aben Ezra interprets this of the discovery of the secrets of enemies, and of their deep schemes and counsels, which they seek to hide, but are made known by him who sees all things in the dark; and so the following clause;

and the foundations of the world were discovered; but it rather seems to intend the utter extirpation and ruin of the Jewish nation, both in their civil and ecclesiastic state, the foundation of which was rooted up and laid bare; unless with Jerom we understand this of the ministers of the word, in whom the doctrines of grace were channelled, and who were as fountains of water; and of the foundation of the apostles and prophets made known in the Gospel: but the former sense is best; since it follows,

at thy rebuke, O Lord; at the blast of the breath of thy nostrils; for the destruction of the Jews was the effect of divine wrath and vengeance: so ends the account of the wonderful appearance of God in favour of the person the subject of this psalm, and against his enemies; the deliverance wrought for him is next described.

Ver. 16. *He sent from above*, etc.] Either his hand, as in (^{<10307>}Psalm 144:7); he exerted and displayed his mighty power in raising Christ from the dead; or he sent help from his sanctuary; as in (^{<10302>}Psalm 20:2); and helped and strengthened him in a day of salvation; or when he wrought out the salvation of his people; or “he sent his word”, as in (^{<10347>}Psalm 107:20); his word of command, to take up his life again, as he had given it to lay it down, (^{<10308>}John 10:18). The Targum is, he sent his prophets; but it may be much better supplied, he sent his angels, or an angel; as he did at his resurrection, who rolled away the stone from the sepulchre, as a token of his justification and discharge: so Jarchi interprets it, he sent his angels; and Aben Ezra supplies it thus,

“he sent his word or his angel:”

unless the sense should be, as Cocceius suggests, he sent a cloud from above, which was done at Christ's ascension, and which received him out of the sight of the apostles, (^{<4000>}Acts 1:9). Since it follows,

he took me; that is, up to heaven; thither Christ was carried in a cloud, one of God's chariots, he sent for him; and where he is received, and will be retained until his second coming; though rather the sense is, he took me by the hand:

he drew me out of many waters. This is said either in allusion to Moses, who had his name from his being drawn out of the water, (^{<4020>}Exodus 2:10); and who was an eminent type of Christ; and this is the only place where the Hebrew word is made use of from whence he had his name; or else to a man plunged in water ready to be drowned; (see ^{<4300>}Psalms 69:1,2). By these "many waters" may be meant the many afflictions, sorrows, and sufferings from which Christ was freed, when raised from the dead, and highly exalted and crowned with glory and honour; and the torrent of sins which flowed in upon him at the time he was made sin for his people, from which he was justified when risen; and so will appear a second time without sin unto salvation; and the wrath of God, the waves and billows of which went over him, and compassed him about as water, at the time of his sufferings; from which he was delivered when he was shown the path of life, and entered into the presence of God, and sat at his right hand, where are joys and pleasures for evermore; and also his grand enemy Satan, with his principalities and powers, who came in like a flood upon him; but he destroyed him and spoiled them; and particularly the floods of ungodly men, spoken of in (^{<49804>}Psalms 18:4); seem to be here designed; compare with this (^{<48407>}Psalms 144:7); "so many waters" signify many people and nations, (^{<46715>}Revelation 17:15); and accordingly the Targum is,

"he delivered me from many people."

This was true of Christ when risen and ascended; he was then separate from sinners, and made higher than the heavens; and this sense is confirmed by the following words, where what is expressed figuratively here is there literally explained.

Ver. 17. *He delivered me from my strong enemy*, etc.] Which, as it may respect David, may be understood of Goliath the Philistine champion, who was a man of war from his youth; or Saul, king of Israel; and, as it may respect David's antitype, may design either the chief priests, Scribes, and

Pharisees, who were men of power and influence; or more especially Satan, the strong man armed, with all his principalities and powers; or, likewise death, the last enemy, from whose pains and cords he was loosed when raised from the dead, and when he was delivered from every other strong enemy;

and from them which hated me; from the old serpent the devil, between whom and him there has been a lasting enmity; and from the world, the people of the Jews, particularly the Pharisees, who bore an implacable hatred to Christ;

for they were too strong for me; as Goliath and Saul were too strong for David of himself, so Christ's enemies were too strong for him; not as God, for he is the mighty God, the Almighty, and stronger than the strong man armed, but as man; for in his human nature he had a sinless weakness, which showed itself in his agonies in the garden; or a natural weakness, through which he was crucified; and this weak nature of Christ Satan attacked, and got an advantage over, and brought it to the dust of death, which is meant by his bruising his heel, though by it he got a broken head. But though Christ's enemies were too strong for him, considered merely as man, they not being, at least many of them, flesh and blood, but principalities and powers; yet being helped by his Father, and supported by his divine nature, he overcame them, and was delivered from them.

Ver. 18. *They prevented me in the day of my calamity*, etc.] Referring to the times of his distress in the garden and upon the cross; the time of his sufferings and death, which was a dark and cloudy day, as the word ^{f269} used suggests, both in a literal and in a spiritual sense; and when the day and hour was come, fixed and determined by the will of God, then his enemies, though not before, met him, laid hold on him, were too mighty for him, condemned, crucified, and insulted him;

but the Lord was my stay; or staff, on whom he leaned, relied, and depended, believing he would help him; and by whom he was supported and upheld, (²³⁰¹ Isaiah 42:1 50:7-9 49:7,8). The Targum is,

“the Word of the Lord was my stay.”

Ver. 19. *He brought me forth also into a large place*, etc.] Into heaven, a place of the glorious liberty of Christ, after his captivity to death and the grave, whither he ascended leading captivity captive, and of the children of God; and a spacious place, where there is room enough for Christ and all

his people; here he now is, and will remain till his second coming, and from hence we expect him; (see ^{<64>}John 14:2,3). Compare with this (^{<51>}Psalms 31:8 118:5);

he delivered me, because he delighted in me; God delivered David from all his enemies, because he was a man after his own heart, in whom he delighted; not for any merit and worthiness in him, but of his good will and pleasure: he delivered Christ because he was his elect, in whom his soul delighted; and who was daily his delight, rejoicing in his presence before the world was: and he delivers his church and people, because they are his Hephzibah, in whom is his delight, (^{<23>}Isaiah 62:4); the Father delighted in them, and therefore chose them to salvation; the Son delighted in them, and gave himself for them, and ransomed them out of the hands of him that is stronger than they; the Holy Spirit delighted in them, and therefore regenerates, renews, and sanctifies them, and seals them up unto the day of redemption.

Ver. 20. *The Lord rewarded me according to my righteousness*, etc.]

Which, if applied to David, cannot be understood of his own personal righteousness, or of works of righteousness done by him, for these merit nothing at the hand of God; no reward, in strict justice, is due to them, or given to them: a man's own righteousness is imperfect, and by the law of God is not accounted a righteousness; and it is unprofitable to God, is no gain to him, and so not rewardable by him; and were it perfect, it is but man's duty, and what God has a prior right to, and so is not recompensed by him; though it is so far from being pure and perfect, that it is attended with much sin, and is no other than rags, and filthy ones, which can never recommend a person to God; it is what will not bear the sight of God, and can never be called cleanness in his eyesight: by it no man is justified before him; and though God does, indeed, reward the works of his people, which are fruits of his grace, yet the reward is not of debt, but of grace. This, therefore, must be understood of the righteousness of David's cause, and of his innocence with respect to the things he was charged with by his enemies; of his righteousness towards Saul; and of "the cleanness of [his] hands", in not defiling them with his blood, when it was in his power to take away his life; therefore God rewarded him by delivering him out of his hands, and setting him upon the throne, and causing his kingdom to flourish and prosper; for this respects temporal blessings, and not eternal glory and happiness; and is something that had been and was then enjoyed, and not anything future, or in another world: though it is best of all to

apply it to Christ, and understand it of his righteousness, which he, as Mediator, has wrought out for his people; this is perfect, pure, and spotless, and entirely agreeable to the law of God; what will bear the sight of God, is satisfying to his justice, is well pleasing to him, and is what he accepts of, and imputes to them that believe in Christ, and by which they are justified from all things. Now, according to this righteousness, Christ in strict justice has been rewarded in his own person; as he had the work of man's redemption assigned him, and he agreed to do it, he had a reward promised him, and which he claimed, when he had glorified his Father and finished his work; and which he received when he was set down at the right hand of God, crowned with glory and honour, in consequence of his obedience, sufferings, and death; (see ~~1007~~Philippians 2:7-10); and he is rewarded in his members according to his righteousness, they being justified by it, and made heirs of eternal life on account of it, and are or will be glorified with him for evermore;

according to the cleanness of my hands hath he recompensed me; which signifies the same thing.

Ver. 21. *For I have kept the ways of the Lord,* etc.] Not those which the Lord himself walks in, his ways of providence, or of grace; though these are and should be taken notice of and observed by good men, as the word ^{f270} used will bear to be rendered; but the ways which he has prescribed and directed men to walk in, the ways of his commandments, in which they should go; these were, in some measure, kept by David, who often, in the hundred nineteenth psalm speaks of his keeping the testimonies and statutes, and commandments of the Lord; as they are by good men, with some degree of pleasure, they take delight to walk in them; and with some degree of constancy, they keep walking in them, without turning to the right hand or the left, though solicited to it; but yet not perfectly, for they have many a slip and fall in them; wherefore this cannot be a reason of their being rewarded according to their righteousness: in strict justice, the words better agree with Christ, who kept the law of God perfectly, did his will completely; he came from heaven to do it; it was his meat and drink to accomplish it; and he always did the things which pleased his father, wherefore he rewarded him;

and have not wickedly departed from my God; which was, in some sense, true of David; not as by disbelieving the power and providence, the promises, truth, and faithfulness of God, and his covenant interest in him;

which to do would have been a wicked departure from God; (see ^{<RB2>}Hebrews 3:12); nor by forsaking the house and worship of God; though he was driven from thence by wicked men, yet sore against his will, and which during his exile he frequently laments and complains of; nor by sinning wilfully and presumptuously, only through error, inadvertency, infirmity, and temptation: but when it is observed, how much unbelief, which is a partial departing from the living God, and how many there are that neglect private and public worship, and what a proneness there is to sin and wickedness, and how much there is of the will in sinful actions, in the best of men; it is right and best to understand this of Christ, who never was guilty of sin, nor committed any wickedness in departing from God in the least: as man, God was his God, and he always believed his interest in him, and claimed it even when he forsook him on the cross; nor did he quit his service, desert his cause, nor depart from the work and business he enjoined him, till it was finished.

Ver. 22. *For all his judgments [were] before me*, etc.] That is, the precepts of the law of God, which David had a respect unto, loved, took delight and pleasure in, and so had them all in his sight, and made them the rule of his actions; and the law of God is delighted in by regenerate persons, after the inward man; and though it is abolished as a covenant of works, it is a rule of walk and conversation to the saints; and as such they keep it in view, and regard it impartially, not only some of its precepts, but all. This in the highest and fullest sense was done by Christ, who was made under the law, in whose heart it was, and who came to fulfil it, and has completely fulfilled it;

and I did not put away his statutes from me; in (^{<RB2>}2 Samuel 22:23); it is read, “and as for his statutes, I did not depart from them”; the sense is the same; this may have respect to the ceremonial law, and the ordinances of it, which David abode by, very strictly observed, renewed, and put in order; and which Christ, his antitype, never departed from, but conformed unto throughout the whole of his life; witness his circumcision, keeping of the passover, attendance on the synagogue and temple worship; nor did he put them away until they had their full accomplishment in him; when there was a disannulling of them because of their weakness and unprofitableness.

Ver. 23. *I was also upright before him*, etc.] In heart and conversation, being sincere and faithful; so David was in the sight of God; but this is much more true of Christ, in whom there was no unrighteousness nor

guile, neither in his heart, nor in his lips; he was of perfect integrity, and faithful in all things to him that appointed him;

and I kept myself from mine iniquity; which some interpret of original sin, in which David was born, which dwelt in him, and prompted him to sin; but rather it refers to the taking away of Saul's life, which he might be tempted to do, as being his enemy that sought his life; and which he was put upon and urged to by some about him, and yet did it not. But it is best here also to apply these words to Christ; for though he had no iniquity of his own, yet he had the iniquities of his people on him, as their surety, and which he calls "mine", (⁴⁹⁰²Psalm 40:12). But though he bore them, he did not commit any of them; though he was made sin, he knew none; and though he was tempted by Satan to the most enormous iniquities, as destroying himself and worshipping the devil, he kept himself from the evil one, that he could not touch him: the sense is, that he kept himself from committing any sin, which cannot be said of any mere man; and so far as good men are kept from sin, they are kept by the power of God, and not by themselves. All these things show, that the righteousness of Christ was a perfect, sinless one, entirely agreeable to the laws, statutes, and judgments of God; was pure in the sight of God, and rewardable in strict justice. Hence it is repeated as follows:

Ver. 24. *Therefore hath the Lord recompensed me according to my righteousness*, etc.] Having proved and supported this proposition by the above reasons, it is repeated, for confirmation's sake;

according to the cleanness of my hands in his eyesight; this phrase, "in his eyesight", is here added, to show that the righteousness of Christ was clean, pure, and spotless in the sight of God; in the eye of divine justice: hence those that are clothed with it are holy and unblamable, and irreprovable in his sight, (⁵⁰⁰²Colossians 1:22).

Ver. 25. *With the merciful thou wilt show thyself merciful*, etc.] The merciful man is the good, gracious, holy, and godly man, as the word ^{f271} here used signifies, and is sometimes rendered; one that has received grace and mercy from the Lord, and has principles of grace and goodness wrought in him, and is kind and merciful to others, both to their souls and bodies; and to such men God shows himself merciful: not that they are first merciful to others, and then he is so to them, for it is just the reverse; nor is their mercifulness the cause or condition of his, for he has mercy on whom he will have mercy; but to such he shows fresh mercy, and bestows more

grace upon them; they find grace and mercy with him now, and will do hereafter; (see ^{<4187>}Matthew 5:7). This may be applied to Christ, all whose ways are mercy and truth; he saw the estate his people would come into; he pitied their case, and became their surety in eternity; he betrothed them to himself in loving kindness and tender mercies; and undertook to feed the flock of slaughter, even the poor of the flock; having, through his merciful lovingkindness, assumed human nature, he went about doing good to the souls and bodies of men; he healed the diseased and fed the hungry, and had compassion on the ignorant, and them that were out of the way; and, as a merciful high priest, he bore the sins and sorrows of his people; and in his love and pity redeemed them, and continues to sympathize with them in all their afflictions and temptations; and though no mercy was shown him while he was suffering for them, for God spared him not, but awoke the sword of justice against him, and used him with the utmost rigour and severity; yet satisfaction being made, he did not leave him in the grave, nor suffer his holy, good, and merciful One to see corruption; but raised him from the dead, prevented him with the blessings of his goodness, and set upon his head a crown of honour and glory;

with an upright man thou wilt show thyself upright; an upright man, as the word ^{f272} used signifies, is a perfect man, not absolutely, but comparatively; not in himself, but in Christ; perfect with a perfection of parts, but not of degrees; he is one that is upright in heart, sincere and without hypocrisy; an Israelite indeed, whose faith, hope, and love, are undisguised; he is a man of integrity, a faithful man, faithful to God, his cause and interest, his word and ordinances, and is faithful with the saints; he walks, uprightly according to the rule of God's word, and by faith in Christ; and to such upright men God shows himself upright, or faithful, by keeping his covenant with them, fulfilling his promises to them, and not suffering one good thing to fail he has given them reason to expect from him. This may also be interpreted of Christ, who is in the highest and fullest sense perfect, upright, and sincere, and faithful to him that appointed him; and as he has been faithful in all his covenant engagements with his Father, so his Father has been faithful to him in making good all he promised him; both with respect to his own glory, and the happiness of his people; (see ^{<25310>}Isaiah 53:10-12 ^{<4170>}John 17:4,5 ^{<4189>}Philippians 2:9,10).

Ver. 26. *With the pure thou wilt show thyself pure*, etc.] None of Adam's posterity are pure by nature; they are all defiled with sin; and though some are pure in their own eyes, they are far from being cleansed from their

filthiness; such only are pure who are sanctified by the Spirit of God, have clean hearts created in them, and whose hearts are purified by faith in the blood of Christ; who are justified by Christ's righteousness, and are washed from their sins in his blood; and who, in consequence of such grace, love, pureness of heart, speak a pure language, hold the mystery of faith in a pure conscience, and with a pure conversation, and live soberly, righteously, and godly: and whereas God is a pure and holy Being, his perfections, works, and word, are pure; he shows himself to be so to such persons, by providing for the honour of his purity and holiness in their redemption, sanctification, and salvation; by making all things to be pure to them; by granting them his presence, and blessing them with the vision of himself here and hereafter; (see ^{<0108>}Matthew 5:8); this may likewise be understood of Christ, who, in his human nature, is pure from all sin, both original and actual: he indeed took upon him the sins of his people, and bore them, and made satisfaction for them, and brought in everlasting righteousness; which being done, God has showed himself pure to him, by justifying, acquitting, and discharging him from all such sins; by accepting his righteousness, and imputing it to those for whom he wrought it;

and with the froward thou wilt show thyself froward; or "thou wrestlest" ^{&273}, or wilt contend with them until they are destroyed: the same word is here used which Naphtali has his name from, (^{<0308>}Genesis 30:8). The froward are such as are of perverse dispositions, and of stubborn and obstinate tempers, and whose ways are crooked and distorted; and such were the people of the Jews in the times of Moses, and of Christ, (^{<0315>}Deuteronomy 32:5,20 ^{<0171>}Matthew 17:17); and who seem here to be designed; even the Jews in Christ's time, who were just the reverse of the above characters, were cruel and unmerciful, faithless and hypocritical, filthy and pure, disbelieved the Messiah, rejected and crucified him, were contrary to God, and to all men; and therefore God walked contrary to them, as he threatened, (^{<0327>}Leviticus 26:27,28); the same as showing himself froward to them; for God is not froward and perverse in himself, nor in his ways, which are all equal, just, and pure: and though there is one and the same word used in our version, yet there are two different words in the Hebrew text; the same word that is used of the froward is not used of God; that which is used of God, as before observed, signifies wrestling, and designs God's contending with the people of the Jews, in a way of wrath and fury, which came upon them to the uttermost, and issued in their

entire ruin as a people and nation; the words here had their fulfilment in the destruction of Jerusalem.

Ver. 27. *For thou wilt save the afflicted people*, etc.] As the people of God commonly are; they are afflicted with sin, and the corruption of their own hearts, and with Satan and his temptations, and with the world, its reproaches, and persecutions; but God in his own time saves them out of them, if not here, yet hereafter. This is particularly and eminently true of the Christians who lived between the crucifixion of Christ and the destruction of Jerusalem; who were greatly afflicted and persecuted by the Jews, but were in a remarkable manner saved a little before the destruction of Jerusalem, by being directed to go out of it to a place called Pella^{f274}; so that not one Christian suffered in it;

but wilt bring down high looks; or proud men, whom God humbles; these he abhors, resists, sets himself against, scatters and destroys. The Jews were a very proud people, and behaved in an insolent and insulting manner towards Christ and his followers; but the high looks of the chief priests, Scribes, and Pharisees, were brought down to a purpose, when their city, temple, and nation, were destroyed; (see ^{<2121>}Isaiah 2:11).

Ver. 28. *For thou wilt light my candle*, etc.] Or lamp^{f275}: in (^{<1023>}2 Samuel 22:29), it is, “Thou [art] my lamp, O Lord”; which may either design outward prosperity, and the flourishing condition of David’s kingdom; or internal spiritual light, and an increase of it, by giving fresh supplies of the oil of grace, to cause the lamp to burn more clearly; or rather the prosperous estate of Christ’s kingdom; and may be the same with the lamp ordained for the Messiah, (^{<1027>}Psalms 132:17);

the Lord my God will enlighten my darkness; or “cause light to shine in my darkness”^{f276}; that is, bring me out of darkness into light; either out of adversity to prosperity, or from walking in darkness to the enjoyment of the light of his countenance; and is true of Christ, not only of the prosperity of his kingdom and interest, but of him personally; who though, when on the cross, was in darkness of soul, being forsaken by his God; yet, when raised from the dead, he was received up to heaven, and set down at the right hand of God, and was made full of joy with his countenance, (^{<4128>}Acts 2:28).

Ver. 29. *For by thee I have run through a troop*, etc.] Or, “I have run to a troop”: to meet one^{f277} with courage and intrepidity, as some interpret it

^{f278}; or, as others ^{f279}, “I have run after a troop”: that is, pursued after one, as David pursued after the troops of the Amalekites who burnt Ziklag, (⁽⁻⁰⁸¹⁸⁾1 Samuel 30:8); to which Jarchi refers this passage; or rather, “I have broke a troop”, or “through one” ^{f280}; for the word, as some Jewish writers ^{f281} observe, comes from a root which signifies to “break” in pieces, and is fitly used for the destroying or cutting in pieces a troop of the enemy; and is true of Christ, when he engaged with the troops of hell, and broke the squadrons of the infernal fiends, and spoiled or disarmed principalities and powers, and triumphed over them on the cross, and made a show of them openly, when he dragged them at his chariot wheels, and led captivity captive;

and by my God have I leaped over a wall; which refers to the scaling of walls, and taking of fortified places; and so the Targum, “By the word of my God I will subdue fortified towns”; so Apollinarius has it, passed over a tower, or took it; which was literally true of David, in many instances. Jarchi applies this to his taking the fortress of Zion from the Jebusites: a learned writer ^{f282} thinks this refers to his leaping over the city wall, and slipping through the city watch, when Michal let him down through a window: it may be applied to Christ, who broke down the middle wail of partition, the ceremonial law, which stood between Jew and Gentile; or rather it may design the many difficulties which were in the way of the salvation of his people, which he surmounted and got over with great strength and swiftness; such as fulfilling the law, satisfying justice, bearing sin, and making atonement for it, undergoing a shameful and an accursed death, and grappling with numerous enemies, whom he conquered; and he is said to do all this by his God; because, as man and Mediator, he was strengthened and assisted by him.

Ver. 30. [*As for God, his way [is] perfect*, etc.] Or “without spot” ^{f283}, as the Septuagint render the word; without any just charge of inequality, or unrighteousness; such is God’s way of providence, though sometimes his methods of providence are cavilled at by wicked men, and murmured at by his own people: they are at a loss, at times, to reconcile promises and providences together, and to account for the justice and equity of them; these ways of his are unsearchable, and not to be traced out by them; but when his judgments will be made manifest, the wisdom, goodness, and righteousness of them will be clearly discerned, and they will be admired; for they are all of a piece, and perfectly consistent with the attributes of God: and such also is his way of grace, and method of salvation; it is

agreeable to all his perfections, and according to his purposes, counsel, and covenant; this being resolved on in his breast, contrived by his wisdom, and concluded on in the covenant, has been effected and finished by his son; and his inward way of working upon the heart, though at present imperfect, will be completed; he is a rock, and his work is perfect, and all his ways are judgment: whatever way or method he contrives and enters upon, whether in providence or grace, he pursues and brings to an issue; for he is an omnipotent, omniscient, and unchangeable Being, and neither frustrates, nor is he frustrated; nor is there any insincerity, unrighteousness, and unfaithfulness in him; nor can he act contrary to himself, and the perfections of his nature: the way also which he prescribes to others is perfect and plain, whether the path of doctrine or of duty; the path of truth is plain to the enlightened understanding, and the way of holiness is such, in which men, though fools, shall not err; (see ^{<1188>}Proverbs 8:8,9 ^{<2388>}Isaiah 35:8);

the word of the Lord is tried; as silver in a furnace, and is clear of all dross, of error, and falsehood; is free from human mixtures, and without any impurity and unholiness; nor is God's word of promise chargeable with unfaithfulness; all his promises being yea and amen in Christ, and have been tried and proved by the saints in all ages; and have been found true, faithful, constant, and invariable;

he [is] a buckler to all those that trust in him; not in man, nor in themselves; in their own righteousness, or in any creature or creature enjoyment or performance; but in the providence and power of God, in his grace and mercy, in his word, and especially in his Son; in his person, blood, and righteousness; to such he is a buckler or shield: his power is all around them, his favour encompasses them, and his truth, or faithfulness in his word, is their shield and buckler: and so is his Son, who is both a sun and shield to them; and such are his precious blood, his spotless righteousness, and stoning sacrifice; which, being held up by faith, repel the fiery darts of Satan.

Ver. 31. *For who [is] God save the Lord?* etc.] Or Jehovah: there is but one God, and Jehovah is he; there is none besides him, nor any like him: there are many that are called gods, nominal deities, who are not by nature gods; fictitious ones, the idols of the Gentiles, made of gold, silver, brass, wood, and stone; but there is but one true God: there are gods, in an improper sense, as civil magistrates; but there is none really and truly so

but the Lord; which is to be understood, not of Jehovah the Father, to the exclusion of the Son and Spirit; for the Son is Jehovah, and the Spirit is Jehovah; both are so called, as well as the Father, and all three one God;

or who [is] a rock save our God? to have recourse to for shelter and protection; or to trust to, and build upon, for eternal life and salvation. False gods are rocks; but not like ours, our enemies themselves being judges, (^{<4823>}Deuteronomy 32:31); so Apollo at Delphos is called the Delphian rock ^{f284}: the words seem to be taken from, or at least there is in them a reference to, (^{<4912>}1 Samuel 2:2).

Ver. 32. [*It is] God that girdeth me with strength,* etc.] For battle, as in (^{<4989>}Psalm 18:39); with strength of body and fortitude of mind; both which are from the Lord, and were in David; and were acknowledged by him as bestowed on him by the Lord; and which confirms what he had before said of him: or with spiritual strength, with strength in his soul, against sin, Satan, and the world; and to do the will and work of God: saints are girt by the Lord with the whole armour of God, and among the rest with the girdle of truth; and are prepared and ready to every good work; (see ^{<4912>}1 Samuel 2:4). Hannah's song is again referred to: in (^{<4923>}2 Samuel 22:33), the words are, "God is my strength [and] power"; they are true of Christ, the man of God's right hand, whom he promised to strengthen, and whom he has made strong for himself, (^{<4907>}Psalm 80:17 89:21);

and maketh my way perfect; or safe, or prosperous. God removed every impediment and obstacle out of his way, and made it plain and easy, as Jarchi observes; and succeeded him, and gave him victory over his enemies; this has been verified in Christ, who has conquered sin, Satan, the world, death, and the grave: for this is not to be understood of the way and course of David's life and conversation, which was not perfect and unspotted, but had many blemishes and imperfections in it, which he often owns, confesses, and bewails.

Ver. 33. *He maketh my feet like hind's [feet],* etc.] As light and swift as theirs, as the Targum; that is, either to flee, when there was a necessity for it, as Kimchi observes; or rather to pursue after the enemy, to run through a troop, and leap over a wall, as before; (see ^{<4328>}1 Chronicles 12:8 ^{<4918>}2 Samuel 3:18,19); the same phrase is used in (^{<4919>}Habakkuk 3:19); and may be understood in a spiritual sense of that readiness and cheerfulness with which the saints run the ways of God's commandments, when their hearts are enlarged with his love and grace; and may very well be applied to

Christ, who is often compared to a roe, or a young hart, for swiftness; who readily and at once engaged to come and do the will of God, and whose coming in the flesh, at the appointed time, was swift; and who made haste to do the work of God, in which he took the utmost pleasure; and who is a speedy and present help to his people in time of trouble; (see ^{<2188>}Song of Solomon 2:8,9,17 8:14);

and setteth me upon my high places; the towers and fortresses, and strong and fortified places, where he was safe from his enemies; and: in a spiritual sense, may design the everlasting love of God, the covenant of grace, its blessings and promises; and Christ himself, with the fulness of grace in him, on which believers may be said to be set, when their faith is directed to them, and they live and dwell upon them; (see ^{<3189>}Habakkuk 3:19 ^{<3316>}Isaiah 33:16); and, the words were fulfilled in Christ, when God highly exalted him at his right hand, and set him above all principalities and powers, and made him higher than the heavens.

Ver. 34. *He teacheth my hands to war*, etc.] From whence it appears, that war, in some cases, is lawful; and that all the skilfulness and art in training men for war, in the use of armour, in marshalling of armies, in forming sieges, etc. is all from God; (see ^{<1401>}Psalms 144:1); and so is all that spiritual skill, in making use of the whole armour of God against every enemy, sin, Satan, and the world; and even the wisdom and skill, counsel and instruction, which Christ as man and Mediator had, when it was the hour and power of darkness; when he was engaged with principalities and powers, and got the victory over them, were from the Lord: (see ^{<1617>}Psalms 16:7);

so that a bow of steel is broken by mine arms; that is, the bow of an enemy falling into his hands, which might be literally true of David. It is in the Hebrew text, “a bow of brass”; and so Apollinarius renders it; which Kimchi and Ben Melech interpret strong iron, that is, steel; and so the Targum; (see ^{<1824>}Job 20:24); Satan is an archer; his temptations are darts, and fiery ones; and his strong bow may be said to be broken by the arms of faith, when his temptations, under the influence of divine grace, are repelled and rendered ineffectual; and especially his bow was broken by Christ, not only in the wilderness, when he was vanquished by him; but in the garden, and on the cross, when Satan could find nothing in him, and get no other advantage over him, but to bruise his heel; when he himself had his head broke, his works ruined, and he himself destroyed. Some render

the words, “mine arms have bent a bow of steel”: that is, such skill and strength were given him that he was able to bend, draw, and shoot a bow or steel: the Targum is, “and hath strengthened mine arm as a bow of brass”, or “steel”; and so the Syriac and Arabic versions; and to the same purpose the Septuagint, Vulgate Latin, and Ethiopic versions; or it may be rendered, “my arms have bent”, or “made to descend”^{f285}, a bow of brass”; for when a bow is bent, the horns or corners of it are made to descend towards a man.

Ver. 35. *Thou hast given me the shield of thy salvation*, etc.] Meaning either temporal salvation, which was a shield to him when he had no outward one, as when he fought with Goliath; and was what preserved him in all his battles at other times: or spiritual salvation, which is of the Lord, of his contriving, effecting:, and applying, and in which his glory is concerned; interest in which is a free gift of his, as are the knowledge, application, and possession of it; and this is as a shield, which saves from sin, from all sin, and the damning power of it; keeps off the curses of the law, secures from wrath to come, and repels Satan’s temptations; the words may be applied to Christ, who, though he was not saved from dying, yet was preserved in the day of salvation, and was not suffered to see corruption in the grave, and was quickly delivered from the power and dominion of it;

and thy right hand hath holden me up; Christ may be said to be the right hand of God, being as dear to him as his right hand; and being exalted at it; and because by him he communicates all good things to his people, and with him upholds and sustains them; or else it designs the mighty power of God, which is often signified by it, (⁴⁹¹⁶Psalm 20:6 44:3 118:15,16); and may be understood of the sustentation of David, both in a providential way, with respect to his being, the preservation of it, the supplies of life, and support in times of trouble and distress; and in a spiritual sense, maintaining the principle of grace in him, furnishing him with fresh supplies of grace, and bearing him up under and through every temptation and exercise; so upholding him that he stood firm in the true grace of God, in the exercise of it implanted, and in the doctrine of grace, so as to go forward in the ways of God, and follow hard after him, and so as not to fall and utterly perish; and which is true of all the saints; (see ⁴⁹³⁸Psalm 63:8 37:24). The words may be interpreted of Christ, who, as man and Mediator, as God’s righteous servant, was upheld by him, so that he failed not, nor was he discouraged; the hand of the Lord was established with

him, and his arm also strengthened him, (^{<2301>}Isaiah 42:1,4) (^{<19821>}Psalms 89:21); this clause is not in (^{<1023>}2 Samuel 22:36);

and thy gentleness hath made me great; David was very mean and low by his birth and occupation, and while persecuted by Saul; but God of his grace and goodness, of his sovereign good will and pleasure, raised him to an high estate, set him on the throne of Israel, and gave him honour among and above the kings of the earth; so Kimchi interprets the word for “gentleness” by “goodness” or “merciful” kindness; R. Jonah by “providence”; and R. Isaac explains it “thy help [and] good will”; and all shows that his greatness was not owing to his merits, but to the providential goodness of God; and his special grace and mercy in Christ Jesus made him still greater, even a child of God, an heir of God, a joint heir with Christ, a King and a Priest unto God; gave him a right unto and a meetness for a crown of glory, an everlasting kingdom, an eternal inheritance, as it does all the saints. The words may be rendered, “thy humility hath made me great”^{f286}; which may be understood either of God’s humbling himself to look upon him in his low estate, and to raise him to such honour and dignity as he did, both in a temporal and spiritual sense; (see ^{<19316>}Psalms 113:6-8); or of the humility which he had in himself from God, as Aben Ezra interprets it; of which grace God is the author; it is a fruit of the Spirit; which he takes great notice of, gives more grace to them that have it, and exalts them, as he did David, who was mean and low in his own eyes. The Septuagint, and those versions which follow that, render it “thy discipline” or “correction”: and so may design the gentleness and lenity of God in chastising his people, which is always in measure and in judgment, and for their good; whereby he increases grace in them, and trains them up for, and brings them to his kingdom and glory. The Chaldee paraphrase is, “by thy word thou hast increased me”; it may not be improperly interpreted of Christ, who was very low in his estate of humiliation on earth, but is now highly exalted, and crowned with glory and honour; who first endured great sufferings, and then entered into his glory.

Ver. 36. *Thou hast enlarged my steps under me*, etc.] Which is opposed to those straitened circumstances in which the psalmist was, (^{<19304>}Psalms 18:4,5); and is expressive of deliverance from his enemies, by whom he was surrounded, besieged, and shut up; (see ^{<19308>}Psalms 31:8); and of freedom of walking at large, without being straitened for room, or interrupted by others, (^{<2042>}Proverbs 4:12); and of safety in standing; all

which is true in a spiritual sense of believers in Christ, who being delivered by him out of the hands of their enemies, serve the Lord without fear in righteousness and holiness; walk at liberty by faith in Christ, and up and down in the name of the Lord their God; and have their feet established upon the Rock of ages, that sure and large foundation, Christ, from which there is no danger of slipping and falling; as follows;

that my feet did not slip; so as to fall and perish; for sometimes the steps of the saints are well nigh slipped; yea, in some sense they stumble; slip, and fall, but not so as to be utterly cast down and perish eternally; the bottom on which they are is so broad, and the foundation so sure, that it is not possible they should. The words will bear to be applied to Christ, who was in very pressed and straitened circumstances, when beset with the bulls of Bashan, encompassed with dogs, and enclosed with the assembly of the wicked; and was in slippery places, when he sunk in deep mire where there is no standing, (^{<4222>}Psalm 22:12,16 69:2); but now being delivered from all this, he is brought, as in (^{<4939>}Psalm 18:19), into a large place, into heaven, and made higher than the heavens, and is set down at the right hand of God, from whence he can never be moved.

Ver. 37. *I have pursued mine enemies, and overtaken them*, etc.] Which may refer to David's pursuing the Amalekites, who overtook them and recovered all they had carried away, (^{<4818>}1 Samuel 30:8,10,18,19); so Kimchi explains it;

neither did I turn again till they were consumed; for not a man escaped, save four hundred young men that rode on camels and fled, (^{<4937>}Psalm 18:17).

Ver. 38. *I have wounded them, that they were not able to rise*, etc.] Which was not only true of the Amalekites, but of all with whom David engaged in war;

they are fallen under my feet; either dead, or become subject and tributaries to him; as the Philistines, Moabites, Syrians, and Edomites; (see ^{<4881>}2 Samuel 8:1,2,5,14). This, with (^{<4937>}Psalm 18:37), may very well be accommodated to David's antitype, and be expressive of the entire victory he has obtained over all his and his people's enemies; he wounded the heads over many countries, (^{<4916>}Psalm 110:6). Satan and his principalities and powers, whose head is broke, whose works are destroyed; yea, he himself, which had the power of death, so as not to be able to rise more

against Christ, who has led captivity captive: he has also finished and made an end of sin, and overcome the world; nor did he turn back from this work he engaged in until he had made a complete conquest; and moreover he has likewise made his people more than conquerors, through him, over these same enemies; so that the words are also applicable to them.

Ver. 39. *For thou hast girded me with strength unto battle*, etc.] (see ^{<B932>}Psalm 18:32); that natural strength, courage and valour, which David had, were from the Lord; and so is the Spirit of power, love, and of a sound mind, which believers have; and likewise that strength which Christ, as man, had and used in his combat with the powers of darkness; (see ^{<B907>}Psalm 80:17);

thou hast subdued under me those that rose up against me; as the psalmist ascribes his strength, so he attributes his success to the Lord; who likewise subdues the sins of his people, and all other enemies of theirs, and who also makes the enemies of his Son his footstool, (^{<B901>}Psalm 110:1).

Ver. 40. *Thou hast also given me the necks of mine enemies*, etc.] Either to slay them, or to trample or put a yoke upon them; or rather the sense is, thou hast made them to fly before me, to turn their necks or backs unto me, as the word is used in (^{<B908>}Joshua 7:8); and it is expressive of an utter rout and vanquishing of them;

that I might destroy them that hate me; they not being able to face him and stand against him.

Ver. 41. *They cried, but [there was] none to save [them]*, etc.] It is in (^{<B922>}2 Samuel 22:42); “they looked”; that is, they looked round about, here and there, to see if there were any near at hand to help and deliver them; they cried in their distress, and because of the anguish of their spirits, and for help and assistance, but in vain; they cried, as Jarchi thinks, to their idols, as Jonah’s mariners cried everyone to their god; and, if so, it is no wonder there was none to save; for such are gods that cannot save: but it follows,

[even] unto the Lord, but he answered them not; as Saul, for instance, (^{<B926>}1 Samuel 28:6); so God deals with wicked men, often by way of righteous retaliation; (see ^{<B912>}Proverbs 1:28 ^{<B973>}Zechariah 7:13).

Ver. 42. *Then did I beat them small, as the dust before the wind*, etc.] They being given up by God, and he not answering to their cries; the

phrase denotes the utter ruin and destruction of them, and represents their case as desperate and irrecoverable; being, as it were, pounded to dust, and that driven away with the wind: just as the destruction of the four monarchies is signified by the iron, clay, brass, silver, and gold, being broken to pieces, and made like the chaff of the summer threshing floor, and carried away with the wind, so that no place is found for them any more, (^{<2025>}Daniel 2:35);

I did cast them out as the dirt of the streets; expressing indignation and contempt: in (^{<1024>}2 Samuel 22:43); it is, “I did stamp them as the mire of the street, [and] did, spread them abroad”; which also denotes the low and miserable condition to which they were reduced, and the entire conquest made of them, and triumph over them; (see ^{<2906>}Isaiah 10:6 ^{<3370>}Micah 7:10); compare with this (^{<1023>}2 Samuel 12:31).

Ver. 43. *Thou hast delivered me from the strivings of the people*, etc.] In (^{<1024>}2 Samuel 22:44), it is read “my people”, meaning the people of Israel; either Saul and his men, who contended with David, and sought his life; or rather the tribes of Israel, who, after Saul’s death, refused to acknowledge David as their king, but afterwards came and anointed him in Hebron. The words may very well be interpreted of the contentions of the Scribes and Pharisees with Christ, and of the opposition from sinners, which he for a while endured, but is now delivered from them all;

[and] thou hast made me the head of the Heathen; which, if understood of David, refers to the Philistines, Syrians, Moabites, and Edomites, being subdued by him, and becoming tributaries to him, (^{<1001>}2 Samuel 8:1,2,5,14). But it best agrees with Christ, who is the head of his chosen ones among the Gentiles; the political head, King, and Governor of them, the Heathen being given him for his inheritance and possession; and which appeared in the first ages of Christianity, when the Gospel was first preached to the Gentiles by the apostles; and still continues, and will be more clearly seen in the latter day, when the Lord shall be King over all the earth. Christ was made the head of the Heathen, by the appointment and designation of his Father; and, in fact, was so when multitudes from among the Gentiles were converted and brought to the obedience of him. In (^{<1024>}2 Samuel 22:44) it is, “thou hast kept me [to be] head of the Heathen”; which does not seem so much to intend the designation and constitution of him as such, but the continuation of him; and denotes the stability of his government in the Gentile world, of which there will be no end;

a people [whom] I have not known shall serve me; by whom are meant the Gentiles, who were not the people of God, were without Christ and without God, and without hope in the world: not that there are any people that can be unknown to Christ, as he is the omniscient God; nor were these unknown to him, in such sense as reprobates, nominal professors, and foolish virgins, are said not to be known by him, (⁴⁰⁷³Matthew 7:23 25:12). For these people among the Heathen, who are or shall be brought to serve the Lord, are such who were the objects of his love and delight from everlasting; were in his Father's choice and in his own, and in the gift of his Father to him, and in the covenant of his grace; and therefore must be known by him; moreover, they are the purchase of his blood; and the sheep he knows, for whom he has laid down his life, and of whom he has such an exact and particular knowledge, that he can and does call them by name. But the sense is, these seemed not to be taken notice of and cared for by Christ; they were not owned and acknowledged by him as his people; the Jews were distinguished from all others; they only had the law, the word of God, and his ordinances; the Gentiles were suffered to walk in their own ways; they were neglected, and the times of their ignorance were overlooked and disregarded; so that they were treated as a people that were not known for many hundreds of years: but here it is predicted, that when the Gospel should come among them, and they be called by it, they should "serve" the Lord in righteousness and true holiness, with reverence and godly fear, from a principle of love, in his name and strength, and to his glory; (see ²⁸⁰⁴Isaiah 55:4,5).

Ver. 44. *As soon as they hear of me they shall obey me*, etc.] That is, as soon as they should hear of Christ, through the preaching of the word, by which faith would come, they should readily and at once receive, embrace, and profess the Gospel, and yield a cheerful submission to the ordinances of it; and which has had its accomplishment among the Gentiles, (⁴⁰³³Acts 28:28 13:42,44,48);

the strangers shall submit themselves unto me; meaning either the same persons as before; the Gentiles, who were aliens from the commonwealth of Israel, and strangers to the covenant of promise, who should submit to Christ, to his Gospel, to his righteousness, and to the sceptre of his kingdom; though some interpret it of the degenerate Jews, "the sons of the stranger", as the words may be rendered; who, though called the children of God, and the children of the kingdom, yet were, as our Lord says, of their father the devil; and these, some of them, in a flattering and

dissembling way, feigned themselves to be the followers and disciples of Christ: and, indeed, it looks as if hypocrites were intended, whether among Jews or Gentiles, or both, since the word here used, and rendered “submit”, signifies to “lie”; and so it is in the metaphrase of Apollinarius; or, as in the margin of some Bibles, to “yield a feigned obedience”; (see ^{<396>}Psalm 66:3). There seems to be an allusion to the conquest of nations, some of the inhabitants of which readily and heartily submit, but others only feignedly, and through fear, and the force of superior power they cannot withstand.

Ver. 45. *The strangers shall fade away*, etc.] Like the leaves of trees in autumn, when they fall and perish; to which hypocrites and nominal professors are compared, (^{<3912>}Jude 1:12);

and be afraid out of their close places; their towers and fortified places, or the rocks and mountains to which they betake themselves for shelter; but, as not thinking themselves safe enough, through fear and dread, come out of them; (see ^{<3977>}Micah 7:17). Some Jewish writers ^{f287} interpret the words, they shall halt or be lame; that is, because of the chains put upon their feet: and so they are expressive of the conquest made of them. The word in the Arabic language signifies to “come out”; and may be so rendered here, and “come out”: in (^{<1246>}2 Samuel 22:46); it is, “they shall gird themselves”, or “come out girt”.

Ver. 46. *The Lord liveth, and blessed [be] my Rock*, etc.] This, with what follows, is the concluding part of the psalm, which ends with a celebration of the Divine Being, and with thankfulness for mercies received from him. The psalmist praises him on account of what he is in himself, what he was to him, and had done for him: in himself he is the living God, “the Lord liveth”: he has life in himself, essentially, originally, and independently; and is the fountain and author of life to all others, even to all creatures that have life, whether rational or irrational: he is the giver of natural life to all men, and the supporter of it; and of spiritual and eternal life to his chosen people; and he continues to live, and ever will; wherefore the saints may conclude that their life in every sense is safe and secure. Some render the phrase, by way of wish, “may the Lord live” ^{f288}; but then it must be understood only that he would show himself more abundantly to be the living God, and that he might be acknowledged so by others. The next clauses are by way of petition; “and blessed be my Rock”; on which he was built and established, to which he betook himself in times of distress, which

was his place of defence, and from whence he had a supply; wherefore he desires he might be blessed, not by invoking or conferring a blessing on him, neither of which can be; there being none greater than he to call upon, and he being “Elshaddai”, God all sufficient, and in no need of any; but by declaring his blessedness, by celebrating his greatness and goodness, and by ascribing blessing and honour and glory to him;

and let the God of my salvation be exalted; God was the God of his salvation in a temporal sense, saving him daily from his many enemies; and in a spiritual sense, being the contriver, author, and applier of it to him; on which account he would have him be exalted both by himself, and in the high praises of his people; ascribing the whole of salvation to him, and giving him all the glory of it. Some render the words, “the God of my salvation is high”^{f289}; he is the most high God, the high and lofty One that inhabits eternity, and is above all others. In (^{<1024>}2 Samuel 22:47) the words are read, “and exalted be the God of the Rock of my salvation”.

Ver. 47. [*It is*] *God that avengeth me*, etc.] Or “gives vengeance unto me”, or “for me”^{f290}: vengeance only belongs to God, and he repays it for and in behalf of his people. Private revenge is not to be exercised by any; public vengeance on delinquents may be exercised by the civil magistrate, to whom God gives power and authority to exercise it, (^{<6134>}Romans 13:4); as he did to David, as king of Israel; though the phrase rather seems to design the victories which he obtained over his enemies, which were punishments to them, vengeance inflicted on them; and owing to God; so the acceptable year of the Messiah’s coming, and the time of his people redeemed by him, is called the day of vengeance of our God, both on his and their enemies, (^{<2302>}Isaiah 61:2 63:4);

and subdueth the people under me; the Edomites, Moabites, and others, as in (^{<1081>}2 Samuel 8:1,2,5,14), or the Gentiles under Christ; (see Gill on ^{<1983>}Psalm 18:39”);

Ver. 48. *He delivereth me from mine enemies*, etc.] From Saul and his men, from Ishbosheth and Abner, from Absalom, and the conspirators with him; so all believers are delivered out of the hands of their enemies by Christ, as that they can serve the Lord without fear; and so Christ himself is delivered from all his enemies, being raised from the dead, and set at the right hand of God, where he must reign till all enemies are put under his feet;

yea, thou liftest me up above those that rise up against me; David was lifted up from a low and mean estate, and placed on the throne of Israel, above all those that rose up against him, and sought to destroy him; and the saints are set upon their high places in Christ, where they are out of the reach of their enemies to do them any harm; and Christ, he is highly exalted at the right hand of God, above all principality and power, might and dominion, and every name that is named in this world;

thou hast delivered me from the violent man; either from Saul, from whom David was delivered; or from Satan the enemy, the son of wickedness, who shall no more exact upon and afflict the Messiah, (~~482~~ Psalm 89:21,22). The Chaldee paraphrase says, from Gog; as the saints will be delivered from antichrist, the man of sin, and son of perdition, who will be destroyed with the breath of Christ's mouth.

Ver. 49. *Therefore will I give thanks unto thee, O Lord, among the Heathen*, etc.] These words are cited by the apostle, in (~~4519~~ Romans 15:9); and applied to the conversion of the Gentiles, which is manifestly prophesied of in some preceding verses of this psalm: there it is rendered, "I will confess to thee among the Gentiles"; and designs not confession of sin, nor profession of the truth, but an acknowledgment of unworthiness, joined with thankfulness for mercies received; done in the most public manner, not only in the congregation of the righteous, but before the Heathen conquered by him; owning before them all, that the victories he had obtained over them were not to be ascribed to his arm and sword, but to the power of the Lord;

and sing praises unto thy name; which is comely for the saints to do, and which Jesus Christ himself did, in the great congregation of his disciples, and among the Gentiles, by his apostles, and others, on the account of the conversion of them.

Ver. 50. *Great deliverance giveth he to his king*, etc.] Not that is king over him; for he is King of kings and Lord of lords; but that is made king by him, as David was; who did not usurp the throne, but was anointed king by the appointment of God, and was placed by him upon the throne; to whom he gave great deliverance from his enemies, or "magnified salvations" to him; which were great in kind, and many in number; and as Christ is, whom God has set as his King on his holy hill of Sion, against whom the Heathen raged, and kings and princes set themselves; but he is delivered from them all, and saved from the power of death and the grave,

and ever lives to reign over, protect, and defend his people; in (~~1025~~2 Samuel 22:51), it is, he is “the tower of salvation for his king”, with which compare (~~1080~~Proverbs 18:10);

and showeth mercy to his anointed, to David, and to his seed for evermore; which may be understood either of David literally, who was the Lord’s anointed, and to whom God showed mercy in various instances; and then by his seed is meant the Messiah, who was of his seed according to the flesh; or of the Messiah, whose name signifies Anointed; and who is often called David, (~~3603~~Ezekiel 34:23,24 37:24,25) (~~3005~~Hosea 3:5); and so some of the Jewish doctors ^{f291} from this verse prove that the name of the Messiah is David: and by his seed are meant his spiritual seed; all the elect of God, who are given him as his children, to whom he stands in the relation of the everlasting Father: and as mercy is kept with him for evermore, (~~1902~~Psalm 89:28); so it is shown to them in regeneration, in the forgiveness of their sins, and in their everlasting salvation.

PSALM 19

INTRODUCTION TO PSALM 19

To the chief Musician, a Psalm of David

This psalm was penned by David, and inscribed to the chief musician, as others, to be used in public service, and was designed for Gospel times, as the subject of it shows; which is first, not an account of the light of nature, and then of the law of Moses, but of the Gospel of Christ; and especially as ministered in the times of the apostles, as a citation out of it in (~~5108~~Romans 10:18), makes clear.

Ver. 1. *The heavens declare the glory of God*, etc.] By which we are to understand not the heavens literally taken, though these with the firmament are the handiworks of God, and do declare the glory of his perfections, especially his wisdom and power; these show that there is a God, and that he is a glorious one: but either Gospel churches, often signified by the kingdom of heaven, in the New Testament; the members of them being heaven-born souls, and the doctrines and ordinances ministered among them being from heaven; and there being a very great resemblance between them and heaven, in the company and communion enjoyed in them; and who declare the glory of the divine perfections, which is very great in the handiwork of their redemption; and who ascribe the glory of their whole salvation to God: or rather the apostles and first preachers of the word, as appears from (~~5108~~Romans 10:18); who were set in the highest place in the church; had their commission, doctrine, and success from heaven; and who may be called by this name, because of the purity and solidity of their ministry, and their constancy and steadfastness in it, and because of their heavenly lives and conversations: these declared the glory of the divine perfections; such as those particularly of grace, goodness, and mercy, which are not discoverable by the light of nature or law of Moses, as, they are displayed in the salvation of men by Christ, in the forgiveness of their sins, the justification of their persons, and the gift of eternal life unto them: they taught men to ascribe the glory of salvation to God alone, Father, Son, and Spirit; they set forth in their ministry the glory of Christ, of his

person, and of his offices and grace; and they showed that redemption was his handiwork, as follows:

and the firmament showeth his handiwork; for the same persons may be called the firmament, since they that are wise are said to shine as the brightness of it, (²⁷¹¹⁸³Daniel 12:3). These were like to stars in it, and were the light of the world, and declared that redemption is the work which Christ undertook, and came into this world to perform, and which he has finished; his hands have wrought it, and his own arm has brought salvation to him. The Targum interprets the heavens and the firmament, of such persons as contemplate the heavens, and look upon the firmament or air; and so do some other Jewish writers ^{f292}.

Ver. 2. *Day untoday uttereth speech*, etc.] This, with the following clause,

and night untonight showeth knowledge, some understand of the constant and continued succession of day and night; which declares the glory of God, and shows him to be possessed of infinite knowledge and wisdom; and which brings a new accession of knowledge to men; others, of the continual declaration of the glory of God, and of the knowledge of him made by the heavens and the firmament, the ordinances of which always continue; the sun for a light by day, and the moon and stars for a light by night; and so night and day constantly and successively proclaim the glory and wisdom of God: but rather this is to be understood of the constancy of the Gospel ministry, and the continuance of the evangelic revelation. The apostles of Christ persevered in their work, and laboured in the word and doctrine night and day: they were in it at all seasons; yea, were instant in season and out of season; and though they are dead, the Gospel continues, and will do as long as day and night remain: and these, like overflowing fountains, sent forth in great abundance, as the word ^{f293} rendered “uttereth” signifies, the streams of divine light and knowledge; they were full of matter, and their tongues were as the pen of a ready writer; they diffused the savour of the knowledge of Christ, in great plenty, in every place where they came. These words express the continuance of the Gospel revelation, as the next do the extent of it.

Ver. 3. [*There is no speech nor language [where] their voice is not heard*, etc.] Not the voice of the day and night; as if the sense was, that there is no people, of any speech or language under the sun, but there is something said every day and night of the weather, what it is, or will be, as the face of the heavens appears morning and evening: but of the heavens

and firmament; the meaning of which some take to be this; either that though they have no proper speech nor language, yet there is a voice in them which is heard, declaring the glory of God and his handiworks; and the words may very well be rendered, “they have no speech nor words, without [these] their voice is heard”; or that there is no people, nation, or language under the heavens; (see ^{<2706>}Daniel 3:4,29 6:24); though they are ever so different one from another, so as not to be able to understand each other; yet the voice of the heavens, uttering and proclaiming the glory of their Maker, is heard and understood by them all: but rather this is to be interpreted of the extent of the Gospel ministry by the apostles; who, according to their commission, went everywhere preaching the word, to men of all nations, of every speech and language; for which they were qualified, by having the gift of various tongues bestowed upon them; so that there were no nations, of ever so barbarous a speech and language, but they were capable of speaking to and of being understood by them; and though they could not understand one another, they all heard the apostles speak in their own tongues the wonderful works of God, (^{<404>}Acts 2:4-11). Their voice, in the ministration of the Gospel, was heard in every nation externally, and by many internally: faith came by hearing; and they received the word with gladness and readiness. This gives the Gospel revelation a superiority to the legal one; that was only made to one nation, to the nation of the Jews; the voice of that was not heard elsewhere; but the voice of the Gospel is heard in all nations; this revelation is published throughout the world: and this shows that these words belong to the times of the apostles, after they had received a commission from Christ, to go into, all the world, and preach the Gospel to every creature; which was done before the destruction of Jerusalem, (^{<1214>}Matthew 24:14 ^{<5006>}Colossians 1:6,23); and which is further confirmed by what follows.

Ver. 4. *Their line is gone out through all the earth*, etc.] Not the line or writings in the book of the creatures, the heavens, and the earth, which lie open, and are legible, and to be seen and read of all men; nor the line and writings in the book of the Scriptures, called line upon line, and precept upon precept, (^{<2383>}Isaiah 28:13), which, though first given to the Jews, were written for the instruction of others, and have been communicated to them; but the line of the apostles: everyone had his line or measure; or the course he was to steer was measured out and directed to him; the line of one, where he was to go and preach the Gospel, reached so far one way, and the line of another reached so far another way; and what with one and

another, their line reached throughout all the earth; (see ^{<47013>}2 Corinthians 10:13-16); the apostle citing these words in (^{<6108>}Romans 10:18); renders them, “their sound went”, etc. the sound of the Gospel, as published by them; which agrees with the next clause;

and their words to the end of the world; to the isles afar off, even to these northern and distant ones of England, Scotland, and Ireland, which were reached and visited with the Gospel, either by the apostles, or at least by some of the first ministers of the word;

in them hath he set a tabernacle for the sun; that is, in the heavens and firmament, where the natural sun is placed; and its habitation is fitly called a tabernacle, because it is always in motion and never stops: or this may have some respect to its setting, when, according to the common appearance, and to common understandings, it seems to be hid as in a tent or tabernacle; to be as it were gone to bed, and at rest; when in the morning it rises gay and cheerful, and comes forth like a bridegroom out of his chamber, as is said in (^{<3915>}Psalm 19:5): but this is all to be understood, spiritually and mystically, of Christ the sun of righteousness, who has his tabernacle among his people, his churches; and particularly has a place, and the chief place, in the ministry of the Gospel, being the sum and substance of it; and this is of God’s putting there, who committed to his apostles the word of reconciliation, the sum of which is Christ; and this is what makes the Gospel so glorious a light, so clear a revelation as it is: the nature, continuance, and extent of this revelation, are described in the foregoing verses; the perspicuity and clearness of it is set forth in this clause, and in what follows.

Ver. 5. *Which is as a bridegroom coming out of his chamber*, etc.] His nuptial chamber, on which Elias writes ^{f294},

“we call the garment (or canopy) spread over the head of the bridegroom and bride, supported by four pillars, in the time of their espousals, [hpj](#) .”

who looks lovely and beautiful in his nuptial robes, cheerful and pleasant in his countenance, creating pleasure and delight in all his friends that see him and hear his voice: and this simile is expressive of the brightness and glory of the sun when it rises; and of the joy and pleasure which it produces in the minds of men when they behold it: all which sets forth the loveliness and beauty of Christ, as he is held forth in the ministration of the Gospel,

and the joy unspeakable and full of glory which his presence yields, after a short departure from his people; (see ^{<2610>}Isaiah 61:10 ^{<4189>}John 3:29);

[and] rejoiceth as a strong man to run a race; in which he shows his readiness, velocity, and strength; and this denotes the swiftness of the sun in running its course, and its indefatigableness in its constant motion; though it has been employed therein for so many thousands of years, yet every morning rises with the same cheerfulness, pursues its course, and is never weary: all which may point at the readiness of Gospel ministers, their swiftness to run to and fro, and their strength to fulfil the course of their ministry, in which Christ, the sun of righteousness, is held forth in so glorious a manner.

Ver. 6. *His going forth is from the end of the heaven*, etc.] From the east, where it rises:

and his circuit to the ends of it; to the west, where it sets; which is expressive of the large compass the Gospel administration took in the times of the apostles; whereby the grace of God appeared to all men, shone out in a very illustrious manner, and Christ became, what the sun is to the earth, the light of the world;

and there is nothing hid from the heat thereof; though things may be hid from the light of it, yet not from its heat, so forcible and penetrating it is Christ, in the administration of the Gospel to all to whom it comes with power, not only enlightens their minds, but quickens their souls, warms their hearts, causes them to burn within them, arises with healing in his wings upon them, and makes his Gospel the savour of life unto life unto them. The psalmist goes on to say more and excellent things of the Gospel, its nature and usefulness.

Ver. 7. *The law of the Lord [is] perfect*, etc.] By which is meant, not the law of Moses, or the ten commandments, but the “doctrine” of the Lord; as the word **hrwt**, “torah”, signifies, even the whole word of God, as in (^{<2380>}Isaiah 8:20). All the Scriptures of truth, which are profitable for doctrine; for setting doctrine in a clear light, and for the vindication and establishment of it, and are the rule of doctrine both to preachers and hearers; and which are “perfect”, contain the whole mind and will of God, both with respect to faith and practice; whereby the man of God is made perfect, and thoroughly furnished to all good works, (^{<5816>}2 Timothy 3:16,17); and especially the Gospel part of the word of God may be

designed, which both in the Old and New Testament is called “a law” or “doctrine”, being eminently so; the doctrine of the Messiah, and of justification by faith in his righteousness, (^{<231B>}Isaiah 2:3 42:1) (^{<4127>}Romans 3:27). The Gospel is a perfect plan and scheme of spiritual and saving truths: it gives an account of perfect things; as of the perfect righteousness of Christ, and complete justification by it; of the full as well as free pardon of sins by the blood of Christ; and of redemption and salvation from all sin and evils by him: and it also shows where true perfection is; namely, in Christ, in whom the saints are complete, be being made to them wisdom, righteousness, sanctification, and redemption; (see ^{<3025>}James 1:25). This character, therefore, suits better with the Gospel than with the moral law; though that, as it is to be gathered out of the whole word of God, contains the good and perfect will of God, with respect to what is to be done or avoided; nor is anything to be added to it; nor did our Lord come to add unto it, or to make it more perfect, but to fulfil it, which men could not do; nor could the law make any man or anything perfect, either perfectly sanctify, or justify, or save; whereas the bringing in of the better hope in the Gospel does, (^{<3002>}Hebrews 9:7,19 7:19). The effect, under a divine influence and blessing ascribed to it, is,

converting the soul; which is a further proof that the law of Moses is not intended: for though by it is the knowledge of sin, or conviction of sin, which often falls short of conversion; yet the Spirit of God, as a spirit of regeneration, conversion, and sanctification, is not received through the doctrine or preaching of the law, but through the ministration of the Gospel; which is designed to turn men from darkness to light, and from the powers of Satan to God; and which use it has when it is attended with the demonstration of the Spirit and of power; (see ^{<4111>}Romans 3:20 ^{<4112>}Galatians 3:2 ^{<4138>}Acts 26:18), though the words may be rendered “relieving”, that is, refreshing and comforting the “soul”, ^{f295} as in (^{<2011>}Lamentations 1:11-16); Through want of bodily food, which is the case in the passage retorted to, the spirits faint and sink, the soul is almost gone, when, by the ministration of proper food, it is as it were brought back again, as the word ^{f296} here used signifies, and the animal spirits are cheered and revived: and of like use is the Gospel; it is the food of the soul, by which it is refreshed and exhilarated, when ready to sink and faint away; hereby it is restored and revived, comforted and nourished;

the testimony of the Lord [is] sure; this is another name for the word of God, or the Holy Scriptures; so called because they testify of Christ, of his

person, office, and grace; of what he is, was to do, and suffer, and perform for his people, and of his glory that should follow thereon, (~~GRB~~ John 5:39); and particularly the doctrine of the Gospel is the testimony of our Lord Jesus Christ, both which he himself testified, and which is a testimony concerning him, (~~SMB~~ 2 Timothy 1:8 ~~GRB~~ John 3:11). And this is “sure”, or “to be believed”^{f297}; the whole of Scripture is true, coming from the God of truth; having for its principal subject Christ, who is truth itself, and being dictated by the Spirit of truth; and particularly the Gospel part of it, and all the truths therein contained, especially the doctrine of salvation by Christ, which is a faithful saying, and worthy of all acceptation: the Gospel is a testimony of record which God himself has bore concerning his Son, and eternal life by him, and therefore sure and to be depended upon; for if the witness of men is received, the witness of God is greater, (~~GRB~~ 1 John 5:9-11). The effect ascribed to the word of God, Or to the Gospel under this character, is,

making wise the simple. The Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, render it “babes” or “children”; and so Apollinarius; and the word *ytp*, here used in the Arabic language, is said to^{f298} signify such; and here it intends babes and children not in years, but in understanding, to whom God is pleased to reveal the truths of his Gospel, when he hides them from the wise and prudent: these simple ones are such who are sensible of their simplicity and folly, and of their want of understanding; who, with Agur, think themselves more foolish than any man, and have not the understanding of a man; and these, by the word of God, are made wise to know themselves, their folly, sinfulness, imperfections, and impotence; and are made wise unto salvation, to know the right way of salvation by Christ; (see ~~SMB~~ 2 Timothy 3:15); where the same phrase is used as here, and seems to be borrowed from hence, and is used of the Scriptures; which also make men wise in the knowledge of Gospel doctrines, the wisdom of God in a mystery, which to know is the greatest wisdom and understanding, and much more so than to be acquainted with the law only, (~~GRB~~ Deuteronomy 4:6).

Ver. 8. *The statutes of the Lord [are] right*, etc.] The word of God may be called “statutes”, or “visitations”^{f299} because that God will visit, in a way of resentment, such persons as despise its authority, do not act according to it, or add unto it, or detract from it; or the word may be rendered “commissions”^{f300}, things committed to trust, as the Scriptures were to the Jews, (~~GRB~~ Romans 3:1,2); and as the Gospel is committed to the trust of

the ministers of it, who faithfully dispense it, (~~4769~~2 Corinthians 5:19 ~~5011~~1 Timothy 1:11). Now these may be said to be right, as the word of the Lord is, (~~4930~~Psalm 33:4); since they set men right in their principles, and direct them to right practices; they are the means of making them upright in heart, and in conversation: the doctrines of the word of God have nothing crooked, froward, and perverse in them; are without sophism, and the hidden things of dishonesty; they are all in righteousness, and plain and easy in everything respecting salvation, to those who have a spiritual knowledge and understanding of them, (~~4108~~Proverbs 8:8,9); they lead into right and straight paths of truth and holiness, in which wayfaring men, though fools, shall not err; and particularly the Gospel directs to the right way of salvation and eternal life by Jesus Christ; the effect of which is

rejoicing the heart. This cannot be understood of the law, which is a voice of terror, pronounces guilty, curses and condemns, is the killing letter, and works wrath; but of the Gospel part of the word, which is a joyful sound; publishes good tidings of good things; and, when applied by the Spirit of God, is found to have this effect, (see ~~4156~~Jeremiah 15:16);

the commandment of the Lord [is] pure; not only the Scriptures in general may bear this name, because they deliver out the commands of God to men, as those of a moral and ceremonial kind to the Jews under the former dispensation; so the ordinances of Christ, which are his commands under the Gospel dispensation; yea, the Gospel itself may be so called, though, strictly speaking, it has no command in it; because, according to the commandment of the everlasting God, it is made known to all nations for the obedience of faith, (~~4565~~Romans 16:25,26); besides, the commandment is no other than the word or doctrine, (see ~~4317~~1 John 2:7); and as every commandment of the Lord, of what kind soever it is, is pure and holy, so is every word of God, (~~4305~~Proverbs 30:5); being without any mixture of men's inventions, or the dross of corrupt doctrine, sincere, unadulterated, clear of all chaff and impurity, consistent, uniform, and all of a piece, and which tends to promote purity of heart, life, and conversation;

enlightening the eyes: that is, of the understanding, so as for a man to see his lost state and condition by nature; to see the glory, fulness, and grace of Christ; to behold wondrous things in the doctrine of the Gospel, and to observe the way of duty in which he should walk: this is the eyesalve in (~~4488~~Revelation 3:18); and so the Jewish doctors ^{f301} explaining this text call the law, using the same word as there.

Ver. 9. *The fear of the Lord [is] clean*, etc.] Still the word of God is intended, which teaches men to fear the Lord; gives a full account of the worship of God, which is often meant by the fear of God; it instructs in the matter and manner of worship; and nothing more powerfully engages to serve the Lord with reverence and godly fear than the Gospel does: and this is “clean”; and the doctrines of it direct to the blood of Christ, which cleanses from all sin, and to the righteousness of Christ, the fine linen, clean and white; the promises of it put the saints on cleansing themselves from all filthiness of flesh and spirit; and the whole of it is the word of truth, by which God and Christ sanctify the church and the members of it, (^{<B19>}John 15:2 17:17 ^{<B25>}Ephesians 5:25,26). And this word is

enduring for ever; the law is done away; the ceremonial law entirely, and the moral law, as a covenant of works, and as to the ministration of it by Moses; but the Gospel continues; it is an everlasting one; it endures for ever, notwithstanding all the opposition made to it by open persecution, or false teachers;

the judgments of the Lord [are] true, [and] righteous altogether; “the judgments of the Lord” are the same with “the word of God”, as appears from (^{<B25>}Psalm 119:25,149); and these seem to design that part of the word, which contains rules of God’s judging and governing his people; or the laws, orders, and ordinances of Christ in his house, which his people should observe, and yield a cheerful obedience to, he being their King, Judge, and Lawgiver: and these are “true”, or “truth” ^{f302} itself; being wisely made, according to the truth of things, and agreeable to the holiness and righteousness of God, and so righteous; not at all grievous, but easy, pleasant, and delightful, one and all of them.

Ver. 10. *More to be desired [are they] than gold*, etc.] This refers to all the truths in the word of God; to all the doctrines of the Gospel; which, by good men, are more desirable, and by them more prized and valued, than all worldly riches and treasure;

yea, than much fine gold: more than gold, and the best of gold, and a great deal of it, than thousands of gold and silver; (see ^{<B72>}Psalm 119:72,127) (^{<B10>}Proverbs 8:10,11);

sweeter also than honey, and the honeycomb; or “the dropping of the honeycombs” ^{f303}, which is the purest and sweetest of the honey; and what honey is to the natural taste of men, that is the Gospel, and the truths of it,

to the spiritual taste of believers, (~~139~~Psalm 119:103); and when the presence of Christ is enjoyed, his love is shed abroad, and the blessings of his grace are partook of, the ordinances of the Gospel are very delightful, (~~211~~Song of Solomon 2:3); eloquence, and eloquent orators, are sometimes described by mellifluous words; or by their expressions being like honey, and sweeter than that ^{f304}.

Ver. 11. *Moreover, by them is thy servant warned*, etc.] By whom the psalmist means himself, who was the servant of the Lord, not only in common with other saints, but as he was a king and prophet, and as such he received advantage from the word of God; all his instructions as a prophet, and all his rules of government as a king; and the whole of that wisdom, prudence, and knowledge, with which he conducted in both offices, were from the Lord by his word: and it may be applied to any servant of the Lord, and especially in an ecclesiastical office, as an apostle of Christ, and minister of the word; who serve God in the Gospel of his Son, and, by means of the Scriptures, are furnished for every good work; and also to believers in Christ in common; who, of whatsoever rank and quality, in whatsoever state and condition of life, whether high or low, rich or poor, bond or free, are Christ's servants; and whatsoever is written is for their instruction, and by the word of God they are "warned"; the Scriptures are a way mark to them, to direct them in a right way, and to caution them against turning to the right or left; either to immoral practices, or the errors and heresies of wicked men: it is a lamp to their feet, and a light to their path, and teaches them to walk circumspectly, and warns them of rocks, gins, and snares in the way; or, as the words may be rendered, "by them is thy servant made clear", or "bright" ^{f305}; so the word is used in (~~271~~Daniel 12:3); that is, in his understanding: the psalmist confirms, by his own experience, what he had said before of the word, (~~199~~Psalm 19:8); that it enlightened the eyes: the light of the glorious Gospel of Christ shining into the heart gives the light of the glory of God in the person of Christ; it illuminates and irradiates the mind, and gives clear ideas of the glory and perfections of God, of his counsels and covenant, of his works of nature and of grace; and makes a bright discovery of the person, offices, and grace of Christ; and of the blessed Spirit, and his operations; and of the blessings of grace, and of eternal glory and happiness;

[and] in keeping of them [there is] great reward; which is to be understood, not of keeping the law of Moses, and the precepts of that,

which, if a man did keep perfectly and constantly, he should live in them; but of observing the word of God, and by diligent searching into it, reading and learning it, and meditating on it, to get and obtain knowledge of divine things; which carries its own reward with it, and is better than thousands of gold and silver; and of laying up the word of God, and the truths of the Gospel, and keeping them in mind and memory, which is very profitable and serviceable, to promote spiritual peace and comfort, and to preserve from sin, doctrinal and practical; and also of yielding a cheerful obedience to the Gospel, by cordially embracing and professing the doctrines, and submitting to the ordinances of it; from all which arise great profit, and much reward: such come at the knowledge of Jesus Christ, which is preferable to everything else, and is more precious than rubies; and all desirable things; such enjoy the presence of Christ, have much peace and comfort in their souls; they are made wise unto salvation, and are fitted for every good word and work.

Ver. 12. *Who can understand [his] errors?* etc.] Sin is an error, a wandering out of the way of God, swerving from the rule of his word; and many mistakes are made by the people of God themselves; even so many that they cannot number them; they are more than the hairs of their head; they cannot understand, find out and express, neither their number, nor their evil nature, nor the many aggravating circumstances which attend them: this the psalmist said, upon a view of the large extent, glory, and excellency of the word of God; and upon comparing himself with it, in which, as in a glass, he saw how far short he came of it, and what a disagreement and want of conformity there was in him unto it; (see ~~1397~~ Psalm 119:97 ~~1374~~ Romans 7:14); and he suggests, that though the word he had been describing was perfect, pure, and clean, he was not; nor could he expect any reward of debt, but merely of grace, for his observance of it; and that it was best, under a sense of sin, to have recourse, not to works of righteousness done by men; but to the grace and mercy of God in Christ, as follows:

cleanse thou me from secret [faults]; by which are meant not such sins as are done in secret, and are unknown to men; such as David's sin with Bathsheba, (~~1012~~ 2 Samuel 12:12); nor the inward motions of sin in the heart, to which none are privy but God, and a man's own soul; not but that each of these may be properly enough included in such a petition; but sins, which are unknown to a man himself are meant: there are some actions, which, though known when committed, are not known to be sinful ones;

and there are some sins which are committed unadvisedly, and through carelessness, and pass unobserved; not only many vain and sinful thoughts pass to and fro uncontrolled, without being taken notice of; but many foolish and idle words are spoken, and many evil actions, through infirmity and inadvertency, are done, which, when a good man, at the close of a day, comes to reflect upon the things that have passed in it, are quite hidden from him, are unknown to him, being unobserved by him; wherefore such a petition is highly proper to be inserted in his address at the throne of grace: and which also supposes the person sensible of the defiling nature of sin, and of his own impotency to cleanse himself from it; and that God only can do it, who does it by the application of the blood of his Son, which cleanses from all sin; for this respects not regenerating and sanctifying grace, but pardoning grace; a manifestation of it, a view of acquittance from sin by Christ, and of freedom from obligation to punishment for it.

Ver. 13. *Keep back thy servant also from presumptuous [sins]*, etc.] Some understand these words of persons: the Septuagint, and the versions that follow that, render it “from strangers”: such who are strangers to God and godliness; that is, keep from all conversation with them in things sinful, or from others’ sins; from having a fellowship with them, being a partaker of them, lest their plagues and punishments should be shared in: others, as the Targum, “from proud men”, who are haughty, insolent, and conceited of themselves; lest he should be so corrupted and drawn aside by them: but rather the words are to be understood of sins wilfully, contumaciously, and presumptuously committed; and the petition supposes, that these may be committed by good men, if left to themselves; and that there is a proneness in them to them; and that they would rush into them, were they not kept back and restrained by the powerful and efficacious grace of God: and it also supposes that the saints cannot keep themselves; that God only can keep them from evil; and therefore they pray to him that he would, who does keep them by his power, at least from a final and total falling away

let them not have dominion over me: neither presumptuous sins, nor any other, (~~119~~ Psalm 119:133); as they shall not, (~~6~~ Romans 6:14); as sin has over wicked men; and they yield a ready obedience to the laws and lusts of it; it reigns over them as a king and tyrant, even unto death: it is something very powerful in good men; it prevails over them, and carries them captive; wherefore they pray it may not have a continued dominion, as it shall not; because they are in another kingdom, and under grace as a governing principle, which reigns through righteousness unto eternal life;

then shall I be upright; in heart, and walk uprightly in conversation; being cleansed from secret faults, and kept from notorious crimes, and gross enormities; and shall exercise a conscience void of offence, both to God and man; and be “perfect”, as the word is sometimes rendered, at least comparatively; and absolutely so, as washed in Christ’s blood, and justified by his righteousness;

and I shall be innocent from the great transgression; which some understand of pride, others of apostasy; perhaps the sin against the Holy Ghost may be intended; though the words may be rendered, “from much transgression”^{f306}; and the sense is, that he should be cleared and acquitted of a multitude of transgressions he had been guilty of; or be preserved from much sin, which otherwise he should have fallen into.

Ver. 14. *Let the words of my mouth*, etc.] Meaning either his speech in common conversation, which should not be filthy and foolish, rotten and corrupt; but such as ministers grace to the hearer: or else his address to God, both in prayer and thanksgiving;

and the meditation of my heart; his inward thoughts continually revolving in his mind; or his meditation on the word of God and divine things; or mental prayer, which is not expressed, only conceived in the mind;

be acceptable in thy sight; as words and thoughts are, when they are according to the word of God; and as the sacrifices of prayer, whether vocal or mental, and of praise, are through Jesus Christ our Lord. The psalmist, in order to strengthen his faith in God, that he should be heard and answered in the petitions he put up, makes use of the following epithets:

O Lord, my strength, or “rock”^{f307},

and my Redeemer; who had been the strength of his life and of his salvation, the rock on which he was built and established, and the Redeemer who had redeemed his life from destruction, and out of the hands of all his enemies, and from all his iniquities.

PSALM 20

INTRODUCTION TO PSALM 20

This psalm is thought, by some, to be written by David, on account of himself, and as a form to be used by the people for him, when he was about to go to war; particularly with the Ammonites and Syrians, (¹⁰⁰⁶2 Samuel 10:6,18); mention being made of chariots in it, (¹²⁰⁷Psalm 20:7); of which there was a great number in that war: Arama thinks it was made by him when he got the victory over the Philistines; others think it was written by one of the singers on David's account, and should be rendered, "a psalm, for David", as (¹⁹⁷¹Psalm 72:1 92:1): but rather it is a psalm concerning David; concerning the Messiah, whose name is David; or a psalm of David concerning the Messiah, since he is expressly mentioned, (¹²⁰⁶Psalm 20:6); and Aben Ezra says, there are some that interpret it of the Messiah; and some passages in it are, by Jewish writers ^{f308}, applied unto him, as (¹²⁰⁶Psalm 20:6,9); and our countryman, Mr. Ainsworth, says, the whole psalm is a prophecy of Christ's sufferings, and his deliverance out of them, for which the church with him triumphs. Theodoret takes it to be a prophecy of Sennacherib's invasion of Judea, and of Rabshakeh's blasphemy, and of Hezekiah's distress and prayer on that account.

Ver. 1. *The Lord hear thee in the day of trouble*, etc.] All the days of Christ were days of trouble; he was a brother born for adversity; a man of sorrows, and acquainted with griefs; he had his own sorrows, and he bore the griefs of others; he was persecuted by Herod in his infancy; he was tempted by Satan in the wilderness; he was harassed by the Scribes and Pharisees continually; he was grieved at the hardness, impenitence, and unbelief, of that perverse and faithless generation of men, and was sometimes made uneasy by his own disciples: at some particular seasons his soul or spirit is said to be troubled, as at the grave of Lazarus, and when in a view of his own death, and when he was about to acquaint his disciples that one of them should betray him, (¹⁹¹³John 11:33 12:27 13:21); but more particularly it was a day of trouble with him, when he was in the garden, heavy, and sore amazed, and his sweat was, as it were, drops of

blood falling on the ground, and his soul was exceeding sorrowful, even unto death; but more especially this was his case when he hung upon the cross, and is what seems to be principally respected here; when he was in great torture of body through the rack of the cross; when he endured the cruel mockings of men, of the common people, of the chief priests, and even of the thieves that suffered with him; when he had Satan, and all his principalities and powers, let loose upon him, and he was grappling with them; when he bore all the sins of his people, endured the wrath of his Father, and was forsaken by him: now in this day of trouble, both when in the garden and on the cross, he prayed unto his Father, as he had been used to do in other cases, and at other times; and the church here prays, that God would hear and answer him, as he did: he always heard him; he heard him at the grave of Lazarus; he heard him in the garden, and filled his human soul with courage and intrepidity, of which there were immediate instances; he heard him on the cross, and helped him as man and Mediator, (~~230B~~ Isaiah 49:8);

the name of the God of Jacob defend thee; that is, God himself, who is named the God of Jacob, whom Jacob called upon, and trusted in as his God, and who answered him in the day of his distress: Jacob was exercised with many troubles, but the Lord delivered him out of them all; and which may be the reason why the Lord is addressed under this character here; besides, Israel is one of the names of the Messiah, (~~230B~~ Isaiah 49:3); on whose account the petition is put to which may be added, that Jacob may design people of God, the spiritual sons of Jacob, the church of the living God, whose God the Lord is; and the phrase may be here used by the church, to encourage her faith in prayer: the petition, on account of the Messiah, is, that God would “defend” him, or “set” him on “an high place” ^{f309}; or “exalt” him: he was brought very low in his state of humiliation; he was in the form of a servant; he was in a very low and mean condition throughout the whole of his life; through the suffering of death he was made lower than the angels, and he was laid in the lower parts of the earth: the church, in this petition, prays for his resurrection from the dead; for his ascension into the highest heavens; for his exaltation at the right hand of God; for the more visible setting him on his throne in his kingdom; in all which she has been answered.

Ver. 2. *Send thee help from the sanctuary*, etc.] Meaning either from the tabernacle, the holy place, where was the ark, the symbol of the divine Presence; or rather heaven, the habitation of God’s holiness unless the

whence he sends the rod of his strength;

and strengthen thee out of Zion; and the “help” and “strength” prayed for are not to be understood of that assistance and support, which Christ, as man, had from his Father, at the time of his sufferings, which were promised him, and he believed he should have, and had, (~~1982~~ Psalm 89:21 ~~2810~~ Isaiah 50:7,9 49:8); since these petitions follow that which relates to his exaltation; but of the help and strength afforded to the apostles and ministers of Christ, after they had received the commission from him to preach the Gospel to every creature; when, as a full answer to these petitions, God worked with them, greatly assisted them, strengthened them with strength in their souls; confirmed the word with signs and wonders following; made it the power of God to salvation to multitudes; and so strengthened the cause, interest, and kingdom of the Redeemer.

Ver. 3. *Remember all thy offerings*, etc.] The spiritual sacrifices of prayer and praise which Christ, as the great High Priest, offers up for his people; or which they offer by him, and are acceptable to God through him, by virtue of the incense of his mediation; or the offering up of himself, which answers to, and is the body, the sum and substance, of all the offerings of the law; they were types of this, and what they could not do this did; and therefore it is expressed in the singular number in the next clause;

and accept thy burnt sacrifice. The word rendered “accept” signifies to “reduce to ashes” ^{f310}; and the way in which it was known that sacrifices were acceptable to God was by fire coming down from heaven upon them and consuming them, (~~1804~~ Leviticus 9:24 ~~1326~~ 1 Chronicles 21:26 ~~4701~~ 2 Chronicles 7:1 ~~1188~~ 1 Kings 18:38); and therefore the word is rightly rendered “accept”; and Christ’s sacrifice of himself, putting away sin, and perfecting for ever them that are sanctified, is of a sweet smelling savour to God; for hereby his justice is satisfied, his law is magnified and made honourable, the sins of his people are atoned for, their persons are accepted, and their sacrifices of prayer and praise come up also with acceptance to him through the virtue of this sacrifice; and so these petitions have their accomplishment.

Selah; on this word, *see Gill on “~~1982~~ Psalm 3:2”*.

Ver. 4. *Grant thee according to thine own heart*, etc.] Which is to see his seed, the travail of his soul, and to have the pleasure of the Lord prosper in his hand; to have all his people called, preserved, and glorified;

and fulfil all thy counsel; whatever was agreed upon in the council and covenant of peace between him and his Father, relating to his own glory, and the salvation of his people.

Ver. 5. *We will rejoice in thy salvation*, etc.] That is, “so will we”, etc. or “that we may” ^{f311}, etc. or “let us”; these words, with what follow, point at the end of the church’s requests, and what she resolved to do upon the accomplishment of the above things; for instance, she would rejoice in the salvation of the Messiah; meaning either the salvation and deliverance from death and the grave, and all other enemies, which he himself is possessed of, and which enters into, and is the occasion of the joy of his people; for not his sufferings and death only, but chiefly his resurrection from the dead, session at God’s right hand, and intercession for them, cause the triumph of faith in him, and further the joy of it, (⁴⁸⁸³Romans 8:33,34); or else the salvation he is the author of, which being so great, so suitable, so complete and perfect, and an everlasting one; is matter of joy to all sensible of their need of it, and who have a comfortable hope of interest in it;

and in the name of our God we will set up [our] banners; either as a preparation for war; (see ²⁵¹⁷Jeremiah 51:27); so when Caesar ^{f312} set up his banner, it was a sign to his soldiers to run to their arms and prepare to fight; and then the sense is, putting our trust in the Lord, relying on his strength, and not on our own, we will cheerfully and courageously engage with all his and our enemies, sin, Satan, and the world; as good soldiers of Christ, we will endure hardness, fight his battles under the banners of the Lord of hosts, in whose service we are enlisted; or as a sign of victory, when standards were set up, and flags hung out ^{f313}; (see ²⁸¹⁰Jeremiah 50:2 ¹²⁷⁵Exodus 17:15 *marg); and then the meaning is, Christ, the great Captain of our salvation, having obtained a complete victory over all enemies, and made us more than conquerors thereby, we will set up our banners, hang out the flag, and in his name triumph over sin, Satan, the world, death, and hell;

the Lord fulfil all thy petitions: the same as in (⁴⁹¹⁰Psalm 20:4); this is put here to show that the church will be in such a frame as before described, when the Lord shall have fulfilled all the petitions of his Anointed; of which she had a full assurance, as appears from the following words.

Ver. 6. *Now know I that the Lord saveth his Anointed*, etc.] Not David, though he was the anointed of the God of Jacob, and was anointed with material oil to be king of Israel by Samuel, at the express order of God himself; but David is not here speaking of himself, nor the church of him, but of the Messiah; anointed by Jehovah king over his holy hill of Zion, with the oil of gladness, or the Holy Spirit. The church in prayer rises in her faith, and is strongly assured of the salvation of the Messiah; that though his troubles would be many and great, he should be delivered out of them all; should be heard and helped in the day of salvation, and be freed from the sorrows of death and hell, he should be encompassed with; that he should be raised from the dead; have all power in heaven and earth given him; ascend on high, and triumph over all his enemies; and all his people, all the members of his body, should be saved through him, which is in a sense the salvation of himself;

he will hear him from his holy heaven; where his throne and temple are, which is the habitation of his holiness, whither the prayers of the Messiah when on earth ascended, where they were received, heard, and answered. Before the church prays that he might be heard, now she believes he would; and that,

with the saving strength of his right hand; that is, by the exertion of his mighty power, in strengthening him as man to bear up under his sorrows, go through his work, and finish it; by upholding him with his right hand while engaged in it, and by raising him up from the dead with it, and setting him down at it in the highest heavens.

Ver. 7. *Some [trust] in chariots, and some in horses*, etc.] That is, in chariots and horses prepared for war; which, besides their use for carriage, did great annoyance to the enemy in battle, and were very terrible to them, and were greatly trusted in by those that possessed them, (^{<0610>}Deuteronomy 20:1 ^{<2310>}Isaiah 31:1); such chariots as were called “currus falcati”, that had scythes at the sides of them, which being drove with fury among the infantry, cut them down as grass is mown with scythes; such the old Canaanites used, which were very terrible, (^{<0671>}Joshua 17:16 ^{<0743>}Judges 4:3); and horses trained up for war do much execution in a battle by pawing and trampling; (see ^{<1832>}Job 39:21-25); though these are vain things for safety, and not to be depended on, for salvation and victory are of the Lord, (^{<1837>}Psalms 33:17 ^{<1213>}Proverbs 21:31); and such are the chariots and horses of the sun, and the idols in which the Gentiles trusted,

(~~1221~~ 2 Kings 23:11 ~~488~~ Psalm 115:8); and all external things in which men depend for salvation, as fleshly privileges, outward works of righteousness, morality, a profession of religion, a round of duties, etc. all which are disclaimed by those who know the way of life and salvation by Christ, (~~348~~ Hosea 14:3);

but we will remember the name of the Lord our God; not any of the names by which the Lord God is called, as Elohim, Elshaddai, Jehovah, and the like; though each of these are worthy of remembrance, and greatly serve to encourage faith in him; but rather the perfections of God, such as the goodness, wisdom, and power of God, which are to be remembered and confided in; and not the friendship of princes, the schemes of human policy, and the outward forces of strength; or else God himself is intended, whose name is himself, and is a strong tower to the righteous: and to remember him is to bear him in mind, and not forget him; to have the desires of the soul towards him, and to the remembrance of him; and to make mention of him, of his names, attributes, word, and works; which is both for his glory and for the encouragement of faith in him, both in ourselves and others; it is to call upon his name in times of trouble, and at all times, and also to trust in him and not in an arm of flesh; for it stands opposed to trusting in chariots and horses; and it is to call to mind past instances of his goodness, wisdom, and power, and be thankful for them, and make use of them to engage confidence in him; and which should be done from the consideration of his being God and not man, and of his being our God, our covenant God and Father.

Ver. 8. *They are brought down and fallen*, etc.] These are they that rode in chariots and on horses, and trusted in them; who are brought down from their places of honour and safety; and fall, not into the hands of their enemies, and into a low and mean estate, but to the ground by death; as also such who, being like Capernaum, lifted up to heaven with their own outward attainments, and think to get thither by them, are brought down to hell, and fall into the pit of corruption;

but we are risen, and stand upright; who remember the name of the Lord, and trust in him; the church is sometimes in a very low and depressed condition; it consists of a poor and an afflicted people, and who are persecuted by men; so the church has been under the Heathen Roman emperors, and under the Papacy, and will be as long as she is in the wilderness, and the witnesses prophesy in sackcloth; and especially when

they will be slain, and their bodies lie on the earth unburied; but these shall rise and stand upright, and ascend to heaven; there will be a glorious state of the church; there will be a reviving of the interest of Christ, through the bringing in the fulness and forces of the Gentiles, and the conversion of the Jews; the dry bones will live again, and stand upon their feet, an exceeding great army; in those days the righteous will flourish and have abundance of peace and prosperity. This may also include the first resurrection, which the saints will have a part in; the dead in Christ will rise first, and will stand before the Lord with confidence, and not be ashamed; when the ungodly shall not stand in judgment, nor sinners in, the congregation of the righteous; for though these words are expressed in the present tense, because of the certainty of them, they belong to future times; hence the following petitions.

Ver. 9. *Save, Lord*, etc.] Not “the king”, as the Septuagint, Ethiopic, and Arabic versions read the words, joining the word “king” to them, which is in the next clause; but this, as Aben Ezra observes, is not right, because of the accent “athnach”, which divides these words from the following; rather the word us may be supplied; and so the Syriac version renders it, “the Lord will deliver us”; and the Targum is, “O Lord”, ܐܠ ܩܪܦ, “redeem us”, or “save us”; that is, with a temporal, spiritual, and eternal salvation: this petition is directed to Jehovah the Father, as the following is to the King Messiah;

let the King hear us when we call; for not God the Father is here meant, though he is an everlasting King, the King of kings; and who hears his people, when they call upon him, and while they are calling; yet he is rarely, if ever, called “the King”, without any other additional epithet; whereas the Messiah often is, as in the next psalm, (~~Psalm~~ Psalm 20:1,7 45:1); and prayer is made to him, and he hears and receives the prayers of his people; and, as Mediator, presents them to his Father perfumed with his much incense; for he is a Priest as well as a King.

PSALM 21

INTRODUCTION TO PSALM 21

To the chief Musician, a Psalm of David

This psalm was either written by David; and therefore called a “psalm of David”; or it was written, as it may be rendered, “for David”, by some other person, on account of his victories and triumphs; or rather “concerning David”^{f314}; that is, concerning the Messiah, the son of David, as Kimchi says some expound it; or concerning the Messiah, who is called David, (²⁶⁷²⁴Ezekiel 37:24,25); and Jarchi observes, that their Rabbins interpret it of the Messiah; but, says he, it is right to explain it, moreover, of David himself, for an answer to the heretics (Christians) who err in it; and various passages in this psalm are by the Jewish writers understood of the Messiah; as “the King”, in (⁴⁹⁰⁶Psalm 20:1,7) is in the Targum called the King Messiah; (⁴⁹²⁰⁴Psalm 21:4) is in the Talmud applied^{f315} to him; (⁴⁹²⁰³Psalm 21:3,5) are in Zohar^{f316}, and in the Midrashes^{f317}, interpreted of him; and many Christian writers understand the whole of him; which is right: though Theodoret thinks it was penned on the account of the health of King Hezekiah, and his restoration from his disease; which is not likely.

Ver. 1. *The king shall joy in thy strength, O Lord,* etc.] Either in that strength which is in Jehovah himself, in whom is everlasting strength; and which is seen in the works of creation and providence, and is the same in Christ himself, as he is the mighty God; or else in the strength which Jehovah communicated to Christ as man, whereby he was strengthened in his human nature to go through and complete the work of man’s redemption; or in the strength which the Lord puts forth, and the power which he exerts towards and upon his people, in conversion; which is the produce of the exceeding greatness of his power; and in strengthening them, from time to time, to exercise grace, discharge duty, and withstand temptations and sin; and in keeping them safe to the end; in supporting them under all their trials, and in carrying on and finishing the work of faith upon their souls; all which is matter of joy to Christ;

and in thy salvation how greatly shall he rejoice? meaning either his own salvation by the Lord, from all his sorrows and troubles, and out of the hands of all enemies, being in the presence of God, where is fulness of joy, (^{<BIB>}Psalm 16:9-11); or else the salvation of his people by him, which Jehovah appointed them to, secured for them in the covenant of grace, sent Christ to work out for them, applies by his Spirit, and at last puts into the full possession of: Christ rejoices at the effectual calling and conversion of his people, when salvation is brought near unto them; and especially at their glorification, when they shall be in the full enjoyment of it; then will they be his joy, and crown of rejoicing: this is the joy that was set before him, which made him go so cheerfully through his sufferings and death for them, (^{<BIB>}Hebrews 12:2); the reasons of this joy are, because of the great love he bears to them; the interest and property he has in them; his undertakings for them, as their surety, to bring them safe to glory; his purchase of them by his blood; his intercession for them, that they might be with him to behold his glory; and, last of all, because of his Father's glory, his own glory, and the glory of the blessed Spirit, which are concerned in the salvation of these persons.

Ver. 2. *Thou hast given him his heart's desire*, etc.] Which the church had prayed for in (^{<BIB>}Psalm 20:4); whatever Christ's heart desired, or his lips requested, has been given him;

and hast not withholden the request of his lips. Whatever he asked in the council and covenant of peace was granted; he asked for all the elect, as his spouse and bride; these were the desire of his heart and eyes, and they were given him; he asked for all the blessings of grace for them, and all grace was given to them in him; he asked for glory, for eternal life, and it was promised him; and not only the promise of it was put into his hand, but the thing itself; (see ^{<BIB>}Psalm 2:8 ^{<BIB>}2 Timothy 1:1,9) (^{<BIB>}1 John 5:11); and (^{<BIB>}Psalm 20:4); whatever he requested of his Father, when here on earth, was granted; he always heard him; that memorable prayer of his in (^{<BIB>}John 17:1-26) is heard and answered, both in what respects himself, his own glorification, and the conversion, sanctification, union, preservation, and glorification of his people; whatever he now desires and requests in heaven, as the advocate and intercessor for his saints, is ever fulfilled; which is an instance of the great regard Jehovah has unto him, and may be considered as a reason of his joy in him.

Selah; on this word, see Gill on "^{<BIB>}Psalm 3:2".

Ver. 3. *For thou preventest him with the blessings of goodness,* etc.] Not temporal, but spiritual blessings, which spring from the grace and goodness of God, and consist of it; and relate to the spiritual and eternal welfare of those for whose sake he receives them, and who are blessed with them in him: his being “prevented” with them denotes the freeness of the donation of them; that before he could well ask for them, or before he had done requesting them, they were given him; and also the earliness of the gift of them, they were put into his hands before his incarnation, before he was manifest in the flesh, even from the foundation of the world, and before the world began, (^{<400B>}Ephesians 1:3,4) (^{<500B>}2 Timothy 1:9), and likewise the order in which they were given; first to Christ, and then to his people in him, as the passages referred to show;

thou settest a crown of pure gold on his head; which is expressive of his victory over all enemies, sin, Satan, and the world, death and hell; and of his being possessed of his throne and kingdom; and has respect to his exaltation at the right hand of God, where he is crowned with glory and honour: and this crown being of “pure gold” denotes the purity, glory, solidity, and perpetuity of his kingdom; this is a crown, not which believers put upon him by believing in him, and ascribing the glory of their salvation to him, or what the church, called his mother, has crowned him with, (^{<201B>}Song of Solomon 3:11), but which his father put upon him, who has set him King over his holy hill of Zion, (^{<400B>}Psalms 2:6 8:5); compare with this (^{<644A>}Revelation 14:14). The Septuagint and Vulgate Latin versions read “a crown of a precious stone”; and so Apollinarius; and seem to refer to the crown set on David’s head, which had precious stones in it, (^{<1023>}2 Samuel 12:30); Josephus ^{f318} says it had a sardonyx. Fortunatus Scacchus ^{f319} fancies the topaz is meant, and that the Hebrew text should be read “a crown of topaz”; mistaking the sense of the word “phaz”, which never signifies a topaz, but the best gold, pure solid gold.

Ver. 4. *He asked life of thee, [and] thou gavest [it] him,* etc.] Both for himself, as man, when he was about to die, that he might be raised to life again, which was granted him; and for his people, that they might live spiritually and eternally, and accordingly life is given to him for them; and he has power to give it to as many as the Father has given him, (^{<477B>}John 17:2);

[even] length of days for ever and ever; the life he has for himself as man is what will ever continue; he will die no more, death will have no more

dominion over him; he will live for evermore, and that to make intercession for his members, (~~f169~~ Romans 6:9,16 ~~f118~~ Revelation 1:18 ~~f375~~ Hebrews 7:25); and the life which is granted them at his request is an everlasting one, both as to body and soul; for though they die as other men, they shall live again in the resurrection of the just, and never die more, but shall be like the angels in heaven; and as for the second death, that shall not harm them, nor have any power over them; they will live and reign with Christ for ever.

Ver. 5. *His glory [is] great in thy salvation*, etc.] That is, the glory of the King Messiah is great in the Lord's salvation of him; delivering him from all his troubles and sorrows, and out of the hands of all his enemies, when he was raised from the dead, and was set at the right hand of God, and crowned with glory and honour: or the sense is, that his glory is great in the salvation of his people by him; it was his glory as Mediator to be appointed to be the Lord's salvation to them; and it being effected by him declares the glory and greatness of his person; and the nature of it is such as cannot fast of bringing glory to him; and such is the sense his people have of it, that it obliges them to ascribe the glory of it alone to him;

honour and majesty hast thou laid upon him; which is to be understood not of the honour and majesty of his divine nature, which are essential to him, and not laid upon him by any; nor of the glory which the saints attribute to him on account of their salvation by him; but of that which his Father has put upon him, and lies in the introduction of him into his glory after his sufferings and death, and resurrection from the dead; in exalting him at his right hand above all creatures and things; in giving him all power in heaven and in earth; in putting all the gifts of the Spirit into his hands, which he receiving gave to men, and in ordaining him Judge of quick and dead.

Ver. 6. *For thou hast made him most blessed for ever*, etc.] Not as God, for as such he is over all blessed for ever, and not made so; but as man and Mediator; the words may be rendered, "thou hast set him to be blessings for ever"^{f320}; which design the blessings which are laid up in Christ for his people, and which he imparts unto, them, and they are blessed with in him; so that he is made a blessing, or rather blessings to them; such as redemption to free them from, bondage, righteousness to justify them, sanctification to make them holy, wisdom to direct and guide them, and strength to assist and support them; through whom they have the

forgiveness of sins, by whom they have peace with God, and from whom they receive all their joy and comfort, and at last eternal life and happiness; and all these are for ever, they are irreversible blessings, are never repented of, nor taken away: or this blessedness may be understood of that which Christ himself enjoys as man; which lies in his human nature being exalted to union with the Son of God; in being heard and helped in the day of salvation; in being raised from the dead, and glory given him; in being set at God's right hand, angels, authorities, and powers, being subject to him; and in seeing the travail of his soul with satisfaction: the particular instance of his blessedness follows;

thou hast made him exceeding glad with thy countenance; the glorious presence of God in heaven; Christ having done his work on earth ascended to heaven, where he was received by his Father with a cheerful countenance, was made to sit down on the same throne with him, being well pleased with his obedience, righteousness, and sacrifice; and being now in the presence of God, in which is fulness of joy, and at his right hand, where are pleasures for evermore, the human nature of Christ is filled with an excess of joy; the words may be rendered, "thou hast made" or "wilt make him glad with joy"^{f321}, with thy countenance"; (see ^{<1961>}Psalm 16:11 ^{<4128>}Acts 2:28).

Ver. 7. *For the King trusteth in the Lord*, etc.] That is, the King Messiah, as the Targum paraphrases it; he trusted in the Lord for his support and sustenance as man, for assistance and help in his time of trouble, and for deliverance out of it; he trusted in the Lord that he would hear him for himself, and for his people; and that he would glorify him with all glory, honour, majesty, and blessedness, before spoken of; (see ^{<1928>}Psalm 22:8-10 ^{<2817>}Isaiah 50:7,9 ^{<4133>}John 13:31,32);

and through the mercy of the most High he shall not be moved; God the Father is the most High; Christ is called the Son of the Highest, and the Spirit the power of the Highest, (^{<4132>}Luke 1:32,35); there is mercy with him, which is a ground of hope and trust, in his people, and also in the Messiah; (see ^{<1982>}Psalm 89:28); and some versions make the mercy of the most High to be what the King Messiah trusts in, reading the words^{f322}, "for the King trusteth in the Lord, and in the mercy of the most High"; but the accent "athnach", which distinguishes the propositions, will not admit of it; but the sense is, that because of the mercy, grace, goodness, and faithfulness of God in making and keeping his promises, Christ would not

be and was not moved from his trust and confidence in the Lord; nor shall he even be removed from his throne of glory on which he sits; nor from the glorious and happy state in which he is: nor will it ever be in the power of his enemies to displace him; for these in time will be destroyed by him, as the following words show.

Ver. 8. *Thine hand shall find out all thine enemies*, etc.] The Jews, that would not have him to reign over them, who crucified him and persecuted his apostles; the Gentiles, who were also concerned in his death; the Roman emperors, who persecuted the Christians, and are signified by the red dragon that waited to devour the man child when brought forth by the woman, the church, (⁶⁶¹³Revelation 12:3,4); and also the Papists, the followers of the man of sin, who oppose Christ in his offices and grace, and are the enemies of his witnesses, and of his interest; and besides these there are many professors of religion who are enemies of Christ, either doctrinally or practically; to whom may be added, the devil and his angels, and all those who are the children of him and are influenced by him: these the hand of Christ will find out sooner or later; for the words are an address to the King Messiah, who being omniscient knows where all his enemies are, and where to find them; and being omnipotent he will lay hold upon them, and hold them, and none shall escape from him; his hand of vengeance shall fall upon them, and he shall inflict righteous and deserved punishment on them; and this shall be the case of “all” of them, none will be able to hide themselves in secret places from him. This has been in part verified in the Jewish nation at the destruction of Jerusalem, when wrath came upon that people to the uttermost for their treatment of the Messiah; and in the Pagan empire, when it was demolished, and kings and great men in vain called to the rocks and mountains to hide them from the wrath of the Lamb, (⁶⁶¹⁵Revelation 6:15-17); and will have a further accomplishment in the antichristian states and kingdoms, when the vials of God’s wrath shall be poured out upon them; and especially at the battle of Armageddon, when Christ will avenge himself, and get rid of all his enemies at once; and will have its final accomplishment in all wicked men and devils at the day of judgment, when all Christ’s enemies will be found out by him, whether open or secret, and receive their just punishment;

thy right hand shall find out those that hate thee; this is the same with the former clause, and is repeated for the further certainty and greater confirmation of the thing; and “the right hand” is mentioned as expressive

of the mighty power of the Lord. The Chaldee paraphrase renders it, “the vengeance of thy right hand”.

Ver. 9. *Thou shalt make them as a fiery oven*, etc.] Some think the allusion is to David’s causing the Ammonites to pass through the brick kiln, (^{<3023>}2 Samuel 12:31); others to the burning of Sodom and Gomorrah: it represents what a severe punishment shall be inflicted on the enemies of Christ; they shall be cast into a fiery oven, or furnace of fire, as Shadrach, Meshach, and Abednego, were by the order of Nebuchadnezzar; so some render the words, “thou shalt put them into a fiery oven”, **k**, “as”, being put for **b**, “into” ^{f323}: wicked men are as dry trees, as stubble, as thorns or briars, and are fit fuel for a fiery oven or furnace; by which is meant the wrath and fury of God, which is poured forth as fire; and this has had its fulfilment in part in the Jews at Jerusalem’s destruction; when that day of the Lord burned like an oven, and the proud and haughty Jews, and who dealt wickedly by Christ, were burned up in it, (^{<3041>}Malachi 4:1); and will have an additional accomplishment when the whore of Babylon shall be burnt with fire, and when the beast and false prophet shall be cast alive into a lake of fire burning with brimstone; and still more fully at the general conflagration, when will be the perdition of ungodly men, and the earth and all that is therein shall be burnt up; and especially when all wicked men and devils shall be cast into the lake and furnace of fire, where will be weeping, wailing, and gnashing of teeth; (see ^{<66716>}Revelation 17:16 19:20 20:10-15) (^{<4134>}Matthew 13:41,42 25:41 ^{<61816>}2 Peter 3:7,10,12). This will be

in the time of thine anger, or “of thy countenance” ^{f324}; not his gracious, but his angry countenance; when he shall put on a fierce look, and appear as the Lion of the tribe of Judah, and stir up all his wrath;

the Lord shall swallow them up in his wrath; not that they shall be annihilated; their souls remain after death, and their bodies after the resurrection; and will be tormented with the fire of God’s wrath for ever and ever; the phrase is expressive of utter ruin, of the destruction of soul and body in hell; (see ^{<4825>}Psalm 35:25); Jarchi takes it to be a prayer, “may the Lord swallow them up”, etc.

and the fire shall devour them; that is, as the Targum paraphrases it, the fire of hell; or, however, it designs the wrath of God, who is a consuming fire; or that fiery indignation of his, which shall devour the adversaries;

which comes down upon them either in temporal judgments here, or in their everlasting destruction hereafter.

Ver. 10. *Their fruit shall thou destroy from the earth*, etc.] Meaning the offspring of wicked men; the fruit of the womb, (^{<1503>}Psalm 127:3); the same with their seed in the next clause:

and their seed from among the children of men; (see ^{<1572>}Psalm 37:28); which must be understood of such of their seed, and offspring as are as they were when born; are never renewed and sanctified, but are like their parents; as the Jews were, their parents were vipers, and they were serpents, the generation of them; and were the children of the devil, and did his works: now these passages had their accomplishment in the Jews, when the day of God's wrath burnt them up, and left them neither root nor branch, (^{<1901>}Malachi 4:1); and in the Pagan empire, when every mountain and island were moved out of their places, and the Heathen perished out of the land, (^{<1614>}Revelation 6:14 ^{<1906>}Psalm 10:16); and will be further accomplished when the Lord shall punish the wicked woman Jezebel, the antichristian harlot, and kill her children with death, (^{<1623>}Revelation 2:23); (see ^{<1945>}Psalm 104:35).

Ver. 11. *For they intended evil against thee*, etc.] All evil, whether in thought or deed, if not immediately and directly, yet is ultimately against the Lord, whose law is transgressed, and who is despised and reflected upon as a lawgiver; all sin is an hostility committed against God, or against Christ, against the Lord and his Anointed, or against his people, who are all one as himself: the intention of evil is evil, and is cognizable by the Lord, and punishable by him:

they imagined a mischievous device, [which] they are not able [to perform]; not the death of Christ; that was indeed in itself a mischievous device of theirs, but that they performed, though they had not their end in it; they expected his name would then perish, and they should hear no more of him: but rather it respects his resurrection from the dead, they could not prevent, though they took all imaginable care that them might be no show of it; and when they found he was really raised from the dead, they contrived a wicked scheme to stop the credit of it, but in vain, (^{<173>}Matthew 27:63-66 28:12-14); and Jews and Gentiles, and Papists, have formed schemes and done all they can to root the Gospel, cause, and interest of Christ, out of the world, but have not been able to perform it.

Ver. 12. *Therefore shall thou make them turn their back*, etc.] Or flee and run away to private places, to hide themselves from the wrath of God and of the Lamb, though to no purpose; or “make them turn [behind thy] back”: God will turn his back upon them, and be negligent and careless of them, and not regard them when they cry in their misery and destruction. Some Jewish interpreters ^{f325} understand it of their being put together on one side, in one corner, and be separate from the people of God; to which sense the Targum inclines, rendering the word for “back” the “shoulder”, which sometimes signifies unanimity and union, (^{<3189>}Zephaniah 3:9); and thus, being all together by themselves, the wrath of God shall be poured forth upon them, and they shall be destroyed at once: so the Christians were, by the providence of God, brought out of Jerusalem before its destruction; and the saints will be called out of Babylon before its fall; and the goats, the wicked, will be separated from the righteous, and set together at Christ’s left hand; for they shall not stand in the congregation of the righteous: but the best sense of the words is, “thou shalt set them [for a] butt” or ^{f326} “heap”; or, as it is in the Hebrew text, a shoulder; a butt to shoot at being so called, because it is earth heaped up like a shoulder; (see ^{<1862>}Job 16:12,13); and to this agrees what follows:

[when] thou shalt make ready [thine arrows] upon thy strings against the face of them; that is, direct the arrows of his wrath and vengeance right against them; (see ^{<1971>}Psalms 7:11-13).

Ver. 13. *Be thou exalted, Lord, in thine own strength*, etc.] Exert thy strength, display thy power in such manner, that thou mayest be exalted and magnified on account of it. This was fulfilled at the destruction of Jerusalem, when the kingdom of God came with power, (^{<400>}Mark 9:1); and will be again when Babylon shall be utterly destroyed, because the Lord is strong who judgeth her, (^{<6688>}Revelation 18:8); and finally at the day of judgment, when the wicked will be punished with everlasting destruction from the presence of the Lord, and the glory of his power, (^{<500>}2 Thessalonians 1:9);

[so] will we sing and praise thy power; forms of such songs of praise may be seen, as Cocceius observes, in (^{<6615>}Revelation 11:15-18 15:3,4 19:1-7); at the sounding of the seventh trumpet, at the victory over the beast, and his image, and at the destruction of Babylon.

PSALM 22

INTRODUCTION TO PSALM 22

To the chief Musician upon Aijeleth Shahar, a Psalm of David

The only thing observable in the title of this psalm is the sense of the words “Aijeleth Shahar”, left untranslated; which, according to some of the Jewish ^{f327} interpreters, is the name of a musical instrument; to which our version inclines; and a learned Jew ^{f328} says, it is the instrument which the mourning women used on account of distress which was sudden, not known till it came, as a man does not think of the morning till he sees it. “Aijeleth” with him has the signification of mourning, as “Eli” in (²⁹⁰⁸ Joel 1:8); and “Shahar”, as in (²³⁴⁷¹ Isaiah 47:11) (²⁸⁰⁵ Hosea 10:15); so **tyl a** and **tyl a** are used in the Misnah ^{f329} for a mourning woman; and with others it is the beginning of a song to the tune of which the psalm was set ^{f330} but I rather think the words express the subject matter of the psalm, and that they may be rendered, concerning “Aijeleth Shahar”; which signify, either according to the Chaldee paraphrase, “the daily morning sacrifice”; or, as some Jewish writers ^{f331} observe, the “morning star”; or, according to the Septuagint, “the morning help” ^{f332}; or rather “the morning hind”; or “hind of the morning”: but who should be designed hereby is the question. The Jews would have any rather than the Messiah; some say Esther ^{f333}, who so seasonably and readily appeared for the Jews in distress, and was the means of their deliverance; but there is not one word in the psalm that agrees with her; and there are some things which were manifestly spoken of a man, and not a woman, (³⁹²⁸ Psalm 22:8,24); others say David ^{f334}, when he fled from Saul, or, as others, from Absalom: but the disjoints the bones of this person, the piercing his hands and feet, parting his garments, and casting lots on his vesture, mentioned in (³⁹²⁴ Psalm 22:14,16,18); were never fulfilled in him. Others ^{f335} would have the congregation of Israel in captivity intended; but it is plain that a single person is spoken of throughout; and he is manifestly distinguished from others, from his brethren, from the congregation, from the seed of Jacob and Israel, (³⁹²² Psalm 22:22,23); and, indeed, no other than the Messiah can be meant: and of this there ought to be no doubt with Christians, when

(^{<49271>}Psalm 22:1) is compared with (^{<41274>}Matthew 27:46); (^{<49278>}Psalm 22:8) with (^{<41274>}Matthew 27:43); (^{<49278>}Psalm 22:18) with (^{<41275>}Matthew 27:35); (^{<49272>}Psalm 22:22) with (^{<38122>}Hebrews 2:12); and the Jews themselves sometimes say, that by “Ajeleth Shahaṛ” is meant the Shechinah ^{f336}, or the divine Majesty; and in what way soever these words are rendered, they agree with Christ: he is the antitype of “the daily morning sacrifice”, the Lamb of God, who continually takes away the sin of the world; and very fitly is he so called in the title of a psalm which speaks so much of his sufferings and death, which are a propitiatory sacrifice for the sins of his people; he is “the bright and morning star”, (^{<46216>}Revelation 22:16); the dayspring from on high, the sun of righteousness, and light of the world: he had “morning help” in his very infancy, when his life was sought for by Herod; and had early and seasonable help and assistance in the acceptable time, and in the day of salvation, and early in the morning was he raised from the dead, and had glory given him: but as the words are better rendered “the morning hind”, this suits with Christ, who is frequently compared to a roe or a young hart, (^{<2119>}Song of Solomon 2:9,17 8:14); and he may be compared to a “hind” for its lovingness to its mate and young, (^{<3159>}Proverbs 5:19); the love of Christ to his church and people being very strong and affectionate, and passing knowledge; and also for its loveliness and goodliness, (^{<0142>}Genesis 49:21); Christ being exceeding amiable and lovely, and fairer than the children of men; likewise for its gentleness and harmlessness, Christ being meek and lowly, holy and harmless; and for its antipathy to serpents, there being an enmity between Christ, the seed of the woman, and the serpent and his seed; for its being hunted by dogs, as Christ was by Herod, by the Scribes and Pharisees, by Judas, and the band of soldiers; (see ^{<49276>}Psalm 22:16); for its being fit for food, (^{<6145>}Deuteronomy 14:5); and as it is said to be the fittest for being hunted, Christ’s flesh being meat indeed, and the more suitable to faith, as being sacrificed for us; and for its long life it is said to have, Christ, though once dead, being alive again, and living for evermore; to which may be added its great swiftness, expressive of the readiness of Christ to comply with his Father’s proposals and do his will; to come into this world in the fulness of time, and set about the work he came to do; to deliver up himself into the hands of his enemies, and lay down his life for his people; and of his haste to help them in distress, and visit them with his gracious presence, and to appear a second time to them unto salvation. He may be called the hind of “the morning”, looking lovely and beautiful as the morning, and swift and cheerful as the hind when it rises from its rest, and runs its course; or

because of his being hunted in the morning of his infancy by Herod; or because it was early in the morning the chief priests consulted to take away his life; and as early also he rose from the dead, when God made his feet like hinds feet, and set him on his high places, (¹⁹¹⁸³³Psalm 18:33). The ancient Christian writers generally understood it of Christ wholly. Justin Martyr ^{f337} says, the whole psalm is spoken of Christ; and Tertullian observes ^{f338}, that it contains the whole passion, or all the sufferings of Christ. The late Mons. Fourmont ^{f339}, the elder, professor of the Oriental languages in the university of Paris, has a very singular notion, that this psalm was written by Jeremiah, when he was drawn up from the dungeon, and is a history of his life and sufferings, in which he was a type of Christ.

Ver. 1. *My God, my God*, etc.] God is the God of Christ as he is man; he prepared a body for him, an human nature; anointed it with the oil of gladness; supported it under all its sorrows and sufferings, and at last exalted it at his own right hand: and Christ behaved towards him as his covenant God; prayed to him, believed in him, loved him, and was obedient to him as such; and here expresses his faith of interest in him, when he hid his face from him, on account of which he expostulates with him thus, “why hast thou forsaken me?” which is to be understood, not as if the hypostatical or personal union of the divine and human natures were dissolved, or that the one was now separated from the other: for the fulness of the Godhead still dwelt bodily in him; nor that he ceased to be the object of the Father’s love; for so he was in the midst of all his sufferings, yea, his Father loved him because he laid down his life for the sheep; nor that the principle of joy and comfort was lost in him, only the act and sense of it; he was now deprived of the gracious presence of God, of the manifestations of his love to his human soul, and had a sense of divine wrath, not for his own sins, but for the sins of his people, and was for a while destitute of help and comfort; all which were necessary in order to make satisfaction for sin: for as he had the sins of his people imputed to him, he must bear the whole punishment of them, which is twofold the punishment of loss and the punishment of sense; the former lies in a deprivation of the divine presence, and the latter in a sense of divine wrath, and both Christ sustained as the surety of his people. This expostulation is made not as ignorant of the reason of it; he knew that as he was wounded and bruised for the sins of his people, he was deserted on the same account; nor as impatient, for he was a mirror of patience in all his sufferings; and much less as in despair; for, in these very words, he strongly

expresses and repeats his faith of interest in God; (see ^{<8278>}Psalm 22:8); and also (^{<2816>}Isaiah 50:6,7,9). But this is done to set forth the greatness and bitterness of his sufferings; that not only men hid their faces from him, and the sun in the firmament withdrew its light and heat from him, but, what was most grievous of all, his God departed from him. From hence it appears that he was truly man, had an human soul, and endured sorrows and sufferings in it; and this may be of use to his members, to expect the hidings of God's face, though on another account; and to teach them to wait patiently for him, and to trust in the Lord, and stay themselves upon their God, even while they walk in darkness and see no light;

[why art thou so] far from helping me? or from my salvation; from saving and delivering him out of his sorrows and sufferings? not that he despaired of help; he firmly believed he should have it, and accordingly had it: but he expostulates about the deferring of it. He adds,

[and from] the words of my roaring? which expresses the vehemency of his spirit in crying to God, the exceeding greatness of his sorrows, and his excruciating pains and sufferings: this is what the apostle means by his "strong crying and tears", (^{<3817>}Hebrews 5:7); or "the words of my roaring [are] far from my salvation"; there is a great space or interval between the one and the other, as Gussetius ^{f340} observes.

Ver. 2. *O my God, I cry in the daytime*, etc.] In the time of his suffering on the cross, which was in the daytime:

but thou hearest me not; and yet he was always heard, (^{<6114>}John 11:41,42); though he was not saved from dying, yet he was quickly delivered from the power of death, and so was heard in that he feared, (^{<3817>}Hebrews 5:7);

and in the night season: in the night in which he was in the garden, sorrowing and praying, the night in which he was betrayed and was apprehended; and though the natural desires of his human soul were not heard and answered, that the cup might pass from him, yet his prayer in submission to the will of God was: moreover, the daytime and night season may design the incessant and continual prayer of Christ; he prayed always, night and day:

and am not silent; but continue to pray, though as yet seemingly not heard and answered; or there is "no silence to me" ^{f341}; that is, no rest from sorrow and pain; or "no likeness to me" ^{f342}, there are none like me, no sorrow like my sorrow, as in (^{<2812>}Lamentations 1:12).

Ver. 3. *But thou [art] holy*, etc.] Which may be considered either as an argument with his God, why he should hear and answer him, since he is holy, just, and faithful; he has promised, when any call upon him in a day of trouble, he will hear and answer them, and will be glorified by them; this Christ did, and therefore pleads his faithfulness to his promise: or rather a reason quieting him under divine desertion, and a sense of divine wrath, that God was righteous in all his ways, and holy in all his works; and that whereas he was the surety of his people, and had all their sins on him, it was perfectly agreeable to the holiness and justice of God to treat him in the manner he did; yea, it was done to declare his righteousness, that he might appear to be just, while he is the justifier of him that believes in him;

[O thou] that inhabitest the praises of Israel; either the place where Israel offered the sacrifices of praise to God, the tabernacle or temple, the house of prayer and praise in which Jehovah dwelt: or the true Israel of God praising him, who are formed for himself, and called by his grace to show forth his praises; among whom he takes up his residence: or else the praises themselves; and so the phrase denotes God's gracious acceptance of them, and well pleasedness in them, signified by his inhabiting of them, and the frequent and constant ascription of them to him: and perhaps respect may be had chiefly to the praises of his people for providing such a Saviour for them, settling him in the fulness of time, and not sparing him, but delivering him up into the hands of justice and death for them; and for giving all things freely with him.

Ver. 4. *Our fathers trusted in thee*, etc.] By whom are meant Abraham, Isaac, and Jacob, from whom our Lord descended; and the people of Israel when in Egypt, in the times of the judges, and in all ages before the coming of Christ, of whom, as concerning the flesh, or as to his human nature, Christ came, (~~ROM~~ Romans 9:5); these, as they were sojourners, and went from place to place, especially the patriarchs, and were often in trouble and distress, when they called upon the Lord, looked to him, and put their trust and confidence in him; not in themselves, their own wisdom, riches, and strength, nor in others, in any mere creature, nor in any outward thing, or arm of flesh, but in the Lord Jehovah, in whom is everlasting strength; they believed in the power of God, that he was able to help and deliver them, and they had faith in him that he would; they depended upon his word and promise, and were persuaded he would never suffer his faithfulness to fail; they committed themselves to the Lord, and stayed themselves upon him;

they trusted; this is repeated not only for the sake of emphasis, pointing out something remarkable and commendable, and for the greater certainty of it, more strongly confirming it; or to observe the many that put their trust in the Lord, the numerous instances of confidence in him; but also to denote the constancy and continuance of their faith, they trusted in the Lord at all times;

and thou didst deliver them; out of the hands of all their enemies, and out of all their sorrows and afflictions; instances of which we have in the patriarchs, and in the people of Israel when brought out of Egypt, and through the Red sea and wilderness, and in the times of the judges, when they were distressed by their neighbours, and God sent them a deliverer time after time.

Ver. 5. *They cried unto thee, and were delivered*, etc.] As the Israelites did in Egyptian bondage, and as they in later times did when in distress; (see ^{<1023>}Exodus 2:23 ^{<9476>}Psalms 107:6,13); etc. The crying is to be understood of prayer to God, and sometimes designs mental prayer, sighing, and groaning, which cannot be uttered, when no voice is heard, as in Moses, (^{<1045>}Exodus 14:15); but oftener vocal prayer, put up in times of distress, and denotes the vehemency of trouble, and eagerness of desire to be heard and relieved; and this cry was from faith, it followed upon and was accompanied with trusting in the Lord; it was the prayer of faith, which is effectual and availeth much, and issued in deliverance;

they trusted in thee, and were not confounded: or ashamed; neither of the object of their trust, the living God, as those who trust in graven images; so Moab was ashamed of Chemosh, (^{<2483>}Jeremiah 48:13); nor of their hope and trust in him, it being such as makes not ashamed, (^{<93916>}Psalms 119:116) (^{<8485>}Romans 5:5); nor of the consequences of it; When men trust in anything and it fails them, and they have not what they expect by it, they are filled with shame and confusion, (^{<2302>}Isaiah 30:2); but they that trust in the Lord are never confounded, or made ashamed; their expectations do not perish: now Christ mentions this case of his ancestors as a reason of the praises of Israel, which they offered up to God for deliverances, and which he inhabited, (^{<9228>}Psalms 22:3); as also by way of encouragement to himself in his present circumstances, that though the Lord was at a distance from him, and seemed not to regard him and his cries, yet that he would deliver him; and likewise as an argument with God that he would do so, since it had been his wonted way and method with his fathers before; moreover he

may take notice of it in order to represent his own forlorn, uncomfortable, and deplorable condition, which was abundantly worse than theirs, and the reverse of it, as it seemed at present.

Ver. 6. *But I [am] a worm, and no man*, etc.] Christ calls himself a worm, not because of his original, for he was not of the earth earthy, but was the Lord from heaven; nor because of his human nature, man being a worm, and the Son of Man such, (^{<38216>}Job 25:6); and because of his meanness and low estate in that nature, in his humiliation; nor to express his humility, and the mean thoughts he had of himself, as David, his type, calls himself a dead dog, and a flea, (^{<0244>}1 Samuel 24:14); but on account of the opinion that men of the world had of him; so Jacob is called “a worm”, (^{<2314>}Isaiah 41:14); not only because mean in his own eyes, but contemptible in the eyes of others. The Jews esteemed Christ as a worm, and treated him as such; he was loathsome to them and hated by them; everyone trampled upon him and trod him under foot as men do worms; such a phrase is used of him in (^{<3819>}Hebrews 10:29); there is an agreement in some things between the worm and Christ in his state of humiliation; as in its uncomeliness and disagreeable appearance; so in Christ the Jews could discern no form nor comeliness wherefore he should be desired; and in its weakness, the worm being an impotent, unarmed, and defenceless creatures, hence the Chaldee paraphrase renders it here “a weak worm”; and though Christ is the mighty God, and is also the Son of Man whom God made strong for himself, yet mere was a weakness in his human nature and he was crucified through it, (^{<4714>}2 Corinthians 13:4); and it has been observed by some, that the word **t [l w t** here used signifies the scarlet worm, or the worm that is in the grain or berry with which scarlet is dyed; and like, is scarlet worm did our Lord look, when by way of mockery he was clothed with a scarlet robe; and especially when he appeared in his dyed garments, and was red in his apparel, as one that treadeth in the wine fat; when his body was covered with blood when he hung upon the cross, which was shed to make crimson and scarlet sins as white as wool. When Christ says he was “no man”, his meaning is, not that he was not truly and really man, for he assumed a true body and a reasonable soul; he partook of the same flesh and blood with his children, and was in all things made like unto his brethren, excepting sin; but that he was a man of no figure, he bore no office, and had no title of honour; he was not a Rabbi, nor a member of the Jewish sanhedrim; he had no share of government, either in the civil or ecclesiastic state; he was a carpenter’s son, and a carpenter; nor

was he treated as a man, but in the most inhuman manner; he was despised and rejected of men, he was called a madman, and said to have a devil;

a reproach of men; he was reproached by men, as if he had been the worst of men; the reproaches of God and of his people all fell on him, insomuch that his heart was broken with them; (see ^{<1887>}Psalm 69:7-12,19,20); and it was reckoned a reproach to men to be seen in his company, or to be thought to belong to him, and be a disciple of his; hence some, who believed he was the Messiah, yet would not confess him, because they loved the praise of men more than the praise of God, (^{<1822>}John 12:42,43);

and despised of the people; rejected with contempt as the Messiah, refused with scorn as the stone of Israel, disallowed of men, and set at nought by them; by “the people” are meant the people of the Jews, his own people and nation; which contempt of him they signified both by gestures and words, as in the following verses.

Ver. 7. *All they that see me laugh me to scorn*, etc.] To the afflicted pity should be shown; but instead of pitying him in his distresses they laughed at him; this must be understood of the soldiers when they had him in Pilate’s hall, and of the Jews in general when he hung upon the cross; some particular persons must be excepted, as John the beloved disciple, the mother of our Lord, Mary Magdalene, and some other women, who stood afar off beholding him;

they shoot out the lip; or “open with the lip” ^{f344}; they made mouths at him, they put out their lips, or gaped upon him with their mouths, and in a way of sport and pastime made wide mouths and drew out their tongues, as in (^{<1860>}Job 16:10 ^{<2504>}Isaiah 57:4);

they shake the head, [saying]; in a way of scorn and derision, as in (^{<2125>}Lamentations 2:15). This was fulfilled in the Jews, (^{<1739>}Matthew 27:39).

Ver. 8. *He trusted on the Lord, [that] he would deliver him*, etc.] Not that they spoke in a deriding way of the object of his trust, for, as impious as they were, this they did not do; but of his trust in the Lord, which they looked upon to be a false one, as would appear by his not being delivered, as he trusted; but his confidence was a well grounded one, though jeered at by these men, and he was delivered in the Lord’s own time and way from all his enemies, and out of all his troubles;

let him deliver him, seeing he delighted in him; this is another ironical sarcastic flout, not at God, but at Christ, and at his profession of trust in God, his claim of interest in his favour, and of relation to him as being the Son of his love, in whom he was well pleased; he always was the delight of his Father; he expressed his well pleasedness in him at his baptism, and transfiguration on the mount; he took pleasure in him while he was suffering and dying in the room and stead of his people; and he delivered him, raised him from the dead, and brought him into a large place, because he delighted in him, (^{<1989>}Psalm 18:19); These very words were said by the Jews concerning Christ, as he hung upon the cross, (^{<473>}Matthew 27:43).

Ver. 9. *But thou [art] he that took me out of the womb*, etc.] The Papists affirm, that there was something miraculous in the manner of Christ's coming into the world, as well as in his conception; that his conception of a virgin was miraculous is certain, being entirely owing to the wonderful and mysterious overshadowing of the Holy Ghost, and which was necessary to preserve his human nature from the contagion of sin, common to all that descend from Adam by ordinary generation; that so that individual of human nature might be proper to be united to the Son of God, and that it might be a fit sacrifice for the sins of men; but otherwise in all other things, sin only excepted, he was made like unto us; and it is a clear case, that his mother bore him the usual time, and went with him her full time of nine months, as women commonly do; (see ^{<415>}Luke 1:56 ^{<418>}Matthew 1:18,20,24 ^{<415>}Luke 2:5,6); and it is as evident that he was born and brought forth in the same manner other infants are, seeing he was presented, to the Lord in the temple, and the offering was brought for him according to the law respecting the male that opens the womb, (^{<412>}Luke 2:22,23); and the phrase that is here used is expressive of the common providence of God which attends such an event, every man being as it were midwived into the world by God himself; (see ^{<3818>}Job 10:18) (^{<3716>}Psalm 71:6); though there was, no doubt, a peculiar providence which attended the birth of our Lord, and makes this expression more peculiarly applicable to him; since his mother Mary, when her full time was come, was at a distance from the place of her residence, was in an inn, and in a stable there, there being no room for her in the inn, and so very probably had no women about her to assist her, nor any midwife with her; and there was the more visible appearance of the hand of God in this affair, who might truly be said to take him out of the womb:

thou didst make me hope [when I was] upon my mother's breasts; which may be understood of the expectation and hope, common to infants, which have not the use of reason, with all creatures, whose eyes wait upon the Lord, and he gives them their meat in due season; and here may regard the sudden and suitable provision of milk in the mother's breast, to which there is in the infant a natural desire, and an hope and expectation of. The words may be rendered, as they are by some, "thou didst keep me in safety", or make me safe and secure ^{f345}, when I was "upon my mother's breast": this was verified in Christ at the time Herod sought to take away his life; he was then in his mother's arms, and sucked at her breast; when the Lord in a dream acquainted Joseph with Herod's design, and directed him to flee with the young child and his mother into Egypt, where they were kept in safety till the death of Herod. This sense of the words frees them from a difficulty, how the grace of hope, or of faith and confidence, can, in a proper sense, be exercised in the infant state; for though the principle of grace may be implanted so early, yet how it should be exercised when there is not the due use of reason is not easy to conceive; if, therefore, the words are taken in this sense, the meaning must be, that he was caused to hope as soon as he was capable of it, which is sometimes the design of such a phrase; (see ^{<8318>}Job 31:18); unless we suppose something extraordinary in Christ's human nature, which some interpreters are not willing to allow, because he was in all things like unto us excepting sin; but I see not, that seeing the human nature was an extraordinary one, was perfectly holy from the first of it, the grace of God was upon it as soon as born, and it was anointed with the Holy Ghost above its fellows, why it may not be thought to exercise grace in an extraordinary manner, so early as is here expressed, literally understood.

Ver. 10. *I was cast upon thee from the womb*, etc.] Either by himself, trusting in God, hoping in him, and casting all the care of himself upon him; or by his parents, who knew the danger he was exposed to, and what schemes were laid to take away his life; and therefore did, in the use of all means they were directed to, commit him to the care and protection of God: the sense is, that the care of him was committed to God so early; and he took the care of him and gave full proof of it:

thou [art] my God from my mother's belly: God was his covenant God from everlasting, as he loved his human nature, chose it to the grace of union, and gave it a covenant subsistence; but he showed himself to be his God in time, and that very early, calling him from the womb, and making

mention of his name from his mother's belly, and preserving him from danger in his infancy; and it was his covenant interest in God, which, though mentioned last, was the foundation of all his providential care of him and goodness to him. Now all these early appearances of the power and providence of God, on the behalf of Christ as man, are spoken of in opposition to the scoffs and flouts of his enemies about his trust in God, and deliverance by him, and to encourage his faith and confidence in him; as well as are so many reasons and arguments with God yet to be with him, help and assist him, as follows.

Ver. 11. *Be not far from me*, etc.] Who had been so near unto him, as to take him out of the womb, and to take the care of him ever since; this is to be understood not with respect to the omnipresence of God, who is everywhere, and is not far from any of us; but of his presence, which was now withdrawn from Christ, and he was filled with a sense of divine wrath, and with sorrow and distress; and also of his powerful and assisting presence which he had promised, and Christ expected, and believed he should have, as he had: the reasons for it follow:

for trouble [is] near; Satan was marching towards him with his principalities and powers, to attack him in the garden and on the cross; Judas, one of his own disciples, was at hand to betray him; a multitude with swords and staves were about to seize him; the sins and chastisement of his people were just going to be laid upon him; the sword of justice was awaked against him, ready to give the blow; the hour of death was near, he was brought to the dust of it, as in (⁴⁹²¹⁵Psalm 22:15). A second reason is given,

for [there is] none to help; none among his disciples: one of them was to betray him, another to deny him, and all to forsake him and flee from him, as they did; nor any among the angels in heaven; for though they ministered to him in the wilderness, and strengthened him in the garden, there were none near him on the cross, that it might be manifest that salvation was wrought out alone by him, (²⁶¹⁵Isaiah 63:5); and, indeed, if any of these had been willing to have helped him, it was not in their power to do it, none but God could; and therefore he applies to him, who had promised and was as good as his word, (²⁴¹⁸Isaiah 49:8).

Ver. 12. *Many bulls have compassed me*, etc.] By whom are meant the chief priests, elders, Scribes, and Pharisees, among the Jews, and Herod and Pontius Pilate among the Gentiles, comparable to bulls for their

fierceness, rage, and fury against Christ, (^{<1911>}Psalm 2:1,2); and for their pushing at him with their horns of power and authority, and for their trampling him under their feet, his person and offices; these compassed him about at his apprehension, arraignment, trial, and condemnation; and there were many of them to one child, Jesus:

strong [bulls] of Bashan have beset me round; Bashan was a very fruitful country, in which cattle of various sorts, and bulls among the rest, were fed and fattened; (see ^{<16214>}Deuteronomy 32:14 ^{<16318>}Ezekiel 39:18); bulls are noted for their strength in other writers ^{f346}. Hence great men, who abounded in riches and power, and used them to the oppression of the poor, are compared to the kine of Bashan, (^{<1900>}Amos 4:1); and a very fit name this was for the kings and princes of the earth; for Caiaphas, Annas, and the chief priests, that lived upon the fat of the land, who beset Christ around, and employed all their power and policy to take him and bring him to death; nor is it unusual with Heathen writers ^{f347} to compare great personages to bulls.

Ver. 13. *They gaped upon me [with] their mouths*, etc.] Either by way of derision and contempt, (^{<18160>}Job 16:10); or belching out blasphemy against him, or rather, with the greatest vehemency, crying out “Crucify him, crucify him”, (^{<1231>}Luke 23:21 ^{<1616>}John 19:6); and this they did

[as] a ravening and roaring lion, when it has got its prey and rejoices, (^{<1014>}Amos 3:4); and being in such hands, and encompassed about with such enemies, as Christ was in the garden, in the high priest’s hall, and in Pilate’s judgment hall, is a third reason or argument used by him with God his Father, to be near to him and not far from him.

Ver. 14. *I am poured out like water*, etc.] This may refer to Christ’s sweat in the garden, when through his agony or conflict with Satan, and his vehemency in prayer, and the pressure on his mind, in a view of his people’s sins, and the wrath of God for, them, and the accursed death he was about to undergo on that account, sweat in great abundance came from all parts of his body, and not only stood in large drops, but fell to the ground like great drops of blood; so that his body was all covered with water, or rather seemed to be dissolving into water, or else to the quantity of tears he shed both there and elsewhere; his sorrow was great even unto death, which vented itself in floods of tears; his prayers were offered up with strong crying and tears; his head was, as Jeremiah wished his might be, as waters, and his eyes a fountain of tears, yea, his whole body seemed

to be bathed with them: or else to the shedding of his blood, and the pouring out his soul unto death for his people, which was voluntarily done by himself, or by his enemies; which they shed like water, and made no account of it, (^{<1974B>}Psalm 79:3). Some have thought this respects the opinion some had of him, even some of his own disciples, when he was dead; all their hopes of his being their Redeemer and Saviour being gone, he was as water spilled on the ground, which cannot be gathered up; (see ^{<1044>}2 Samuel 14:14); but rather the phrase intends his being quite dispirited, his heart failing, his soul sorrowful unto death, his hands feeble, his knees weak like water, and he just ready to faint and die; (see ^{<1075>}Joshua 7:5) (^{<3077>}Ezekiel 7:17);

and all my bones are out of joint; not through the stretching of his body on the cross, which seems to be designed in (^{<1927>}Psalm 22:17); but as it is with persons in a panic, their joints seem to be loosed, and their bones parting asunder, their legs tremble, no member can perform its office, but as if everyone was dislocated and out of its place; (see ^{<1982>}Psalm 6:2);

my heart is like wax, it is melted in the midst of my bowels; as wax melts before the fire, so did the heart of Christ at the wrath and fury of God, which was poured forth like fire upon him; and which he had a sense of, when in the garden and on the cross, bearing the sins of his people, and sustaining the punishment due unto them for it was not because of his enemies, nor merely at the presence of God, and his righteous judgments, which is sometimes the case; (see ^{<1070>}2 Samuel 17:10) (^{<1982>}Psalm 68:2 97:5); but at the apprehension of divine wrath, and feeling the same, as the surety of his people; and what an idea does this give of the wrath of God! for if the heart of Christ, the Lion of the tribe of Judah, melted at it, what heart can endure, or hands be strong, when God deals with them in his wrath? (^{<3224>}Ezekiel 22:14).

Ver. 15. *My strength is dried up like a potsherd*, etc.] The radical moisture of his body was dried up through his loss of blood and spirits, and through the violent fever upon him, brought on him by his being hurried from court to court; and which generally attends persons under a panic, in consternation and fear of danger and death, and at crucifixion; or this was occasioned by the inward sorrow and distress of his mind, which affected his body and dried his bones, as a broken spirit is said to do, (^{<3172>}Proverbs 17:22); and chiefly it was brought upon him through the sense he had the wrath of God, which like fire dried up his strength, just as a potsherd burnt

in a furnace; which expresses his dolorous sufferings, which were typified by the passover lamb being roasted with fire, and the manna being baked in pans;

and my tongue cleaveth to my jaws; so that he could not, or rather would not, speak; this phrase sometimes signifying silence, (^{<4890>}Job 29:10) (^{<4818>}Ezekiel 3:26). Thus Christ answered not a word to the charges of the false witnesses before the high priest, nor to the accusations of the chief priests and elders before Pilate; nor did he open his mouth, when he was led to be crucified, neither against the law and justice of God, nor against his people for whom he suffered, nor against his enemies who used him cruelly; when he was reviled he reviled not again; but rather this was occasioned by thirst, through the violent fever that was upon him; (see ^{<4844>}Lamentations 4:4); Hence, when he hung upon the cross, he said, “I thirst”, (^{<4898>}John 19:28);

and thou hast brought me into the dust of death; meaning either death itself, which brings to the dust, and which is signified in this psalm by going down to it, (^{<4829>}Psalm 22:29); or the grave, where the body crumbles into dust, and where it is covered with dust, and therefore is said to sleep in the dust of the earth, (^{<4812>}Daniel 12:2); and accordingly the Targum renders it here, “thou hast shut me up in the house of the grave”: now Christ both died and was laid in the grave, though he did not lie there so long as to corrupt and decompose, yet he might be truly said to be laid in the dust: and this is attributed to God, to his counsel, disposal, and Providence; and even whatever was done to Christ antecedent to his death, and which led on to it, were what God’s hand and counsel had determined to be done; and though it was with wicked hands the Jews took Christ and used him in the manner after related, and crucified and slew him, he was delivered to them by the determinate counsel and foreknowledge of God; and by these he was delivered into the hands of justice, and brought to death itself, (^{<4823>}Acts 2:23 4:27,28).

Ver. 16. *For dogs have compassed me*, etc.] By whom are meant wicked men, as the following clause shows; and so the Chaldee paraphrase renders it, “the wicked who are like to many dogs”; and to these such are often compared in Scripture, (^{<4806>}Matthew 7:6 ^{<4825>}Revelation 22:15); and it may be the Roman soldiers, who were Gentiles, may be chiefly intended, whom the Jews used to call dogs, (^{<4836>}Matthew 15:26); these assembled together in Pilate’s hall and surrounded Christ, and made sport with him; to these

were committed the execution of him, they crucified him, and sat around him watching him while on the cross, as they also did when in the grave: some have thought the dregs of the Jewish people are designed, the common people, such as Job says he would not set with the dogs of his flock, (~~830E~~ Job 30:1); who encompassed Christ on the cross, wagging their heads at him; though I see not but that all of them, even the chief among them, the high priest, sanhedrim, Scribes, and Pharisees, may be intended; who are so called because of their impurity in themselves; for their avarice and covetousness, being greedy dogs that could never have enough; and for their impudence, calumnies, malice, and envy, against Christ: the allusion seems to be to hunting dogs, who, when they have got the creature they have been in pursuit of, surround it and fall upon it. Christ, in the title of this psalm, is called Aijelet Shahaar, “the morning hind”, who was hunted by the Jews, and at last surrounded and taken by them;

the assembly of the wicked have enclosed me; the Jewish sanhedrim, the chief priests and elders, who assembled together to consult his death, before whom he was brought when taken; and in, the midst of whom he was set and examined, and by them unanimously condemned; and who, notwithstanding all their pretensions to religion, were a set of wicked men: and also the whole congregation of the Jews, the body of the people, who were united in their request for his crucifixion and death; and who in great numbers got together, and in a circle stood around him when on the cross, insulting him;

they pierced my hands and my feet; by nailing them to the cross, which, though not related by the evangelists, is plainly suggested in (~~830E~~ John 20:25,27); and is referred to in other passages of Scripture, (~~8320~~ Zechariah 12:10 ~~860E~~ Revelation 1:7); and clearly points at the kind of death Christ should die; the death, of the cross, a shameful and painful one. In this clause there is a various reading; in some copies in the margin it is, “as a lion my hands and my feet”, but in the text, “they have dug” or “pierced my hands and my feet”; both are joined together in the Targum, “biting as a lion my hands and my feet”; as it is by other interpreters^{f348}; and Schultens^{f349} retains the latter, rendering the preceding clause in connection with it thus,

“the assembly of the wicked have broken me to pieces, as a lion, my hands and my feet.”

In the Targum, in the king of Spain's Bible, the phrase, "as a lion", is left out. The modern Jews are for retaining the marginal reading, though without any good sense, and are therefore sometimes charged with a wilful and malicious corruption of the text; but without sufficient proof, since the different reading in some copies might be originally occasioned by the similarity of the letters **y** and **w**; and therefore finding it in their copies, or margin, sometimes **wrak**, and sometimes **yрак**, have chose that which best suits their purpose, and is not to be wondered at; however, their "masoretic" notes, continued by them, sufficiently clear them from such an imputation, and direct to the true reading of the words; in the small Masorah on the text it is observed that the word is twice used as here pointed, but in two different senses; this is one of the places; the other is (²³⁸³Isaiah 38:13); where the sense requires it should be read "as a lion": wherefore, according to the authors of that note, it must have a different sense here, and not to be understood of a lion; the larger Masorah, in (⁹²⁹Numbers 24:9); observes the word is to be found in two places, in that place and in (³²²⁶Psalms 22:16); and adds to that, it is written **wrak**, "they pierced"; and Ben Chayim confirms ^{f350} this reading, and says he found it so written it, some correct copies, and in the margin **yрак**; and so it is written in several manuscripts; and which is confirmed by the Arabic, Syriac, Ethiopic, Greek, and Vulgate Latin versions; in which it is rendered, "they dug my hands and my feet"; and so took it to be a verb and not a noun: so Apollinarius in his metaphrase; and which is also confirmed by the points; though taking **yрак** for a participle, as the Targum, that reading may be admitted, as it is by some learned men ^{f351}, who render it "digging" or "piercing", and so has the same sense, deriving the word either from **rak** or **rwk**, which signify to dig, pierce, or make hollow; and there are many instances of plural words which end in **y**, the **m** omitted, being cut off by an apocope; (see ¹²³⁸2 Samuel 23:8) (¹²¹⁰⁴2 Kings 11:4,19) ²³⁸⁴Lamentations 3:14 ³⁵²⁰Ezekiel 32:30); and either way the words are expressive of the same thing, and manifestly point to the sufferings of Christ, and that kind of death he should die, the death of the cross, and the nailing of his hands and feet to it, whereby they were pierced. This passage is sometimes applied by the Jews ^{f352} themselves to their Messiah.

Ver. 17. *I may tell all my bones*, etc.] For what with the stretching out of his body on the cross, when it was fastened to it as it lay on the ground, and with the jolt of the cross when, being reared up, it was fixed in the

ground, and with the weight of the body hanging upon it, all his bones were disjoined and started out; so that, could he have seen them, he might have told them, as they might be told by the spectators who were around him; and so the Septuagint, Vulgate Latin, Arabic, and Ethiopic versions render it, “they have numbered all my bones”; that is, they might have done if: the Targum is, “I will number all the scars of my members”, made by the blows, scourges, and wounds he received;

they look [and] stare upon me; meaning not his bones, but his enemies; which may be understood either by way of contempt, as many Jewish interpreters explain it: so the Scribes and elders of the people, and the people themselves, looked and stared at him on the cross, and mocked at him, and insulted him; or by way of rejoicing, saying, “Aha, aha, our eye hath seen”, namely, what they desired and wished for, (^{<4352>}Psalm 35:21); a sight as was enough to have moved an heart of stone made no impression on them; they had no sympathy with him, no compassion on him, but rejoiced at his misery: this staring agrees with their character as dogs.

Ver. 18. *They part my garments among them*, etc.] Such as died the death of the cross were crucified naked^{†353}, and their clothes were the perquisites of the executioners; there were four soldiers concerned in the crucifixion of Christ, and these parted his garments into four parts, and everyone took his part;

and cast lots on my vesture; which was a seamless coat, wove from the top to the bottom; and therefore, not willing to rend it, they cast lots upon it who should have it; all this was exactly fulfilled in Christ, (^{<4362>}John 19:23,24).

Ver. 19. *But be not thou far from me, O Lord*, etc.] (See Gill on “^{<4371>}Psalm 22:11”);

O my strength; Christ as God is the mighty God, the Almighty; as Mediator, he is the strength of his people; but, as man, God is his strength; he is the man of his right hand, whom he has made strong for himself, and whom he has promised his arm shall strengthen, (^{<4387>}Psalm 80:17 89:21); and therefore he addresses him in this manner here, saying,

haste thee to help me; his help was alone in God his strength; there were none that could help him but he, and he seemed to stand afar off from helping him, (^{<4371>}Psalm 22:1,11); and his case being so distressed, as is represented in the preceding verses, it required haste.

Ver. 20. *Deliver my soul from the sword*, etc.] Wicked men, whose tongues were as a sharp sword, reproaching and blaspheming him, and bearing false witness against him; and crying out, “Crucify him, crucify him”, (^{<4221>}Luke 23:21 ^{<4806>}John 19:6); (see ^{<3972>}Psalms 17:12 57:4 ^{<4258>}Proverbs 25:18); or any instrument of violence, as the iron bar with which the legs of the malefactors crucified with him were broken, which he escaped; and the spear which pierced his side, after he had commended his soul or spirit into the hands of his Father; or a violent death; for though his death had the appearance of one, he was taken in a violent manner, and condemned to be put to death, and was crucified, yet his life was not taken away by men; he laid it down, and gave up his breath himself;

my darling from the power of the dog, or “my only one” ^{f354}; meaning his life or soul, as before; so called, not because there is but one soul in the body, but because it was dear and valuable to him; and hence we render it “darling”, an only one being usually the darling of its parents; so a man’s life is dear to him, all that he has will he give for it, (^{<4804>}Job 2:4). Christ’s life was a more precious life than any man’s, and peculiarly his own, in such sense as another man’s, is not his own; and his soul also was an only one, it was not polluted with original sin, as the souls of other men are; it was pure and holy: the word here used is sometimes rendered “desolate” and “solitary”; (see ^{<4256>}Psalms 25:16 68:6); and it may have this sense here, and be translated “my lonely” or “solitary one” ^{f355}; he being forsaken by God, and deserted by his disciples; his soul was in darkness, sorrow, and distress, wherefore he prays it might be delivered “from the power of the dog”; either Satan is so called for his malice and envy, who had put it into the heart of Judas to betray him, and had filled the Pharisees with envy at him, and who through it delivered him to Pilate; or the impure, cruel, and wicked Roman soldiers, and in short all his crucifiers; called in the plural number “dogs”, (see Gill on “^{<4216>}Psalms 22:16”).

Ver. 21. *Save me from the lion’s mouth*, etc.] Either the devil, who is as a roaring lion, whom Christ overcame both in the garden and on the cross, and destroyed him and his works; or all his wicked enemies, especially the most powerful of them, who were in greatest authority, as the chief priests and elders; so rulers and civil magistrates, who are cruel and unmerciful, are compared to lions, (^{<4815>}Proverbs 28:15 ^{<4017>}2 Timothy 4:17);

for thou hast heard me from the horns of the unicorns; some read this as a prayer like the former, “hear thou me” ^{f356}, etc. that is, deliver me; but

according to our version it expresses what God had done, that he had heard him and saved him; and is used as a reason or argument with him that he would regard also his other petitions: or it may have respect to what follows, that since God had heard him, and delivered him out of the hands of his most powerful enemies, therefore he would declare his name and praise him; for the unicorn being a very strong creature, and its strength lying much in its horn, with which it pushes and does mischief; (see ^{<4272>}Numbers 23:22 ^{<899>}Job 39:9-12 ^{<637>}Deuteronomy 33:17). Christ's strong and potent enemies are intended here; such as Satan and his principalities and powers, the sanhedrim of the Jews, Herod, Pontius Pilate, and others, from whose power he was freed when raised from the dead. According to Pliny ^{f357}, the monoceros, or unicorn, is the fiercest of wild beasts; in its body like a horse, it has the head of an hart and feet of an elephant, the tail of a bear, makes a great bellowing; has one black horn rising up in the middle of the forehead, of two cubits long; it is denied that it was ever taken alive, which agrees with (^{<899>}Job 39:9,10).

Ver. 22. *I will declare thy name unto my brethren*, etc.] Not those who were more nearly related to him according to the flesh; for though there were some who believed in him, and to whom he declared the name of God, as James and Joses, and Judas and Simon, (^{<4155>}Matthew 13:55); yet there were others that did not believe on him, (^{<4008>}John 7:3,5); nor those more remotely related to him, as all the Jews, who were his brethren and kinsmen also according to the flesh; to these indeed he came and preached, but they received him not; but rather his apostles, whom he called his brethren, even after his resurrection, and to whom he appeared and declared the name of God, (^{<4180>}Matthew 28:10 ^{<4317>}John 20:17); and the five hundred brethren by whom he was seen at once may be also included; and even all true believers in him, who through his incarnation, being their "goel" and near kinsman, stands in such a relation to them, and through their adoption into his Father's family, his Father being their Father, and his God their God; which is manifested in regeneration, and evidenced by their doing the will of God, which is believing in Christ, (^{<4129>}Matthew 12:49,50). By the "name" of God is meant, not anyone of the names by which he is known, as God Almighty, Jehovah, etc. if any of these could be thought to be designed, the New Testament name and title of God as the Father of Christ would bid fair for it; but rather the perfections of God, which appear in Christ, and were glorified in the work of redemption; or God himself; or else his Gospel, (^{<4095>}Acts 9:15); and which Christ declared and manifested

to his disciples, both before and after his resurrection, (^{<4776>}John 17:6,8 ^{<4008>}Acts 1:3); which latter seems here to be referred unto;

in the midst of the congregation will I praise thee; meaning not the congregation of the Jews, their synagogue, or temple, where he often attended on public worship, and preached and praised the Lord; but rather the company of his disciples, among whom he sung an hymn the night he was betrayed, and with whom he conversed by times for forty days after his resurrection: unless the general assembly and church of the firstborn in heaven is intended, in the midst of which he praised the Lord, when he ascended on high, led captivity captive, and received gifts for men; though it seems best to understand this of the church of God, particularly among the Gentiles, under the Gospel dispensation, where Christ in his members sings the praise of electing, redeeming, and calling grace; (see ^{<4988>}Psalm 18:49); compared with (^{<4519>}Romans 15:9). This is a proof of singing of psalms and hymns in Gospel churches, and of its being a duty to be publicly performed by the members of them, who may expect the presence of Christ in the midst of his church, seeing he here promises to be there: these words are applied to Christ in (^{<3812>}Hebrews 2:12).

Ver. 23. *Ye that fear the Lord, praise him*, etc.] By whom are meant, not the proselytes among the Gentiles, as distinct from the Jews, which is the sense of some Jewish interpreters ^{f358}; but all the people of God, whether Jews or Gentiles, who have the grace of filial and godly fear put into their hearts, with which they worship God, and walk before him in all holy conversation; which is not a fear of wrath, or a distrust of divine goodness; but is a reverential affection for God, and is consistent with the greatest degree of faith, the strongest expressions of spiritual joy and holy courage: it includes the whole worship of God, internal and external; and such who have it in their hearts, and before their eyes, are called upon by Christ to praise the Lord for him, for the unspeakable gift of his love; that he has not spared his son, but delivered him up for them, to undergo so much sorrow, and such sufferings as before related, to obtain salvation for them; and that he has delivered him out of them, raised him from the dead, and has given him glory;

all ye the seed of Jacob, glorify him; not the natural, but spiritual seed of Jacob, who walk in the steps of the faith of that man of God; these are exhorted to glorify the Lord with their bodies and spirits, which are his,

being redeemed with the precious blood of Christ; by believing in him, glorying in him, and offering praise unto him;

and fear him, all ye the seed of Israel; who are the same with the seed of Jacob, Jacob and Israel being two names of the same person; and design not Israel according to the flesh, but according to the Spirit; the whole Israel of God, the all spiritual seed of Israel, who are justified in Christ, and are saved in him; they are the same with them that fear the Lord, and are here stirred up to exercise the grace of fear upon him; to fear him only, and not men, though ever so mighty and powerful, as before described in (⁴²²²Psalm 22:12,13,16,20,21); and that not only because of his power and greatness; but because of his grace and goodness, as shown forth in Christ Jesus.

Ver. 24. *For he hath not despised nor abhorred the affliction of the afflicted*, etc.] That is, Christ, who was afflicted by men, both by their tongues, and by their hands; by devils, by the temptations of Satan for Christ suffered being tempted, though he was not overcome; and by his attacks upon him, both in the garden and on the cross; and by the Lord himself, Jehovah his Father, who laid on him the iniquity and chastisement of his people, bruised him, and put him to grief; awoke the sword of justice against him, and spared him not: his afflictions were many, both in body and soul; in body, being scourged, buffeted, bruised, pierced, racked, and tortured on the cross; in soul, being made exceeding sorrowful, and an offering for sin; sustaining his Father's wrath, and seeking and enduring affliction by the rod of it; (see ²³⁰⁴Isaiah 53:4,7); now, though his afflictions and sufferings were despised by men, and he was despised and abhorred on account of them; yet not by his Father, he took pleasure in them, and in him as suffering for his people; not simply considered, as if he delighted in his sufferings as such, but as they were agreeable to his counsel and covenant, and brought about the salvation of his chosen ones: he accepted them in the room and stead of his people; the sacrifice of Christ was of a sweet smelling savour to him; he was well pleased with his righteousness, his law being magnified and made honourable by it; and his death was precious in his sight, being the propitiation for the sins of his people; so far was he from despising and abhorring the afflictions of his son. And this is mentioned as a reason or argument for praise and thanksgiving in them that fear the Lord; since God has looked upon the redemption price his Son has paid for them sufficient; has not despised, but accepted of it as the ransom of their souls: some render the words, "the prayer of the afflicted"; so the

Targum, and the Septuagint version, and the versions that follow that; which agrees with the next words:

neither hath he hid his face from him; when men did, as ashamed of him, (^{<281B>}Isaiah 53:3); for though he forsook him for a while, and in a little wrath hid his face from him for a moment, that he might bear the whole curse of the law for us; yet he returned again, and did not hide his face from him for even;

but when he cried unto him, he heard; cried not only on account of his crucifiers, that God would forgive them; but on account of himself, that he would not be afar off from him; that he would take his spirit or soul into his hands, into which he committed it; that he would deliver him from the power of death and the grave, and loose their bands; in all which he was heard, (^{<318E>}Hebrews 5:7).

Ver. 25. *My praise [shall be] of thee in the great congregation*, etc.] Or, “my praise is from thee” ^{f359}; not that he should have praise of God, as he had, when he was received up into heaven, and set down at the right hand of God; but that God should be the object of his praise, as he was the cause of it; his salvation and deliverance of him, and resurrection from the dead, and exaltation of him, were the occasion and matter of it: the place where Christ determined to praise the Lord is “the great congregation”; either his apostles, who, though a little flock, yet, on account of their extraordinary office and gifts, and peculiar privileges, were the greatest congregation that ever was in the world; or the five hundred brethren to whom Christ appeared at once after his resurrection; or else the whole church under the Gospel dispensation; in the midst of which Christ is, and who in the members of it praises the name of the Lord; and this especially will have its accomplishment at the latter day, when great multitudes will be converted, and the voice of praise and thanksgiving will be among them, (^{<419D>}Revelation 7:9,10 11:15 14:1,2 19:1,5,6);

I will pay my vows before them that fear him; either those which he made in the council and covenant of grace, when he engaged to become a surety for his people, to assume their nature, to suffer and die for them, to redeem them from sin and misery, and bring them nigh to God, and save them with an everlasting salvation; all which he has openly done; (see ^{<318E>}Psalm 31:19); or those which he made in (^{<392E>}Psalm 22:21); that he would declare the name of the Lord unto his brethren, and sing praise unto him in the midst of the church; compare with this (^{<462D>}Psalm 116:12-14).

Ver. 26. *The meek shall eat and be satisfied*, etc.] Such who, being made thoroughly sensible of sin, look upon themselves the chief of sinners, and the least of saints; and being truly convicted of the insufficiency of their own righteousness, wholly trust to and rely on the righteousness of Christ; and, being acquainted with their impotency and inability to do any good thing of themselves, ascribe all to the grace of God, and have no dependence on anything done by them; who are willing to be instructed and reproved by the meanest saint; are not easily provoked to wrath; patiently bear indignities and affronts, and are gentle unto all men: these shall “eat” the fat and drink the sweet of Christ the bread of life; they shall eat of his flesh by faith, which is meat indeed; they shall find the word, and eat it; feed on the wholesome words of Christ, the words of faith and good doctrine, and shall be “satisfied”, or “filled”: other food is not satisfying; it proves gravel, ashes, and wind; it is not bread, and satisfies not; but such as hunger and thirst after Christ and his righteousness, and are poor in their own eyes, meek and humble; these are filled with good things to satisfaction, (^{<4186>}Matthew 5:6 ^{<4153>}Luke 1:53); Jarchi interprets these words of the time of the redemption and the days of the Messiah;

they shall praise the Lord that seek him; in Christ, with their whole heart; who being filled by him and satisfied, bless the Lord for their spiritual food and comfortable repast, as it becomes men to do for their corporeal food, (^{<4180>}Deuteronomy 8:10);

your heart shall live for ever; this is an address of Christ to them that fear the Lord, the seed of Jacob and Israel; the meek ones, and that seek the Lord, his face and favour, and who eat and are satisfied; signifying, that they should be revived and refreshed, should be cheerful and comfortable; should live by faith on Christ now, and have eternal life in them; and should live with him for ever hereafter, and never die the second death.

Ver. 27. *All the ends of the world shall remember and turn unto the Lord*, etc.] That is, all the elect of God among the Gentiles, who live in the farthest parts of the world, for whom Christ is appointed to be their salvation, and whom he calls to look to him for it; these shall remember the Lord whom they have forgotten, and against whom they have sinned, how great and how good he is; they shall be put in mind of their sins and iniquities committed against him, and call to mind their latter end; and consider, that after death will come judgment to which they must be brought; they shall be apprised of the grace and goodness of God in Christ,

in providing and sending him to be the Saviour of lost sinners, by his sufferings and death, at large described in this psalm; which will encourage them to turn unto the Lord, since they may hope for full pardon of sin, through his blood and sacrifice; and to turn from their idols, and from all their evil ways, and from all dependence on themselves or on creatures, to trust in and serve the living God in faith and fear; which turning is usually brought about under and by the ministry of the word; which is appointed to turn men from darkness to light, and from the power of Satan unto God; and has this effect when it is attended with the Spirit and power of God; for conversion is not the work of man, neither of ministers nor of men themselves, but of God, in which men are at first passive; they are turned, and then, under the influence of grace, become active, and turn to the Lord, by believing in him, and so cleave unto him: and likewise remembrance of the above things is not owing to themselves, but to the Spirit of God, who puts them into their minds; and which is very necessary and essential to conversion, even as a remembrance of past things is necessary to a restoration after backslidings, which is a second conversion;

and all the kindreds of the nations shall worship before thee; not only externally, by praying before the Lord, and attending on his word and ordinances; but internally, in spirit and in truth, which worshippers the Lord seeks; such spiritual worship being suitable to his nature, and such worshippers believers in him are; this must be understood of some of all nations, kindred and tongues, whom Christ has redeemed by his blood, and calls by his grace; (see ^{<3446>}Zechariah 14:16,17).

Ver. 28. *For the kingdom [is] the Lord's*, etc.] Not the kingdom of nature and providence, though that is the Lord Christ's; but the kingdom of grace, the mediatorial kingdom: this was Christ's by the designation and constitution of his Father from eternity; the government of the church was always upon his shoulders during the Old Testament dispensation; when he came into this world, he came as a King; though his kingdom being not of this world, it came not with observation; but upon his ascension to heaven, whither he went to receive a kingdom and return, he was made or declared Lord and Christ, and was exalted as a Prince, as well as a Saviour; and in consequence of his being set down at the right hand of God, he sent forth the rod of his strength, his Gospel, into the Gentile world, which was succeeded to the conversion of multitudes of them, among whom he has had a visible kingdom and interest ever since; and which will more abundantly appear in the latter day, when he shall be King over all the

earth; and now this is a reason why so many, in the distant parts of the world, and among all the kindreds of the nations, shall remember, turn to him, and worship him;

and he [is] the Governor among the nations; he rules in the hearts of some by his Spirit and grace, and over others with a rod of iron.

Ver. 29. *All [they that be] fat upon earth*, etc.] Rich men, who abound in worldly substance, are in very flourishing and prosperous circumstances, of whom for the most part this is literally true; yea, by these sometimes are meant princes, rulers, the chief among the people in power and authority, as well as in riches; (see ^{<1983>}Psalm 78:31) (^{<2306>}Isaiah 10:16); the phrase may design such who are in prosperous circumstances in their souls, in spiritual things, in faith, comfort, and spiritual joy, (^{<1924>}Psalm 92:14); but the former sense is best: Jarchi inverts the words, “they shall eat”, that is, the meek shall eat, “all the fat of the earth, and worship”; which may be understood of the spiritual blessings of grace, which converted persons shall feed and live upon, (^{<1965>}Psalm 63:5); the allusion may be to the fat parts of the earth, and what grows thereon, made so by ashes, which the word used has the signification of; for some lands are fattened by ashes being strewed upon them ^{f360}; but rather the rich and great men of the earth are intended, who yet are but dust and ashes. They

shall eat, and worship; for as, in the first times of the Gospel, not many mighty and noble were called, yet some were; so more especially, in the latter day, many of this sort will be called, even kings and queens; who will not live upon their titles of honour, their grandeur and glory, but upon Christ and his Gospel, and will fall down before him, and serve and worship him; (see ^{<1920>}Psalm 72:10,11 ^{<2307>}Isaiah 49:7,23 9:3, 16);

all they that go down to the dust shall bow before him; such as are in mean circumstances of life; so that both rich and poor shall serve him; or who are mean in their own eyes, sit in the dust of self-abhorrence, and put their mouths in the dust, are in a low condition, out of which the Lord raises them, (^{<1837>}Psalm 113:7,8). The Targum paraphrases it, “who go down to the house of the grave”; that is, the dead; and then the sense is, that Christ is the Lord, both of the dead and living, and that those that are under the earth, and are reduced to dust, as well as they that live and are fat upon it, shall bow the knee to Christ, when raised again, who is the Judge of quick and dead; (see ^{<1849>}Romans 14:9) (^{<1990>}Philippians 2:10,11);

and none can keep alive his own soul; as no man can quicken himself when dead in trespasses and sins; so when he is made alive, he cannot preserve his life, nor nourish himself, nor make himself lively and comfortable, nor cause his heart to live, as in (⁴²²⁶Psalm 22:26); but by eating the flesh, and drinking the blood of Christ, feeding and living upon him by faith: though some take the sense to be, that such as are before described as converted persons, will not seek to save their lives, but will freely lay them down and part with them for Christ's sake; but rather the meaning is, that so universal will the kingdom of Christ be, as that high and low, rich and poor, will be bowing to him; whoever are his enemies, and will not have him to rule over them, will be brought before him and slain, and none of them will be able to save themselves; so the Targum, "he will not quicken", or "keep alive, the soul of the wicked"; or as Jarchi interprets it,

"he will have no mercy on them, to keep their souls alive from hell."

Ver. 30. *A seed shall serve him*, etc.] That is, Christ shall always have a seed to serve him in every age; a remnant according to the election of grace; (see ⁴¹⁰²Romans 9:29); so that as the former verses speak of the amplitude of Christ's kingdom, through the calling of the Gentiles, these words and the following express the duration of it: and this "seed" either means Christ's seed; so the Septuagint version, and others that follow it, render it, "my seed"; the spiritual seed and offspring of Christ, which the Father has given him, and which shall endure for ever, (²⁸³⁰Isaiah 53:10 ⁴⁸²²Psalm 89:29,36); or else the church's seed, which comes to the same thing; not the natural seed of believers, but a succession of godly men in the church, who are born in her, and nursed up at her side; (see ²⁸²¹Isaiah 59:21); such shall, and do, in every age serve Christ, willingly and cheerfully, in righteousness and true holiness, without slavish fear, and yet with reverence and godly fear. The Chaldee paraphrase is, "the seed of Abraham shall serve before him"; but this seed designs not the Jews only, but the Gentiles also, and chiefly;

it shall be accounted to the Lord for a generation; of his people, his children whom he accounts of, reckons, and esteems as such; or the seed shall be reckoned to the Lord, as belonging to him, "unto generation"; that is, in every generation ^{f361}, throughout all ages, to the end of time; so the Targum, "to an after generation"; or "a generation to come".

Ver. 31. *They shall come*, etc.] One generation after another; there shall always be a succession of regenerate persons, who shall come to Christ, and to his churches; and a succession of Gospel ministers among them, who shall come forth, being sent and qualified by Christ;

and shall declare his righteousness, either the faithfulness of God, in fulfilling his promises; especially those which respect the mission of Christ, and salvation by him, as Zacharias did, (~~LUKE~~ Luke 1:68-73); or rather the righteousness of Christ, which is revealed in the Gospel, and makes a most considerable part of the declaration of it, and is published by Gospel ministers in all ages, as the only justifying righteousness before God: and that

unto a people that shall be born; in successive generations; that shall be brought upon the stage of time and life; or that shall be born again; for to such only, in a spiritual and saving way, is the righteousness of Christ declared, revealed, and applied, by the blessed Spirit, through the ministry of the word: it is added,

that he hath done [this]; wrought this righteousness; so Jarchi; that is, is the author of it; is become the end of the law for it; has finished it, and brought it in; or else all the great things spoken of in this psalm, relating to the Messiah, his sufferings, death, and resurrection, and the calling of the Gentiles; all which are the Lord's doings, and are what is declared in the Gospel: the Targum is, "the miracles which he hath done"; the Septuagint version, and those that follow it, connect this clause with the preceding thus, "to a people that shall be born, whom the Lord hath made"; made them his people, created them in Christ, and formed them for himself.

PSALM 23

INTRODUCTION TO PSALM 23

A Psalm of David

This psalm was written by David, either when he was in distressed circumstances, being persecuted by Saul, and was in the forest of Hareth, (^{<0215>}1 Samuel 22:5); as some think ^{f362}; wherefore he comforts himself with the Lord's being his shepherd, so that he should not want; nor would he fear, was he in worse circumstances than he at present was; or rather, when he was settled upon the throne of Israel, and in the most prosperous and flourishing state of his reign, as the latter part of the psalm shows; he speaks not in his own person only, but in the name of all believers; for Christ, who is the shepherd spoken of, is a common shepherd to all the saints, who are all the sheep of his pasture, as well as David; and the prophet here makes use of similes very familiar with him; he having been a shepherd himself, and knew what it was to do all the parts of that office, which are herein expressed; and very pertinently does this psalm follow the former; for as there Christ is prophesied of as laying down his life for the sheep, as the good shepherd does; and of his being brought again from the dead, as the great shepherd of the sheep, as Christ has been; so here of his performing his office as such, in all its parts, to the great comfort, refreshment, and safety of his people.

Ver. 1. *The Lord [is] my shepherd*, etc.] This is to be understood not of Jehovah the Father, and of his feeding the people of Israel in the wilderness, as the Targum paraphrases it, though the character of a shepherd is sometimes given to him, (^{<1970>}Psalm 77:20 80:1); but of Jehovah the Son, to whom it is most frequently ascribed, (^{<0424>}Genesis 49:24 ^{<3401>}Isaiah 40:11) (^{<3523>}Ezekiel 34:23 37:24 ^{<3837>}Zechariah 13:7 ^{<4301>}John 10:11,14 ^{<0125>}1 Peter 2:25 5:4). This office he was called and appointed to by his Father, and which through his condescending grace he undertook to execute, and for which he is abundantly qualified; being omniscient, and so knows all his sheep and their maladies, where to find them, what is their case, and what is to be done for them; and being omnipotent, he can do everything proper for them; and having all power in heaven and in earth,

can protect, defend, and save them; and all the treasures of wisdom and knowledge being in him, he can guide and direct them in the best manner; wherefore he is called the great shepherd, and the chief shepherd, and the good shepherd. David calls him “my shepherd”; Christ having a right unto him, as he has to all the sheep of God, by virtue of his Father’s gift, his own purchase, and the power of his grace; and as owning him as such, and yielding subjection to him, following him as the sheep of Christ do wheresoever he goes; and also as expressing his faith of interest in him, affection for him, and joy because of him: and from thence comfortably concludes,

I shall not want; not anything, as the Targum and Aben Ezra interpret it; not any temporal good thing, as none of Christ’s sheep do, that he in his wisdom sees proper and convenient for them; nor any spiritual good things, since a fulness of them is in him, out of which all their wants are supplied; they cannot want food, for by him they go in and out and find pasture; in him their bread is given them, where they have enough and to spare, and their waters are sure unto them; nor clothing, for he is the Lord their righteousness, and they are clothed with the robe of his righteousness; nor rest, for he is their resting place, in whom they find rest for their souls, and are by him led to waters of rest, as in (⁴⁹²⁰Psalm 23:2): the words may be rendered, “I shall not fail”, or “come short”, ^{f363}; that is, of eternal glory and happiness; for Christ’s sheep are in his hands, out of which none can pluck them, and therefore shall not perish, but have everlasting life, (⁴³¹⁷John 10:27-29).

Ver. 2. *He maketh me to lie down in green pastures*, etc.] Or “pastures of tender grass” ^{f364}; this is one part of the shepherd’s work, and which is performed by Christ, (²³⁴⁴Ezekiel 34:14 ⁴³⁰⁹John 10:9); by these “green pastures” may be meant the covenant of grace, its blessings and promises, where there is delicious feeding; likewise the fulness of grace in Christ, from whence grace for grace is received; also the flesh and blood, righteousness and sacrifice, of Christ, which faith is led unto and lives upon, and is refreshed and invigorated by; to which may be added the doctrines of the Gospel, with which Christ’s under-shepherds feed his lambs and sheep, there being in them milk for babes and meat for strong men; and likewise the ordinances of the Gospel, the goodness and fatness of the Lord’s house, the feast of fat things, and breasts of consolation: here Christ’s sheep are made to “lie down”, denoting their satiety and fulness; they having in these green pastures what is satisfying and replenishing; as

also their rest and safety, these being sure dwellings and quiet resting places, even in the noon of temptation and persecution; (see ²²⁰⁰⁷Song of Solomon 1:7);

he leadeth me beside the still waters, or “waters of rest and quietness” ^{f365}; not to rapid torrents, which by reason of the noise they make, and the swiftness of their motion, the sheep are frightened, and not able to drink of them; but to still waters, pure and clear, and motionless, or that go softly, like the waters of Shiloah, (²⁰⁸⁰⁶Isaiah 8:6); and the “leading” to them is in a gentle way, easily, as they are able to bear it; so Jacob led his flock, (⁰³³⁴Genesis 33:14); and Christ leads his, (²³⁰¹¹Isaiah 40:11); by these “still waters” may be designed the everlasting love of God, which is like a river, the streams whereof make glad the hearts of his people; these are the waters of the sanctuary, which rise to the ankles, knees, and loins, and are as a broad river to swim in; the pure river of water of life Christ leads his sheep to, and gives them to drink freely of: also communion with God, which the saints pant after, as the hart pants after the water brooks, and Christ gives access unto; moreover he himself is the fountain of gardens, and well of living waters, and streams from Lebanon; and the graces of his Spirit are also as rivers of living water, all which he makes his people partakers of; to which may be added, that the Scriptures, and the truths of the Gospel, are like still, quiet, and refreshing waters to them, and are the waters to which those that are athirst are invited to come, (²³⁰¹¹Isaiah 55:1); and in the immortal state Christ will still be a shepherd, and will feed his people, and lead them to fountains of living water, where they shall solace themselves for ever, and shall know no more sorrow and sighing, (⁰³⁰⁷²Revelation 7:17).

Ver. 3. *He restoreth my soul*, etc.] Either when backslidden, and brings it back again when led or driven away, and heals its backslidings; or rather, when fainting, swooning, and ready to die away, he fetches it back again, relieves, refreshes, and comforts with the discoveries of his love, with the promises of his word, and with the consolations of his Spirit, and such like reviving cordials, (see Gill on ⁰³⁹⁰⁷Psalm 19:7”);

he leadeth, he in the paths of righteousness; in the plain paths of truth and holiness, in which men, though fools, shall not err; in right ones, though they sometimes seem rough and rugged to Christ’s sheep, yet are not crooked; there is no turning to the right hand or the left; they lead straight on to the city of habitation; and they are righteous ones, as paths of duty

are, and all the commandments and ordinances of the Lord be; moreover, Christ leads his by faith, to walk on in him and in his righteousness, looking through it, and on account of it, for eternal life; (see ^{<1183>}Proverbs 8:20); and all this he does

for his name's sake; for his own glory and the praise of his grace, and not for any merits or deserts in men.

Ver. 4. *Yea, though I walk through the valley of the shadow of death*, etc.]

Which designs not a state of spiritual darkness and ignorance, as sitting in the shadow of death sometimes does, since the psalmist cannot be supposed to be at this time or after in such a condition; (see ^{<2302>}Isaiah 9:2 ^{<1013>}Matthew 4:13,16 ^{<1017>}Luke 1:79); nor desertion or the hidings of God's face, which is sometimes the case of the people of God, and was the case of the psalmist at times; but now he expressly says the Lord was with him; but rather, since the grave is called the land of the shadow of death, and the distresses persons are usually in, under apprehensions of immediate death, are called the terrors of the shadow of death; (see ^{<1802>}Job 10:21,22 38:17 24:17); the case supposed is, that should his soul draw nigh to the grave, and the sorrows of death compass him about, and he should be upon the brink and borders of eternity, he should be fearless of evil, and sing, "O death! where is thy sting? O grave! where is thy victory?" (^{<4155>}1 Corinthians 15:55), though it seems best of all to interpret it of the most severe and terrible affliction or dark dispensation of Providence it could be thought he should ever come under, (^{<1949>}Psalms 44:19 107:10,14 ^{<2436>}Jeremiah 13:16). The Targum interprets it of captivity, and Jarchi and Kimchi of the wilderness of Ziph, in which David was when pursued by Saul; and the latter also, together with Ben Melech, of the grave, and of a place of danger and of distress, which is like unto the grave, that is, a place of darkness; and Aben Ezra of some grievous calamity, which God had decreed to bring into the world. Suidas ^{f366} interprets this phrase of danger leading to death; afflictions attend the people of God in this life; there is a continued series of them, so that they may be said to walk in them; these are the way in which they walk heaven, and through which they enter the kingdom; for though they continue long, and one affliction comes after another, yet there will be an end at last; they will walk and wade through them, and come out of great tribulations; and in the midst of such dark dispensations, comparable to a dark and gloomy valley, covered with the shadow of death, the psalmist intimates what would be the inward disposition of his mind, and what his conduct and behaviour:

I will fear no evil; neither the evil one Satan, who is the wolf that comes to the flock to kill and to destroy, and the roaring lion that seeks whom he may devour, since the Lord was his shepherd, and on his side: nor evil men, who kill the body and can do no more, (^{<1271>}Psalm 27:1-3); nor any evil thing, the worst calamity that could befall him, since everything of this kind is determined by God, and comes not without his knowledge and will, and works for good, and cannot separate from the love of Christ; (see ^{<1941>}Psalm 46:1-4);

for thou [art] with me; sheep are timorous creatures, and so are Christ's people; but when he the shepherd is them, to sympathize with them under all their afflictions, to revive and comfort them with the cordials of his love and promises of his grace, to bear them up and support them with his mighty arm of power, to teach and instruct them by every providence, and sanctify all unto them; their fears are driven away, and they pass through the dark valley, the deep waters, and fiery trials, with courage and cheerfulness; (see ^{<2310>}Isaiah 41:10 43:1,2);

thy rod and thy staff they comfort me; not the rod of afflictions and chastisements, which is the sense of some Jewish ^{f367} as well as Christian interpreters; though these are in love, and the saints have often much consolation under them; but these are designed by the valley of the shadow of death, and cannot have a place here, but rather the rod of the word, called the rod of Christ's strength, and the staff of the promises and the provisions of God's house, the whole staff and stay of bread and water, which are sure unto the saints, and refresh and comfort them. The Targum interprets the rod and staff of the word and law of God; and those interpreters who explain the rod of afflictions, yet by the staff understand the law; and Jarchi expounds it, of the mercy of God in the remission of sin, in which the psalmist trusted: the allusion is to the shepherd's crook or staff, as in other places; (see ^{<3074>}Micah 7:14 ^{<3107>}Zechariah 11:7); which was made use of for the telling and numbering of the sheep, (^{<1272>}Leviticus 27:32 ^{<4913>}Jeremiah 33:13 ^{<4107>}Ezekiel 20:37); and it is no small comfort to the sheep of Christ that they have passed under his rod, who has told them, and that they are all numbered by him; not only their persons, but the very hairs of their head; and that they are under his care and protection: the shepherd with his rod, staff, or crook, directs the sheep where to go, pushes forward those that are behind, and fetches back those that go astray; as well as drives away dogs, wolves, bears, etc. that would make a prey of the flock; and of such use is the word of God, attended with the

power of Christ and his Spirit; it points out the path of faith, truth, and holiness, the saints should walk in; it urges and stirs up those that are negligent to the discharge of their duty, and is the means of reclaiming backsliders, and of preserving the flock from the ravenous wolves of false teachers: in a word, the presence, power, and protection of Christ, in and by his Gospel and ordinances, are what are here intended, and which are the comfort and safety of his people, in the worst of times and cases.

Ver. 5. *Thou preparest a table before me*, etc.] In a providential way granting a sufficiency, and even an affluence of temporal good things; the providence of God lays and spreads a table for his people in the wilderness, and sets them down at it, and bids them welcome to it; (see ^{<1978>}Psalm 78:19); and in a way of grace, the Lord making large provisions in his house for them, called the goodness and fatness of his house, and a feast of fat things; and under the Gospel dispensation, the table of the Lord, on which are set his flesh and blood for faith to feed upon; (see ^{<3192>}Proverbs 9:2); and also in heaven, the joys of which are compared to a feast, and the enjoyment of them to sitting at a table, and which are prepared by the Lord for his people, from the foundation of the world; and of which they have some foresight and foretaste in this world; (see ^{<4223>}Luke 22:30); and all this

in the presence of my enemies; they seeing and envying the outward prosperity of the saints, whenever they enjoy it, and their liberty of worshipping God, hearing his word, and attending on his ordinances, none making them afraid; as they will see, and envy, and be distressed at a more glorious state of the church yet to come, (^{<6112>}Revelation 11:12); and even, as it should seem from the parable of the rich man and Lazarus, the glory and happiness of the saints in the other world will be seen, or by some way or other known, by wicked men; which will be an affliction to them, and an aggravation of their misery; though here it seems chiefly to regard the present life. Some have thought there is an allusion to princes, who, having conquered others, eat and feast at a well spread table in the presence of the conquered, and they being under it; (see ^{<5000>}Judges 1:7);

thou anointest my head with oil; giving him an abundance of good things, not only for necessity, but for pleasure and delight; especially pouring out largely upon him the oil of gladness, the Spirit of God and his graces, the anointing which teaches all things, and filling him with spiritual joy and comfort; for this refers not to the anointing of David with material oil for the kingdom, by Samuel, while Saul was living, or by the men of Judah,

and afterwards by all the tribes of Israel, when Saul was dead. The allusion is to the custom of the eastern countries, at feasts, to anoint the heads of the guests with oil; (see ^{<2007>}Ecclesiastes 9:7,8 ^{<4167>}Matthew 6:17). It was usual to anoint the head, as well as other parts of the body, on certain occasions; hence that of Propertius ^{f368}: and in the times before Homer ^{f369} it was usual both to wash and anoint before meals, and not the head only, but the feet also; which, though Pliny ^{f370} represents as luxurious, was in use in Christ's time, (^{<4078>}Luke 7:38,46); and spoken of as an ancient custom by Aristophanes ^{f371} his Scholiast for daughters to anoint the feet of their parents after they had washed them; which may serve to illustrate the passage in the Gospel; (see ^{<2008>}Ecclesiastes 9:8);

my cup runneth over; denoting an affluence of temporal good things, and especially of spiritual ones, which was David's case. Such who are blessed with all spiritual blessings in Christ, to whom the grace of the Lord has been exceeding abundant, and the Lord himself is the portion of their cup, their cup may be said to run over indeed.

Ver. 6. *Surely goodness and mercy shall follow me*, etc.] Either the free grace, love, favour, and mercy of God in Christ, which endures continually, and is always the same from everlasting to everlasting; or the effects of it; and these either temporal good things, which flow from the goodness and mercy of God, and not the merits of men; and which are in great mercy and loving kindness bestowed on his people, and which follow them: they do not anxiously seek after them; but seeking the kingdom of God and his righteousness, these are added to them, they trusting in the Lord, and he caring for them: or spiritual good things, which arise from the mere grace and mercy of God; such as the blessings of the covenant, the sure mercies of David, the discoveries and instances of the love of God, and the provisions of his house, which follow them, being undeserving of them; and even when they have backslidden from the Lord, and in times of distress, when his grace is sufficient for them; and of all this the psalmist had a comfortable assurance, depending upon the promise of God, arguing from the blessings he had already bestowed, and from the constant care he takes of his people, having in view his unchangeableness and faithfulness, the firmness of his covenant, and the irreversibility of the blessings of it: the words may be rendered "only goodness and mercy", etc. ^{f372} nothing but mere mercy and kindness; for though afflictions do attend the children of God, yet these are in mercy and love; there is no fury in the Lord against

them; there is nothing comes in wrath to them, throughout the whole course of their lives; wherefore it is added,

all the days of my life; the mercies of God are new every morning, they continue all the day long; temporal goodness abides as long as life lasts, and ends with it; and spiritual blessings are for ever, they are the gifts of God, which are without repentance;

and I will dwell in the house of the Lord for ever; which may denote his constant attendance on the public worship of God, of which he had been deprived in time past, being driven out from it, but now he enjoyed it, and believed he ever should; or it may design his being a member of the church of God, and a pillar in the house and temple of the Lord, that should never go out; (see ⁴⁸⁸²Revelation 3:12); or it may regard the assurance he had of dwelling in the house not made with hands, eternal, in the heavens, Christ's Father's house, in which are many mansions, sure dwellings, and quiet resting places for his people, and that to all eternity. The Targum interprets it of the house of the sanctuary; and Kimchi expounds the whole verse in a petitionary way, "may goodness and mercy", etc.

PSALM 24

INTRODUCTION TO PSALM 24

A Psalm of David

This psalm is thought by some of the Jewish writers ^{f373} to have been wrote when the ark was brought from the house of Obedom to the city of David, and put into the place prepared for it by him, (⁴⁰⁶⁷2 Samuel 6:17); to which reference is supposed to be had in (⁴⁹⁴⁰Psalm 24:7-10); or after that David had built an altar in the threshing floor of Araunah the Jebusite, and had knowledge of the hill Moriah, as the place where the sanctuary was to be built; called the hill of the Lord, and his holy place, (⁴⁹⁴⁸Psalm 24:3); however, it was certainly written by David, under the inspiration of the spirit of God; and is a prophecy of Christ, and of the Gospel church, and describes the members of it.

Ver. 1. *The earth [is] the Lord's, and the fulness thereof*, etc.] The whole universe, all the terraqueous globe, both land and water, and the circumambient air, and all that is therein; the fishes of the sea, the fowls of the air, the beasts of the field, all plants and vegetables that spring out of the earth, and metals and minerals in the bowels of it; all which are the riches of the Lord the earth is full of, (⁴⁹⁴²Psalm 104:24); (see ⁴⁹¹⁰Psalm 50:10-12);

the world, and they that dwell therein; the habitable world, and the dwellers on it, rational and irrational. These words may be interpreted of Christ, who is Lord of all; he made the world, and has a right and claim to all things in it; for the same person is here spoken of as in the preceding psalm, under the character of a shepherd; and this shows him to be very fit and proper for such an office, seeing he cannot fail of feeding and protecting his sheep; nor can they want any good thing, since the fulness both of nature and of grace is with him; and hence it is that all things are theirs, whether the world, or things present, or things to come; and though they seem to have nothing, yet possess all things, they possessing him whose all things are. The apostle makes use of this passage of Scripture, to prove, explain, and direct in the use of Christian liberty, with respect to the

free use of creatures, they all being the Lord's; and therefore good, and to be received with thanksgiving: and yet, inasmuch as there is a variety of them, such should be abstained from, when to use them serves to embolden evil men in their wicked ways, or offend and grieve weak Christians, (~~4005~~1 Corinthians 10:25,26,28).

Ver. 2. *For he hath founded it upon the seas*, etc.] Or "with" them, as some interpret ^{f374} the particle | [; he hath founded the earth and seas together, and both upon nothing; and yet are stable and firm; or "by the seas", ^{f375}, near unto them, at the side of them; which, though higher than the earth, are wonderfully bounded by the power of God, so as not to return and cover the earth; (see ~~8808~~Job 38:8-11 ~~19416~~Psalm 104:5-9); so the particle is used in (~~5008~~Psalm 1:3 23:2). Some have thought that the first earth, which Peter says was standing in the water, and out of the water, (~~6085~~2 Peter 3:5), was made in the form of an egg, and that the waters were under the earth, and the earth was as a crust or shell over them, until the deluge came; and this crust then broke in, and formed the sea; and so it was literally true, that the earth was founded upon, or over the waters;

and established it upon the floods; the floods of the seas, or rivers of water running to and fro in it: this shows the ground and foundation of Christ's right and claim to the earth, and all that is in it; which is not by reason of his father's gift to him as Mediator, but by virtue of his concern in creation, the world, and all things in it, being made and established by him; in him do all things consist, (~~5016~~Colossians 1:16,17).

Ver. 3. *Who shall ascend into the hill of the Lord?* etc.] Though the Lord has a claim in general to the whole world, and all its fulness; yet there is a particular part of it, or spot in it, which is his special and peculiar property, and that is his church and people; for though some reference may be had, in this passage, to Mount Moriah, and the hill of Zion, on which the temple was afterwards built, and is called the hill of the Lord, where he desired to dwell, (~~8885~~Psalm 68:15,16); yet the church is mystically intended, and is so called on account of its visibility, through a profession of faith in Christ, and for its immovableness, being built on him;

and who shall stand in his holy place? the same with the hill of the Lord; the temple being to be built upon it, where the Lord took up his residence, and was worshipped, and holiness becomes the house of God for evermore: the import of these questions is, who is a proper person to be an

inhabitant of Zion, or a member of a Gospel church? and the answer to them is in (^{<1246>}Psalm 24:4), in which is a description much like that which is given of one hundred forty and four thousand seen with the Lamb on Mount Zion, (^{<6401>}Revelation 14:1,4,5); compare with this verse.

Ver. 4. *He that hath clean hands, and a pure heart*, etc.] Though “clean hands” are mentioned first, as being more obvious to view, and better known, and more subject to the cognizance and observation of others; yet a “pure heart” is first in being and in order; from whence cleanness of hands, when right and truth springs: no man has a pure heart naturally and of himself: the heart is desperately wicked; the imagination of the thoughts of it is evil continually; the mind and conscience are defiled with sin; nor can any man make his heart clean, or say he is pure from sin; but it is God that creates a clean heart, and renews a right spirit within men, and purifies the heart by faith, which is led to the blood of sprinkling, which purges the conscience, and cleanseth it from all sin; and from this purity of heart flows purity of life and conversation, signified by “clean hands”; the hand being the instrument of action, holy actions, or good works, performed from a principle of grace, are meant; the phrase is expressive of a holy, harmless, and innocent conversation, washing the hands being used to denote innocence, (^{<1724>}Matthew 27:24 ^{<1216>}Psalm 26:6 73:13); not a conversation entirely free from sin, nor by which a man is justified before God; for though he wash his hands ever so clean, they will not be pure in his sight, and will need washing in the blood of the Lamb; but it denotes a conversation upright in general, and declares a man righteous in the sight of men, and distinguishes him from one of a dissolute life, whose hands are full of blood, and defiled with sin;

who hath not lifted up his soul unto vanity; or “set his heart upon”^{f376}, and desired vain things, as the phrase is sometimes used, (^{<1345>}Deuteronomy 24:15 ^{<1027>}Jeremiah 22:27); that is, the vain things of this world; as the riches, honours, pleasures, and profits of it; or has not served other gods, the idols of the Gentiles, which are lying vanities, but has lifted up his soul to God, and served him only: or “who hath not received his soul in vain”^{f377}; from the hands of God, but loves him with all his soul, believes with the heart in Christ for righteousness, being sanctified by the Spirit of God; and so the desire of his soul is to his name, and the remembrance of him. The “Keri”, or marginal reading, according to the points, is, “who hath not lifted up my soul to vanity”^{f378}; that is, has not taken the name of God in vain, or swore falsely by his name; his soul being put for his name or

himself; and by which he is said sometimes to swear, (²⁵¹⁴Jeremiah 51:14 ³¹⁰⁸Amos 6:8); and this sense the Jewish interpreters ^{f379} generally give into. The Targum seems to take in both the writing of the text and the marginal reading, as it often does, and renders the words, “who hath not sworn in vain, to the condemnation of his soul”; though sometimes to his own disadvantage, yet not to the hurt of others; (see ¹⁹⁵⁴Psalm 15:4); it follows, *nor sworn deceitfully*; by bearing false witness against any man; or by cheating him out of his substance through a false oath.

Ver. 5. *He shall receive the blessing from the Lord*, etc.] Or “who receives” ^{f380}; the future for the present; and so is a continuation of the description of a person proper to enter and abide in the church of God, as (¹⁹²⁶Psalm 24:6) seems to require; even one who has received every spiritual blessing in Christ in general, special grace out of his fulness; particularly the blessing of pardon, as also adoption, and a right to eternal life; though it may be that the following clause is explanative of this;

and righteousness from the God of his salvation; from Christ, who is God his Saviour, the author of salvation; and who has brought in an everlasting righteousness, which is in him, and is a gift of his grace, and is received from him by faith, and is a great blessing indeed; it secures from condemnation and death, and entitles to eternal life.

Ver. 6. *This [is] the generation of them that seek him*, etc.] The persons above described are such, who in every age are the generation of the children of God, and are accounted by him for a generation; they are such that seek him, in the first place, with their whole hearts, and in Christ, where they find him;

that seek thy face, O Jacob. By the “face” of God is meant the favour of God, the discoveries of his love, the light of his countenance, than which nothing is more desirable to gracious souls, or more sought after by them; and by Jacob is meant the God of Jacob; and so Apollinarius has it in his metaphor; (see ¹⁹⁰⁰Psalm 10:1); unless Christ should be intended, one of whose names is Israel, (²⁴⁰⁸Isaiah 49:3); or the words may be supplied, as they are by some Jewish writers ^{f381}, “this is Jacob”; or the persons before described are the seed of Jacob, and who are called by his name: and it may be observed, that the church of God often bears the same name, (²³⁰⁰Isaiah 43:1 44:1,5); and then the sense is, the persons whose characters are given

above are fit to ascend, and stand in the holy hill of God, are Israelites indeed, in whom there is no guile.

Selah; on this word, (see Gill on “^{<488D>}Psalm 3:2”).

Ver. 7. *Lift up your heads, O ye gates*, etc.] By which the gates of hell are not meant; nor are the words to be understood of the descent of Christ thither, to fetch the souls of Old Testament saints from thence; who the Papists dream were detained in an apartment there, as in a prison, called by them “limbus patrum”; seeing these, immediately upon their separation from the body, were in a state of happiness and glory, as the parable of the rich man and Lazarus shows; and since Christ, at his death, went, in his human soul, immediately into heaven, or paradise, where the penitent thief was that day with him: nor do the words design the gates of heaven, and Christ’s ascension thither, shut by the sins of men, and opened by the blood of Christ, by which he entered himself, and has made way for all his people; though this sense is much preferable to the former. The Jewish interpreters understand the phrase of the gates of the temple, which David prophetically speaks of as to be opened, when it should be built and dedicated by Solomon, and when the ark, the symbol of Jehovah’s presence, was brought into it, and the glory of the Lord filled the house; so the Targum interprets this first clause of “the gates of the house of the sanctuary”; though the next of “the gates of the garden of Eden”; but the words are better interpreted, in a mystical and spiritual sense, of the church of God, the temple of the living God, which is said to have gates, (^{<280D>}Isaiah 60:11); and is itself called a door, (^{<280D>}Song of Solomon 8:9); where the open door of the Gospel is set, or an opportunity of preaching the Gospel given, and a door of utterance to the ministers of the word, and the doors of men’s hearts are opened to attend to it; and indeed the hearts of particular believers, individual members of the church, may be intended, or at least included in the sense of the passage; (see ^{<66D>}Revelation 3:20); and it may be observed, that the new Jerusalem is said to have gates of pearl, through which Christ, when he makes his glorious appearance, will enter in his own glory, and in his father’s, and in the glory of the holy angels;

and be ye lifted up, ye everlasting doors; or “the doors of the world”^{f382}; which some understand of the kingdoms and nations of the world, and of the kings and princes thereof, as called upon to open and make way for, and receive the Gospel of Christ into them, and to support and retain it; but

it is best to interpret it of the church and its members, whose continuance, perpetuity, and duration, are here intimated, by being called “everlasting doors”; which may be said to be “lifted up”, as it may respect churches, when those things are removed which hinder communion with Christ; as their sins, which separate between them and their God, and the wall of unbelief, behind which Christ stands; and sleepiness, drowsiness, coldness, lukewarmness, and indifference; (see ^{<400>}Isaiah 59:2 ^{<200>}Song of Solomon 2:9 5:2); and when public worship is closely and strictly attended on, as the ministration of the word and ordinances, prayer to God, which is the lifting up the heart with the hands to God, and singing his praise: and as it may respect particular believers; these doors and gates may be said to be lifted up, when their hearts are enlarged with the love of God; the desires and affections of their souls are drawn out towards the Lord, and the graces of the Spirit are in a lively exercise on him; and when they lift up their heads with joy in a view of Christ coming to them. This must not be understood as if they could do all this of themselves, any more than gates and doors can be thought to open and lift up themselves;

and the King of glory shall come in; the Lord Jesus Christ, called the Lord of glory, (^{<400>}1 Corinthians 2:8 ^{<200>}James 2:1); who is glorious in himself, in the perfections of his divine nature, as the Son of God; being the brightness of his Father’s glory, and the express image of his person; and in his office as Mediator, being full of grace and truth, and having a glory given him before the world was; and which became manifest upon his resurrection, ascension to heaven, and session at God’s right hand; and particularly he is glorious as a King, being made higher than the kings of the earth, and crowned with glory and honour; and so the Targum renders it **aryqy** **Æl m**, “the glorious King”; and he is moreover the author and giver, the sum and substance, of the glory and happiness of the saints: and now, as the inhabitants of Zion, and members of the church, are described in the preceding verses, an account is given of the King of Zion in this and the following; who may be said to “come into” his churches, when he grants his gracious presence, shows himself through the lattices, and in the galleries of ordinances, in his beauty and glory; takes his walks there, and his goings are seen, even in the sanctuary; and where he dwells as King in his palace, and as a Son in his own house; and he may be said to come into the hearts of particular believers, when he manifests himself, his love and grace, unto them, and grants them such communion as is expressed by supping with them, and by dwelling in their hearts by faith,

Ver. 8. *Who [is] this King of glory?* etc.] Which question is put by the church, or particular believers; not through ignorance, as the daughters of Jerusalem, (^{<2169>}Song of Solomon 5:9); or the Pharisees, when Christ made his public entrance into Jerusalem, (^{<4210>}Matthew 21:10); much less in pride and haughtiness, in scorn and derision, as Pharaoh, (^{<4183>}Exodus 5:1); and the Capernaïtes, (^{<4162>}John 6:42); but as wondering at the glories and excellencies of his person, and as desirous of knowing more of him. The answer to the question is,

the Lord strong and mighty: he whose name alone is Jehovah; the most high in all the earth; the everlasting I AM; Jehovah our righteousness; the mighty God, even the Almighty; the Son of Man, whom God has made strong for himself: his strength and might have been seen in the creation of all things out of nothing, in upholding all things by his power, in the redemption of his people, in the resurrection of himself, in dispossessing the strong man armed out of the hearts of his chosen ones, in the government of his church, and the care of all his saints, and in keeping them from a final and total falling away. From the first of these words, which is only here used, Mars, because of his strength, has the name of Azizus; which name of his Julian^{f383} makes mention of; and very probably Hesus, also a deity of the ancient Gauls, spoken of by the poet^{f384}, and by Lactantius^{f385}; but to none does it belong as to our Jehovah;

the Lord mighty in battle; as he was when he was up on the cross; when he made an end of sin, spoiled principalities and powers; abolished death, and destroyed him that had the power of it; and as he will be at the last day, when the kings of the earth shall make war with him, and he shall overcome them; when the beast and false prophet shall be taken, and cast alive into the lake of fire; and the remnant shall be slain with the sword of his mouth; (see ^{<4674>}Revelation 17:14 19:11-21); and who is now the Captain of salvation to his people, their Leader and Commander; who furnishes them with weapons of warfare, which are mighty through God; who teaches their hands to war, and their fingers to fight the good fight of faith; and makes them more than conquerors, through himself, that has loved them.

Ver. 9. *Lift up your heads, O ye gates even lift [them] up, ye everlasting doors; and the King of glory shall come in.* (See Gill on "^{<4207>}Psalm 24:7"). This is repeated on account of the backwardness and negligence of churches, and particular believers, to open and let Christ in; as may be seen

in the case of the church in (~~218D~~ Song of Solomon 5:2,3); as well as the more to set forth the greatness and glory of Christ, about to make his entrance, and to command a proper awe and reverence of him: some think respect is had to the twofold coming of Christ; first into the second temple, and next at the last judgment; though rather the certainty of his coming, in a spiritual manner, to his church and people, is here designed.

Ver. 10. *Who is this King of glory?* etc.] This is repeated, because of the preceding words, and in order to have a further account of his glorious Person, as follows:

the Lord of hosts, he [is] the King of glory; he who is the Lord of sabaoth, the Lord of the armies, both of the heavens and the earth; at whose dispose and control all things are in both worlds, above and below: this is the great and glorious Person that condescends to dwell in his churches, and in the hearts of his people; and this honour have his saints.

Selah; on this word, (see Gill on “~~218D~~ Psalm 3:2”).

PSALM 25

INTRODUCTION TO PSALM 25

[A Psalm] of David

This is the first of the psalms which is written in an alphabetical order, or in which the first word of every verse begins with the letters of the Hebrew alphabet in order, though it is not strictly and regularly observed; the reason of this manner of writing is not very obvious; the ^{f386} Jews confess their ignorance of it; it may be to engage the attention to what is said, or to assist the memory in laying it up, and retaining it there. The occasion of the psalm seems to be the troubles David was in on account of an unnatural rebellion raised against him by some of his subjects, at the head of which was his own son Absalom; he speaks of himself as in a net, and in great affliction, distress, and trouble, by reason of his enemies, (^{<4255>}Psalm 25:15-18); and as being brought to a sense of his former sins, for which he desires pardon, (^{<4257>}Psalm 25:7,11).

Ver. 1. *Unto thee, O Lord, do I lift up my soul.*] Either “in prayer”, as the Chaldee paraphrase adds ^{f387}; and denotes sincere, affectionate, hearty prayer to God, a drawing nigh to him with a true heart: for unless the heart is lifted up, the lifting up of the eyes or hands in prayer is of no avail; (see ^{<4384>}Lamentations 3:41); or by way of offering to the Lord, as some Jewish writers ^{f388} interpret it; David not only presented his body in public worship, but his soul also as a living sacrifice, holy and acceptable to God, which was his reasonable service; or else as a “depositum”, which he committed into the hands of God, to be under his care and protection; and then the sense is the same with (^{<4385>}Psalm 31:5) ^{f389}; the phrase is sometimes used to express earnest and vehement desire after anything; (see Gill on “^{<4384>}Psalm 24:4”); and may here intend the very great desire of the psalmist after communion with God; which is elsewhere by him expressed by panting after him, and by thirsting for him in a dry and thirsty land, (^{<4386>}Psalm 42:1 63:1); the desires of his soul were not to vain things, the vanities and idols of the Gentiles, but to God only, and to the remembrance of his name.

Ver. 2. *O my God, I trust in thee*, etc.] He claims his interest in God, and expresses his faith and confidence in him, in the midst of all his troubles; (see Gill on “^{f390}Psalm 7:1”);

let me not be ashamed; meaning of his trust in God, by being disappointed of the help, deliverance, and salvation from him, which he trusted in him for; and the believer, as he has no reason to be ashamed of God, the object of his trust; so neither of the act of his hope or trust in him; nor shall he; for hope makes not ashamed; (see ^{f391}Psalm 119:116) (^{f392}Romans 5:5);

let not mine enemies triumph over me; either his temporal enemies, his subjects that were risen up against him; or his spiritual enemies, Satan, and the men of the world, who rejoice and triumph when the saints are forsaken by God; and they are ready to say, as David’s enemies did of him, there is no help or salvation for him in God, (^{f393}Psalm 3:2); and when they fall into their hands, or fall by them.

Ver. 3. *Yea, let none that wait on thee be ashamed*, etc.] David not only prays for himself, but for other saints, as it becomes the people of God to do; for them they waited on the Lord in public worship, attended his house and ordinances, and waited on him for the discoveries of his love, the enjoyment of his voracious presence, and were looking for his salvation, for the Messiah; for those the psalmist prays, that they might not be ashamed of their expectation and hope, by the delay of those things, or the denial them;

let them be ashamed which transgress without cause; or “act treacherously without cause”^{f390}; as David’s subjects did, who were risen up in rebellion against him, and acted the perfidious part, contrary to their allegiance, and without any just reason, they not being ruled with rigour, and oppressed; but were guided and governed by him according to the laws of God, in the integrity of his heart, and by the skilfulness of his hands; he being a king that reigned in righteousness, and a prince that decreed judgment: and such are those who are now risen up against our rightful sovereign King George^{f391}, a parcel of perfidious treacherous wretches; some of them who were in the last rebellion, and obtained his father’s pardon; others that have partook yearly of his royal bounty, for the instruction of their children; and all have enjoyed the blessings of his mild and gentle government; and therefore are without cause his enemies: and for such we should pray, as David did for his enemies, that they might be ashamed; that they may fail in their attempts and designs, and be brought to deserved punishment; (see

<B70L>Psalm 7:4); or “let transgressors be ashamed”, and be empty^{f392}; in a state of emptiness and want; lose their wealth, honour, and credit.

Ver. 4. *Show me thy ways, O Lord*, etc.] Either those which the Lord himself took and walked in; as those of creation and providence, in which he has displayed his power, wisdom, and goodness; and which are desirable to be known by his people, and require divine instruction and direction; and particularly his ways of grace, mercy, and truth, and the methods he has taken for the salvation of his people, both in eternity and in time; or those ways which he orders and directs his people to walk in; namely, the paths of duty, the ways of his worship and ordinances; a greater knowledge of which good men desire to have, as well as more grace to enable them to walk more closely and constantly in them;

teach me thy paths; a petition the same with the other, in different words.

Ver. 5. *Lead me in thy truth, and teach me*, etc.] Meaning the word of God, the Scriptures of truth; and the Gospel, which is the word of truth, and truth itself, (<B77L>John 17:17); and the sense is, either that God would lead him by his Spirit more and more into all truth, as contained in his word; or that he would lead him by it and according to it, that he might form his principles and his conduct more agreeably to it, which is the standard and rule of faith and practice: which leading is by teaching; and reasons urged for granting all the above petitions follow,

for thou [art] the God of my salvation; who, in infinite wisdom, contrived scheme and method of it in his Son, and by him effected it, and by his Spirit had made application of it to him: and since the Lord had done such great things for him, he hoped the requests he had made would be granted: he adds,

on thee do I wait all the day; or continually, in public and in private, attending to all the duties of religion, yet not trusting in them, but in the Lord; and therefore he entreated he might not be ashamed of his hope and expectation for deliverance and salvation.

Ver. 6. *Remember, O Lord, thy tender mercies and thy loving kindnesses*, etc.] Not the providential mercy and kindness of God, in the care of him in his mother’s womb, at the time of his birth, in his nurture and education, and in the preservation of him to the present time; but the special mercy, grace, and love of God in Christ: the sense of the petition is the same with that of (<B76L>Psalm 106:4); which are expressed in the plural number,

because of the largeness and abundance of it, and because of the various acts and instances of it; the Lord is rich and plenteous in mercy, abundant in goodness; his love is exceeding great, and numerous are the ways and methods in which it is declared, both in eternity and in time; and though he can never forget his love, nor the people whom he loves, for they are engraven on his hand, and set as a seal on his heart; yet he sometimes seems, by the conduct of his providence, as if he did not remember it, and had no tender affection for them; and their unbelief is ready to say, the Lord has forgotten to be gracious; and the design of such a petition as this is to entreat a fresh discovery and application of the grace, mercy, and loving kindness of God, and which he allows his people to put him in remembrance of;

for they [have been] ever of old: meaning not only from the time of his birth, and in after appearances of God for him, nor the favours shown to the people of Israel in former times at the Red sea, and in the wilderness and elsewhere, and to the patriarchs from the beginning of the world; but the love of God from everlasting, which appears in the choice of his people in Christ, before the foundation of the world, in the everlasting covenant of grace made with him, and in the setting of him up as the Mediator of it, and in putting his people into his hands, with all grace and spiritual blessings for them before the world began; and which love as it is from everlasting it is to everlasting, and remains invariably the same.

Ver. 7. *Remember not the sins of my youth,* etc.] Original sin, in which he was born, and the breakings forth of corrupt nature in infancy, he brought into the world with him, together with all the youthful lusts and vanities to which that age is addicted; and sometimes the sins of youth are in some persons remembered by God, and punished in old age; and if not, they are brought to remembrance through the dispensations of Providence: and the people of God are chastised for them then, and are ready to fear it is in a way of wrath; (see ^{<18136>}Job 13:26); which the psalmist here deprecates; for this is not said in order to extenuate his sins, they being but youthful follies, imprudencies, and inadvertencies, sins committed through ignorance, when he had not the knowledge of things he now had; nor as if he had lived so holy a life, that there were no sins of his to be taken notice of but what he had committed in his younger days; but rather this is to be considered as a confession of his having sinned from his youth upwards unto that time, as in (^{<24125>}Jeremiah 3:25); and therefore entreat, that God would not remember his sins, so as to correct him for them in wrath and hot displeasure; neither

the sins he had formerly been guilty of, nor those of a later date; which he next mentions;

nor my transgressions; his more notorious and glaring ones; such as murder and adultery, in the case of Uriah and Bathsheba, and which now stared him in the face; and on account of these, and as a chastening for them, this unnatural rebellion of his son's, which was now raised against him, was suffered to befall him, as had been foretold to him, (⁴⁰²¹2 Samuel 12:11);

according to thy mercy remember thou me, for thy goodness' sake, O Lord; he pleads no merit nor goodness of his own, but casts himself upon the mercy, grace, and goodness of God; in which he was certainly right; and on that account prayed and hoped for deliverance from his present troubles, and for discoveries of the pardon of his sins unto him, which is what he means by remembering him.

Ver. 8. *Good and upright [is] the Lord*, etc.] He is essentially, originally, and independently good of himself in his own nature, and he is providentially good to all his creatures; and he is in a way of special grace and mercy good to his own people: and he is “upright”, just in himself, righteous in all his ways and works, and faithful in all his promises; and the consideration of these excellent perfections of his encouraged the psalmist to entertain an holy confidence, that his petitions, respecting instruction and guidance in the ways of the Lord, (⁴⁹²⁴Psalm 25:4,5); would be heard and answered, notwithstanding his sins and transgressions;

therefore will he teach sinners in the way; such who are in sinful ways, he will teach them by his word and Spirit the evil of their ways, and bring them out of them, and to repentance for them; and he will teach them his own ways, both the ways and methods of his grace, in saving sinners by Christ, and the paths of faith and duty in which he would have them walk; (see ⁴⁵¹³Psalm 51:13).

Ver. 9. *The meek will he guide in judgment*, etc.] Or “the miserable” ^{f393} and afflicted; such as see themselves to be wretched and miserable, lost and undone; and cry out, What shall we do to be saved? and who are meek and lowly, are humbled under a sense of their sins, are poor in spirit, and of broken and contrite hearts; these the Lord will guide by his Spirit into the truth, as it is in Jesus; even the great truth of salvation by him; and in the way of his judgments, statutes, and ordinances; and will give them a true

judgment and a right discerning of things that differ; and he will lead them on in judgment, or gently; (see ^{2HUB}Jeremiah 10:24); into every truth of the Gospel by degrees, and as they are able to bear them;

and the meek will he teach his way; of justifying sinners by the righteousness of his son; for such who are humble and confess their sins and unworthiness, and throw themselves on the mercy of God in Christ, are declaratively justified by the Lord, when the proud boasting Pharisee is an abomination to him.

Ver. 10. *All the paths of the Lord [are] mercy and truth*, etc.] By which are meant, not the paths in which the Lord would have his people walk; though these are good and gracious, right and true; his commandments are not grievous, his yoke is easy, and burden light; his ways are ways of pleasantness, and his paths, paths of peace: but rather the paths in which the Lord himself walks; not his paths of providence, though these are mercy and truth to his own people; every step he takes is in a way of goodness and kindness to them, and in truth and faithfulness to his promises; but the ways and methods he has taken towards the spiritual and eternal salvation of his people; as in his counsels and purposes, in which there is a large display of his grace and mercy; in the choice of them in Christ, as vessels of mercy, and which is of grace, and not of works; in determining to send his Son to die for them, which springs from the tender mercy of our God; in resolving to call them by his grace, and to adopt them into his family, and at last to glorify them; all which proceed from his merciful lovingkindness; and all these, his counsels of old, are faithfulness and truth, since they can never be frustrated, but are always accomplished; as also in his covenant, which springs from grace, is built upon mercy, and contains the sure mercies of David, and is ever fulfilled; the faithfulness of God is engaged to keep it, and its promises are yea and amen in Christ: and likewise the steps he has taken in Christ, the Mediator of the covenant, who is full of grace and truth; “mercy” appears in the mission of him, and redemption by him; and “truth”, in fulfilling the promise of him; and both mercy and truth meet together in him: and so they do in the various blessings of grace which come by him; as particularly justification and pardon of sin, in both which there is a display of grace and mercy; and also of the truth of holiness and justice: and the mercy and truth of God appear in these paths of his,

unto such as keep his covenant and his testimonies; by which are designed, not the covenant of works, and the precepts of the law, which are sometimes called the testimonies of God, because they testify what is his will that should be done: but these are broke, and not kept perfectly by any; nor is it any favour or high privilege to be shown this covenant and the duties of it, as is suggested of the covenant here meant, as appears from (^{<19254>}Psalm 25:14); wherefore the covenant of grace must be intended, which is made with Christ, and his people in him; and the “testimonies” are the promises of it, which testify of the grace, mercy, truth, and faithfulness of Gods; and the keeping of these is done by faith: faith lays hold on the covenant, its blessings and promises, and claims an interest in them, as David did, (^{<10215>}2 Samuel 23:5); (see ^{<2504>}Isaiah 56:4,6); and it keeps or retains its hold; it will not let go its hold of the covenant and its testimonies, but asserts its interest, even when things are at the worst with it; and it holds fast the rejoicing of the hope firm unto the end; and to such all the steps the Lord takes appear to be in mercy and truth.

Ver. 11. *For thy name’s sake, O Lord, pardon mine iniquity*, etc.] Which to do is one of the promises and blessings of the covenant. The psalmist may have reference to his sin with Bathsheba, as Kimchi observes; since it was foretold to him, that, on account of that sin, evil should arise to him out of his own house, (^{<1021>}2 Samuel 12:11); meaning that his son should rise up in rebellion against him; which was now the case, and which, no doubt, brought afresh this sin to his mind; and the guilt of it lay heavy upon his conscience; and therefore he prays for an application of pardoning grace and mercy; or he may have respect to original sin, the sin of his nature, which so easily beset him; the loathsome disease his loins were filled with; the law in his members warring against the law of his mind; and which a view of every actual sin led him to the consideration and acknowledgment of, as did that now mentioned, (^{<19504>}Psalm 51:4,5); or, “iniquity” may be put for “iniquities”, and the sense be, that he desired a manifestation of the pardon of all his sins; for when God forgives sin, he forgives all iniquities: and David here prays for pardon in a way of mercy, and upon the foot of satisfaction; for he prays that God would “mercifully pardon” ^{f394}, as the word signifies; or, according to his tender mercies, blot out his transgressions, and cleanse him from his sins; or that he would be “propitious” ^{f395} to him; or forgive him in a propitiatory way, or through the propitiation of Christ, whom God had set forth in his purposes and promises to be the propitiation for the remission of sins; and therefore he

entreats this favour “for [his] name’s sake”; not for his own merits and good works, but for the Lord’s sake, for his mercy’s sake, or for his Son’s sake; (see ^{<2485>}Isaiah 43:25); compared with (^{<483>}Ephesians 5:32). The argument or reason he urges is,

for it [is] great; being committed against the great God, against great light and knowledge, and attended with very aggravating circumstances; or “much” ^{f396}, he being guilty of many sins; his sins were great, both as to quality and quantity: this seems to be rather a reason against than a reason for the pardon of sin; it denotes the sense the psalmist had of his iniquity, and his importunity for the pardon of it; just as a person, sensible of the violence and malignity of his disease, entreats the physician with the greater eagerness and importunity to do his utmost for him; (see ^{<3904>}Psalms 41:4); or the words may be rendered, “though it [is] great” ^{f397}; so Aben Ezra understands them;

“though it is so very heinous and provoking, yet since forgiveness is with thee, and thou hast promised it in covenant, and hast proclaimed thy name, a God gracious and merciful, pardon it;”

unless the words are to be connected, as they are by some Jewish ^{f398} interpreters, with the phrase “thy name’s sake, for it [is] great”; that is, thy name is great, and that it may appear to be so, as it is proclaimed, forgive mine iniquity.

Ver. 12. *What man [is] he that feareth the Lord?* That is, how happy a man is he! and one that fears the Lord is one that has the fear of God put into his heart, as a blessing of the covenant of grace before spoken of; who fears the Lord, not on account of the punishment of sin, but under the influence of the pardon of it, and for his goodness’s sake; who loves the Lord, trusts in him, is careful not to offend him, hates sin, and avoids it, and has a strict regard to the worship of God in all its parts and branches, and performs it in fear; or who serves the Lord with reverence and godly fear. The description of this man’s happiness follows in this verse and (^{<1952>}Psalms 25:12):

him shall he teach in the way [that] he shall choose; either which the man that fears God shall choose, which is the way of truth and duty, (^{<3880>}Psalms 119:30,173); or the way which God prescribes to him, and is well pleasing in his sight, who teaches to profit, and leads in the way his people should

go; and a great happiness it is for a man to have his steps ordered by the Lord and his goings directed by him.

Ver. 13. *His soul shall dwell at ease*, etc.] Or in “goodness”^{f399}, enjoying an affluence of good things, of spiritual blessings in Christ, in whom he dwells by faith; and where he has peace and safety, amidst all the troubles, afflictions, and exercises, he meets with; and where with godliness he has contentment, which is great gain indeed; for, though he may seem to have nothing, he possesses all things; and has all things given him richly to enjoy, even all things pertaining to life and godliness; and at death, when his soul is separated from his body, it shall enter into rest, and be in perfect peace; it shall lie in Abraham’s bosom, and in the arms of Jesus, during the night of the grave, until the resurrection morn, when the body will be raised and united to it, and both will dwell in perfect happiness to all eternity;

and his seed shall inherit the earth; that is, those who tread in the same steps, and fear the Lord as he does; these shall possess the good things of this world, which is theirs, in a comfortable way, as their Father’s gift, as covenant mercies, and in love; though it may be but a small portion that they have of them; or rather they shall inherit the new heavens and earth, wherein will dwell only righteous persons, meek ones, and such as fear the Lord, (^{<4185>}Matthew 5:5 ^{<6083>}2 Peter 3:13); and this they shall inherit for a thousand years, and afterwards the land afar off, the better country, the ultimate glory to all eternity.

Ver. 14. *The secret of the Lord [is] with them that fear him*, etc.] The secret of his purposes with them; as his purpose according to election; his resolution to redeem his chosen ones by his Son; his design to call them by his grace; his predestination of them to the adoption of children, and eternal life; which are the deep things of God the Spirit of God reveals; and all which are made manifest to them in effectual calling; and the secret of his providences is with them; some are made known to them that fear the Lord before they come to pass; as the destruction of Sodom and Gomorrah to Abraham, with many other instances in the Old Testament; (see ^{<4187>}Amos 3:7); and what is the book of the Revelation but a revelation of the secrets of Providence, from the time of Christ and his apostles, to the end of the world? some they observe and take notice of while they are performing, and see the gracious designs of God in them, for their good and his glory; and though some of his ways of Providence are past finding

out, and his footsteps are not known as yet; hereafter his judgments will be made manifest, and the whole scene will be opened to the saints, and be clear to their view: the secret of his love, free grace, and favour, is with them, which was in his heart from everlasting, and lay hid in his thoughts, which are as much higher than ours as the heavens are higher than the earth; and which is made manifest in regeneration, and then shed abroad in the hearts of his people: secret communion with God is enjoyed by those that fear him, which is what the world knows nothing of, and the joy that results from it is what a stranger intermeddles not with; the Lord has his chambers and secret places, into which he brings them, and where they dwell. The secret of his Gospel is with them; and the mysteries of it, which were kept secret since the world began; as the mystery of a trinity of Persons in the Godhead; the union of the two natures in Christ; the regeneration of the Spirit; the union of the saints to Christ, and their communion with him; the calling of the Gentiles; the resurrection of the dead; and the change of living saints;

and he will show them his covenant: the covenant of grace, which was made with Christ for them from eternity, is made known to them in time, when they are called by the grace of God, and made partakers of the grace of the covenant, then the Lord reveals himself as their covenant God and Father; shows them that his Son is their surety, Mediator, Redeemer, and Saviour; puts his Spirit into them to implant covenant grace in them, to seal up the blessings of it to them, and bear witness to their interest in them, as pardon, justification, and adoption; and to apply the exceeding great and precious promises of it to them.

Ver. 15. *Mine eyes [are] ever towards the Lord,* etc.] Not only as the God of nature and providence, for his daily support and supply, in which sense the eyes of all creatures wait upon him; but as his covenant God and Father, having the eyes of his understanding opened to see and know him as such, and the eye of his faith directed to him, to believe in him, and make him his hope and trust; and his eye was single to him; it was to him, and him only, that he looked; and it was constant, it was ever to him, he set the Lord always before him; and such a look was well pleasing to God: it may also respect the lifting up of his eyes to God in prayer for all mercies temporal and spiritual, and his prayer was the prayer of faith; as follows:

for he shall pluck my feet out of the net; of the corruption of nature, and the lusts of it, as Aben Ezra interprets it; by which the saints are sometimes

ensnared and taken captive, and out of which they cannot make their escape of themselves; but there is a deliverance from it by Jesus Christ their Lord: or out of the temptations of Satan, called his devices, and wiles, and the snares of the devil; and as the Lord knows how to deliver his out of temptations, he does deliver them in his own time; or rather out of the nets and snares laid for him by wicked men; as by his son Absalom, Ahithophel, and others, in which his feet were as a bird in the snare of the fowler; but he believed the net, or snare, would be broken, and he should escape, as he did.

Ver. 16. *Turn thee unto me, and have mercy upon me*, etc.] Or “look unto me”, or “upon me”^{f400}; which suggests that the Lord had turned himself, and hid his face from him; and expresses a desire that he would look upon him with a look of love and mercy, and arise to help and deliver him out of the hands of his enemies; he pleads no merits nor works of righteousness of his, but casts himself upon the mercy of God;

for I [am] desolate and afflicted; or “alone and poor”^{f401}; not that he was quite alone, and had none with him; for though he was obliged to quit his palace, and the city of Jerusalem, yet he was accompanied by his servants, and a large number of his people; and could not be poor, in a literal sense, being king of Israel; yet he put no trust in men, nor in riches, but wholly depended on the Lord, as if he had none with him, nor anything to subsist with: and his case was indeed very deplorable, and called for pity and assistance; his own son was risen up against him, and the hearts of the men of Israel went after him; and he was obliged to flee from the city, and leave his house and family.

Ver. 17. *The troubles of my heart are enlarged*, etc.] His enemies being increased, which troubled him; the floods of ungodly men made him afraid; the waters of affliction were come into his soul, and spread themselves, and threatened to overwhelm him: or it may be rendered, as by some, “troubles have enlarged my heart”^{f402}; made him wiser, increased his knowledge and experience; (see ^{<336>}Psalm 119:67,71); but the former seems better to agree with what follows;

[O] bring thou me out of my distresses; or “straits”^{f403}; for the enlargement of his troubles was the straitening of his heart; and therefore he applies to the Lord to bring him out of his afflicted circumstances, in which he was penned up, as in a strait place, on every side, and which were

such that he could not free himself from; but he knew that God could deliver him.

Ver. 18. *Look upon mine affliction and my pain*, etc.] The “affliction” was the rebellion of his subjects against him, at the head of which was his own son; and the “pain” was the uneasiness of mind it gave him; or the “labour”^{f404}, as the word may be rendered; the toil and fatigue of body he was exercised with, he flying from place to place; and he desires that God would look upon all this with an eye of pity and compassion to him, and arise to his help and deliverance; as he looked upon the affliction of the children of Israel in Egypt, and delivered them, (^{1107}Exodus 3:7,8 ^{6307}Deuteronomy 26:7);

and forgive all my sins; or “lift up”, “bear”, or “take away”^{f405}, as the word signifies; sins are burdens, and they lay heavy at this time on David’s conscience, being brought to mind by the affliction he laboured under, not only his sin with Bathsheba, but all others; and these were on him as a heavy burden, too heavy to bear; wherefore he entreats that the Lord would lift them off, and take them away from him, by the fresh discoveries of pardoning grace to him. The sins of God’s people are removed from them to Christ, by his Father, on whom they have been laid by his act of imputation; and he has bore them, and all the punishment due unto them, and, has taken them away, and made an end of them; and through the application of his blood, righteousness, and sacrifice, they are caused to pass from the consciences of the saints, and are removed as far from them as the east is from the west; and this is what the psalmist here desires, and this he requests with respect to all his sins, knowing well that, if one was left upon him, it would be an insupportable burden to him.

Ver. 19. *Consider mine enemies*, etc.] Or “look”^{f406} upon them; but with another kind of look; so as he looked through the pillar of fire upon the Egyptians, and troubled them, (^{1041}Exodus 14:24); with a look of wrath and vengeance. The arguments he uses are taken both from the quantity and quality of his enemies, their number and their nature;

for they are many; the hearts of the people of Israel, in general, being after Absalom, (^{10152}2 Samuel 15:12,13); and so the spiritual enemies of the Lord’s people are many; their sins and corruptions, Satan, and his principalities and powers, and the men of this world;

and they hate me with cruel hatred; like that of Simeon and Levi, (^{<0407>}Genesis 49:7); their hatred broke out in a cruel manner, in acts of force and cruelty; and it was the more cruel, inasmuch as it was without cause: and such is the hatred of Satan and his emissaries against the faithful followers of Christ; who breathe out cruelty, thirst after their blood, and make themselves drunk with it; even their tender mercies are cruel, and much more their hatred.

Ver. 20. *O keep my soul*, etc.] Or “life” ^{f407}, which was in danger, his enemies seeking for it; wherefore he applies to God that gave it, and who had hitherto held him in it, to preserve it. God is the keeper of has people in a spiritual sense; they cannot keep themselves from sin, Satan, and the world; but he is able to keep them from falling, and therefore they pray to him that he would keep them; and they have reason to believe they shall be kept by his power, through faith, unto salvation;

and deliver me; as out of the hands of his present enemies, so from all evil, from the evils of the world, from the evil one, Satan, from the evil of sin, and out of all affliction and troubles;

let me not be ashamed; for I put my trust in thee; (see Gill on “^{<0270>}Psalm 25:2”).

Ver. 21. *Let integrity and uprightness preserve me*, etc.] Meaning either his own, as in (^{<008>}Psalm 7:8 26:1); and then the sense is, either that God would preserve him, seeing he had acted the faithful and upright part in the government of the people of Israel, and they had rebelled against him without a cause; (see ^{<072>}Psalm 78:72); or that those might be continued with him, that he might not be led aside by the corruptions of his heart, and the temptations of Satan, and by the provocations of his rebellious subjects, to act a part disagreeable to his character, as a man of integrity and uprightness; but that these remaining with him, might be a means of keeping him in the ways of God, (^{<036>}Proverbs 13:6); or else the integrity and uprightness of God are designed, which are no other than his goodness and grace to his people, and his faithfulness in his covenant and promises, or his lovingkindness and his truth; (see ^{<0411>}Psalm 40:11);

for I wait on thee: in the use of means for deliverance and safety; the Targum is, “for I trust in thy word”.

Ver. 22. *Redeem Israel, O God, out of all his troubles.*] David was not only concerned for himself, but for the whole nation of Israel, which was

involved in trouble through this unnatural rebellion of his son, and many of his subjects; and no doubt he may have a further view to the redemption of the church of God, the spiritual Israel, by the Messiah; and his sense may be, that God would send the promised Redeemer and Saviour, to redeem his people from all their iniquities; from the law, its curses and condemnation; to ransom them out of the hands of Satan, that is stronger than they; and to deliver them from all their enemies, and from death itself, the last enemy, which will put an end to all their troubles, (~~23510~~ Isaiah 35:10).

PSALM 26

INTRODUCTION TO PSALM 26

Psalm of David

The occasion of this psalm seems to be the quarrel between Saul and David, the former listening to calumnies and reproaches cast upon the latter, and persecuting him in a violent manner. The argument of it is the same, in a great measure, with the seventh psalm, and is an appeal made to God, the Judge of the whole earth, by the psalmist, for his innocence and integrity; Theodoret thinks it was written by David when he fled from Saul.

Ver. 1. *Judge me, O Lord*, etc.] Meaning not that God would enter into judgment with him, in respect to the justification of his person in his sight, which he knew was not by his own righteousness and integrity, but by the righteousness of God; but his view is, to the justification of his cause before men; and particularly to the difference between Saul and him; and entreats that God would interpose, take his cause in hand, judge between them, and vindicate him;

for I have walked in mine integrity; or “perfection”^{f408} not that he thought himself free from sin; this would be contrary to the complaints, confessions, and petitions frequently made by him; but that in the affair with which he was accused, of seeking Saul’s harm, (~~1~~1 Samuel 24:9); he was quite innocent: by his “integrity” he means the purity of his intentions and designs; the uprightness of his conduct, the simplicity and sincerity of his conduct towards all men, and especially his fidelity to his prince; but though he knew nothing by himself, and could not charge himself with any wrong action in this respect, and therefore ought to be acquitted before men; yet he did not expect hereby to be justified in the sight of God;

I have trusted also in the Lord; not in himself, in the sincerity of his heart, and the uprightness of his life; nor did he trust to the goodness of his cause; but he committed it to the Lord, who judgeth righteously; and trusted in him that he should not be ashamed and confounded: this shows from

whence his integrity sprung, even from faith unfeigned; for, where that is true and genuine, there are works of righteousness, and integrity of life;

[therefore] I shall not slide; these words may be connected with the former, thus; “I have trusted also in the Lord, that I shall not slide”^{f409}; that is, shall not fail in judgment, or lose the cause; but shall stand and carry it, and not be confounded or condemned. Our version supplies the word “therefore”, making these words to be an inference from the former, that because he trusted in the Lord, therefore he should not slide, slip, and fall; not but that true believers may not only have their feet well nigh slipped, but altogether; yea, fall, and that sometimes into great sins, to the breaking of their bones; but then they shall not totally and finally fall; for they stand by faith, and are kept through it by the power of God. The words may be considered as a prayer, “let me not slide”^{f410}; being sensible of his own weakness, and of the necessity of being upheld in his uprightness, and in the ways of the Lord by him, that his footsteps might not slip; for though he walked in his uprightness, he was not self-sufficient and self-confident, but dependent on the Lord.

Ver. 2. *Examine me, O Lord*, etc.] His cause, his integrity, and trust in the Lord, as silver and gold are examined by the touchstone, the word of God, which is the standard of faith and practice;

and prove me; or “tempt me”^{f411}; as Abraham was tempted by the Lord; and his faith in him, and fear of him, and love to him, were proved to be true and genuine;

try my reins and my heart; the thoughts, desires, and affections of it, as gold and silver are tried in the furnace; and so God sometimes tries the faith and patience of his people by afflictive providences; and this examination, probation, and trial, are made by him, not for his own sake, who knows the hearts and ways of all men; but for the sake of others, to make known either to themselves or others the truth of grace that is in them, and the uprightness of their hearts and ways; and it was on this account the psalmist desired to pass under such an examination.

Ver. 3. *For thy lovingkindness [is] before mine eyes*, etc.] The special lovingkindness of God, shown in the choice of him in Christ, in the provision of a Saviour for him, and in the effectual calling of him; which lovingkindness is unmerited, free, and sovereign, is from everlasting and to everlasting; it is better than life, excellent beyond expression, and

marvellous: and this may be said to be “before [his] eyes”; because it was now in sight; he had a comfortable view of interest in it, and was persuaded nothing should separate him from it; it was upon his heart, shed abroad in it, and he was affected with it; it was in his mind, and in his thoughts, and they were employed about it; he had it in remembrance, and was comfortably refreshed with it: and this he mentions as the reason of his laying his cause before the Lord, as the ground of his trust in him, and why he desired to be examined, proved, and tried by him;

and I have walked in thy truth; by faith in Christ, who is the truth of all promises, prophecies, types, and figures; in the word of truth, by abiding by it, and walking according to it; and in the truth of worship, in all the commandments and ordinances of the Lord; and to walk herein he used himself to, and was constant in, as the word ^{f412} signifies: and nothing more engages to walk on in Christ, as he has been received and to walk as becomes his Gospel, and in all holy conversation and godliness, than the love of God manifested to the soul; this being set continually before our eyes encourages faith and hope, and influences a holy life and cheerful obedience to the will of God.

Ver. 4. *I have not sat with vain persons*, etc.] Or “men of vanity” ^{f413}; who are full of it; who are addicted to the vanities of the world; who pursue the riches, honours, pleasures, and profits of it; which is no other than walking in a vain show: whose thoughts, words, and actions are vain; who are vainly puffed up in their fleshly mind, and walk in the vanity of it; who take the name of God in vain, and whose common discourse is foolish, frothy, light, and empty; and who are men of a vain conversation, and are rash, imprudent, and deceitful: men of bad principles may very well go by this name, who are vain and unruly talkers, and whose doctrines are doctrines of vanity, and no other than vain babbling; and also men guilty of idolatrous practices, who observe lying vanities, and worship them, and lift up their souls unto them; with such vain men, in any of these senses, the psalmist would have nothing to do; he would not keep company with them, nor have any communion, consultation, and conversation with them; it may be, he may have some respect to the men that were about Saul, to whom such a character agreed; or he may say this, and what follows, to remove a calumny cast upon him and his friends; as if they that were with him were such men as here described, and in (~~1916~~ Psalm 26:5);

neither will I go in with dissemblers: or “hidden” or “unknown” persons ^{f414}, who lie in private lurking places, to murder the innocent, or secretly take away the good names and characters of men, and it is not known who they are; or who commit sin secretly; go into secret places to do their works in the dark, and hide themselves to do evil; as the Targum, Jarchi, Kimchi, and Ben Melech, interpret it; who love darkness rather than light, because their deeds are evil; or who cover themselves with lying and flattering words, that it is not known what their real intentions be; they speak one thing, and mean another; are an assembly of treacherous men: such are all deceitful workers, who lie in wait to deceive, and walk in craftiness; and hypocrites, who have the form of religion, but are strangers to the power of it; and who are to be turned away from, and avoided; the houses, assemblies, cabals, and company of such, are to be shunned; (see ~~<440>~~Genesis 49:6 ~~<440>~~Jeremiah 9:2); or such as are “signed”, or “marked”; that is, infamous persons ^{f415}.

Ver. 5. *I have hated the congregation of evildoers*, etc.] That do harm to the persons, characters, or properties of men; and who meet together in bodies, to consult and form schemes to do mischief, and have their assemblies to encourage each other in it; these, their works and actions, the psalmist hated, though not their persons; and showed his displicency at them, and dislike and disapprobation of them, by absenting from them; (see ~~<457>~~Jeremiah 15:17);

and will not sit with the wicked; ungodly and unrighteous men, sons of Belial; for with such what fellowship and concord can there be? (~~<404>~~2 Corinthians 6:14,15); the word ^{f416} signifies restless and uneasy persons, who cannot rest unless they do mischief; are like the troubled sea, continually casting up mire and dirt, (~~<2570>~~Isaiah 57:20,21); now, by all this the psalmist means not that good men should have no manner of conversation with the men of the world: for then, as the apostle says, we must needs go out of the world, (~~<4150>~~1 Corinthians 5:9,10). Conversation in civil things, in matters of trade and business, is lawful; though all unnecessary conversation in things of civil life is to be shunned; no more should be had than what natural relation and the business of life require; but all conversation in things criminal is to be avoided; company is not to be kept with them, so as to join them in anything sinful; this is to harden them in their evil ways, and it brings into danger and into disgrace: a man is known and is judged of by the company that he keeps; and evil communications corrupt good manners.

Ver. 6. *I will wash my hands in innocency*, etc.] The Vulgate Latin version renders it, “among innocent persons”; men of a holy harmless life and conversation; with these he determined to converse in common, and not with such as before described; or the sense is, that he would wash his hands, in token of his innocence, integrity, and uprightness, he had before spoke of, and of his having nothing to do with such evil men as now mentioned; (see ^{<B206>}Deuteronomy 21:6,7 ^{<A724>}Matthew 27:24); “hands” are the instrument of action, and to “wash” them may design the performance of good works, (^{<B300>}Job 9:30); and to do this “in innocency”, or “purity”, may signify the performance of them from a pure heart, a good conscience, and faith unfeigned; and particularly may have some respect to the lifting up of holy hands in prayer to God, previous to public worship; there seems to be an allusion to the priests washing their hands before they offered sacrifice, (^{<D209>}Exodus 30:19-21);

so will I compass thine altar, O Lord; frequent the house of God, where the altar was, and constantly attend the worship and ordinances of God; the work of the altar being put for the whole of divine service; the altar of burnt offering is here meant, which was a type of Christ; (see ^{<S130>}Hebrews 13:10); reference is had to the priests at the altar, who used to go round it, when they laid the sacrifice on the altar, and bound it to the horns of it, at the four corners, and there sprinkled and poured out the blood; compare (^{<B400>}Psalms 43:4); in order to which they washed their hands, as before; and in later times it was usual with the Heathens ^{f417} to wash their hands before divine service.

Ver. 7. *That I may publish with the voice of thanksgiving*, etc.] Or “cause to hear with the voice of confession” ^{f418}: the meaning is, that the view of the psalmist, in compassing the altar of God in the manner he proposed, was not to offer upon it any slain beast; but to offer the sacrifices of praise upon that altar, which sanctifies the gift, and from whence they come with acceptance to God; even for all mercies, both temporal and spiritual, and that with a confession and acknowledgment of sin and unworthiness; all this is agreeable to the will of God; it is well pleasing in his sight, what glorifies him, and is but our reasonable service;

and tell of all thy wondrous works; of creation and providence; and especially of grace and redemption; this is the business of saints in God’s house below, and will be their employment in heaven to all eternity. Jarchi

on the place says, that this song of praise has in it what relates to future times, to Gog, to the days of the Messiah, and to the world to come.

Ver. 8. *Lord, I have loved the habitation of thy house*, etc.] Meaning the tabernacle, for as yet the temple was not built; which was an habitation for the saints, where they chose to dwell, and reckoned it their happiness, and was the habitation of the Lord himself: the sanctuary was built for that purpose; and between the cherubim, over the mercy seat, he took up his residence; hence it follows,

and the place where thine honour dwelleth: or “glory”^{f419}: when the tabernacle was set up, the glory of the Lord filled it, as it did the temple, when it was dedicated, (^{<1245>}Exodus 40:35). The psalmist expresses his love to this place, in opposition to the, congregation of evildoers, which he hated, (^{<1215>}Psalm 26:5); and to remove a calumny from him, that being among the Philistines, and at a distance from the house of God, his affections were alienated from it; whereas it was his greatest concern that he was debarred the privileges of it; (see ^{<1211>}Psalm 42:1,2 63:1) (^{<1219>}1 Samuel 26:19); besides, he had showed his great regard to it by his constant attendance before his exile, as he did after it, (^{<1218>}Psalm 42:3 55:14); and it was out of pure love to the worship of God, and with real pleasure and delight, that he did attend; and not through custom, and in mere form, (^{<1211>}Psalm 122:1 84:1,2,10). The Lord’s house is loved by his people, because of his word and ordinances, which are ministered there, and because of his presence in it: or else what was typified by the tabernacle in here designed; either the tabernacle of Christ’s human nature, called the true tabernacle, (^{<1212>}Hebrews 8:2); in which the fulness of the Godhead dwells; which the Son of God, the brightness of his Father’s glory, inhabits; and in the redemption and salvation wrought out in it the glory of all the divine attributes is displayed; and Christ incarnate is the mercy seat from which God communes with his people, and is their way of access unto him, and whereby they have fellowship with him; and who is loved by the saints sincerely, above all creatures and things, and in the most ardent and affectionate manner: or heaven itself, of which the tabernacle was a figure, (^{<1212>}Hebrews 9:24); which is the habitation of the holiness and glory of God, and in which are many mansions or dwelling places for his people; and is the continuing city they seek, the heavenly and better country they are desirous of, and where their hearts and affections are; because there their God, their Saviour, and their treasure be; which sense seems to be confirmed by what follows.

Ver. 9. *Gather not my soul with sinners*, etc.] Profligate and abandoned ones, such as are notoriously profane, and who live and die impenitent ones; otherwise all men are sinners: the sense is, either that he desires that he might not, by any means, be brought into the company of such persons, be joined unto them, and have a conversation with them, which would be uncomfortable, dishonourable, and dangerous; or that God would not destroy him with them; and that he might not die the death of the wicked, nor be gathered with them at death: death is often expressed by a man's being gathered to his people, and to his fathers; (see ^{<1221>}2 Kings 22:20); the body is gathered to the grave, the soul returns to God that gave it, and has its place assigned by him; the souls of the righteous are gathered into heaven, Christ's garner; the souls of the wicked into hell; the psalmist deprecates being gathered with them;

nor my life with bloody men; that thirst after blood, lie in wait for it, shed it, and are drunk with it, as the antichristian party; these God abhors and detests; nor shall they live out half their days, and their end is miserable.

Ver. 10. *In whose hands [is] mischief*, etc.] Every abominable wickedness; as idolatry, adultery, murder, etc. the word signifies and is sometimes used for mischief conceived in the mind, artificially devised and contrived there; here mischief committed, the hand being the instrument of action, and intends whatever is prejudicial to the person, character, and properties of men;

and their right hand is full of bribes; whereby the eyes of judges are blinded, the words of the righteous perverted, men's persons respected, and judgment wrested, (^{<5169>}Deuteronomy 16:19).

Ver. 11. *But as for me, I will walk in mine integrity*, etc.] In which he had hitherto walked, (^{<4911>}Psalms 26:1); or it may express his faith, that after he was gathered by death he should walk in uprightness and righteousness, in purity and perfection, with Christ in white, and behold the face of God in righteousness; (see ^{<2501>}Isaiah 57:1,2);

redeem me; from the vain conversation of the wicked, from all troubles, and out of the hands of all enemies;

and be merciful unto me; who was now in distress, being persecuted by Saul, and at a distance from the house of God: this shows that mercy is the source and spring of redemption, both temporal and spiritual; and that the psalmist did not trust in and depend upon his present upright walk and

conversation, but in redemption by Christ, and upon the mercy of God in Christ.

Ver. 12. *My foot standeth in an even place*, etc.] Or “in a plain”^{f420}; in a sure place; on Christ the sure foundation, and who is the plain way and path to eternal life; (see ^{<4971>}Psalm 27:11); or in the ways and worship of God, prescribed by his word; and so denotes steadfastness and continuance in them;

in the congregations will I bless the Lord; in the assemblies of the saints, in the churches of Christ below, and in the great congregation above, in the general assembly and church of the firstborn; where it is the work of saints now, and will be hereafter, to praise the Lord, for all his mercies temporal and spiritual.

PSALM 27

INTRODUCTION TO PSALM 27

[A Psalm] of David. The Septuagint interpreters add to this title, “before he was anointed”. David was anointed three times, first when a youth in his father’s house; but this psalm could not be written before that time, because he had not had then any experience of war, nor could be in any immediate apprehension of it, as here suggested; he was anointed a second time, after the death of Saul at Hebron, by the men of Judah; before that time indeed he had been harassed by Saul, and distressed by the Amalekites, and was driven from the public worship of God, to which he has a respect, (^{<1274>}Psalm 27:4); and he was a third time anointed, by the elders of Israel, king over all Israel; and between the death of Saul and this unction there was a war between the house of David and the house of Saul; but what is referred to is not certain, nor is it of moment, since these words are neither in the Hebrew text, nor in the Chaldee paraphrase. Theodoret is of opinion this psalm was written by David when he fled from Saul, and came to Ahimelech the priest.

Ver. 1. *The Lord [is] my light and my salvation; whom shall I fear?* etc.] The Targum in the king of Spain’s Bible explains it, “the Word of the Lord is my light”; and so Ainsworth cites it; that is, Christ the eternal Word, in whom “was life, and that life was the light of men”, (^{<1300>}John 1:4); and the psalmist is not to be understood of the light of nature and reason, with which the Logos, or Word, enlightens every man that comes into the world; nor merely in a temporal sense, of giving him the light of prosperity, and delivering him from the darkness of adversity; but of the light of grace communicated to him by him who is the sun of righteousness, and the light of the world; and by whom such who are darkness itself, while in an unregenerate state, are made light, and see light; all the light which is given to men at first conversion is from Christ; and all the after communications and increase of it are from him; as well as all that spiritual joy, peace, and comfort they partake of, which light sometimes signifies, (^{<1371>}Psalm 97:11); and which the psalmist now had an experience of; enjoying the light of God’s countenance, and having discoveries of his love, which made him

fearless of danger and enemies: and such who are made light in the Lord have no reason to be afraid of the prince of darkness; nor of the rulers of the darkness of this world; nor of all the darkness, distress, and persecutions they are the authors of; nor of the blackness of darkness reserved for ungodly men; for their light is an everlasting one, and they are made meet to be partakers of the inheritance with the saints in light: and the more light they have, the less fear; and what made the psalmist still more fearless was, that Christ was his “salvation”; by the light which the Lord was to him, he saw his need of salvation, he knew that his own righteousness would not save him; he was made acquainted with the design and appointment of the Lord, that Christ should be salvation to the ends of the earth; he had knowledge of the covenant of grace, and faith in it, which was all his salvation, (¹⁸¹⁵2 Samuel 23:5). Salvation was revealed to the Old Testament saints, in the promises, sacrifices, types, and figures of that dispensation; and they looked through them to him for it, and were saved by him, as New Testament believers are; and they had faith of interest in Christ, and knew him to be their Saviour and Redeemer, as did Job, and here the psalmist David: and such who know Christ to be their salvation need not be afraid of any person or thing; not of sin, for though they fear, and should fear to commit it, they need not fear the damning power of it, for they are saved from it; nor of Satan, out of whose hands they are ransomed; nor of the world, which is overcome by Christ; nor of the last enemy, death, which is abolished by him; nor of hell, and wrath to come, for he has delivered them from it;

the Lord [is] the strength of my life; of whom shall I be afraid? meaning not of his natural life, though he was the God of his life, who had given it to him, and had preserved it, and upheld his soul in it; but of his spiritual life: Christ is the author of spiritual life, he implants the principle of it in the hearts of his people, yea, he himself is that life; he lives in them, and is the support of their life; he is the tree of life, and the bread of life, by which it is maintained; and he is the security of it, it is bound up in the bundle of life with him, it is hid with Christ in God; and because he lives they live also; and he gives unto them eternal life, so that they have no reason to be afraid that they shall come short of heaven and happiness; nor need they fear them that kill the body and can do no more; nor any enemy whatever, who cannot reach their spiritual life, nor hurt that, nor hinder them of the enjoyment of eternal life.

Ver. 2. *When the wicked, [even] mine enemies and my foes, came upon me*, etc.] They are wicked men, men of malignant spirits, and evildoers, who are the enemies and foes of the people of God, and who hate them with an implacable hatred, and do everything they can to distress and afflict them; and such enemies David had, who were many and mighty; and these “came upon” him, or “approached against” him ^{f421}, they drew near to him to make war with him, as the word signifies ^{f422}; they attacked him in an hostile manner; and their view was, as he says,

to eat up my flesh, as they eat bread, (^{<9140>}Psalm 14:4); to devour him at once, to make but one morsel of him, to destroy his life, to strip him of his substance, to take away his wives and children, as the Amalekites at Ziklag, (^{<9800>}1 Samuel 30:1-6);

they stumbled and fell; the Lord put stumbling blocks in their way, and retarded their march, and hindered them from executing their designs; and they fell into the hands of David, and were subdued under him, or fell by death; and these past instances of divine goodness the psalmist calls to mind, to keep up his heart and courage, and animate and strengthen him against the fears of men, of death and hell.

Ver. 3. *Though an host should encamp against me*, etc.] An host of the ungodly, as the Targum; though ever so many of them, even ten thousands of them, as in (^{<9106>}Psalm 3:6); should beset him on every side;

my heart shall not fear; for not only the angels of the Lord encamped about him, as they do about all that fear the Lord; but salvation was appointed for walls and bulwarks about him; yea, the Lord himself was a wall of fire around him, and he was kept as in a garrison by the power of God;

though war should rise against me: in all its terrible shapes:

in this [will] I [be] confident; either in this war, in the midst of it; or in this that he had expressed, (^{<9270>}Psalm 27:1); that the Lord was his light, his salvation, and the strength of his life; so the Jewish writers ^{f423}: or as others ^{f424}, in this one thing, desired in (^{<9270>}Psalm 27:4); but either of the former senses is best, especially the latter of them. Saints need not be afraid, though there is a war within them between the flesh and spirit; and though without are fightings with Satan and his principalities and powers; since they may be confident of victory, and that they are more than conquerors, through Christ that has loved them.

Ver. 4. *One [thing] have I desired of the Lord*, etc.] Not to be returned to Saul's court; nor to his own house and family; nor to have an affluence of worldly riches and honours; but to have constant abode it, the house of the Lord; an opportunity of attending continually on the public worship of God; which is excused and neglected by many, and is a weariness to others, but was by the psalmist preferred to everything else; he being now deprived of it, as it seems;

that will I seek after; by incessant prayer, until obtained; importunity and perseverance in prayer are the way to succeed, as appears from the parable of the widow and unjust judge;

that I may dwell in the house of the Lord all the days of my life: not in heaven, Christ's Father's house, where he dwells, and where the saints, will dwell to all eternity; though to be clothed upon with the house from heaven is very desirable; rather, in the church of the living God, which is the house of God, and pillar of truth, where true believers in Christ have a place and a name, and are pillars that will never go out; but here the place of divine worship seems to be meant, where the Lord granted his presence, and where to dwell the psalmist counted the greatest happiness on earth; he envied the very sparrows and swallows, that built their nests on the altars in it; and reckoned a day in it better than a thousand elsewhere; and to have the privilege of attending all opportunities in it, as long as he lived, is the singular request he here makes: the ends he had in view follow;

to behold the beauty of the Lord, or "the delight [and] pleasantness of the Lord"^{f425}; to see the priests in their robes, and doing their office, as typical of Christ the great High Priest; and the Levites and singers performing their work in melodious strains, prefiguring the churches in Gospel times, singing to the Lord with grace in their hearts, and the four and twenty elders, and one hundred and forty four thousand, with the Lamb on Mount Zion, singing the song of redeeming love; and all the tribes and people of Israel, assembled together to worship God, representing the church of Christ as a perfection of beauty, having the beauty of the Lord upon her, and made perfectly comely through his comeliness; as it is a most delightful sight to see a company of saints attending Gospel worship, meeting together to sing, and pray, and hear the word, and wait upon the Lord in all his appointments; to see them walking in the faith and fellowship of the Gospel, and according to the order of it; this is next to the desirable sight of the bride, the Lamb's wife, in the New Jerusalem state, having the glory

of God upon her: moreover, it was a pleasant sight to a believer in those times to behold the sacrifices of slain beasts, which were figures of the better sacrifice of Christ, the Lamb slain from the foundation of the world; to which may be added other things that were to be seen by priests; as the ark of the Lord, which had the two tables in it, typical of Christ, the fulfilling end of the law for righteousness; and the table of shewbread, which pointed out Christ the bread of life, and his perpetual intercession for his people; and the golden candlestick, a type of the church, holding forth the word of life to others; with many other things, which, with an eye of faith, the saints of those times could look upon with delight and pleasure: also the presence of the Lord may be intended by his beauty, than which nothing is more desirable to the people of God, even to behold his smiling countenance, to see his face, and enjoy his favour, and to have fellowship with him, and with one another; and particularly the beauty and glory of the Lord Jesus Christ may be designed, represented by the Shechinah, or glory, which filled both the tabernacle and the temple; who being the brightness of his Father's glory, and fairer than the children of men, and altogether lovely and full of grace, is a very desirable object to be beheld by faith;

and to inquire in his temple; to seek the face of the Lord, to consult him in matters of difficulty and moment; to search after the knowledge of divine things, and to ask for blessings of grace, for which he will be inquired of by his people, to bestow them on them.

Ver. 5. *For in the time of trouble he shall hide me in his pavilion*, etc.]

This, with what follows, is given as a reason why the psalmist desired to dwell in the house of the Lord; because he considered it as a pavilion or booth, as the word ^{f426} signifies in which he should be hid by the Lord, in times of trouble and distress, either through the heat of persecution, or of inward anxiety of mind, caused by the working of a fiery law; the allusion being, as some think, to the shepherd's tent or booth, into which he sometimes takes a poor sheep, and protects it from the scorching heat of the sun at noon: and of such use is the tabernacle of the Lord; (see ²³⁰⁶Isaiah 4:6);

in the secret of his tabernacle shall he hide me; alluding either to the tents of generals of armies, who receive into them those whom they would protect from the insults and injuries of others; or rather to the most holy place in the tabernacle, called the secret place, (³⁰⁷²Ezekiel 7:22); typical of

Christ, the hiding place of his, people, in whom their life is hid, and where it is safe and secure;

he shall set me up upon a rock; where he would be above and out of the reach of his enemies; meaning Christ, comparable to a rock for its height, he being higher than the kings of the earth, than the angels in heaven, than the heavens themselves, and much more than the sons of men; (see ^{<B61D>}Psalm 61:2); and for shelter and safety, he being a munition of rocks, a strong tower, a place of defence, and rock of refuge; and for firmness, solidity, and strength, he being able to bear the whole weight of the building of the church, and every believer laid upon him; and for duration, he being more immovable than rocks and mountains; so that such who are set up upon him are in the most safe and secure state imaginable.

Ver. 6. *And now shall mine head be lifted up*, etc.] That is, when brought into the house of the Lord, hid in the secret of his tabernacle, and set upon the rock Christ; by this phrase he means, either that he should be then restored to his former happy and comfortable condition, as it is used in (^{<O40B>}Genesis 40:13); or that he should overcome all his enemies, and triumph over them, being exalted, as he adds,

above mine enemies round about me; so that not only they should not be able to come at him, but should be subdued under him;

therefore will I offer in his tabernacle sacrifices of joy: attended with shouting and sounding of trumpets: in allusion to the blowing of trumpets at the time of sacrifice, (^{<O40C>}Numbers 10:10); Sacrifices of praise and thanksgiving, with a joyful heart, for mercies received, offered up publicly in the house of the Lord, are here intended;

I will sing, yea, I will sing praises unto the Lord; for whom praise waits in Zion, to whom it is due; he being the Father of mercies, the God of all comfort, and the author and giver of all blessings, temporal and spiritual.

Ver. 7. *Hear, O Lord, [when] I cry with my voice*, etc.] Which is to be understood of prayer, and that in the time of distress; and of vocal prayer, as distinguished from mental prayer; and the phrase denotes the vehemency and intensesness of it: and the request is, that the Lord would hear it; not only as he is omniscient and omnipresent, and so hears the prayers of all, good and bad; but as a God gracious and merciful, who sometimes very quickly hears, and answers in a gracious way, and sometimes seems to turn a deaf ear, to shut out the prayers of his people, and cover himself with a

cloud, that they should not pass through, or, however, defers an answer to it for a little while; yet, sooner or later, he always shows himself a God hearing prayer;

have mercy also upon me; by delivering him out of his temporal distresses, and by forgiving his iniquities;

and answer me; by speaking a word in season; commanding off the affliction he lay under, and by saying to him that his sins were forgiven him.

Ver. 8. [*When thou saidst, seek ye my face*, etc.] To seek the face of the Lord is to attend his house and ordinances, where he grants his presence; and with this view to enjoy his gracious presence, and the light of his countenance, not being content with bare attendance without it; it is to seek the Lord himself, and communion with him through Christ, the brightness of his glory, and the Angel of his presence; for the right way of seeking the Lord is in Christ, who is the way of access to him, and of acceptance and fellowship with him; and that by prayer and supplication for his sake, and with all the heart and soul; and this the Lord calls upon his people to do, in his word, in his providences, and by his Spirit moving upon their hearts, and inclining them to it, as follows;

my heart said unto thee, thy face, Lord, will I seek: it is an encouragement to believers to seek the Lord when he calls them to it; for it is a command with promise, that they shall find him, see his face, and enjoy his favour; and he never says to any, “seek ye my face, in vain”; and they always find it good for them to draw nigh to him: and as it is the best way of seeking God, when the heart is engaged in it, so it is a token for good; and it looks as though the Lord had a mind to manifest himself, and grant the favour sought for, when he inclines the hearts of his people to pray unto him for it; and this the psalmist makes mention of as taking encouragement from it, to hope and believe that the Lord would hear and answer him, and have mercy on him; because he had bid him seek his face, and he found his heart ready to do it.

Ver. 9. *Hide not thy face [far] from me*, etc.] Yea, not at all from him; for the word “far” is not in the text: this is sometimes the case of the best of men, and was of the psalmist at times, and might be now, notwithstanding his strong expressions of faith and joy in the preceding verses; for frames are very changeable things; and this case is consistent with the everlasting and unchangeable love of God to his people; though they are ready to

impute it to wrath and anger, and is what is very cutting and grievous to them; and therefore deprecate it as the psalmist does here,

put not thy servant away in anger; either cast him not away from thy presence, as being angry with him, though there is just reason for it; or suffer him not to go away angry, fretting and murmuring: he makes mention of his relation to God as a servant, as he was; not only by creation as a man, and by his office as a king, but by efficacious grace as a converted man; and this only as descriptive of himself, and as acknowledging his dependence on the Lord, and his obligation to him; but not as a reason why he should be regarded by him, for he knew he was but an unprofitable servant;

thou hast been my help; leave me not, neither forsake me: which request, as the rest, he might put up in faith; for God will not leave his people destitute of his presence finally and totally; nor to themselves and the corruptions of their hearts, nor to the temptations of Satan; nor will he forsake the work of his hands, the work of grace upon their hearts; or so forsake them as that they shall perish: and that the Lord would not leave nor forsake him in such sense, the psalmist had reason to conclude; since he had been his help in times past, a present help in time of trouble; and his arm was not shortened, his power was the same to help as ever, and so were his inclination and will; since he could also call unto him, and upon him, as follows:

O God of my salvation; the author both of his temporal, spiritual, and eternal salvation; and what might he not hope for from him? salvation includes all blessings, both for soul and body, for time and eternity.

Ver. 10. *When my father and my mother forsake me*, etc.] Which is not to be understood strictly and literally of his parents, that were in that near relation to him according to the flesh, nor of anything that had past; not of his parents leaving him to shift for himself, after having brought him up; nor of his father being unmindful of him, when Samuel came to anoint one of his sons to be king; nor of any slight and neglect of him by them when persecuted by Saul; nor of their inability to help him then; (see ^{<021B>}1 Samuel 22:3,4); but this is to be understood of something supposed yet to come; and it seems best to interpret it of his nearest and dearest friends, his closest adherents, best counsellors, and most firm allies; that when they should fail and drop him, his God would not leave him: the design of it is

to set forth the love and care of God, as superior to that of the most affectionate friends; (see ^{<23914>}Isaiah 49:14-16);

then the Lord will take me up; like a foundling in the street, and such are called, in the Talmudic language, “persons gathered up” ^{f427}; and so the words may be rendered here, “then the Lord will gather me” ^{f428}, into his arms and bosom, and under the wings of his protection, and at last to himself in glory.

Ver. 11. *Teach me thy way, O Lord*, etc.] Of providence, grace, and duty; (see Gill on “^{<49250>}Psalm 25:4”);

and lead me in a plain path: as the path of truth is to those that understand and find knowledge; and as the way of holiness is, even to such who in other things are fools, but shall not err therein, (^{<2189>}Proverbs 8:9) (^{<23378>}Isaiah 35:8); or the path of righteousness, in which Christ, the wisdom of God, and shepherd of his people, leads them, (^{<4273>}Psalm 23:3 ^{<2089>}Proverbs 8:20);

because of mine enemies, or “those that observe me”; who eyed him as Saul did, (^{<989>}1 Samuel 18:9); and waited for his halting, as Jeremiah’s familiars did for him; and lay in wait to deceive him, and lead him out of the way, as false teachers do; and come upon him at an unawares, and take every advantage against him, as Satan does.

Ver. 12. *Deliver me not over unto the will of mine enemies*, etc.] It is a dreadful thing for a man to be given up to his own heart’s lusts, and to be delivered up into the hands of Satan; who would fain have even the people of God themselves in his hands, that he might distress them at pleasure, if not destroy them; and also to be suffered to fall into the hands of wicked men, whose tender mercies are cruel;

for false witnesses are risen up against me; laying to his charge, that he sought to take away from Saul his crown and kingdom, and even his life, (^{<9249>}1 Samuel 24:9);

and such as breathe out cruelty; as Doeg the Edomite, whose tongue was as a sharp razor, and by whose hands four score and five priests were slain, on account of David’s being supplied with bread by Ahimelech; the word is in the singular number; (see ^{<4531>}Psalm 52:1-4 ^{<9228>}1 Samuel 22:18); compare with this clause (^{<4490>}Acts 9:1); and Horace’s phrase, “Spirabat amores” ^{f429}.

Ver. 13. [*I had fainted*], etc.] When false witnesses rose up against him, and threatened to take away his life, and the life of his friends, in the most barbarous and cruel manner: the people of God are subject to faintings, in the present state of things; by reason of afflictions; because of the nature, number, and continuance of them; and especially when they apprehend them to be in wrath and sore displeasure: and on account of their sins, and the corruptions of their hearts; fearing lest there should be no pardon for them; or that the true work of grace is not in them; or that they shall fall, to the dishonour of the name of God, and to the reproach of his, cause and interest; or that they shall perish eternally: likewise, by reason of Satan's temptations, which are sometimes so grievous, that if Christ did not pray for them, their faith would fail; and also on account of the hidings of God's face, which they cannot bear: they are sometimes ready to faint in the way of their duty, in the course of their profession, because of the difficulties and discouragements, reproaches and persecutions, they meet with; and sometimes in the expectation of blessings; and of the fulfilment of promises, and of answers of prayer, which have been long deferred. This clause is not in the original text, but is a supplement of our translators; and it is generally agreed there is a defect of expression, which must be supplied in some way or other: the Jewish interpreters generally refer it to the preceding words; one supplies thus ^{f430}, "those false witnesses would have rose up against me, and consumed me"; another ^{f431} after this manner, "mine enemies had almost got the dominion over me"; a third ^{f432}, "I had almost perished at their sayings": and a fourth ^{f433}, "and they would have destroyed me". Perhaps it may be as well supplied from (^{f432}Psalm 119:92); "I should then have perished in mine affliction"; it follows,

unless I had believed to see the goodness of the Lord in the land of the living: both the providential goodness of the Lord, in supplying him with the, necessaries of life, and in delivering him out of the hands of his enemies; and his special goodness, which he has laid up in his covenant, and in his son; even all spiritual blessings in Christ, in whom he causes all his goodness to pass before his people. The psalmist believed that he should "see"; that is, enjoy all these, or whatever was needful for him; all the good things of life, all special favours; as supports under afflictions, views of pardoning grace under a sense of sin, strength against Satan's temptations, and deliverance out of them; the discoveries of the love of God, and the light of his countenance, after desertions, and divine refreshments in his house, from his word and ordinances; and at last all the

glories of the other world; and faith in these things is the best antidote against faintings. By “the land of the living” may be meant either the land of Canaan, where the living God was worshipped, and living saints dwelt, in opposition to other lands, the habitations of men dead in sins; and at a distance from which David now might be; or else the world in general, in opposition to the place and state of the dead; or, as some think, heaven, or the life of the world to come, as Kimchi expresses it; and so Apollinarius paraphrases it,

“I shall see the blessed God with my eyes in the land of the blessed.”

The word **al wl**, rendered “unless”, is one of the fifteen words which are extraordinarily pointed in the Hebrew Bible.

Ver. 14. *Wait on the Lord*, etc.] This, with what follows, is spoken by the psalmist either to himself or to others, or it may be to both, upon the rich experience he declares in (~~127~~ Psalm 27:13): it becomes believers to wait on the Lord for the common blessings of life, for even the eyes of all wait upon him for their daily food; and for the light of his countenance, when it is withdrawn from them, for he will return again at the set time; and for answers of prayer, which will be given sooner or later; and for the performance of his promises, which are yea and amen in Christ: they should wait upon him in his house and ordinances constantly, with reverence and godly fear; they should wait upon him as servants on their masters, observe his orders, and diligently execute them; and, as beggars for their alms, they should knock and wait at Wisdom’s gates, tell their case and wait, take repulses and wait, and, when they succeed, give thanks. It is good to wait upon the Lord; many are the favours and blessings such receive now, and eye has not seen what God has prepared for them that wait for him;

be of good courage; the saints have need of courage, considering the enemies they have to grapple with; the corruptions of their own hearts, the enemies of a man’s own house; the worst of all, Satan, and his principalities and powers; and men of the world, and a world of them: and they have great reason, notwithstanding, be of good courage, since God is for them; Christ is the Captain of their salvation; the Holy Spirit, that is in them, is greater than he that is in the world; angels encamp around them; they are provided with the whole armour of God; they are engaged in a

good cause, are sure of victory, and shall wear the crown of righteousness; and it follows,

and he shall strengthen thine heart; that is, the Lord will do it, as he has promised to them that wait on him, (^{<248>}Isaiah 40:31 41:10); or “let thine heart be strengthened”: as the Septuagint render it; and so the Chaldee paraphrase, “strengthen thine heart”; taking it for an exhortation; as indeed it seems to be by what goes before and follows; (see ^{<400>}Joshua 1:6,9);

wait, I say, on the Lord; this is repeated, to express the importance of this duty, and to encourage to it.

PSALM 28

INTRODUCTION TO PSALM 28

[A Psalm] of David

This psalm, Aben Ezra says, David either composed himself, or one of the singers for him; the former seems most likely; and it might be made by him when he was persecuted by Saul, or when delivered from him; or at least when he had faith and hope that he should be delivered: the psalm consists of two parts, petitions and thanksgivings.

Ver. 1. *Unto thee will I cry*, etc.] This denotes the distress the psalmist was in, fervency and ardour in prayer, resolution to continue in it, and singularity with respect to the object of it; determining to cry to the Lord only; to which he was encouraged by what follows;

O Lord my rock; he being a strong tower and place of defence to him, in whom were all his safety, and his trust and confidence, and in whom he had an interest;

be not silent to me; or “deaf”^{f434}; persons that do not hear are silent, and make no answer; as the Lord seems to be, when he returns no answer to the cries of his people; when he does not arise and help them; when he seems not to take any notice of his and their enemies, but stands at a distance from them, and as if he had forsaken them; (see ^{<1392>}Psalm 39:12 35:22,23 50:3,21 ^{<2366>}Isaiah 65:6); the words may be considered, as they are by some, as an address to Christ his rock, his advocate and intercessor; that he would not be silent, but speak for him, and present his supplications to God, with the much incense of his mediation; (see ^{<9078>}1 Samuel 7:8);

lest, [if] thou be silent to me, I become like them that go down into the pit; either like such that fall into a ditch, and cannot help themselves out, and they cry, and there is none to take them out from thence; or like such that die in battle, and are cast into a pit, and there buried in common with others; which David might fear would be his case, through Saul’s violent pursuit after him; or lest he should be like the dead, who are not regarded, and are remembered no more; or lest he should really die by the hands of

his enemies, and so be laid in the grave, the pit of corruption; or be in such distress and despair as even the damned in hell be, the pit out of which there is no deliverance.

Ver. 2. *Hear the voice of my supplications*, etc.] Which proceed from the Spirit of grace and of supplication, and are put up in an humble manner, under a sense of wants and unworthiness, and on the foot of grace and mercy, and not merit;

when I cry unto thee; as he now did, and determined he would, and continue so doing, until he was heard;

when I lift up my hands toward thy holy oracle: the holy of holies, in the tabernacle and in the temple, which was sometimes so called, (^{<4163>}1 Kings 6:23); compared with (^{<4480>}2 Chronicles 3:10); where were the ark, the mercy seat, and cherubim, between which the Lord dwelt, and gave responses to his people; or heaven itself, which the holy of holies was a figure of; where is the throne of God, and from whence he hears the prayers of his people directed to him; or else Christ himself, who is the most Holy, and the “Debir”, or Oracle, who speaks to the Lord for his people; and by whom the Lord speaks to them again, and communes with them. The oracle had its name, “debir”, from speaking. Lifting up of the hands is a prayer gesture, and here designs the performance of that duty to God in heaven, through Christ; (see ^{<2184>}Lamentations 3:41 ^{<5018>}1 Timothy 2:8); it was frequently used, even by the Heathens, as a prayer gesture ^{f435}; (see ^{<1110>}Psalms 141:2).

Ver. 3. *Draw me not away with the wicked*, etc.] That is, with those who are notoriously wicked; who are inwardly and outwardly wicked; whose inward part is very wickedness, and who sell themselves and give up themselves to work wickedness: the sense is, that God would not suffer him to be drawn away, or drawn aside by wicked men, but that he would deliver him from temptation; or that he would not give him up into their hands, to be at their mercy; who he knew would not spare him, if they had him in their power; or that he might not die the death of the wicked, and perish with them; (see ^{<1219>}Psalms 26:9,10);

and with the workers of iniquity; who make it the trade and business of their lives to commit sin; and which may be applied, not only to profane sinners, but to professors of religion, (^{<4023>}Matthew 7:23); since it follows,

which speak peace to their neighbours, but mischief [is] in their hearts; hypocrites, double minded men, who have a form of godliness, but deny the power of it; pretend to religion, and have none; and speak fair to the face, but design mischief and ruin; as Saul and his servants did to David, (⁴⁹⁸⁷1 Samuel 18:17,22).

Ver. 4. *Give them according to their deeds,* etc.] According to the demerit of them, which is death, even death eternal;

and according to the wickedness of their endeavours; for though wicked men do not always succeed; yet their want of success does not excuse their wickedness;

give them after the work of their hands; (see ⁵⁰⁴⁴2 Timothy 4:14);

render to them their desert; what their iniquities, in thought, word, and deed, deserve: such petitions are not contrary to that Christian charity which the Gospel recommends; nor do they savour of a spirit of revenge, which is condemned by the word of God; for it should be observed, that these things are said with respect to men given up to a reprobate mind; and that the psalmist does not seek to avenge himself, nor to gratify his own mind; but he sought the glory of God, and moreover spoke by a prophetic spirit, knowing what was the will of God in this case; (see ⁴⁹²⁶Psalm 28:5); and therefore these petitions of his are not to be drawn into an example in common and ordinary cases.

Ver. 5. *Because they regard not the works of the Lord,* etc.] Neither the work of creation, as if there was no first cause of all things; nor the work of Providence, taking no notice either of the judgments or of the mercies of God; as though they believed that God had forsaken the earth, and would do neither good nor evil; and still less the work of redemption, which in covenant, promise, and prophecy, was appointed for the Messiah to work out; and as for the work of the Spirit of God upon the soul, they had no notion of that, of the nature and necessity of it; the things of the Spirit of God being foolishness to them, and undiscernible by them; (see ²³⁶²Isaiah 5:12). Perhaps the psalmist may have some regard to his being anointed by Samuel, according to the will of God, and to the victory which he obtained over Goliath, and over others, which justly gained him great esteem among some, and created envy in others; and also the wonderful protection of him from time to time; the Chaldee paraphrase is, “because they do not understand the law of the Lord”. It follows,

nor the operation of his hands; in which his hand was so very apparent, that nothing less could be said than that this was the finger of God; wherefore,

he shall destroy them, and not build them up; that is, they shall be irrecoverably lost; they shall be punished with everlasting destruction; there will be no help or remedy for them: some ^{f436} understand this as a prayer, that God would destroy them in such a manner, and render it, “let him destroy them”, etc. ^{f437}.

Ver. 6. *Blessed [be] the Lord*, etc.] Which must be understood, not as invoking nor as conferring a blessing on him, neither of which can be done by a creature; nor does he stand in need of any, he being Elshaddai, God all sufficient, God over all, blessed for ever; but as ascribing all blessedness to him, congratulating his greatness and happiness, and giving him praise and glory for mercies received; and particularly for the following:

because he hath heard the voice of my supplications; what he had prayed for, (^{<BRD>}Psalm 28:2); an answer was quickly returned, even while he was speaking, (^{<28f4>}Isaiah 65:24); though this may be an expression of faith, being fully persuaded and assured that he was heard, and would be answered, and may be said by a prophetic spirit; knowing that what he had humbly asked for would be granted; so Aben Ezra and Kimchi understand it in a way of prophecy.

Ver. 7. *The Lord [is] my strength*, etc.] That is, the author both of natural and spiritual strength; that gave him strength of body, and fortitude of mind, to bear up under all the exercises he was tried with; the strength of his life, spiritual and temporal, and of his salvation; the strength of his heart under present distresses, and who he knew would be so in the hour of death, when his heart and strength would fail;

and my shield; to protect and defend him; as were the love, power, and faithfulness of God, and the Lord Jesus Christ, his power and fulness, his blood, righteousness, and salvation;

my heart trusted in him; in the Lord as his strength and shield; not in any creature, nor in his own strength and righteousness; but in the Lord God, in whom are righteousness and strength: and it is plain he did not trust in his own heart, since his heart trusted in the Lord; and which shows that his trust was an hearty one, his faith was a faith unfeigned, he believed with the heart unto righteousness;

and I am helped: this was the fruit of his trust, even a gracious experience of divine assistance: saints are helpless in themselves, and are also as to the help of man; God is the only helper of them; he helps them out of all their troubles; in whatsoever he calls them unto, and to what they want; and the help he affords is sometimes quick, and always seasonable; and sometimes by means, and sometimes without them;

therefore my heart greatly rejoiceth; that is, in the Lord, the ground of which was the help he had from him; and this joy was very great, a joy unspeakable, and full of glory; it was not carnal, but spiritual, a heart joy, joy in the Holy Ghost;

and with my song will I praise him; praise is due to God, what glorifies him, and is acceptable to him; it becomes the saints, is comely for them, and it is pleasant work to them, when grace is in exercise; (see ^{<4980>}Psalm 69:30,31); this may be understood of one of his songs, and one of the best of them, and of one better than this, as a Jewish writer ^{f438} observes.

Ver. 8. *The Lord [is] their strength*, etc.] The strength of his people, mentioned in (^{<4980>}Psalm 28:9); not only the strength of David in particular, but of all his people in general; (see ^{<4973>}Psalm 37:39);

and he [is] the saving strength of his anointed; meaning either himself, as before, who was anointed by Samuel king of Israel, and therefore had not invaded and thrust himself into an office he had no call and right unto; or the Messiah, the Lord's Anointed, whom he heard, helped, and strengthened in the day of salvation, and delivered him from the power of death and the grave, and raised him from thence, and gave him glory; (see ^{<4916>}Psalm 20:6).

Ver. 9. *Save thy people*, etc.] The psalmist begins the psalm with petitions for himself, and closes it with prayers for the people of God; whom God has chosen for his people, taken into covenant to be his people, and given them to his son as such; these he has resolved to save, and has appointed Christ, and sent him into the world, to be the Saviour of them; and to them he makes known and applies the great salvation by his Spirit: so that this prayer was a prayer of faith, as are also the following petitions;

and bless thine inheritance; the people whom the Lord has chosen for his inheritance, and has given to Christ as his portion, and are his peculiar possession; and these he blesses with all spiritual blessings, with grace here, and glory hereafter, as is requested;

feed them also; as the shepherd does his flock, by leading them into green pastures, by giving them the bread of life, by nourishing them with the word and ordinances, by the means of his ministering servants, who are under-shepherds appointed to feed the saints with knowledge and understanding;

and lift them up for ever; above their enemies, and out of the reach of them; bear and carry them now, as the shepherd does his lambs, in his arms and bosom; and raise them out of their graves, and give them the dominion in the morning of the resurrection, and cause them to reign as kings and priests with Christ, as they ever will.

PSALM 29

INTRODUCTION TO PSALM 29

A Psalm of David

In the Vulgate Latin version is added, “at the finishing of the tabernacle”; suggesting that this psalm was composed at that time, and on that occasion; not at the finishing of the tabernacle by Moses, but at the finishing of the tent or tabernacle which David made for the ark in Zion, (^{<1067>}2 Samuel 6:17). The title in the Arabic version is,

“a prophecy concerning the incarnation, ark, and tabernacle.”

In the Septuagint version, from whence the Vulgate seems to have taken the clause, it is, at the “exodion”, “exit”, or “going out of the tabernacle”; that is, of the feast of tabernacles; and which was the eighth day of the feast, and was called **trx[**, which word the Septuagint renders **εξοδιον**, the word here used, (^{<9236>}Leviticus 23:36 ^{<9235>}Numbers 29:35); though it was on the first of the common days of this feast that this psalm was sung, as Maimonides ^{f439} says. Some think it was composed when the psalmist was in a thunder storm, or had lately been in one, which he in a very beautiful manner describes. Kimchi thinks it refers to the times of the Messiah; and it may indeed be very well interpreted of the Gospel, and is very suitable to Gospel times.

Ver. 1. *Give unto the Lord, O ye mighty*, etc.] The Targum refers this to the angels,

“give praise before the Lord, ye companies of angels, sons of the Mighty;”

these are mighty ones, and excel all other creatures in strength; and are the sons of the Mighty, or of God; it is their duty and their business to glorify and to worship him and his Son Jesus Christ, as they do continually; but rather the princes and great men of the earth are here meant, who are so called, (^{<1820>}Psalm 82:1,6,7 89:6,7 ^{<4026>}1 Corinthians 1:26); and these, as they receive much honour and glory, both from God and man; and because

they are apt to seek their own glory, and ascribe too much to themselves, are called upon particularly to give glory to God; and the more, inasmuch as they may be the means of engaging their subjects, by their influence and example, to do the same, and who may be included in them; for this is not to be understood of them exclusive of others, as appears from (^{<B90E>}Psalm 96:7-9); moreover, all the saints and people of God may be intended, who are all princes and kings; and may be said to be mighty, especially those who are strong in faith; and these are they who give most glory to God;

give unto the Lord glory and strength; give glory to Jehovah the Father, by celebrating the perfections of his nature; by commending the works of his hands, the works of creation; by acquiescing in his providential dispensations; by returning thanks to him for mercies received, temporal and spiritual; particularly for salvation by Christ, and, above all, for Christ himself; by exercising faith in him as a promising God; by living becoming his Gospel, and to the honour of his name: give glory to the Son of God, by ascribing all divine perfections to him, by attributing salvation to him, and by trusting in him alone for it: give glory to the Spirit of God, by asserting his deity, by referring the work of grace and conversion to him, and by depending upon him for thee performance of the good work begun: give “strength” to each person, by acknowledging that power belongs to them, which is seen in creation, redemption, and the effectual calling; or else strength may mean the same thing as praise and glory; (see ^{<B90E>}Psalm 8:2), compared with (^{<D116>}Matthew 21:16); and both may design strong praise and glory, expressed in the strongest and with the greatest vigour and vehemency of spirit.

Ver. 2. *Give unto the Lord the glory due to his name*, etc.] Or “the glory of his name”^{f440}: which is suitable to his nature, agreeable to his perfections, and which belongs unto him on account of his works;

worship the Lord in the beauty of holiness; the Lord is only to be worshipped, and not any creature, angels or men; not Jehovah the Father only, who is to be worshipped in spirit and in truth; but the Son of God, and the Holy Ghost also, being of the same nature, and possessed of the same perfections; and that with both internal and external worship; and in true holiness, in which there is a real beauty: holiness is the beauty of God himself, he is glorious in it; it is the beauty of angels, it makes them so glorious as they are; and it is the beauty of saints, it is what makes them like unto Christ, and by which they are partakers of the divine nature; and

in the exercise of holy graces, and in the discharge of holy duties, should they worship the Lord; unless this is to be understood of the place of worship, the sanctuary, or holy place in the tabernacle; or rather the church of God, which holiness becomes; but the former sense seems best.

Ver. 3. *The voice of the Lord [is] upon the waters*, etc.] What follows concerning thunder, the voice of the Lord, gives so many reasons why he should have glory given him and be worshipped; the Heathens ^{f441} paid their devotion to thunder and lightning: but this should be done to the author of them; which may be literally understood of thunder, and is the voice of the Lord; (see ^{<1983>}Psalm 18:13 ^{<1809>}Job 40:9); and which is commonly attended with large showers of rain, (^{<2403>}Jeremiah 10:13); and is very terrible upon the waters, and has its effect there, (^{<1940>}Psalm 104:7); and this is the rather mentioned, because that there is a God above, who is higher than the mighty, who are called upon to give glory to him, and because that thunder has been terrible to kings and great men of the earth; or this may be figuratively interpreted of the voice of Christ in the Gospel, which reaches to many nations and people, compared to waters, (^{<6675>}Revelation 17:15). The disciples had a commission to preach it to all nations, and the sound of their words went into all the world, (^{<5008>}Romans 10:18);

the God of glory thundereth; this shows that thunder may be meant by the voice of the Lord, who is glorious in himself, and in all his works; and may be applied to the Gospel of Christ, who is the Lord of glory, and whose ministers, at least some of them, are sons of thunder; (see ^{<4108>}1 Corinthians 2:8 ^{<4007>}Mark 3:17);

the Lord [is] upon many waters; that is, his voice is, as before, which is thunder; and that this belongs to God, the Heathens were so sensible of, that they called their chief deity Jupiter Tonans ^{f442}.

Ver. 4. *The voice of the Lord [is] powerful*, etc.] Or “with power” ^{f443}; as thunder, in the effect of it, shows; and so is the Gospel, when it comes, not in word only, but is attended with the power of God to the conversion and salvation of souls; it is then quick and powerful, (^{<8012>}Hebrews 4:12); and the word of Christ personal, when here on earth, was with power, (^{<0032>}Luke 4:32);

the voice of the Lord [is] full of majesty; Christ, in his state of humiliation, spake and taught as one having authority; and now, in the ministration of

his Gospel by his servants, he goes forth with glory and majesty, (^{<D6B>}Psalm 45:3,4).

Ver. 5. *The voice of the Lord breaketh the cedars*, etc.] Such an effect thunder has upon the tallest, strongest, and largest trees, as to break them into shivers;

yea, the Lord breaketh the cedars of Lebanon; a mountain in the north part of the land of Judea, so called from its whiteness, both by reason of the snow with which some part of it is covered in summer, as Tacitus observes ^{f444}; and partly from the colour of the earth that has no snow on it, which looks as white as if it was covered with white tiles, as Maundrell ^{f445} says; and where the goodliest cedars grow; and to which may be compared proud, haughty, lofty, and stouthearted sinners, who are broken, brought down, and laid low, by the voice of Christ in his Gospel, his power attending it. The Targum renders it, “the Word of the Lord”.

Ver. 6. *He maketh them also to skip like a calf*, etc.] That is, the cedars, the branches being broken off, or they torn up by the roots, and tossed about by the wind; which motion is compared to that of a calf that leaps and skips about;

Lebanon and Sirion, like a young unicorn; that is, these mountains move and skip about through the force of thunder, and the violence of an earthquake attending it; so historians report that mountains have moved from place to place, and they have met and dashed against one another ^{f446}. Sirion was a mountain in Judea near to Lebanon, and is the same with Hermon; which was called by the Sidonians Sirion, and by the Amorites Shenir, (^{<R8B>}Deuteronomy 3:9). This may regard the inward motions of the mind, produced by the Gospel of Christ under a divine influence; (see ^{<38B>}Isaiah 35:6 40:4-8).

Ver. 7. *The voice of the Lord divideth the flames of fire*.] Or “cutteth with flames of fire” ^{f447}; that is, the thunder breaks through the clouds with flames of fire, or lightning, as that is sometimes called, (^{<D95B>}Psalm 105:32); and with which it cleaves asunder trees and masts of ships, cuts and hews them down, and divides them into a thousand shivers. Some refer this, in the figurative and mystical sense, to the giving of the law on Mount Sinai ^{f448}, on which the Lord descended in fire, and from his right hand went a fiery law; but rather this may be applied to the cloven or divided tongues of fire which sat upon the disciples on the day of Pentecost, as an emblem of

the extraordinary gifts of the Spirit bestowed on them; though it seems best of all, as before, to understand this of the voice of Christ in the Gospel, which cuts and hews down all the goodness of men, and lays them to the ground, (^{<3065>}Hosea 6:5); and is of a dividing nature, and lays open all the secrets of the heart, (^{<3042>}Hebrews 4:12); and, through the corruption or human nature, is the occasion of dividing one friend from another, (^{<0125>}Luke 12:51,52); and like flames of fire it has both light and heat in it; it is the means of enlightening men's eyes to see their sad estate, and their need of Christ, and salvation by him; and of warming their souls with its refreshing truths and promises, and of inflaming their love to God and Christ, and of setting their affections on things above, and of causing their hearts to burn within them.

Ver. 8. *The voice of the Lord shaketh the wilderness*, etc.] The ground of it, the trees in it, and the beasts that harbour there; and causes them to be in pain, and to bring forth their young, as the ^{f449} word signifies, and as it is rendered in (^{<0329>}Psalm 29:9); all which effects thunder produces, and may mystically signify the preaching of the Gospel among the Gentiles, and the consequence of it. The Gentile world may be compared to a wilderness, and is called the wilderness of the people, (^{<0415>}Ezekiel 20:35); the inhabitants of it being ignorant, barren, and unfruitful; and the conversion of them is expressed by turning a wilderness into a fruitful land, (^{<2380>}Isaiah 35:1,2,6,7 41:18,19); and the Gospel being sent thither has been the means of shaking the minds of many with strong and saving convictions; which made them tremble and cry out, what shall we do to be saved?

the Lord shaketh the wilderness of Kadesh; which was the terrible wilderness that the children of Israel passed through to Canaan's land; the same with the wilderness of Zin, (^{<0335>}Numbers 33:36); and was called Kadesh from the city of that name, on the borders of Edom, (^{<0405>}Numbers 20:1,16); the Targum paraphrases it,

“The word of the Lord shaketh the wilderness of Rekam;”

in the Targum in the King's Bible it is,

“makes the serpents in the wilderness of Rekam to tremble;”

but that thunder frightens them, I have not met with in any writer.

Ver. 9. *The voice of the Lord maketh the hinds to calve*, etc.] Which being timorous creatures, the bringing forth of their young, which is naturally

very painful and difficult, is lessened and facilitated by thunder; they being either so frightened with it that they feel not their pains; or their pains, being hastened by it, become more easy; and naturalists observe, that the time of bringing forth their young is at that season of the year when thunder is most frequent; (see ~~<1801>~~ Job 39:1-4). Thunder has a like effect on sheep, and makes them abortive ^{f450}: this may be applied to the Gospel, which is the means of bringing forth souls to Christ by his churches and ministers; who may very fitly be compared to hinds for their love and loveliness, their swiftness and readiness to do the will of Christ, and their eager desires after communion with him, (~~<2159>~~ Proverbs 5:19 ~~<198D>~~ Psalm 18:2,3 42:1);

and discovereth the forests; or “maketh bare” ^{f451}: by beating off the leaves and branches of trees, and them to the ground; or by causing the wild beasts that frequent them to retire to their holes and dens; which effects are produced by thunder; and this aptly agrees with the Gospel, which is a revelation of secrets, of the thickets and deep things of God; of his council, covenant, mind, and will; and of the mysteries of his grace to the sons of men, and generally to babes, or men of their capacities; and of its stripping them of all their own righteousness, and dependence on it;

and in his temple doth everyone speak of [his] glory; either in heaven, where angels and glorified saints are continually employed in speaking of his glorious name, nature, and works; or in the temple, or tabernacle at Jerusalem, where the Levites stood to praise the Lord morning and evening, and where the tribes went up to worship, and to give thanks unto the Lord, (~~<1230>~~ 1 Chronicles 23:30 ~~<1C2D>~~ Psalm 122:4); or the church of God, which is the temple of the living God, whither saints resort, and where they dwell, and speak of the glory of God, of his divine perfections, and of his works of creation and providence; and of the glory of the person of Christ, and salvation by him; and of the glorious work of grace begun in their souls by the blessed Spirit; for hither such as have heard the voice of Christ, and have felt the power of it, and have found it to be a soul-shaking, an heart-breaking, and an illuminating voice, come, and declare it to the glory of the grace of God.

Ver. 10. *The Lord sitteth upon the flood*, etc.] Noah’s flood; which is always designed by the word here used, the Lord sat and judged the old world for its wickedness, and brought a flood upon them, and destroyed them; and then he abated it, sent a wind to assuage the waters, stopped up

the windows of heaven, and the fountains of the great deep, and restrained rain from heaven; and he now sits upon the confidence of waters in the heavens, at the time of a thunder storm, which threatens with an overflowing flood; and he remembers his covenant, and restrains them from destroying the earth any more: and he sits upon the floods of ungodly men, and stops their rage and fury, and suffers them not to proceed to overwhelm his people and interest; and so the floods of afflictions of every kind, and the floods of Satan's temptations, and of errors and heresies, are at his control, and he permits them to go so far, and no farther;

yea, the Lord sitteth King for ever: he is King of the whole world, over angels and men, and even the kings of the earth; and he is also King of saints, in whose hearts he reigns by his Spirit and grace; and the Gospel dispensation is more eminently his kingdom, in which his spiritual government is most visible; and this will more appear in the latter day glory, when the Lord shall be King over all the earth; and after which the Lord Christ will reign with his saints here a thousand years, and then with them to all eternity, and of his kingdom there shall be no end.

Ver. 11. *The Lord will give strength unto his people,* etc.] His special people, his covenant people, whom he has chosen for himself; these are encompassed with infirmities, and are weak in themselves; but there is strength for them in Christ: the Lord promises it unto them, and bestows it on them, and which is a pure gift of his grace unto them; this may more especially regard that strength, power, and dominion, which will be given to the people of the most High in the latter day; since it follows, upon the account of the everlasting kingdom of Christ;

the Lord will bless his people with peace: with internal peace, which is peculiar to them, and to which wicked men are strangers; and which arises from a comfortable apprehension of justification by the righteousness of Christ, of pardon by his blood, and atonement by his sacrifice; and is enjoyed in a way of believing; and with external peace in the latter day, when there shall be no more war with them, nor persecution of them; but there shall be abundance of peace, and that without end; and at last with eternal peace, which is the end of the perfect and upright man; and the whole is a great blessing.

PSALM 30

INTRODUCTION TO PSALM 30

A Psalm [and] Song [at] the dedication of the house of David

This is the first time that a psalm is called a song; some psalms are called by one name, some by another, and some by both, as here; and some are called hymns: to which distinction of them the apostle refers in (~~4159~~ Ephesians 5:19). A psalm was sung upon musical instruments, a song with the voice; it may be this psalm was sung both ways: the occasion of it was the dedication of David's house: the Targum interprets it of the house of the sanctuary, the temple; and so most of the Jewish commentators ^{f452}; which might be called his house, because it was his intention to build it; his heart was set upon it, he provided materials for it, and gave his son Solomon the form of it, and a charge to build it; and, as is thought, composed this psalm to be sung, and which was sung by the Levites at the dedication of it: others, as Aben Ezra, are of opinion it was his own dwelling house, made of cedar, which he dedicated according to the law of Moses, with sacrifices and offerings, prayer and thanksgiving, (~~4151~~ 2 Samuel 5:11 7:2 ~~4155~~ Deuteronomy 20:5); so Apollinarius calls it a new house David built; but since there is nothing in the whole psalm that agrees with the dedication, either of the temple, or of David's own private house, it seems better, with other interpreters, to understand it of the purging of David's house from the wickedness and incest of his son Absalom, upon his return to it, when the rebellion raised by him was extinguished; which might be reckoned a new dedication of it; (see ~~4158~~ 2 Samuel 20:3); and to a deliverance from such troubles this psalm well agrees. Theodoret interprets it of the restoration of the human nature by Christ, through his resurrection from the dead.

Ver. 1. *I will extol thee, O Lord,* etc.] Or "lift thee up on high" ^{f453}. The Lord is high in his name, he is the most High; and in his nature, there is none besides him, nor like unto him; and in place, he dwells in the high and holy place; he is above all, angels and men; he is above all gods; he is the King of kings, and Lord of lords; he cannot be higher than he is: to extol him, therefore, is to declare him to be what he is; to exalt him in high

praises of him, which the psalmist determined to do, for the following reasons;

for thou hast lifted me up; or “drawn me up”, or “out”^{f454}; from the pit of nature; the low estate of unregeneracy; the pit wherein is no water: the horrible pit, the mire and clay of sin and misery, in which all men, while unconverted, are; and out of which they cannot lift themselves, being without strength, yea, dead in sin: this is God’s work; he takes out of this pit, he draws out of it by his efficacious grace; he raises up the poor out of the dust, and lifts up the beggar from the dunghill; and this is an instance of his grace and mercy, and requires a new song of praise: or this may regard some great fall by sin, from which he was restored, through the grace and power of God; or deliverance from great troubles, compared to waters, out of which he was drawn, (⁴⁹⁸⁶Psalm 18:16); and was lifted up above his enemies; and agrees very well with his being brought to his palace and throne again, upon the defeat of Absalom;

and hast not made my foes to rejoice over me; as Satan does over unregenerate sinners, when he possesses their hearts, and keeps the house and goods in peace; and as the men of the world do over fallen saints, when forsaken by the Lord, and afflicted by him, and are under the frowns of his providence; but the conspirators against David were not suffered to succeed and rejoice over him, which they otherwise would have done; and for this he praises the Lord.

Ver. 2. *O Lord my God, I cried unto thee*, etc.] In the time of his distress and trouble; and whither should he go but unto his covenant God and Father?

and thou hast healed me: either of some bodily disease that attended him; for the Lord is the physician of the body, as well as of the soul; and that either immediately, or by giving a blessing to means used; and the glory of such a mercy should be given to him: or else of soul diseases, which are natural and hereditary, epidemical, nauseous, mortal, and incurable, but by the grace of God and blood of Christ; and the healing: of them either respects the pardon of them at first conversion; for healing diseases, and forgiving iniquities, signify one and the same thing; or else fresh discoveries and applications of pardoning grace, after falls into sin, which are an healing backslidings, and restoring comforts; and this is God’s work; none can heal but himself, and he does it effectually, universally, and freely, and which calls for thankfulness, (⁴⁹³⁰Psalm 103:1-3); or this may be

understood in a civil sense, of restoring him to his house, his throne and kingdom, and the peace of it.

Ver. 3. *O Lord, thou hast brought up my soul from the grave*, etc.] When his life being in danger, was near unto it, (⁴⁸⁸²Job 33:22,28); otherwise the soul dies not, nor does it lie and sleep in the grave; or “thou hast brought up my soul from hell” ^{f455}; that is, delivered him from those horrors of conscience and terrors of mind, by reason of sin, which were as hell itself unto him; (see ⁴⁸⁴⁸Psalm 116:3 Jon 2:4);

thou hast kept me alive: preserved his corporeal life when in danger, and maintained his spiritual life; and quickened him by his word, under all his afflictions, and kept him from utter and black despair;

that I should not go down to the pit; either of the grave or hell. There is in this clause a “Keri” and a “Cetib”; a marginal reading, and a textual writing: according to the latter it is, “from them that go down to the pit”; which some versions ^{f456} follow; that is, thou hast preserved me from going along with them, and being where and as they are: our version follows the former; the sense is the same.

Ver. 4. *Sing unto the Lord, O ye saints of his*, etc.] Such to whom he has been gracious and merciful, and has blessed with pardoning grace, and justifying righteousness, adoption, and a right to eternal life; and who are holy godly persons; in whose hearts principles of grace and holiness are formed; and who are kind and bountiful to others: all which the word ^{f457} here used signifies: and these are the Lord’s; they are set apart for him, and they are sanctified by him; and therefore should sing his praises, both vocally, and with melody in their hearts;

and give thanks at the remembrance of his holiness; which is essential to him, and in which he is glorious; and which appears in all his ways and works of providence and grace, and both in the redemption and sanctification of his people; and besides this, there is the holiness of Christ, which is imputed to his saints, and the sanctification of the Spirit, which is wrought in them; and at the remembrance of each of these it highly becomes them to give thanks to the Lord, since hereby they are made meet to be partakers of his kingdom and glory.

Ver. 5. *For his anger [endureth but] a moment*, etc.] Anger is not properly in God, he being a simple, uncompounded, immovable, and unchangeable being; nor is it ever towards his people in reality, unless

anger is distinguished from wrath, and is considered as consistent with his everlasting and invariable love to them; but only in their apprehension, he doing those things which in some respects are similar to those which men do when they are angry; he turns away from them and hides his face, he chides, chastises, and afflicts, and then they conclude he is angry; and when he returns again and takes off his hand, manifests his pardoning love, and comforts them, then they understand it that his anger is turned away from them; for in this improper sense of it, and as his children conceive of it, it is but for a moment, or a very short time: he forsakes them but for a moment, and their light afflictions endure no longer, (^{<23547>}Isaiah 54:7,8 ^{<40417>}2 Corinthians 4:17);

in his favour [is] life; by which is meant his free love and favour in Christ towards his people; and designs either the duration of it, that it lives and always is, even when he seems to be angry, and that it lasts as long as life does, yea, to all eternity; neither death nor life can separate from it; or the object of it, God delighting not in the death but the life of a sinner; or rather the effects of it, it is what makes the present life to be properly life, and really comfortable; without it men may be said rather to be dead than to live, notwithstanding all enjoyments; and therefore it is better than life, abstracted from it, (^{<19518>}Psalm 63:3); it quickens the soul in a spiritual sense, and makes grace lively; it invigorates faith, encourages hope, and makes love to abound, and it issues in eternal life;

weeping may endure for a night; the allusion is to the time when afflictions are usually most heavy and pressing upon persons, when they most feel them, or, however, are free from diversion, and at leisure to bemoan themselves; and may point at the season of weeping, and cause of it, the night of affliction, or of darkness and desertion, and denotes the short continuance of it; weeping is here represented as a person, and as a lodger, for the word may be rendered “lodge” ^{f458}; but then it is as a wayfaring man, who continues but for a night; (see ^{<23174>}Isaiah 17:14);

but joy [cometh] in the morning; alluding to the time when all nature is fresh and gay, when man rises cheerful from his rest, darkness removes, light breaks forth, and the sun rises and sheds its beams, and everything looks pleasant and delightful; moreover, the mercies of God are new every morning, which cause joy, and call for thankfulness; and especially it is a time of joy after weeping and darkness, when the sun of righteousness arises with healing in his wings; as it will be to perfection in the

resurrection morn, when the dead in Christ will rise first, and be like to him, and reign with him for evermore.

Ver. 6. *And in my prosperity*, etc.] Either outward prosperity, when he was settled in his kingdom, and as acknowledged king by all the tribes of Israel, and had gotten the victory over all his enemies, and was at rest from them round about; or inward and spiritual prosperity, having a spiritual appetite for the word, being in the lively exercise of grace, growing in it, and in the knowledge of Christ; favoured with communion with God, having flesh discoveries of pardoning grace and mercy, corruptions being subdued, the inward man renewed with spiritual strength, and more fruitful in every good word and work. This being the case,

I said, I shall never be moved; so in outward prosperity men are apt to sing a requiem to themselves, and fancy it will always be thus with them, be in health of body, and enjoying the affluence of temporal things, and so put away the evil day in one sense and another from them; and even good men themselves are subject to this infirmity, (~~1808~~ Job 29:18-20); and who also, when in comfortable frames of soul, and in prosperous circumstances in spiritual things, are ready to conclude it will always be thus with them, or better. Indeed they can never be moved as to their state and condition with respect to God; not from his heart, where they are set as a seal; nor out of the arms of Christ, and covenant of grace; nor out of the family of God; nor from a state of justification and grace; but they may be moved as to the exercise of grace and discharge of duty, in which they vary; and especially when they are self-confident, and depend upon their own strength for the performance of these things, and for a continuance in such frames, which seems to have been David's case; and therefore he corrects himself, and his sense of things, in (~~1807~~ Psalm 30:7).

Ver. 7. *Lord, by thy favour thou hast made my mountain to stand strong*, etc.] The psalmist found himself mistaken, and acknowledges it; that as it was not owing to his own merit that he enjoyed the prosperity that he did, so neither was the continuance of it owing to his goodness, power, and strength, but to the free grace and favour of God; as the church of God is compared to a mountain, and the several individuals of believers are like to Mount Zion, so the soul of a child of God may be called his mountain, which is made strong by the Lord as to its state in Christ, being set on him, the Rock of ages, and sure foundation, where it is safe and secure; and as

to its grace, whenever it is in any strong exercise, which is altogether owing to the favour of God, and continues as long as he pleases;

thou didst hide thy face, [and] I was troubled; the Lord may hide his face from his people, and yet their state be safe; their mountain stands strong in that respect; yet this generally produces a change of frames; it gives trouble, and faith and hope become feeble and languid in their acts and exercises; this shows the changeableness of frames, that they are not to be depended upon; that they are entirely owing to the pleasure of God, and that rejoicing only should be in him: very likely some regard is had to the affair of Absalom's rebellion, which came unawares, unthought of, when David was in the greatest prosperity and security.

Ver. 8. *I cried to thee, O Lord*, etc.] In his trouble, when the Lord had hid his face from him, and he was sensible that he had departed from him: he was not stupid and unaffected with it; nor did he turn his back upon God, and seek to others; but he cried after a departing God, which showed love to him, and some degree of faith in him, by looking again towards his holy temple, and waiting upon him until he returned;

and unto the Lord I made supplication; in the most humble manner; entreating his grace and mercy, and that he would again show him his face and favour.

Ver. 9. *What profit [is there] in my blood?* etc.] Should that be shed, and he die by the hands of his enemies, through divine permission: death is not profitable to a man's self by way of merit; it does not atone for sin, satisfy justice, and merit heaven; even the death of martyrs, and of such who shed their blood, died in the cause of Christ, and for his sake, is not meritorious; it does not profit in such sense: there is profit in no blood but in the blood of Christ, by which peace is made, pardon procured, and redemption obtained. Indeed death is consequentially profitable to good men; it is an outlet of all sorrows and afflictions, and the inlet of joy and happiness; it is the saints' passage to heaven, and upon it they are immediately with Christ, and rest from their labours: nor is there profit in the blood of the saints to them that shed it; for when inquisition is made for it, vengeance will be taken on them who have shed it, and blood will be given them to drink, as will be particularly to antichrist: nor is there any profit in it to the Lord himself; which seems to be what is chiefly designed, since it is used by the psalmist as an argument with him in prayer, that he might not be left by him, and to his enemies, so as to perish, since no glory could accrue to

God by it from them; they would not give him thanks for it, but ascribe it to themselves, and say their own hand had done it; so far, the psalmist suggests, would his death be from being profitable to God, that it would rather be a loss to the interest of religion; since he had not as yet fully restored religion, and settled the pure worship of God in order, and made the preparations for the building the house of God he intended. God may be glorified in the death of his people; either by their dying in the faith of interest in him; or by suffering death for his name's sake; but, in a strict sense, there is nothing either in life or death in which man can be profitable unto God; (see ^{<827>}Job 22:2,3 35:7,8); some understand this of life; because the life is in the blood: as if the sense was, of what advantage is life to me? it would have been better for the if I had never been born, had had no life and being at all, if I must for ever be banished from thy presence, and go down to the pit of hell, which they suppose is designed in the following phrase;

when I go down to the pit; though the grave seems rather to be meant, and the former sense is best;

shall the dust praise thee? that is, men, whose original is dust, being reduced to dust again, as the body at death, when laid in the grave, and corrupted there, is; this lifeless dust cannot praise the Lord: the soul indeed dies not with the body; nor does it sleep in the grave with it; nor is it unemployed in heaven; but is continually engaged in the high praises of God: but the sense of the psalmist is, that should he die, and be buried, and be reduced to dust, he should no more praise the Lord in the land of the living, among men, to the glory of divine grace and goodness; so that this revenue of his glory would be lost. Shall it declare thy truth? either the truth of the Gospel, which lies in the word of God; or rather the faithfulness of God in the performance of his promises; (see ^{<900>}Psalms 40:10 ^{<338>}Isaiah 38:18,19).

Ver. 10. *Hear, O Lord, and have mercy upon me*, etc.] By lifting up the light of his countenance again upon him; by manifesting and applying his pardoning grace to him, and by delivering him out of all his afflictions;

Lord, be thou my helper; in this time of trouble; for he knew that vain was the help of man; and he was entirely in the right to betake himself to the Lord, who was able to help him, when none else could.

Ver. 11. *Those hast turned for me my mourning into dancing*, etc.] This, with what follows, expresses the success he had in seeking the Lord by prayer and supplication; there was a sudden change of things, as it often is with the people of God; sometimes they are mourning by reason of sin, their own and others; or on account of afflictions; or because of spiritual decays; or through the temptations of Satan; or, as it was the case of the psalmist now, because of the hidings of God's face; but this mourning is exchanged for joy and gladness when the Lord discovers his pardoning love, revives his work in their souls, takes off his afflicting hand from them, rebukes the tempter, and delivers out of his temptations, and shows himself, his grace and favour;

thou hast put off my sackcloth; which was used in mourning for relations, and in times of calamity and distress, and as a token of humiliation and repentance, (^{<01374>}Genesis 37:34 ^{<1001>}Esther 4:1 Jon 3:8);

and girded me with gladness; by these phrases the same thing is signified as before; (see ^{<23013>}Isaiah 61:3).

Ver. 12. *To the end that [my] glory may sing praise to thee, and not be silent*, etc.] Meaning either his soul, the more noble and glorious part of him; or the members of his body, his tongue, which is the glory of it, and with which he glorified God; (see ^{<091619>}Psalm 16:9); compared with (^{<412126>}Acts 2:26), this was the end that was to be answered by changing the scene of things; and which was answered;

O Lord my God, I will give thanks unto thee for ever; to the end of life, as long as he had a being, and to all eternity, (^{<0910433>}Psalm 104:33). Jerom interprets the whole psalm of the resurrection of Christ.

PSALM 31

INTRODUCTION TO PSALM 31

To the chief Musician, a Psalm of David

This psalm, according to Arama, was composed by David when in Keilah; but, according to Kimchi and others, when the Ziphites proposed to deliver him up into the hands of Saul; and who, upon their solicitations, came down and surrounded him with his army, from whom in haste he made his escape, and to which he is thought to refer in (¹⁸¹²Psalm 31:22). Theodoret supposes it was written by David when he fled from Absalom, and that it has some respect in it to his sin against Uriah, in that verse.

Ver. 1. *In thee, O Lord, do I put my trust*, etc.] Not in any creature, but in the Lord Jehovah; the Targum, “in thy Word”; the essential Logos, or Word, which was in the beginning with God, and was God, and so an equal object of faith, trust, and confidence, as Jehovah the Father: this act includes a trusting all with God, body and soul, and the welfare of them, in time, and to eternity; and a trusting him for all things, both of providence and grace, and for both grace and glory, and is a continued act; for the psalmist does not say, “I have trusted”, or “I will trust”, but “I do”; and this was a very consider able thing to do in this time of his distress: the Lord is to be trusted in at all times;

let me never be ashamed; neither in this world, nor in that to come. The believer has no reason to be ashamed of anything in this life but sin, and the imperfection of his own righteousness, and his trust in it; not of the Lord, in whom he trusts; nor of his Word, or Son, the Lord Jesus Christ, in whom he believes as his Saviour and Redeemer; nor of the Spirit, and his work of grace upon him; nor of his faith, hope, trust, and confidence in them; nor of the Gospel, the means of faith, and of the support of it; nor of, the reproaches, afflictions, and sufferings, he endures for the sake of Christ and his Gospel; nor of his ordinances and his people; nor will he be ashamed hereafter at the coming of Christ, when he will appear in his righteousness, be clothed with white robes, have palms in his hands, and shall stand at his right hand, and be received into glory;

deliver me in thy righteousness; not in his own, by which he knew there was no acceptance with God, no justification before him, nor any deliverance and salvation from sin and death; but by the righteousness of God, which the Son of God has wrought out, God the Father accepts of and imputes, and the Spirit of God reveals and applies; by this there is deliverance from sin, its guilt, and damning power, and from the curses and condemnation of the law, and from wrath to come, and from the second death.

Ver. 2. *Bow down thine ear to me*, etc.] Which is said after the manner of men, who, when they give attention, and listen to anything, stoop, and incline the ear; and this for God to do, as he sometimes does, is wonderful condescending grace!

deliver me speedily; which shows that he was in great danger, and his case required haste: the Lord does help right early, and is sometimes a present help in time of need, and delivers at once, as soon as the mercy is asked for;

be thou my strong rock: for shelter and security from enemies, as well as to build his everlasting salvation on, and to stand firmly upon, and out of danger;

for an house of defence to save me; both for an house to dwell in, Lord being the dwelling place of his people in all generations, and a strong habitation to which they may continually resort; and for protection and safety, their place of defence in him being the munition of rocks, a strong hold, and a strong tower from the enemy.

Ver. 3. *For thou [art] my rock and my fortress*, etc.] What he prayed for he knew him to be, and to have been in times past, and could claim his interest in him; and therefore entreats that he would appear to be to him what he was in himself, and what he had been to him;

therefore for thy name's sake lead me, and guide me; either as a shepherd does his flock, gently, as they are able to bear it; into the green pastures of the word and ordinances, and beside the still waters of divine love, and to the overflowing fountain, and fulness of grace in himself; or as a general leads and guides his army; Christ being a Leader and Commander of the people, and the great Captain of their salvation, and who being at the head of them, they fear no enemy; or as a guide leads and directs such as are ignorant, and out of the way. The psalmist desires the Lord would lead him

in the way of truth and paths of righteousness, according to his word; and guide him with his counsel, and by his Spirit, that so he might walk in the way in which he should go; and this he entreats he would do “for [his] name’s sake”; not for any merit or worthiness in him; but for the glory of his own name, and for the honour of his free grace and mercy, for which the Lord often does many things; he defers his anger, he purges away the sins of his people, he forgives their transgressions, and remembers their sins no more, for his name’s sake.

Ver. 4. *Pull me out of the net that they have laid privily for me*, etc.] The Ziphites, and Saul, and his men; the former intending treacherously to betray him, and the latter encompassing him about in order to take him; and such was his danger and difficulty, that he saw none but God could deliver him; and he it is that breaks the nets of men, and the snares of the devil, which they secretly lay for the people of God, that they may stumble, and fall, and be taken, and delivers them out of them;

for thou [art] my strength; the author, giver, and maintainer, both of his natural and spiritual strength; and who was able, and was only able, to pull him out of the net, and extricate him out of the difficulties in which he was.

Ver. 5. *Into thine hand I commit my spirit*, etc.] Either his life, as to a faithful Creator and Preserver, who was the God of his life, gave him it, and upheld his soul in it; or his soul, and the eternal salvation of it, which he committed into the hand of the Lord his Redeemer, where he knew it would be safe, and out of whose hands none can pluck; or this he might say, as apprehensive of immediate death, through the danger he was in; and therefore commits his spirit into the hands of God, to whom he knew it belonged, and to whom it returns at death, and dies not with the body, but exists in a separate state, and would be immediately with him. Our Lord Jesus Christ used the same words when he was expiring on the cross, and seems to have taken them from hence, or to refer to these, (²³⁴⁶Luke 23:46);

thou hast redeemed me, O Lord God of truth; which may be understood, either of the temporal redemption of his life from destruction in times past, which encouraged him to commit his life into the hands of God now, who was the same, and changed not; or of spiritual and eternal redemption from sin by the blood of Christ, and which the psalmist speaks of as if it was past, though it was to come, because of the certainty of it; just as Isaiah speaks of the incarnation and sufferings of Christ, (²³⁰⁶Isaiah 9:6 53:4-6);

and of which he was assured, because the Lord, who had provided, appointed, and promised the Redeemer, was the God of truth, and was faithful to every word of promise; and Christ, who had engaged to be the Redeemer, was faithful to him that appointed him; and having an interest therefore in this plenteous redemption, by virtue of which he was the Lord's, he committed himself into his hands.

Ver. 6. *I have hated them that regard lying vanities*, etc.] Soothsaying and divination, as Aben Ezra and others think; made use of by kings, and generals of armies, to know when it was proper to go out to war, and what success they should have; (see ^{<3622>}Ezekiel 21:21-23 ^{<3800>}Hosea 4:10); but such men and their practices David abhorred; he took no such methods when in distress, but applied to the Lord, and trusted in him; or rather idol gods, as Jarchi, and others, who are vanity, and the work of errors, and are nothing in the world; (see Jon 2:8); all will worship and superstition may be included in this phrase, which being not according to the will and word of God, is worshipping in vain, and carries off from true spiritual worship; and so is a lying vanity, and to be detested, and the abettors of it: as also all errors and heresies; these are great swelling words of vanity, and are lies in hypocrisy; and likewise all immorality and wickedness, which spring from the vanity of the mind, and promise much liberty and pleasure, but deceive, and therefore lying; yea, all worldly enjoyments are vanity and vexation of spirit, and are fallacious and deceitful when trusted in; and indeed every false trust and confidence may come under this name; such as trust in riches, in wisdom and knowledge, in carnal descent, and privileges, in a moral and legal righteousness, and even in a bare profession of true religion, and a subjection to Gospel ordinances; for there is no true object of trust, no Redeemer and Saviour, but the Lord: now such as regard those lying vanities are they that look to them, love them, embrace them, and put their confidence in them; and such are to be "hated"; not their persons, but their principles and practices, and they themselves are to be shunned and abstained from;

but I trust in the Lord; the God of truth, that cannot lie, deny himself, nor deceive; who is unchangeable, and without any variableness, or shadow of turning.

Ver. 7. *I will be glad, and rejoice in thy mercy*, etc.] Both because of the nature of it, which is large and abundant, free and sovereign, from everlasting to everlasting, and is communicated in and through Christ, and

is a good ground of hope and trust; and because of the effects of it, or what it has produced; for to it are owing the covenant of grace, and all the sure mercies of it; the mission of Christ, and redemption by him; regeneration, and the forgiveness of sins, and even eternal life and glory; besides a multitude of blessings, deliverances, and salvations in Providence; on account of all which there is great reason for joy and gladness; of which the following are particulars;

for thou hast considered my trouble; inward, arising from indwelling sin, doubts and fears, desertions and darkness, and Satan's temptations; and outward, from the world, and the men of it, and by reason of bodily afflictions: now the Lord looks upon the troubles of his people, and upon them in them, with an eye of pity and compassion; he sympathizes with them; he considers the nature of their trouble, their weakness to bear it, and the best way, in tans, and time to deliver out of it; he working all things after the counsel of his own will; (see ^{<11818>}Exodus 3:7);

thou hast known my soul in adversities; that is, the Lord had took notice of him, approved of him, loved him, had visited him, and made known his love to him, and owned him for his own, and had chosen him in the furnace of affliction; a time and season when oftentimes friends and acquaintance are shy, and will not look upon men, know them, and own them; but the Lord does otherwise, and which is another reason of joy and gladness in his mercy.

Ver. 8. *And hast not shut me up into the hand of the enemy*, etc.] When in Keilah, in the wilderness of Ziph, and Maon, and encompassed about by Saul and his army, (^{<11827>}1 Samuel 23:7,13,14,24-26); nor does the Lord suffer his people to be shut up under the power of sin and Satan, so that they cannot come forth in the exercise of grace, and the discharge of duty: but he brings their souls out of prison, that they may praise his name;

thou hast set my feet in a large room; at full liberty from his enemies; Saul and his army being called off from pursuing him, by tidings of an invasion by the Philistines, (^{<11827>}1 Samuel 23:27-29); and this is the case of the saints when they are brought to Christ, to walk by faith at large on him; when grace is drawn forth into exercise, and spiritual knowledge is increased, and they are delivered from their enemies; or, however, can look upon them as conquered ones, and are sure of victory over them, and at last of an entire deliverance from them; (see ^{<11840>}Psalms 4:1 18:19 118:5).

Ver. 9. *Have mercy upon me, O Lord, for I am in trouble*, etc.] A sudden change of case and frame this! and so it is with the people of God; as soon as, out of one trouble, they are in another; these are what are appointed for them, and lie in their pathway to heaven, and are necessary; and under them it is quite right to betake themselves to the Lord, who is a merciful God; and it is best to cast themselves upon his mercy, having no merit of their own to plead with him; and they may freely tell him all their distresses, as the psalmist here does, and hope for grace and mercy to help them in time of need;

mine eye, is consumed with grief; expressed by tears; through the multitude of which, by reason of trouble, his sight was greatly harmed; according to Jarchi, the word signifies, that his sight was so dim as is a man's when he puts a glass before his eyes, to see what is beyond the glass: this shows that the invention of spectacles was before the year 1105; for in that year Jarchi died; and proves it more early than any other writer has pretended to ^{f459}; for the commonly received opinion is, that they were invented at the latter end of the thirteenth or beginning of the fourteenth century; but the apostle, as A-Lapide thinks, respects them, in (~~<4632>~~ 1 Corinthians 13:12); and they are mentioned by Plautus ^{f460}, who lived almost two hundred years before the birth of Christ: the same Jarchi observes on (~~<4607>~~ Psalm 6:7);

[yea], my soul and my belly; perhaps he could not eat his food, or digest it, which brought upon him internal disorders, and even brought his soul or life into danger.

Ver. 10. *For my life is spent with grief, and my years with sighing*, etc.] Which shows the continuance of his troubles, and that his whole life had been, as it were, an uninterrupted series of sorrows;

my strength faileth because of mine iniquity; this opens the source and spring of all his grief and trouble; his sin, and the sin of his nature, in which he was conceived and born; indwelling sin, which remained and worked in him; and it may be also the sin of unbelief, which beset him, and prevailed in him, notwithstanding the instances of divine goodness, the declarations of grace, the discoveries of love, and the exceeding great and precious promises he had made to him; as also his daily sins and infirmities, and very likely some great backslidings, which had brought grief of soul upon him, and which grief affected the several parts of his body. Sin was the cause of the failure of natural strength in Adam and his posterity; of diseases and

death, by which their strength is weakened in the way; and was the cause of impairing moral strength in men to do that which is good, and has a very great influence on the spiritual strength of the Lord's people, in the exercise of grace;

and my bones are consumed; which are the firmest and strongest parts of the human body, and the support of it.

Ver. 11. *I was a reproach among all mine enemies*, etc.] This is a common case of the people of God; and though it may be the least of their afflictions, yet it is not grateful to the flesh; and it is as it is made: under divine supports saints rejoice, and take pleasure in reproaches, that they are counted worthy to bear them, and esteem them as great riches; at other times they seize and feed upon their spirits, and are ready to break their hearts;

but especially among my neighbours; who knew him, and knew he did not deserve to be so treated; and who ought, as neighbours, to have loved him, and done all good offices to him; so that this is an aggravation both of their sin and his distress;

and a fear to mine acquaintance; not that they were afraid that he should do them any mischief; but they were afraid to own him, and to do him any service; unless the sense is, that they were afraid that evil would befall him, that he should not escape with his life; which, though it may express the affectionate concern of his friends, yet shows the danger he was exposed to;

they that did see me without fled from me; as if he had something very pestilential and infectious about him.

Ver. 12. *I am forgotten as a dead man out of mind*, etc.] Either by his friends, being out of sight, out of mind; as even the nearest relations and acquaintance are, in process of time, when dead, (²¹⁰⁵Ecclesiastes 9:5); or by the Lord; which shows the weakness of his faith, the uncomfortable frame he was in, through darkness and desertion; (see ¹⁹⁸⁵Psalm 88:5 ²³⁰⁴Isaiah 49:14-16);

I am like a broken vessel; or a "perishing vessel"^{f461}; or "a vessel of perdition"^{f462}; the Septuagint version renders it "a lost vessel"^{f463}; one entirely useless, wholly lost, and irrecoverably so; like a broken vessel, which can never be put together again, (²³⁰⁴Isaiah 30:14 ²⁴⁹¹Jeremiah

19:11); a most sad apprehension he had of himself, as if his case was desperate, and he a vessel of wrath; compare with this, (~~402~~Romans 9:22).

Ver. 13. *For I have heard the slander of many*, etc.] Both enemies and neighbours;

fear [was] on every side; his enemies were a “Magormissabib” to him, (~~203~~Jeremiah 20:3); encompassed him around, so that he was in fear from every quarter;

while they took counsel together against me; how to apprehend him, and what to do with him;

they devised to take away my life; nothing short of that would satisfy; but life is in the hand of God; men may devise, but God disappoints, and his counsel stands; hence the psalmist was encouraged, after all, to trust in him, in this time of imminent danger, as follows.

Ver. 14. *But I trusted in thee, O Lord*, etc.] His faith revived again under all the discouraging views he had of things, and was exercised upon the Lord; he committed himself to him, believing he was able to help him in his time of trouble, and deliver him;

I said, thou [art] my God; he claimed his covenant interest in him, and used it as an argument with him to have regard unto him, and as a support to his faith in his present distress; (see Gill on “~~300~~Psalm 7:1”).

Ver. 15. *My times [are] in thy hand*, etc.] And not in the hand of his enemies; as his time of life and death, which was only by the direction and appointment of God, was in his power, and fixed by him; nor could his enemies take away his life before his time, and without the will of his covenant God: the time of his coming to the throne, and what was gone over him during his reign hitherto, (~~100~~1 Chronicles 29:30); and all his times of trouble in it; times of prosperity and of adversity; of darkness, desertion, and temptation; and of joy, peace, and comfort; these were all in the hands of the Lord, at his disposal, and ordered by him for the good of his servant, and for the glory of his own name; and this was a quieting consideration to the psalmist under his present trials and exercises; the Targum is, “the times of my redemption”

deliver me from the hand of mine enemies, and from them that persecute me; a good man has many enemies, and even his very goodness creates him

such; for wicked men are enemies to all that is good; and those are persecuting ones, in one way or other; either by words or deeds; and deliverance out of their hands is by the Lord, who sometimes gives his people rest from adversity, and suffers not the rod of the wicked to continue on them; and therefore it is best to apply to him for it.

Ver. 16. *Make thy face to shine upon thy servant*, etc.] In which he prays for the gracious presence of God, the manifestations of himself unto him, the discoveries of his love, the enjoyment of him in Christ, communion with him, the comforts of his Spirit, and joys of his salvation; (see ^{<1065>}Numbers 6:25,26);

save me for thy mercies' sake; not for any merit and righteousness of his own, but for the sake of the grace and goodness of the Lord; which is putting salvation, whether temporal or spiritual, upon its right foot and foundation; which is never wrought out by, or is for works of righteousness done by men, but according to the grace and mercy of God.

Ver. 17. *Let me not be ashamed, O Lord*, etc.] The same petition as in (^{<1300>}Psalm 31:1);

for I have called upon thee; who is nigh unto all that call upon him in truth, and is rich unto them, and has promised to help and save them; which should he not do, not only he would be made ashamed, but the promise of God would seem to fail: for the psalmist does not plead any duty of his, nor make a merit of his prayers; but has respect to the promise and faithfulness of God;

let the wicked be ashamed; as they will be, sooner or later, of their wickedness, and of their false trust and confidence; of their being incensed against Christ, and their rage against his people, and persecution of them;

[*and*] *let them be silent in the grave*; as all are that are there; and the sense is, let them be brought to the grave, where they will be silent, or cease ^{f464}; that is, from their evil words and works, and particularly from troubling the saints, (^{<1307>}Job 3:17).

Ver. 18. *Let the lying lips be put to silence*, etc.] Being convicted of the lies told by them, and so silenced and confounded; or being cut off and destroyed, as all such will be in the Lord's own time, (^{<1913>}Psalm 12:3). It is very likely the psalmist may have respect either to Doeg the Edomite, who loved lying rather than righteousness; or to others that were about Saul,

who lying said to him that David sought his harm, even to take away his kingdom and his life, (^{<HEB>}Psalm 52:3 ^{<QUB>}1 Samuel 24:9);

which speak grievous things proudly and contemptuously against the righteous; meaning himself; not that he thought himself righteous in the sight of God by any righteousness of his own, but by the righteousness of Christ imputed to him; (see ^{<HEB>}Psalm 143:2 ^{<ROM>}Romans 4:6). Though he may have regard here to the righteousness of his cause before men, and assert himself righteous, as he might with respect to the “grievous things”, the hard and lying speeches, which were spoken against him, in a proud, haughty, and contemptuous manner. And it is no unusual thing for such false charges to be brought against righteous men; nay, such hard speeches were spoken by ungodly men against Jesus Christ the righteous himself, (^{<JUD>}Jude 1:15). The Targum interprets it of “reproaches”.

Ver. 19. [*O*] *how great [is] thy goodness*, etc.] Not the natural and essential goodness of God; for though that is large and abundant, yea, infinite, as every perfection of his is, yet it cannot with propriety be said to be laid up and wrought out; but rather the effects of his goodness, and not those which appear in Providence, for they, though very large and plenteous, are common to all, and are not restrained to them that fear the Lord, and trust in him; but such as are displayed in a way of special grace and favour to his own people, and which the psalmist saw his interest in and was affected with; and which supported his faith under his present troubles, and appeared to be so great, both for quality and quantity, that he could not well say how great the blessings of his goodness were;

which thou hast laid up for them that fear thee; both grace and glory; the blessings of grace were laid up in God’s heart, in his thoughts and purposes, from everlasting; and in Christ, in whom the fulness of all grace dwells; he was loaded with the blessings of goodness, and his people were blessed in him with all spiritual blessings, and had all grace given them in him before the world was; and these were likewise laid up in the covenant of grace, ordered in all things, and sure; eternal glory is the hope and crown of righteousness laid up in heaven, where it is reserved for the saints, who are heirs of it: and the laying up of all this goodness shows it to be a treasure, riches of grace, and riches of glory; and that it is an hidden treasure, and riches of secret places, which are out of the view of carnal men, and not perfectly seen and enjoyed by the people of God themselves as yet; and also that it is safe and secure for them, and can never be lost;

and it expresses the paternal care of God, his great love and affection for them, to lay up so early so much goodness for them: and this is said to be “for them that fear [him]”; not naturally, but by his grace; for the fear of God is not in man naturally, but is put there by the grace of God; and such who have it are those who are brought to a true sight and sense of sin, so as to loathe it and forsake it; for the fear of the Lord is to hate evil, and by it men depart from it, and because of it cannot sin as others do; such have an humble sense of themselves, their own insufficiency and weakness, and trust in the grace of God and righteousness of Christ; they have a filial reverence of God, and worship him in spirit and in truth: but now this fear of the Lord is not the cause of goodness being laid up for them, for that only is the will of God; and besides the fear of God is a part of the goodness which is laid up in promise in the covenant of grace, (²³⁷²Jeremiah 32:39,40); and it is the goodness of God displayed in the blessings of it, such as pardon of sin, etc. which influences, promotes, and increases the fear of God, (²³⁸⁵Hosea 3:5 ²³⁸⁰Psalm 130:4); but, goodness being manifested to and bestowed upon them that fear the Lord, it appears eventually to be laid up for them;

[which] thou hast wrought for them that trust in thee before the sons of men! by which may be meant the work of redemption, in which the goodness of God greatly appears; in calling and appointing Christ unto it, in sending him to effect it, in strengthening him as man and Mediator to do it; and in the work itself, in which many things are wrought, the law is fulfilled, justice satisfied, a righteousness brought in, peace made, pardon procured, and everlasting salvation obtained. And whereas this is said to be “wrought for them that trust in” the Lord, it is not to be understood as if trusting in the Lord was the cause of this work being wrought out, which is the love of God and grace of Christ; but inasmuch as those that trust in the Lord have openly an interest in redemption, and they that believe in Christ shall be saved; therefore it clearly appears in the issue of things to be wrought out for them. The phrase “before the sons of men”, may be connected either with the goodness wrought, and so signifies that the work of redemption was done in a most public manner, openly before men, even the enemies of God’s people; nor was it in the power of men and devils to hinder it; or else with trusting in the Lord, and so is expressive of a public profession of faith and confidence in the Lord before men, which ought to be done: moreover this goodness wrought may include the good work of grace upon the soul; and the Lord’s fulfilling the good pleasure of his

goodness in the hearts of his people, and the work of faith with power on them; and also the many deliverances of them out of afflictions and temptations, and the many salvations from their enemies he works for them in the earth, before the sons of men.

Ver. 20. *Thou shalt hide them in the secret of thy presence*, etc.] That is, those that fear the Lord and trust in him; and therefore they are called his “hidden ones”, (^{<4838>}Psalm 83:3); these the Lord preserves in times of trouble and danger, and when his indignation is out against others; and so the Targum is, “in the time of thine anger”; (see ^{<2331>}Isaiah 26:20); the presence of God is their protection, he himself is a wall of fire round about them, his favour compasses them as a shield, and they are kept as in a garrison by his power; (see ^{<4901>}Psalm 91:1); and that “from the pride of man”, which otherwise would at once oppress, bear them down, and destroy them, (^{<8901>}Psalm 124:1-5);

thou shalt keep them secretly in a pavilion from the strife of tongues; which areas a sharp sword, and from whence proceed devouring words, such contradiction of sinners as Christ endured; not that the saints are kept free from the reproaches of men, from the lash of their tongues, but from being harmed by them; and sometimes, through the strivings and contentions of men with one another, they privately escape and are preserved, as the Apostle Paul was, (^{<4230>}Acts 23:9,10).

Ver. 21. *Blessed [be] the Lord*, etc.] A form of thanksgiving, in which the psalmist calls upon himself and others to bless and praise the Lord for the singular mercy granted him, expressed in the next clause; (see Gill on “^{<4986>}Psalm 18:46”);

for he hath showed me his marvellous kindness in a strong city; either in the city Keilah, so Jarchi; a city which had gates and bars, where Saul thought he had David safe, and he could not escape his hands; but notwithstanding that, and though the inhabitants of that place intended to deliver him up, yet he was marvellously saved; as he also was from the Ziphites; and when Saul and his army had encompassed him about, by a surprising incident, a messenger coming to Saul just as he was about to seize him, informing him that the Philistines had invaded the land, (^{<0237>}1 Samuel 23:7-29). Or the city of Jerusalem, which was fortified both by nature and art, whither he was brought and placed as king, and enjoyed rest from all his enemies round about him, (^{<4086>}2 Samuel 5:6-9 7:1). Or this may spiritually design the church of God, which is called a strong city,

being built on Christ the Rock, and having salvation for walls and bulwarks, (^{<231>}Isaiah 26:1): where the Lord displays his banner of love, makes discoveries of his marvellous kindness, and commands his blessing for evermore. Some render it “as in a strong city”^{f465}, and take the sense to be, that he was safe, through the kindness of God showed to him in the salvation of him, as if he was in a fortified city^{f466}, and this was marvellous in his eyes, as every instance of providential goodness is to the people of God; especially his lovingkindness showed in spiritual things, in choosing them in Christ, saving them by him, regenerating them by his Spirit, and taking them into his family; which love is free and sovereign, distinguishing, unchangeable, from everlasting to everlasting; and so wonderful and astonishing; and which was hid in God until revealed; and sometimes the manifestations of it are withdrawn, and then it is showed again, and fresh discoveries of it are made, and effects of it applied, and the blessings of it bestowed, which occasion thankfulness.

Ver. 22. *For I said in my haste*, etc.] When he made haste to get away for fear of Saul, (^{<1236>}1 Samuel 23:26); and so the Targum renders it, “I said when I sought to flee away”; or else he said this hastily and rashly, in the hurry of his mind, being in the utmost confusion and distress, as in (^{<1311>}Psalm 116:11);

I am cut off from before thine eyes; his case was very bad, he was reduced to the utmost extremity, and his faith was as low; he thought it was all over with him, and there was no way of escape, nor hope of it; and that he was like a branch cut off, ready to be cast into the fire; that he was cut off from the house of God, and from communion with him; that he would never look upon him more, and he should never enjoy his presence: this instance of weakness and unbelief is mentioned to illustrate the goodness of God, and to make his kindness appear to be the more marvellous in the salvation of him; so sometimes the Lord suffers his people to be in the utmost distress, and their faith to be at the lowest ebb, when he appears to their help, and makes it manifest that their salvation is by his own arm, and of his own good will, and not by them, or for any goodness of theirs;

nevertheless, thou heardest the voice of my supplications when I cried unto thee; for though faith was very low, and unbelief strongly prevailed, yet he was not so far gone as to stop praying; for though he saw no rational way of escape, and feared the Lord would take no notice of him; yet he knew that nothing was impossible with him, and therefore he still

looked up to him, as Jonah did when he thought himself in a like condition, (Jon 2:4); and such was the grace and goodness of God, that he did not despise but regard his prayer, though attended with so much weakness and unbelief.

Ver. 23. *O love the Lord, all ye his saints*, etc.] To whom his goodness extends; who are favoured with the blessings of his grace, as pardon, peace, and righteousness; and who particularly are sanctified by his Spirit, and have principles of grace and holiness wrought in their hearts: these, even all of them, are called upon to love the Lord, having that grace implanted in their souls; that is, to express it, not by words, but by deeds, under a sense of the love and kindness of God to them; and to join with the psalmist in an affectionate reverence of him, trust in him, and thankfulness to him, on account of his marvellous kindness showed him;

[for] the Lord preserveth the faithful; such as trust in him, believe in Christ, and are faithful to his word and ordinances, abide by them, and stays near his people; these he not only preserves in a providential way, but he preserves them in a way of special grace; he keeps them “from evil”, as the Targum; from the evil of sin; from a total and final falling away by it; from the evil of the world, so as not to be drawn off from Christ and his ways, either by its frowns or flatteries; and from the evil one, Satan, from being destroyed by him and his temptations; and these are preserved safe to the kingdom and glory of Christ, by the mighty power of God: some render the words, “the Lord keepeth faithfulness”¹⁴⁶⁷; he will never suffer his own faithfulness to fail; he is a covenant keeping God, and is always true to his word and promise;

and plentifully rewardeth the proud doer; such as all self-righteous persons are, and all that speak grievous things proudly and contemptuously against the truly righteous, (⁴⁹¹⁸Psalm 31:18); who bear hard upon them, and oppress them; and such as antichrist and his party, who exalts himself above all that is called God; but in what those deal proudly, God is above them, an more than a match for them, and he sets himself against them; he resists them, and will reward them according to their works.

Ver. 24. *Be of good courage, and he shall strengthen your heart*, etc.] (See Gill on “⁴⁹⁷⁴Psalm 27:14”); by this instance of God’s wonderful kindness to the psalmist, he would have the saints take heart, and be of good cheer, even in the greatest distresses, since their case cannot be worse than his was; and yet he had deliverance out of it;

all ye that hope in the Lord; for the eye of the Lord is on such, and he takes delight in them, (~~Ps~~ Psalm 33:18 147:11). The Targum is, “who hope for”, or “trust in the word of the Lord”; the essential Word, the promised Messiah.

PSALM 32

INTRODUCTION TO PSALM 32

[A Psalm], of David, Maschil

This is the first of the psalms that bears this title: some think it is the name of a musical instrument, on which this psalm was sung; others the first word of a song, to the tune of which it was sung, as Aben Ezra; some say it is so called, because it was explained by an interpreter, as Jarchi; and the Rabbins^{f468} say, that every psalm that is called “Maschil” was dictated by an interpreter: the Targum renders it “a good understanding”; and the word properly signifies “instruction”, or “causing to understand”^{f469}; and it may be the apostle has some reference to this title in (~~445~~1 Corinthians 14:15); It is an instructive psalm; a didascallic ode, as Junius renders it: it gives an account how the psalmist was instructed under a dispensation of Providence; and was brought to a sense of sin, and acknowledgment of it; and was favoured with a discovery of pardoning grace; and in it he takes upon him to instruct others, (~~438~~Psalm 32:8,9), and does instruct in the doctrine of the pardon of sin by the grace of God.

Ver. 1. *Blessed [is he whose] transgression [is] forgiven*, etc.] Or “lifted up”^{f470}; bore and carried away: sin is a transgression of the law; the guilt of it charged upon the conscience of a sinner is a heavy burden, too heavy for him to bear, and the punishment of it is intolerable: forgiveness is a removal of sin, guilt, and punishment. Sin was first taken off, and transferred from the sinner to Christ, the surety; and who laid upon him really and judicially, as the sins of the people of Israel were put upon the scapegoat typically; and was bore by him, both guilt and punishment, and taken away, finished, and made an end of; and by the application of his blood and sacrifice it is taken away from the sinner’s conscience; it is caused to pass from him, and is removed afar off, as far as the east is from the west; it is so lifted off from him as to give him ease and peace, and so as never to return to the destruction of him; wherefore such a man is a happy man; he has much peace, comfort, calmness, and serenity of mind now can appear before God with intrepidity, and serve him without fear; no bill of indictment can hereafter be found against him; no charge will be

exhibited, and so no condemnation to him. The same is expressed, though in different words, in the next clause;

[whose] sin [is] covered; not by himself, by any works of righteousness done by him; for these are a covering too narrow; nor by excuses and extenuations; for prosperity and happiness do not attend such a conduct, (^{<4083>}Proverbs 28:13); but by Christ; he is the mercy seat, the covering of the law; who is the covert of his people from the curses of it, and from the storm of divine wrath and vengeance, due to the transgressions of it; his blood is the purple covering of the chariot, under which the saints ride safe to heaven; the lines of his blood are drawn over crimson and scarlet sins, by which they are blotted out, and are not legible; and being clothed with the robe of Christ's righteousness, all their sins are covered from the eye of divine Justice; not from the eye of God's omniscience, which sees the sins of all men, and beholds those of his own people; and which he takes notice of, and corrects for, in a fatherly way; but from vindictive justice, they are so hid as not to be imputed and charged, nor the saints to be condemned for them; such are unblamable and unproveable in the sight of God, and are all fair in the eyes of Christ; and their sins are caused to pass away from themselves, and they have no more sight and conscience of them; and though sought for at the last day, they will not be found and brought to light, nor be seen by men or angels. There is something unseemly, impure, nauseous, abominable, and provoking in sin; which will not bear to be seen by the Lord, and therefore must be covered, or the sinner can never stand in his presence and be happy.

Ver. 2. *Blessed [is] the man to whom the Lord imputeth not iniquity*, etc.] Or "does not think of it"^{f471}; with respect unto men, at least to the harm of them; his thoughts are thoughts of peace, and not of evil; their sins and iniquities he remembers no more; he does not charge them with them, he does not reckon them, or place them to their account, having imputed them to his Son; (see ^{<4159>}2 Corinthians 5:19). The Apostle Paul interprets this as inclusive of the imputation of righteousness without works; even of the righteousness of Christ, in which the blessedness of a man lies, (^{<4016>}Romans 4:6-8); for such an one is accepted with God, is justified in his sight, and is secure from condemnation and wrath; it is well with him at all times, in life, at death, and at judgment; he is an heir of eternal life, will enter into it, and be for ever glorified;

and in whose spirit [there is] no guile: for being thoroughly convinced of sin, he is sincere in his repentance for it, without deceit and hypocrisy in his confession of it; as David, the Apostle Paul, and the publican were, when they acknowledged themselves sinners; his faith, in looking to Christ for pardon and righteousness, is from the heart, and is unfeigned, and so is his profession of it before God, angels, and men; and whatever hypocrisy and guile are remaining in the old man, there is none in the new spirit put into him; in the new man, which is created in him, and which sinneth not: as the other phrases are expressive of pardon and justification, this points at internal sanctification, and which serves to complete the description of the happy man; such an one as David himself was; and this happiness he illustrates from his own experience in the following verses.

Ver. 3. *When I kept silence*, etc.] Was unthoughtful of sin, unconcerned about it, and made no acknowledgment and confession of it to God, being quite senseless and stupid; the Targum adds, “from the words of the law”; which seems to point at sin as the cause of what follows;

my bones waxed old; through my roaring all the day long; not under a sense of sin, but under some severe affliction, and through impatience in it; not considering that sin lay at the bottom, and was the occasion of it; and such was the violence of the disorder, and his uneasiness under it, that his strength was dried up by it, and his bones stuck out as they do in aged persons, whose flesh is wasted away from them; (see ^{<941B>}Psalm 102:3,5).

Ver. 4. *For day and night thy hand was heavy upon me*, etc.] Meaning the afflicting hand of God, which is not joyous, but grievous, and heavy to be borne; especially without his gracious presence, and the discoveries of his love: this continued night and day, without any intermission; and may design some violent distemper; perhaps a fever; since it follows,

my moisture is turned into the drought of summer. That is, the radical moisture in him was almost dried up, as brooks in the summer season; his body was parched, as it were, with the burning heat of the disease; or with an apprehension of the wrath of God under it, or both: and so he continued until he was brought to a true sense of sin, and an acknowledgment of it, when he had the discoveries of pardoning love, as is expressed in (^{<931B>}Psalm 32:5). The Septuagint and Vulgate Latin versions read, “I am turned into distress, through a thorn being fixed”; and so Apollinarius paraphrases the words,

“I am become miserable, because thorns are fixed in my skin;”

reading **wtq** for **ytq**; and which Suidas^{f472} interprets “sin”, that being like the thorn, unfruitful and pricking; (see ^{<4717>}2 Corinthians 12:7).

Selah; on this word, (see Gill on “^{<488D>}Psalm 3:2”).

Ver. 5. *I acknowledged my sin unto thee*, etc.] The sin of Adam, in which he was concerned; original sin, the corruption of his nature, the sin that dwelt in him, his private and secret sins, which none knew but God and himself; even all his sins, which were many, with all their aggravated circumstances; wherefore he uses various words to express them by, in this and the following clauses; as “sin”, “iniquity”, and “transgressions”; the same that are used in the doctrine of pardon in the preceding verses; his confession being of the same extent with pardon, and all these he calls his own; as nothing is more a man’s own than his sins are; and these the psalmist acknowledged to the Lord; or “made”, or “will make known”^{f473} to him: not that any sin is unknown to God, even the most secret ones; but they may be said to be made known to God, when a sinner makes a sincere and hearty acknowledgment of them before him, and expresses his own sense of them; how that they are with him, and ever before him, what knowledge rather he has of them, how much he is affected with them, and concerned for the commission of them; and such an acknowledgment the Lord expects and requires of his people, (^{<248D>}Jeremiah 3:12,13);

and mine iniquity have I not hid; by retaining it as a sweet morsel under his tongue; for he not only acknowledged it, but forsook it; or by not confessing it, as Achan; for not confessing sin is the of hiding it; or by denying it, as Gehazi, Ananias and Sapphira; or by palliating and extenuating it; or by casting the blame on others, as did Adam and his wife; (see ^{<481E>}Job 31:33); or by covering it with a guise of sanctify and religion;

I said, I will confess my transgressions unto the Lord; not unto men, though in some cases confession of sin is to be made to men; a confession of it in general is to be made to the churches, and administrators of ordinances, in order to admission into a church state, and to the ordinances of Christ, (^{<408E>}Matthew 3:6 ^{<402E>}Acts 2:37,41); and in case of private offences, faults are to be confessed one to another, and forgiveness granted; and in case of public offences, a confession should be made to a church publicly; partly for the satisfaction of the church, and partly for the glory of divine grace; but confession is not to be made to a priest, or to a

person in a ministerial character, in order for absolution; but to the Lord only, against whom sin is committed, and who only can pardon it: and this the psalmist saith in his heart he would do, and did do it; he not only confessed facts, but the fault of them, with their evil circumstances, and that he justly deserved punishment for them; and this he did from his heart, with abhorrence of the sins committed by him, and in faith, with a view to the pardoning mercy of God in Christ;

and thou forgavest the iniquity of my sin. That is, either the guilt of his sin, which he took away from him; or the punishment of it, which he delivered him from: moreover, this phrase may denote the exceeding sinfulness of sin, and so may both express the sense which the psalmist had of it, and exalt the grace of God in the forgiveness of it; by which must be meant a fresh manifestation and application of pardon to his soul: now, when confession of sin, and remission of it, are thus put together, the sense is not that confession of sin is the cause of pardon; it is not the moving cause of it, that is the grace and mercy of God; nor the procuring and meritorious cause of it, that is the blood of Christ: it is not for the sake of a sinner's confession of sin, but for Christ's sake, that sin is forgiven; but this is the way in which it is enjoyed; and such as truly repent of sin, and sincerely confess it, are the persons to whom the Lord manifests his forgiving love; such may expect it, (²¹⁸³Proverbs 28:13 ⁶¹⁰⁹1 John 1:9).

Selah; on this word, (see Gill on "⁴⁰⁸⁰Psalm 3:2").

Ver. 6. *For this shall everyone that is godly pray unto thee*, etc.] Meaning either that the success he had met with, in acknowledging his sin, would encourage others also to take a like step, and make their supplications to the Lord also; or that every godly person should pray to God for the same blessing of pardoning grace likewise. Pardon of sin is to be prayed for; not only Moses, David, Daniel, and other Old Testament saints, prayed for it; but Christ has directed his disciples and followers, under the Gospel dispensation, to do the same, (²¹⁰⁴Luke 11:4); and which must be understood of praying for the manifestation of it to their consciences; for God has by one eternal act forgiven all trespasses at once, for Christ's sake; nor can any new act of pardon arise in the mind of God, or a fresh one pass in the court of heaven, nor the blood of Christ be shed again for the remission of it. Moreover, godly men will, in this sense, pray for it, as they have daily occasion to do: a godly man is a man that is created after the image of God, is born of him, and is possessed of internal powerful

godliness, and has all things pertaining to it; and particularly has a godly sorrow for sin, and the fear of God in his heart, and before his eyes: and such a man is a praying one; having the spirit of grace, he has the spirit of supplication, and prays with the Spirit and with the understanding; and his praying for the pardon of sin shows that he is not without it, but daily commits it, and so needs fresh discoveries of forgiving love: and which he prays for

in a time when thou mayest be found; which is to be understood, not of any particular stated times of prayer, as morning, noon, and night; for the throne of grace is always open, and God is to be found, and grace and mercy with him at all times; and much less does this respect a day of grace for particular persons, which, if improved, and the opportunity taken, they may have pardon; but if neglected till it is over, then there is no pardon for them; for there is no such day of grace: the whole Gospel dispensation is a day of grace; and that will not be over until all the elect of God are gathered in; and until then it is, and will be; now is the accepted time, now is the day of salvation; but it designs a time of need, of soul distress, in which, when persons call upon God in truth, and seek him with their whole heart, he is found by them, and they find grace and mercy with him to relieve them in their distress; the Targum is,

“in an acceptable time;”

surely in the floods of great waters they shall not come nigh unto him; that is, unto the godly man; not but that afflictions, which are comparable to great floods of waters, do reach godly persons; but not so as to overwhelm them and destroy them; they are delivered out of them. The phrase seems to denote safety in the greatest calamities; that though even a deluge of vengeance and awful judgments should come upon the world, yet the godly man is safe; his place is the munition of rocks; he is in the hands of Christ, and is enclosed in the arms of everlasting love, from whence he can never be taken by men or devils: the Targum interprets these “waters of many people”; and adds, so as “to do any evil”, or “hurt”.

Ver. 7. *Thou [art] my hiding place*, etc.] In time of trouble; (see ^{1927b}Psalm 27:5); so Christ is said to be, (^{2331b}Isaiah 32:2). “Thou shall preserve me from trouble”; not from having it; for in this world the saints must have tribulation, and through it enter the kingdom, but from being swallowed up with it; the Lord will bring them safe out of it, and of them it shall be said, “these are they that came out of great tribulation”, (⁴¹⁷⁴Revelation 7:14);

thou shalt compass me about with songs of deliverance; or gird with gladness, as in (^{<49811>}Psalm 30:11); the meaning is, that God would give him abundant reason for praise and thankfulness; and an opportunity of attending him with songs of praise for deliverance out of the hands of his enemies, and from trouble; and that both in his house below, where the saints, his loving people and faithful subjects, would join with him, in the midst of whom he should stand encompassed with their songs of praise; or in heaven above, where he should sing the song of Moses, and of the Lamb, and be surrounded with the hallelujahs of angels and glorified saints; Aben Ebra interprets these songs of the voices of angels.

Selah; on this word, (see Gill on “^{<49812>}Psalm 3:2”).

Ver. 8. *I will instruct thee*, etc.] Or “cause thee to understand”^{f474}. These are by many thought to be the words of the Lord, who gives to a man an understanding of spiritual things; he instructs by his providence, and even by afflictive dispensations of providence; and by his word, which is written for the learning of men, and is profitable for doctrine and instruction in righteousness, and by the ministers of it, who are therefore called instructors in Christ; and by his Spirit, when he instructs effectually and to purpose; by him he instructs men in the knowledge of themselves, and of himself in Christ, and of peace, pardon, righteousness, and salvation by Christ; and leads into all truth as it is in Jesus; and opens the understanding to understand the Scriptures, and the doctrines contained in them;

and teach thee in the way which shall go; the path of duty, from whence men are apt to wander; when the Lord hedges up the way they would go with thorny providences, and by his ministers, word, and Spirit, directs them in the right way; saying, this is the way, walk in it; and the way of truth, which is clearly pointed to in the Scriptures of truth, and by the Spirit of truth; and also the way of life and salvation by Christ, revealed in the Gospel and which the preachers of it show to the sons of men;

I will guide thee with mine eye; as a master guides his scholar; or as “mine eye”^{f475}: with as much care and tenderness as if thou wert the apple of mine eye; (see ^{<49820>}Deuteronomy 32:10 ^{<49821>}Zechariah 2:8); or the words may be rendered, “I will counsel”, or “give counsel”; as he does, who is wonderful in counsel, and that by his Son, who is the wonderful Counsellor; and by his word and testimonies, which are the delight of his people, and the men of their counsel: “mine eye [is] upon thee”^{f476}; as the eye of the Lord is upon the righteous, to watch over them for good, to

provide for them, guide and direct them. These words may very well be considered as the words of David, in which he determines to act a part, agreeable to the title of the psalm, “Maschil”; which signifies instructing, or causing to understand; and as he thought himself bound in duty to do, under the influence of the grace and mercy he had received from the Lord, in the forgiveness of his sins; and which he elsewhere resolved to do in a like case, and which is an instance parallel to this, (³⁵¹³Psalm 51:13); he here promises to “instruct” men in the way of attaining to the blessedness he had been speaking of, by directing them to take the steps he did; namely, to go to the, Lord, and acknowledge and confess their sins before him, when they might expect to find pardoning mercy and grace, as he did; and to “teach” them the way of their duty upon this, to fear the Lord and his goodness, and to serve him in righteousness and holiness all the days of their lives; and to “guide [them] with his eye”; by declaring to them the gracious experiences he had been favoured with, by telling them what he himself had seen and known.

Ver. 9. *Be ye not as the horse, [or] as the mule, [which] have no understanding,* etc.] The design of this exhortation is to direct men how to behave under the instructions given; not as brutes, which have no rational faculties, but as men; that they should not show themselves thoughtless, stupid, and unteachable, as these animals, or worse than they; nor stubborn and obstinate, refractory and untractable, resolving not to be taught, stopping the ear, and pulling away the shoulder; nor ill natured and mischievous; not only hating instruction, casting away the law of the Lord, but kicking and spurning at, and persecuting such who undertake to instruct them; as these creatures sometimes attempt to throw their riders, and, when down, kick at them;

whose mouth must be held in with bit and bridle, lest they come near unto thee; to do mischief, bite or kick; or “because they do not come near to thee” ^{f477}; and that they may come near, and be brought into subjection, and become obedient; therefore such methods are used; (see ^{318B}James 3:3); there is in the words a tacit intimation, that men are commonly, and for the most part, like these creatures, stupid, stubborn, and mischievous; and therefore severe methods are used by the Lord, sore chastenings, to humble and instruct them; (see ²⁶¹⁸Jeremiah 31:18,19); the mule, more especially, is remarkable for its stupidity ^{f478}; and though the horse is docile, yet he is sometimes stubborn and refractory.

Ver. 10. *Many sorrows [shall be] to the wicked*, etc.] Who will not be instructed and reformed, but are like the horse and mule, without understanding; many outward sorrows or afflictions attend them; loathsome and consuming diseases come upon their bodies by intemperance and debauchery; and they and their families are brought to a piece of bread, through their vicious courses; and inward sorrows, horror and terror of mind, seize them when their consciences are at any time awakened, and are open to conviction; when a load of guilt lies on them, what remorse of conscience they feel! and what severe reflections do they make! and how are they pierced through with many sorrows! And though indeed, for the most part, wicked men have their good things in this life, and are in prosperous circumstances, and are not in trouble, as other men; yet what they have is with a curse; and they have no true peace, pleasure, and satisfaction in what they enjoy; and the curses of a righteous law; and everlasting destruction is prepared for them in the other world, when they will have many sorrows indeed; their worm will not die, and the fire of divine fury will not be quenched; there will be for ever indignation and wrath, tribulation and anguish, upon every soul of man that does evil;

but he that trusteth in the Lord; not in his wealth and riches, in his wisdom and strength, in himself, and his own righteousness; for such are wicked persons; but in the Lord; in his righteousness to justify him, in his blood to pardon him, in his strength to support him, and in his grace to supply him with everything necessary for him;

mercy shall compass him about; not only follow him and overtake him, but surround him; he shall be crowned with lovingkindness and tender mercies: the phrase denotes the abundance of mercies that shall be bestowed upon him here and hereafter, as both grace and glory.

Ver. 11. *Be glad in the Lord*, etc.] The Targum renders it, “in the Word of the Lord”; in Christ the essential Word; in him as the Lord their righteousness, and because of his righteousness imputed to them, by which they become righteous; and in him as their Saviour and Redeemer, and because of the salvation which he has wrought out for them; (see ²³¹⁰ Isaiah 61:10);

and rejoice, ye righteous; in the Lord, as before; for this is not a carnal, but spiritual joy, which is here exhorted to, the same as in (²³⁰⁴ Philippians 4:4); and “righteous” ones, who are excited to it, are such who are not righteous in appearance only, or in their own conceit, or by the deeds of the law, or

in and of themselves; for there is none righteous this way: but who are made righteous by the obedience of Christ, and are righteousness itself in him; under a sense of which grace they live soberly, righteously, and godly; and these have great reason to rejoice and be glad;

and shout for joy all [ye that are] upright in heart: who have the truth of grace, and the root of the matter in them, oil in the vessels of their hearts, with their lamps; whose faith is unfeigned, whose hope is without hypocrisy, and whose love is without dissimulation; and who worship the Lord in spirit and in truth, and draw nigh to him with true hearts, and call upon him in the simplicity of them; these ought to rejoice, and even shout for joy, because of the grace that is wrought in them, and bestowed upon them, and the glory they shall be partakers of; for both grace and glory are given to these, and no good thing is withheld from them; the end of these upright souls is peace; and when they have done their work, they shall lie down and rest in their beds, and each one shall walk in his uprightness, (¹⁹⁸⁴¹¹Psalm 84:11 37:37 ²⁵⁷⁰¹Isaiah 57:2).

PSALM 33

INTRODUCTION TO PSALM 33

Though this psalm has no title to it, it seems to be a psalm of David, from the style and matter of it; and indeed begins with the same words with which the preceding psalm is ended. Theodoret is of opinion it was written by David as a prophecy concerning Hezekiah, as a song to be sung by the people after the destruction of the Assyrian army.

Ver. 1. *Rejoice in the Lord, O ye righteous*, etc.] (See Gill on “^{<4821>}Psalm 32:11”);

[for] praise is comely for the upright; it becomes them; it is their duty; they are bound unto it by the mercies and favours they have received; should they not give praise to God, the stones of the wall would cry out, and rebuke them for their ingratitude: it is beautiful, and looks lovely in them; it is an ornament to them, and is, in the sight of God, of great esteem: it is very acceptable to him, and when grace is in exercise, and their hearts in tune, being sensibly touched and impressed with the goodness of God, it is desirable by them, and is pleasant and delightful to them.

Ver. 2. *Praise the Lord with harp*, etc.] An instrument David was well skilled in the use of, the inventor of which was Jubal, (^{<1021>}Genesis 4:21);

sing unto, him with the psaltery; the name of this instrument is in the Hebrew language “nebel”: the account which Josephus ^{f479} gives of this, and of the former, is,

“the harp is extended with ten strings, and is plucked with a quill; the “nabla”, or psaltery, has twelve sounds, and is played upon with the fingers;”

some make this and the next to be the same:

[and] an instrument of ten strings; and read them together thus, “with the psaltery of ten strings”: and so the Targum, Septuagint, and other versions ^{f480}: but it seems from Josephus that it was not a stringed instrument, but

had holes, and those twelve; and besides it is distinguished from the instrument of ten strings, (^{<492B>}Psalm 92:3); it was in the form of a bottle, from whence it had its name.

Ver. 3. *Sing unto him a new song*, etc.] One newly composed on account of recent mercies received; and as the mercies of God are new every morning, there ought to be a daily song of praise to him; and so a new song is a continual song, as Christ is called the “new and living way”, (^{<380D>}Hebrews 10:20); because he is the everliving way; or the constant and only one, which always was, is, and will be. Or it may denote some famous and excellent song, as a new name is an excellent name, an unknown and unspeakable one; (see ^{<607>}Revelation 2:17); compared with (^{<64D>}Revelation 14:2,3); or respect may be had to the New Testament dispensation, in which old things are passed away, and all things become new; a new covenant is exhibited, a new and living way opened, and new ordinances instituted, and at the end of it there will be new heavens and a new earth; and so here is a new song made mention of, as suited to it;

play skilfully with a loud voice: either with the quill upon the harp, and the instrument of ten strings; or with the fingers upon the psaltery, at the same time, vocally, and aloud, expressing the new song.

Ver. 4. *For the word of the Lord [is] right*, etc.] The revealed word of God: the law of God is right; its precepts are holy, just, and good; its sanction or penalty is righteous; it is impartial unto all; it is just in condemning the wicked, and in acquitting believers on the account of Christ’s perfect righteousness, by which it is magnified and made honourable: the Gospel part of the word is right; it publishes right and good things; it directs to the right way, to heaven and happiness; it makes men right when it works effectually in them; it engages them to walk in right ways; and its doctrines are right or plain to them that have a spiritual understanding given them; and all this is matter of joy and praise;

and all his works [are done] in truth; his works of creation are done in the truth of things, with the utmost exactness and accuracy, and are a wonderful display of his power, wisdom, and goodness: his works of providence are according to the counsel of his own will, and are done in the wisest and best manner; and his work of redemption is a proof of his veracity and faithfulness to his covenant oath and promise; and his work of grace upon the hearts of his people is truth in the inward parts; and which, as he has promised to carry on and finish, he is faithful and will do it; in

short, his way of acting both towards the godly and ungodly agrees with his promises to the one and his threatenings to the other, and so is in truth; and the whole of this is a reason why the saints should praise the Lord.

Ver. 5. *He loveth righteousness and judgment*, etc.] Or “righteous judgment”^{f481}; he delights in the administration of it himself, (~~2402~~ Jeremiah 9:24); and he is well pleased with acts of righteousness done by others, when done according to his word, from love to him, by faith in him, and with a view to his glory; especially he loves the righteousness of his son, being satisfactory to his law and justice, and his people, as clothed with it; and he delights in the condemnation of sin in the flesh of Christ, and in the righteous judgment of the world, and the prince of it, by Christ;

the earth is full of the goodness of the Lord; of the providential goodness of God, of which all creatures partake; and of the special goodness or grace of God manifested in Christ Jesus; it was full of it particularly when Christ was here on earth, who is full of grace and truth; and when the Gospel of the grace of God was preached everywhere by his apostles, according to his order, and appeared to all men; and so it will be especially in the latter day, when multitudes will be called by grace and converted, and when the earth will be full of the knowledge of the Lord; and still more when it will become a new earth, wherein only righteous men will dwell.

Ver. 6. *By the word of the Lord were the heavens made*, etc.] The aerial and starry heavens, and the heaven of heavens, the third heaven, the seat of the divine Majesty, and the habitation of angels and glorified saints; these were “made” even out of nothing, not out of any pre-existent matter, nor were they eternal; and being made are creatures, and so not to be worshipped, neither they nor their hosts after mentioned; angels, sun, moon, and stars; these were made by the Word of God, the essential Word of God, the Lord Jesus Christ, who often goes by this name, (~~4000~~ John 1:1,14 ~~3042~~ Hebrews 4:12 ~~4170~~ 1 John 5:7 ~~6693~~ Revelation 19:13); and very fitly agrees with him, who spoke for all his people in the council and covenant of grace, and undertook to be their surety; is the Word spoken of by all the holy prophets since the beginning of the world; is the interpreter of his Father’s mind and will, of which he must be capable, since he lay in his bosom; and now he speaks for his saints in heaven, whose advocate he is; and especially he may be so called because he so often spake on the six days of creation, and said, let this and the other thing be, and it was so; and to him, as the Word of God, is the creation of all things frequently

ascribed, (<B001>John 1:1-3) (<S110>Hebrews 11:3 <G035>2 Peter 3:5), and particularly the heavens, (<S010>Hebrews 1:10). This is a proof of the deity of Christ, and of the dignity of his person; and shows how fit he is to be the Saviour of men; how safe the saints are in his hands; and that he ought to be trusted in, adored, and worshipped;

and all the host of them by the breath of his mouth: by “the host” of the heavens are meant the angels of heaven, who dwell in the third heaven, and are the militia of it; they are called the heavenly host, (<L013>Luke 2:13); these are under Jehovah, as their Lord and King, and are the army among whom he does according to his will, (<1229>1 Kings 22:19 <2065>Daniel 4:35); these attended him whenever he has made any remarkable appearance; and they have been employed by him against his enemies, and in defence of his people, about whom they encamp, (<1295>2 Kings 19:35 <1053>Matthew 26:53 <1031>Genesis 32:1,2) (<0917>Psalm 34:7). The sun, moon, and stars, are the host of the next heaven, these are ranged in their proper order by the Lord, and he keeps the muster roll of them, (<2406>Isaiah 40:26 <1074>Psalm 147:4); and these are used by him as his militia; the stars in their courses fought against Sisera, (<0051>Judges 5:20); and the winged tribe are the host of the lower heaven; and even the lower class of these, as the locusts and grasshoppers, go forth in bands and troops, and encamp in the hedges, and at the command of God pass through and devour whole countries, (<1002>Proverbs 30:27 Na 3:17) (<0953>Psalm 105:34,35); and all these are made by “the breath” or “spirit ^{f482} of [Jehovah’s] mouth”; that is, by the Spirit of God, the third Person in the Trinity; a name which is suitable to him who is breathed forth, and proceeds from the Father and the Son, and to whom creation is ascribed, (<0002>Genesis 1:2 <18504>Job 33:4 26:13); and which is no inconsiderable proof of his deity; and shows that he must be equal to the work of sanctification, which he begins and carries on. Now though the creation of the heavens is attributed to the Word, and the host of them to the Spirit, yet we are not to suppose that one Person took one part, and another Person another part of the creation; but they were all, Father, Word, and Spirit, jointly concerned in the whole.

Ver. 7. *He gathereth the waters of the sea together as an heap,* etc.]

Which was done on the third day of the creation, by means of which the dry land appeared, (<0002>Genesis 1:9,10); when the waters of the sea were piled up as an heap, and stood higher than the earth, as they now do; and which is a wonderful instance of the power and providence of God, to

bound them, and preserve the earth from being overflowed by them, (^{<1838D>}Job 38:9-11);

he layeth up the depth in storehouses; that is, large quantities of water, for which he has his treasure houses, as for the wind, hail and snow, (^{<1430E>}Psalm 135:7 ^{<1838E>}Job 38:16,22); and these are the clouds of heaven above, and the fountains of the great deep below, which the Lord opens and stops at his pleasure; (see ^{<0071E>}Genesis 7:11 8:2).

Ver. 8. *Let all the earth fear the Lord*, etc.] That is, all the men that dwell upon the face of the earth. As it follows,

let all the inhabitants of the world stand in awe of him; which fear and awe design a reverence of the divine Majesty, whose divine perfections are so manifest in the works of creation; and a carefulness not to offend him, into whose hands it must be a fearful thing to fall; and the whole worship of him, which is often in Scripture expressed by the fear of him: and this is to be understood either as what is the duty of all men; for to “fear God, and keep his commandments, is the whole duty of man”, (^{<2123E>}Ecclesiastes 12:13); and which is incumbent on all men, in consideration of his being the Creator of them; and the obligation to it is yet more increased through his providential care of them and goodness to them; and still more should be found in them, seeing he will be the Judge of them, and has a despotic and uncontrollable power over them; and what is it that he cannot do, who has done all this before related? though none can fear him aright but such who have the grace of fear put into their hearts by the Spirit of God: or else this may be prophetically said, as what will be in the latter day, when not only the Jews shall fear the Lord and his goodness, (^{<2035E>}Hosea 3:5), but when the fulness of the Gentiles being brought into the church, it shall fear and be enlarged; yea, all nations shall fear the Lord and glorify his name, and come and worship before him, (^{<2035E>}Isaiah 60:5-8 ^{<6654E>}Revelation 15:4).

Ver. 9. *For he spake, and it was [done]*, etc.] Or “it was” ^{f483}, it came into being by a word speaking, almighty power going along with it; (see ^{<0008E>}Genesis 1:3,6,7,9,11,14,15,20,24);

he commanded, and it stood fast; every created thing continued in its being; not only all things were produced into being by his all commanding word and power, “nutu Jovis”, as Maximus Tyrius speaks ^{f484}; but by the same all things are upheld and consist, (^{<3008E>}Hebrews 1:3) (^{<5017E>}Colossians 1:17). The poet ^{f485} uses the same word of God in the creation of things;

and is the phrase in (~~4000B~~ Genesis 1:3) admired by Longinus^{f486}: or this may refer to the implantation of the grace of fear in the hearts of his people; for as he speaks life into them in regeneration, commands light to shine in their dark heart, and says to them, when in their blood, Live; so by the mighty power of his word he commands the fear of him in them, and it continues.

Ver. 10. *The Lord bringeth the counsel of the Heathen to nought*, etc.]

The psalmist having taken notice of the works of creation, in order to excite the saints to praise, proceeds to observe the providence of God, and particularly that branch of it which lies in disappointing the designs of wicked men; it is wickedness which they consult and devise, and thin is against the Lord's people, his cause and interest, and so against himself; and though their schemes are formed and contrived with a great deal of subtlety, yet they are commonly blasted; whether laid by particular persons, as by Ahithophel against David; or by nations, whole bodies of men, as of the Egyptians and Assyrians against Israel; and of Jews and Gentiles against Christ and his cause;

he maketh the devices of the people of none effect; the same thing is expressed here as before, in different words, for the further confirmation of it, and that it might be attended to. This is the Lord's doing, he is omniscient, and knows all the secret plots and designs of men; and he is omnipotent, and counteracts them, and confounds them in all their measures; and is faithful to his people, cause, and interest.

Ver. 11. *The counsel of the Lord standeth for ever*, etc.] By which are meant, not the doctrines of the Gospel, nor the ordinances of it; though these will stand firm, and remain to the end of the world; but the purposes and decrees of God, which are wisely formed in himself, are eternal and unfrustrable, and relate to all things in providence and grace. The Lord does all things according to the counsel of his will in the government of the world, and in the salvation of men: the choice of persons to everlasting life is according to it; and so are their redemption, effectual calling, and glorification;

the thoughts of his heart to all generations; which, with respect to his own people, are thoughts of peace, grace, and mercy; these are many, and within himself, were very early, even from all eternity, and have their sure and certain effect, (~~2310B~~ Isaiah 14:24); (see ~~4092B~~ Proverbs 19:21) (~~2360B~~ Isaiah 46:10).

Ver. 12. *Blessed [is] the nation whose God [is] the Lord,* etc.] Who have an interest in such a wonder working God, both in creation and in providence, and especially in grace: which, though it may have a principal regard to the nation of Israel, whose God he was in a very distinguishing manner, yet must not be limited to them; for he is the God of the Gentiles also: this nation is the chosen generation, the holy nation and peculiar people, both among Jews and Gentiles; and the Lord is the God of these; not only as the God of nature and providence, but as the God of all grace; who must be happy, since he is their portion and exceeding great reward; nor shall they want any good thing, nor need they fear any evil; they are on the heart of God, and cannot be separated from his love; they are engraven on the palms of his hands, and shall be helped, strengthened, and upheld with the right hand of his righteousness; all things work together for their good; and this God of theirs will be their God and guide unto death; they may expect every needful good thing now, and all glory and happiness hereafter;

[and] the people [whom] he hath chosen for his own inheritance; not Israel only, but the Gentiles also; not all mankind, but a peculiar people, whom the Lord has chosen out of the world to be his possession, and who are his jewels and peculiar treasure; these are happy, being the Lord's portion, and the lot of his inheritance; and he chooses an inheritance for them, adopts and begets them unto it, and makes them meet to be partakers of it.

Ver. 13. *The Lord looketh from heaven,* etc.] Where his throne and temple are, upon the earth and men, and things in it, as follows;

he beholdeth all the sons of men; the evil and the good; which is contrary to the sense of many wicked men, who imagine he takes no notice of what is done here below; but his eye is upon all, upon all the workers of iniquity, how secret soever they may be; and not only his eye of Providence is upon good men, but his eye of love, grace, and mercy; and he has a special and distinct knowledge of them: agreeably to this are some expressions of Heathen writers; says one ^{f487},

“the eye of God sees all things;”

says another ^{f488},

“there is a great God in heaven who sees all things, and governs.”

Ver. 14. *From the place of his habitation*, etc.] Which is heaven, that is, the habitation of his holiness, and of his glory, (^{<2615>}Isaiah 63:15);

he looketh upon all the inhabitants of the earth; good and bad; and not the nation of Israel only, but the Gentile world, whom in former times he overlooked, but under the Gospel dispensation visits in a way of mercy; by sending his son to die for them, by spreading his Gospel among them, by calling them by his grace, by planting churches in the midst of them, and by continuing his word and ordinances with them.

Ver. 15. *He fashioneth their hearts alike*, etc.] The Lord is the former and fashioner of the heart, spirit, or soul of man, even of all hearts and spirits; whence he is called the Father of spirits, (^{<3819>}Hebrews 12:9); (see ^{<3821>}Zechariah 12:1); and he is the former of them alike; which seems to intimate as if all seals were alike, as they are made by the Lord; and it may be the difference there appears to be between them afterwards, may be owing to the make and constitution of their bodies, to their education, and different situation, circumstances, and advantages in life, whereby the hearts of some may be more opened and enlarged than others. Some render it “together”, or “altogether”^{f489}; which must not be understood of time, as if they were all made at once, but of equality; the one was made by him as well as the other; he is the fashioner of one and all of them, every whit of them; they are wholly fashioned by him, and all that is in them, all the powers and faculties of the soul; and by him only, and not by the instrumentality of another; for souls are created, not generated; they are produced out of nothing, and not out of pre-existent matter, as bodies; parents contribute somewhat to the bodies of their children, but not anything to their souls. God only “is the God of the spirits of all flesh”, (^{<0462>}Numbers 16:22); some translate the word “singly”^{f490}; one by one, one after another in the several ages of time; for he continues to fashion them, and is always doing it; (see ^{<3821>}Zechariah 12:1). And he forms the hearts of his own people anew for himself, for his own glory; he forms Christ in them, and every grace of his Spirit; he forms them into one, and knits and unites them together in love, and makes them like to one another; for as face answers to face in water, so do the hearts and experiences of the saints one to another, (^{<3179>}Proverbs 27:19); all which he does wholly and alone; and since he fashions the hearts of all men in every sense, he must know them, which is the design of this expression; he knows the hearts of wicked men, and all the wickedness that is in them; he knows the hearts of good

men, the worst that is in them, and also the best, which he himself has put there;

he considereth all their works; the works of evil men, not only their more open ones, but their more secret ones, and will bring them into judgment; and the works of good men, even their good works, which he will remember and reward in a way of grace.

Ver. 16. *There is no king saved by the multitude of an host*, etc.] He may be at the head of a numerous army, and yet not get the victory over a lesser one, nor escape safe, but be taken by it: there have been such instances; and if he is saved, or gets the victory, it is not owing to the multitude with him, but to the Lord, that gives salvation to kings, (^{<3E340>}Psalm 144:10). Hence it appears that even such men need salvation themselves, and cannot save themselves, though they have ever so many at command, and therefore are not to be trusted in; salvation is only of the Lord;

a mighty man is not delivered by much strength; as Goliath, with his great strength, could not deliver himself out of the hands of David, a stripling; wherefore the mighty man should not glory in his might.

Ver. 17. *A horse [is] a vain thing for safety*, etc.] Though it is prepared for the day of battle, and is a very warlike creature, and of great service in war, yet safety only is of the Lord, (^{<3213E>}Proverbs 21:31); this is put for all kinds of military preparations which men are apt to trust in, but should not, for they are “a lie”^{f491}, as the horse is here said to be; that is, deceives and disappoints when trusted to; in like manner the olive is said “to lie”, (^{<33B7>}Habakkuk 3:17); when hope of fruit from it is disappointed; so “fundus mendax” in Horace^{f492};

neither shall he deliver [any] by his great strength; in the time of battle; either by fighting for him, or fleeing with him.

Ver. 18. *Behold, the eye of the Lord [is] upon them that fear him*, etc.] Not with dread of his wrath, or distrust of his grace, or for sinister ends and selfish views, but with a godly fear; by which men hate evil, depart from it, are careful not to offend God by it, but to serve and worship him; on such is not only his eye of Providence to protect from danger, to supply with the necessaries of life, but of love and grace; he looks upon them with delight and pleasure; his eye is upon them to watch over them for good, to guard them from every enemy, and from all evil, and to communicate to them every needful measure of grace;

upon them that hope in his mercy; not his absolute mercy, but his special mercy in Christ; which appears in the provision of him as a Saviour, in the mission of him into this world, and redemption by him; and is displayed in regeneration, the pardon of sin, and eternal life: and such that hope in it are they that see themselves miserable creatures, and in need of it; and who are encouraged to hope in it from the plenty and abundance of it in the heart of God; and from the many instances of it among men, and even some the chief of sinners; and they do hope in it for the forgiveness of their sins, and for salvation and eternal glory; and on these the eye of the Lord is, as before,

Ver. 19. *To deliver their soul from death*, etc.] Not a corporeal death, for the soul dies not, and is never in any danger of death; and should life, or the whole man, be intended here, yet those that fear the Lord, and hope in his mercy, are not exempted and secured from a corporeal death, but die as other men; though sometimes indeed they are remarkably preserved from death, and even in a time of general calamity; but a spiritual death is meant, which, while in a state of nature, they are under; but, being quickened at conversion, they live spiritually, and are preserved from dying any more in this sense; and also from an eternal death, which shall never harm them, nor have any power over them;

and to keep them alive in famine; not corporeal, though the Lord does give meat to them that fear him, and sometimes in a miraculous way provides for them; as by sending ravens to feed them, and by increasing the cruse of oil; (see ^{<24117>}Isaiah 41:17,18); but spiritual, a famine of hearing the word of the Lord; the Lord prepares a place for his church and people in the wilderness, where they are privately nourished with the word and ordinances, and their souls kept alive, (^{<6126>}Revelation 12:6,14).

Ver. 20. *Our soul waiteth for the Lord*, etc.] This, and what follows, are the words of the church, expressing her expectation, faith, and joy, by reason of what is suggested in the preceding verses. She signifies her expectation of good by waiting for the Lord; either for his coming in the flesh, and salvation by him; for which the patriarchs, prophets, and all the Old Testament saints, waited, (^{<04918>}Genesis 49:18 ^{<23219>}Isaiah 25:9); and so the Targum paraphrases it, “our soul waiteth for the redemption of the Lord”; or for his spiritual coming, his appearance to them, and gracious presence with them, he having been for some time absent; and it is right and good so to do, and in the issue proves advantageous, (^{<23817>}Isaiah 8:17

^{<1916>}Lamentations 3:26); and this being soul waiting, it denotes the heartiness, sincerity, and earnestness of it;

he [is] our help and our shield; the Lord is the help of his people in time of trouble, when none else is or can be; and he is a present one, and helps right early, and at the best season: and he is their shield, who encompasses them about with his love and favour, and keeps them by his power in the greatest safety; all which encourages their waiting upon him, and expectation of good things from him.

Ver. 21. *For our heart shall rejoice in him*, etc.] Not in sin, nor in themselves and in their boastings, all such rejoicing is evil; but in the Lord, “in his Word”; as the Targum is, in the essential Word of God, Christ Jesus; in his person, righteousness, and salvation; and this joy is heart joy, inward joy, real joy, joy in the Holy Ghost; and is unspeakable and full of glory. This is what the psalmist calls upon the saints to do, in the beginning of the psalm; and so his end in composing it is answered;

because we have trusted in his holy name; that is, in himself, who is holy, just, and good; and so faithful to every word of promise, to every engagement of his, and therefore to be trusted in: and hence it appears that the joy before spoken of is the joy of faith.

Ver. 22. *Let thy mercy, O Lord, be upon us*, etc.] That is, an application of it in its effects: it is a prayer for a communication of grace and mercy to help in a time of need; and for a discovery of pardoning grace and mercy; and it is a prayer of faith; for the mercy of the Lord is upon his people in great plenty, and it continues; and they have reason to believe it ever will, (^{<1937>}Psalm 103:17);

according as we hope in thee; not according to any merits of theirs, but according to the measure of grace, of the grace of hope which God had bestowed on them, and encouraged them to exercise on him, in expectation of finding grace and mercy with him.

PSALM 34

INTRODUCTION TO PSALM 34

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

The author of this psalm is expressed by name; and the time and occasion of it are plainly intimated: it was composed by David, “when he changed his behaviour before Abimelech”; not Ahimelech the priest, sometimes called Abimelech, (^{<13186>}1 Chronicles 18:16); to whom David went alone for bread, pretending he was upon a private business of the king’s; to which sense the Syriac version inclines, rendering the words, “when he went to the house of the Lord, [and] gave the firstfruits to the priests”. But this Abimelech was king of Gath, the same with Achish, (^{<10210>}1 Samuel 21:10); who either had two names; or this of Abimelech, as it should seem, was a common name to all the kings of the Philistines; (see ^{<10112>}Genesis 20:2 26:8); as Pharaoh was to the Egyptian kings, and Caesar to the Roman emperors: the name signifies a “father king”, or “my father king”, or a “royal father”; as kings should be the fathers of their country: before him “David changed his behaviour”, his taste, sense, or reason: he imitated a madman; behaved as if he was out of his senses, scrabbling on the doors of the gates, and letting his spittle fall down upon his beard; for he being known and made known by the servants of the king, he was in great fear of losing his life, being in the hands of an enemy, and who he might justly fear would revenge the death of their champion Goliath; wherefore he took this method to get himself despised and neglected by them, and escape out of their hands: and which succeeded; for Abimelech, or Achish, seeing him behave in such a manner, treated him with contempt, was displeased with his servants for bringing him into his presence, and ordered them to take him away, or dismiss him; which is here expressed by this phrase, “who drove him away”, with scorn and indignation; “and he departed” to the cave of Adullam, glad at heart he had escaped such danger: upon which, under a sense of divine goodness, and by the inspiration of the Spirit of God, he composed the following psalm; (see ^{<10210>}1 Samuel 21:10-15 22:1).

Ver. 1. *I will bless the Lord at all times*, etc.] That is, ascribe blessing, give honour, praise, and glory to him, both as the God of nature and providence, for every temporal mercy; and that every day, and at all times in the day; since these are renewed every morning, and continue all the day long; and as the God of grace, for all spiritual blessings; and that continually, because these last always; they are irreversible, unchangeable, and without repentance; yea, saints have reason to bless God in times of adversity as well as prosperity, since it might have been worse with them than it is; they have a mixture of mercy in all, and all things work together for their good;

his praise [shall] continually [be] in my mouth; not the “praise” of which God is the author, but of which he is the object; which is due unto him, and is given him on account of the perfections of his nature, and the works of his hands, and the blessings of his providence and grace; this, the psalmist says, should be in his mouth: his meaning is, that he should not only retain in his heart a grateful sense of the divine favours, but should express it with his lips; should both make melody in his heart to the Lord, and vocally sing his praise; and that “continually”, as long as he lived, or had any being, (~~418D~~ Psalm 146:2).

Ver. 2. *My soul shall make her boast in the Lord*, etc.] Not in men, nor in any outward enjoyment, nor in any works of righteousness, but in the Lord; “in the Word of the Lord”, as the Targum; in the Lord Jesus Christ; in his wisdom, strength, riches, righteousness, redemption, and salvation; in interest in him, and communion with him: and this is not tongue but soul boasting; and not flashy and selfish, but solid, spiritual, and hearty; and with all the powers and faculties of the soul; (see ~~402D~~ 1 Corinthians 1:29-31);

the humble shall hear [thereof]; either of the deliverance the psalmist had out of the hands of his enemies; or of his blessing and praising the Lord for the same, and making his boast in him as the God of his salvation; or of both: of these humble ones, (see Gill on “~~400D~~ Psalm 10:12”);

and be glad; for such rejoice with them that rejoice, and are glad at heart that others share in the goodness and grace of God; and also because by such an instance of the divine power and kindness they are encouraged to hope that he will, in his own time, deliver them out of their afflictions and distresses also.

Ver. 3. *O magnify the Lord with me*, etc.] The psalmist invites the humble ones, who he knew would rejoice at the goodness of God to him, to join with him in ascribing greatness to the Lord, which is meant by magnifying him; for he cannot be made great by men, only declared how great he is, and that can only be done in an imperfect manner;

and let us exalt his name together: by proclaiming him to be the most High; by making mention of his glorious perfections and works, that he be exalted; and by praising him in the highest strains; or by having the high praises of him in their mouths; and there is more pleasure as well as more glory brought to God by doing this in a social way, or by a number of saints joining together in such service.

Ver. 4. *I sought the Lord, and he heard me*, etc.] Not that he sought the Lord publicly in his house and ordinances, for he was now at Gath; but privately by prayer and supplication; and that not vocally, but mentally; for he was in the midst of the servants of the king of Gath; yet earnestly, diligently, and with his whole heart, being in great distress; when it was right to seek the Lord, and which showed him to be a good man; and the Lord heard and answered even his silent groans, which could not be uttered;

and delivered me from all my fears; of being seized on by Achish, king of Gath, and of losing his life for killing Goliath: and many are the fears of God's people, both from within and from without, by reason of sin, Satan, and the world; but the Lord saves them out of the hands of all their enemies, grants them his presence, and shows them their interest in himself, which, scatters all their fears.

Ver. 5. *They looked to him, and were lightened*, etc.] That is, “the humble” ones, (^{488D}Psalm 34:2); and so this is a reason why they should join in praising and magnifying the Lord; these “looked” up to God in prayer and by faith, when in distressed and uncomfortable circumstances, for help and deliverance, and a supply of every needful good thing; and they were “enlightened”; so the Targum renders it, “their faces were enlightened”; as Jarchi and Aben Ezra interpret it, in opposition to what follows: they must have been enlightened before they could look, but by looking to the Lord more light was gained: this chiefly designs the light of joy, peace, and comfort, which is had in a way of believing: some render the word “and flowed”^{f493}, as a river does, that is, to the Lord, as in (^{281D}Jeremiah 31:12). So Kimchi and Ben Melech explain the word; and it denotes both the

numbers of them that looked up to the Lord in their distress, and the swiftness of their motion to him, and their earnestness and fervour of mind; so faith is not only a looking to Christ, but a going forth unto him;

and their faces were not ashamed; having what they prayed and looked for, and what they hoped and believed they should have; namely, deliverance and salvation, and so peace and pleasure.

Ver. 6. *This poor man cried*, etc.] Singling out some one person from among the humble, who was remarkably delivered; it is the common case of the people of God to be poor and afflicted, and in their afflictions they cry unto the Lord to be supported under them, and delivered out of them: or this may be understood of David himself, who was poor, not with respect to outward things, but in spirit; was much afflicted, and especially greatly distressed when in the court of Achish; at which time he cried unto the Lord, as was his usual way, and that internally, as Moses did, (^{<0245>}Exodus 14:15). Some think Jesus Christ is intended by this poor man, who was poor in temporals, though rich, and Lord of all; and was greatly afflicted, both in body and soul; and who, in the days of his flesh, offered up prayers and supplications, with strong crying and tears, (^{<307>}Hebrews 5:7);

and the Lord heard [him], and saved him out of all his troubles; so the Lord always heard his son Jesus Christ, and especially in the day of salvation, and delivered him out of all his troubles, both of body and soul, when he raised him from the dead, and gave him glory; and he heard David his servant, as he often did; particularly when at Gath, and made way for his escape from thence; and from whence he came safe to the cave of Adullam; and the Lord hears all his poor and afflicted ones, when they cry unto him, and in the issue saves them from all their troubles, by reason of a body of sin and death, the temptations of Satan, and the persecutions of men.

Ver. 7. *The angel of the Lord encampeth round about them that fear him*, etc.] By whom may be meant, either the uncreated Angel, the Lord Jesus Christ, the Angel of God's presence, and of the covenant, the Captain of salvation, the Leader and Commander of the people; and whose salvation is as walls and bulwarks about them; or as an army surrounding them: or a created angel may be intended, even a single one, which is sufficient to guard a multitude of saints, since one could destroy at once such a vast number of enemies, as in (^{<1295>}2 Kings 19:35); or one may be put for more,

since they are an innumerable company that are on the side of the Lord's people, and to whom they are joined; and these may be said to encamp about them, because they are an host or army; (see ^{<0101>}Genesis 32:1,2 ^{<0103>}Luke 2:13); and are the guardians of the saints, that stand up for them and protect them, as well as minister to them;

and delivereth them; out of the hands of all their enemies. David had a guard, an army of these about him, in the court of Achish, who preserved him from being seized, and receiving any harm there; and who brought him from thence in safety: there is no doubt but he here speaks his own experience.

Ver. 8. *O taste, and see that the Lord [is] good*, etc.] He is essentially, infinitely, perfectly, immutably, and solely good in himself; and he is communicatively and diffusively good to others: he is the author of all good, but not of any evil, in a moral sense; this chiefly regards his special grace and goodness through Christ: all the divine Persons in the Godhead are good; the Father is good, he has good designs towards his people, has provided good things for them, made good promises to them, and bestows good gifts on them: the Son is good; the good Shepherd that has laid down his life for the sheep; he is the fountain of all grace and goodness to his churches, and to particular believers; he has wrought a good work for them, the work of redemption, and he speaks a good word on their behalf in the court of heaven: the Spirit is good; he works good things in the hearts of the sons of men, and shows good things unto them; and gracious souls, such as the psalmist here calls upon, are capable of tasting and discerning how good the Lord is in some measure; (see ^{<0101>}Psalm 119:103 ^{<0103>}Song of Solomon 2:3 ^{<0101>}1 Peter 2:2,3). While unregenerate, their taste is vitiated, and remains unchanged, and sin is what they feed upon with pleasure, and so detest everything that is good; but in conversion a new taste is given, so as to have a saving experimental knowledge of the grace and goodness of God in Christ, an application of it to them; and in such manner as to live upon it, and be nourished by it; and though this is not a superficial taste of things, like that of hypocrites, nor a single one only, being frequently repeated; yet it is but a taste in comparison of the enjoyment of it in the heavenly state; and every taste now influences and engages trust in the Lord, as follows;

blessed [is] the man [that] trusteth in him; (see Gill on "^{<0101>}Psalm 2:12"); the Targum renders it, "that trust in his word".

Ver. 9. *O fear the Lord, ye his saints,* etc.] Who are sanctified by his Spirit, and so are openly and manifestly his; these are exhorted to fear the Lord with reverence and godly fear; and great reason there is why they should fear him, since he is King of saints, and fear is due to him from them; and seeing they have received many instances of grace and goodness from him, and therefore should fear him for his goodness's sake; and besides they, and they only, know him, and have the grace of fear in them, and so only can exercise it on him;

for [there is] no want to them that fear him; not in spirituals, since so much goodness is laid up for them; the heart of God is towards them, his secret is with them, his eye is upon them, and the sun of righteousness arises on them; and both grace and glory are given to them; nor in temporals, since godliness, or the fear of God, has the promise of this life, as well as of that which is to come.

Ver. 10. *The young lions do lack, and suffer hunger,* etc.] According to Apollinarius,

“the needy rich, whom famine presses;”

(see ^{<K&H>} Job 4:10,11);

but they that seek the Lord; by prayer, diligently, with their whole heart, and in the sincerity of their souls; the Targum is, “that seek the doctrine of the Lord”; that seek instruction from him, and to be taught by him: these

shall not want any good [thing]: which God has purposed to bestow upon them, which he has promised unto them, and provided for them; nor any thing that shall be for their good.

Ver. 11. *Come, ye children,* etc.] Meaning either his own children, those of his own family, judging it his duty to instruct them, and bring them up in the fear of the Lord; or his subjects, to whom he stood in the relation of a father, as every king does; or all his hearers, as those who attended the prophets are called the children or sons of the prophets; or young people in common may be designed, who should be taught early their duty to God and men: unless the children of God in general are here meant; or particularly the least among them, called babes and little children, who are little in their own eyes, are modest and humble; and who, as they need instruction, are most forward to receive it; and the word “come” does not

so much design local motion, a drawing near to hear, as readiness to hear, and a close attention of mind; as follows;

hearken unto me; as unto a father, giving good doctrine and wholesome advice; (⁽¹¹⁰⁾Proverbs 2:1,2 4:1,2);

I will teach you the fear of the Lord; which he had so often spoken of, and so many good things are promised to them that have it, and even in the context: this the psalmist could not give, nor can any man, only teach it, show the nature of it, in what it lies, how it shows itself, and what are the effects it produces: this is the first lesson to be taught and learnt; for it is the beginning of wisdom; it includes all grace, and every duty, and regards the whole worship of God, and the manner of it.

Ver. 12. *What man [is he that] desireth life?* etc.] Every man desires life, even a natural life; it is more desirable than all things in it; especially an healthful life, without which the blessings and mercies of life cannot be comfortably enjoyed; and still more a life of prosperity; life, with an affluence of good things, and even a long one: though it may be rather that a spiritual life is here meant, and a comfortable one; a life free from the remorse of a guilty conscience, from the fear of hell, damnation, and wrath; from the bondage of the law, and the dread of death; a life of faith on Christ, and communion with him; and a life of sobriety, righteousness, and holiness; and perhaps it may be best of all to understand it of eternal life, which is life eminently and emphatically; it follows,

[and] loveth [many] days; that is, good ones; as they are interpreted in (⁽¹¹⁰⁾1 Peter 3:10); not of this life, for the days of it are evil, and especially when they are lengthened out; the days of old age, (⁽¹¹⁰⁾Ecclesiastes 12:1); unless the days of the son of man, the days of enjoying the presence of God in his house and ordinances, should be intended; though rather the good and many days of eternity, even length of days, for ever and ever, in which will be fulness of joy, and never ceasing and never fading pleasures;

that he may see good; there is good to be seen and enjoyed in this life, which if the saints did not believe they should see and enjoy, they would often faint; and this good lies in the participation of the blessings of grace, and in fellowship with Father, Son, and Spirit: but the great and lasting good to be seen and enjoyed is in the world to come, when God shall be all in all, be seen as he is, and the saints shall inherit all things.

Ver. 13. *Keep thy tongue from evil*, etc.] This, and what follows in this verse and (^{<1314>}Psalm 34:14), point at the things wherein the fear of God shows itself; and suggest, that those who have it, and which is known by these fruits, shall enjoy the desirable and good days before mentioned. The tongue is an instrument of much evil, an unruly member, and needs restraint; and it is from evil, and not from good, it is to be kept; from evil speaking of God, from cursing and swearing; from evil speaking of men, reproaching and reviling them; from filthy speaking, from all obscene and unchaste words, and from all lying ones; for where such evil speaking is indulged, the fear of God cannot be in that man;

and thy lips from speaking guile; hypocritical and deceitful words, speaking with flattering lips and a double heart: some speak bad words in common conversation, through an evil habit and custom; and some speak good words with an ill design; and in neither of them is the fear of God before their eyes, nor in their hearts.

Ver. 14. *Depart from evil*, etc.] This denotes that evil is near to men; it keeps close to them, and should be declined and shunned: and it regards all sorts of evil; evil men, and their evil company; evil things, evil words and works, and all appearance of evil; and the fear of the Lord shows itself in an hatred of it, and a departure from it, (^{<1013>}Proverbs 8:13 16:6);

and do good; not only acts of beneficence to all in necessitous circumstances, but every good work; whatever the word of God directs, or suggests should be done; and which should be done from right principles of faith and love, and to right ends, the glory of God, and the good of his interest; and Christ should be looked and applied unto for grace and strength to perform; all which are evidences of the true fear of God;

seek peace, and pursue it; in the world, and with all men, as much as possibly can be; in neighbourhoods, cities, and states, and in the churches of Christ, and with the saints, as well as with God through Christ; and which in every sense is to be pursued after with eagerness, and to be endeavoured for with diligence; (see ^{<1218>}Romans 12:18 14:19) (^{<1214>}Hebrews 12:14).

Ver. 15. *The eyes of the Lord [are] upon the righteous*, etc.] These are the same with them that fear the Lord, and do good; not that they become righteous in the sight of God, or are justified before him, by their fear of him, and by their good works; but these are the fruits and effects of grace,

showing them to be righteous persons; for it is only by the righteousness of Christ that men are righteous before God: and upon these the eyes of the Lord are; not only his eye of Providence, to watch over them, protect them, and supply them with good things, but his eye of love; with complacency and delight he looks upon them, as clothed with the righteousness of his son; and it is with pleasure he looks upon them, that being well pleasing in his sight; seeing by it the law is magnified and made honourable; nor does he ever withdraw his eyes from them, (^{<18307>}Job 36:7);

and his ears [are open] unto their cry; for though they are righteous, they are sometimes in distress; their afflictions are many; the good days they are to see are hereafter; and at those times they cry unto the Lord; which is to be understood of prayer, and of the vehemency and fervency of it, when they have the ear of God, and he shows himself to be a God hearing and answering prayer.

Ver. 16. *The face of the Lord [is] against them that do evil*, etc.] Not against everyone that sins; for the righteous are not without sin; they have sin in them, and they do no good without it; but against them that live in sin, whose course of life is a series of wickedness, and they are workers of iniquity; and have no sense of sin, nor sorrow for it, go on in it without shame or fear; against these the face of the Lord is, he shows his resentment, and stirs up his wrath. For the Lord to be against a man is dreadful; a fearful thing it is to fall into his hands as a God of vengeance; there is no standing before him when once he is angry: and to have the face of God against a man is intolerable, when it is to destroy, and

to cut off the remembrance of them from the earth; so that they shall be no more thought of, nor spoken of, but with contempt and reproach; an everlasting mark of infamy being upon their names; (see ^{<18107>}Proverbs 10:7).

Ver. 17. [*The righteous cry*, etc.] The word “righteous” is not in the original text, but is rightly supplied in our version, as it is in the Targum, and by Jarchi; and so Kimchi and Ben Melech observe, that these words are not to be connected with (^{<18346>}Psalm 34:16), but with (^{<18345>}Psalm 34:15); and they are indeed an amplification of the last clause of it; and the cry of the righteous is meant, to which the ears of the Lord are open; though Aben Ezra thinks that these words are to be understood of them that do evil, and of their cry to the Lord, when they turn from their evil ways; but the former sense is best;

and the Lord heareth, and delivereth them out of all their troubles; their inward troubles, through the workings of corruption in their hearts; through the violent assaults of Satan, the blasphemous thoughts he injects into them, and his solicitations of them to sin; and through divine desertions, and their outward troubles; through afflictions of body, losses of estate and friends, and the reproaches and persecutions of men; out of all these the Lord sooner or later delivers his people who cry unto him.

Ver. 18. *The Lord [is] nigh unto them that are of a broken heart,* etc.] Who are pressed and bore down with afflictions, by the sorrow of heart under which their spirits are broken, (^{2015B}Proverbs 15:13); or with a sense of sin, and sorrow for it, for which their hearts smite them, and they are wounded by it, and broken with it: to these the Lord is “nigh”; not in a general way only, as he is to all men, being God omnipresent, but in a special manner; he comes and manifests himself to them in a gracious way, pours in the oil and wine of his love, and binds up their broken hearts; yea, comes and dwells with them: he does not pass by them and neglect them, much less make the breach worse; he does not break the bruised reeds, but he heals their breaches;

and saveth such as be of a contrite spirit; not in a legal, but in an evangelical way; who are humbled under a sense of sin, and melted down in true repentance, under a view of the love and grace of God; and are poor and mean in their own eyes: to these the Lord has respect; the sacrifices of a broken and contrite spirit are not despised by him, but accepted through faith in Christ; and such he saves with an everlasting salvation in him.

Ver. 19. *Many [are] the afflictions of the righteous,* etc.] This may be understood of some one particular righteous person, since the singular number is here made use of; whereas the plural is always used before, when the righteous are made mention of; and the Lord Jesus Christ may be designed, who is eminently and emphatically “the righteous”; he is righteous both as God and man, and as Mediator, in the discharge of every branch of his office; and his afflictions were many, which he endured from men, from devils, and from God himself: many were the afflictions of his body, which he bore when buffeted, scourged, and crucified; and many were the afflictions of his soul, when he bore the sins of his people, endured the wrath of God for them, and was forsaken by him; though none of these were for any sins of his own, but for the sins of others; and out of

them all the Lord delivered him at last, and set him at his own right hand; or this may be understood of everyone of the righteous; who, though they are justified from sin, and are saved from wrath, yet have many afflictions; which are “evils” in themselves, as the word ^{f494} may be rendered, and are very troublesome and distressing; and these are great and grievous for quality, and many and abundant for quantity; though no more than it is the will of God should be, and not one too many;

but the Lord delivereth him out of them all; as Christ was, and all his people will be; if not in this life, by giving respites and intervals, as he sometimes does; yet hereafter, when the righteous are completely delivered out of all their trials and exercises, so as that they shall never return more upon them. The word translated “afflictions”, as it signifies “evils”, may be safely interpreted of moral evils, as well as of evils of afflictions: it is the same word that is used for moral evil in (¹⁹⁸² Psalm 34:21); and then the sense is, that many are the sins committed by righteous persons; for there are none without sin, in many things they all offend; yet they shall not perish by them, but they shall be delivered from them; as, from the dominion of them by the power of grace, and from the guilt of them by the blood of Christ, and from condemnation for them through his righteousness; so hereafter from the very being of them, and all molestation and disturbance by them.

Ver. 20. *He keepeth all his bones; not one of them is broken.*] This is literally true of Christ, in whom the type of the passover lamb had its accomplishment, and this passage also; (see ¹²²⁶ Exodus 12:46 ³¹³¹ John 19:31-36); and seems better to agree with him than with any of his members, since the bones of many of them have been broken by one accident or another; and especially many of the martyrs of Jesus have had all their bones broken upon the rack or wheel; wherefore, to understand these words of them might tend to create uneasiness and despondency in the minds of such who by any means have their bones broken; as if they were not righteous persons, this promise not being fulfilled in them: and to interpret this of the Lord’s keeping the bones of his people in the grave, and in the resurrection putting them together again; this is no other than what will be done to the wicked; it seems therefore best to understand the whole of Christ; and it looks as if this passage was had in view as fulfilled in (³¹³¹ John 19:36); since a Scripture is referred to; but if it is interpreted of the righteous in general, it must be with a limitation; as that their bones are all kept by the Lord, and not one is broken without his knowledge and will;

and that they are not broken finally, but restored again perfect and whole in the resurrection, and so will continue to all eternity: the phrase, without entering into particulars, may in general design the care of Providence over the righteous; with this compare (^{<400>}Matthew 10:29,30).

Ver. 21. *Evil shall slay the wicked*, etc.] Meaning either the evil they designed against the righteous shall return and fall upon their heads, to their own ruin; or the evil of affliction, which to them is the evil of punishment, both here and hereafter, from which they will have no deliverance in the end; though the righteous have from their afflictions, being not properly punishments, but chastisements for sin, and are but for a time; or else the evil of sin, which is the cause of death corporeal and eternal;

and they that hate the righteous shall be desolate; or “shall be guilty”^{f495}; be found so; or “shall be condemned”, or “damned”, as the Targum renders it. All wicked men hate the righteous, both Jesus Christ the righteous, and his people; and that because they are righteous, and do not run into the same excess of wickedness with them, these will be arraigned at the day of judgment, and will be convicted of all their hard speeches which they have spoken against Christ and his members; and will be pronounced guilty, and will be punished with everlasting destruction.

Ver. 22. *The Lord redeemeth the soul of his servants*, etc.] Who are made so by his grace in the day of his power, and are willing to serve him, and to serve him with their minds, readily and cheerfully; and the soul of these, which is the more noble part of them, and is of more worth than a world, the redemption of which is precious, and requires a great price, the Lord redeems; not that their bodies are neglected, and not redeemed; but this is mentioned as the principal part, and for the whole; and this redemption is by the Lord, who only is able to effect it, and which he has obtained through his precious blood; and here it seems to denote the application of it in its effects; that is, the forgiveness of sin, justification, and sanctification, since it respects something that is continually doing;

and none of them that trust in him shall be desolate; or “be guilty”^{f496}, or “condemned”, or “damned”; because they are justified from all the sins they have been guilty of, through the redemption that is in Christ Jesus; and having believed in him, they shall not be damned, according to (^{<4166>}Mark 16:16); and they shall be far from being desolate, and alone, and miserable;

they shall stand at Christ's right hand, be received into his kingdom and glory, and be for ever with him.

PSALM 35

INTRODUCTION TO PSALM 35

[A Psalm] of David

This psalm seems to have been written by David, when he was persecuted by Saul; and when many false charges were brought against him by his courtiers; and when he was the scorn and derision of the people; the subject of it is pretty much of the same kind with the seventh psalm, and might be written about the same time that was, and on the same occasion; and it may be applied to the church and people of God in like cases. There is a passage in it, (^{<48519>}Psalm 35:19), which our Lord seems to refer to and apply to himself, (^{<48155>}John 15:25); and some interpret the whole of it concerning him. The Arabic version calls it a prophecy of the incarnation; though there does not appear any thing in it applicable to that.

Ver. 1. *Plead [my cause], O Lord, with them that strive with me,* etc.] Meaning Saul and his courtiers; concerning whom he elsewhere desires that the Lord would judge between them, plead his cause, and deliver him; as he accordingly did, and maintained it, and the righteousness of it, (^{<48242>}1 Samuel 24:12-15 ^{<48155>}Psalm 9:4). So Christ pleaded not his own cause as man, but committed himself to him that judgeth righteously; and his people leave their cause with him, who is their advocate, and is able to plead it thoroughly; and does plead it against wicked and ungodly men, who unrighteously charge them; against Satan the accuser of the brethren, who stands at their right hand to resist them; and against their own hearts, and the sins of them, which lust and war against them, and condemn them;

fight against them that fight against me: so the Lord is sometimes represented as a man of war, and Christ as a warrior fighting for the saints; and safe are they on whose side he is; but miserable all such who are found fighters against him and his; for none ever opposed him and prospered.

Ver. 2. *Take hold of shield and buckler,* etc.] Defensive weapons; not that the Lord stands in need of any of these to defend himself with: but the sense is, that he would be as these to David; as he was to him, and is to all his people; namely, their shield and buckler: he gives unto them the shield

of salvation; he encompasses them about with his favour as with a shield, and keeps them by his power safe from all their enemies;

and stand up for mine help; for which the Lord arises, and stands by his people, and against their enemies, delivering them out of their hands.

Ver. 3. *Draw out also the spear*, etc.] An offensive weapon; expressive of the vengeance which God sometimes takes of the enemies of his people, when he bends his bow, shoots his arrows, whets his glittering sword, and his hand takes hold of judgment;

and stop [the way] against them that persecute me; that they might not overtake him; God can hinder, and he sometimes does hinder persecutors from overtaking his people in their straits; and as he hedges up their way with thorns, that they cannot proceed as they have begun, so he hedges up the way of their enemies; interposes himself and his power, and is a wall of fire about them; a wall for the defence and security of his saints, and a wall of fire for the consumption of those that rise up against them. The words may be rendered, “draw out the spear and sword, to meet those that persecute me”^{f497}; for *rygs* is a noun, and signifies a sword shut up in its scabbard; from whence “sagaris” comes, which is kind of a sword;

say unto my soul, I [am] thy salvation; Christ is the salvation of his people; he is the only person appointed, provided, promised, and sent to be the Saviour; and he is the alone author of salvation it is wrought out by him, and it is in him, and in him only; and therefore he is called their salvation, and the salvation of God: and they are interested in the salvation which is in him; it was designed, prepared, and wrought out for them, and for them only; and is applied unto them by the Spirit, and they shall perfectly enjoy it to all eternity: find yet sometimes they are at a loss about their interest in it, and desire might be made known unto them, which was the case of the psalmist here; they, as he, see their necessity it, and that there is no comfort nor safety without it they are wonderfully delighted with the excellency of it, that it is so great in itself, so suitable to them, so complete and perfect, and of an everlasting duration yet, what through the hidings of God’s face, the temptations of Satan, the greatness of their sins, and the prevalence of unbelief, they cannot tell how to believe their interest in it; yet most earnestly desire the Lord would show it to them, and assure them of it; which favour, when granted, is by the witnessings of the Spirit to their spirits, that they are the children of God, and the redeemed of the Lamb:

and this is said particularly to them; it is not a discovery of salvation by Christ in general; that they have before; but it is a saying to their souls, that it is theirs; and when this is spoken bathe to the soul by the Spirit of God, it is effectual; and removes unbelief at once, and fills with joy unspeakable and full of glory.

Ver. 4. *Let them be confounded, and put to shame, that seek after my soul,* etc.] This petition, and what follows, which seem to be by way of imprecation, are to be considered as prophecies of what would be, and as expressions of faith that so it should be; and are not to be drawn into examples, and to be imitated by private persons; nor are they contrary to those evangelical rules, which require men to love their enemies, and pray for them; to give place to wrath, and not meditate vengeance, nor take it: and so it was with David's enemies. Saul, who hunted after his soul or life, to take it away, was filled with shame and confusion, when David, having cut off the skirt of his garment, held it up to him; by which he was convinced that his life was in his hands, and he did not take it away, though he was seeking after his: and so it will fare with the enemies of Christ, the Jews; who sought to take away his life and did take it away, when they shall see him come in the clouds of heaven, whom they have pierced; and in like manner will it be with the enemies of all his people, whom nothing will content but their lives, when they shall see the lambs they have worried and butchered on Christ's right hand, and they on the left; and to the sheep said, Come, ye blessed; and to them, Go, ye cursed, (~~1234~~ Matthew 25:34,41);

let them be turned back and brought to confusion that devise my hurt; as Saul did David's, even when he made the most specious show of affection and respect unto him, as well as when he more openly persecuted him; and more than once was he turned back with shame, and departed home; (see ~~1222~~ 1 Samuel 24:22 26:25). The Jews, that came to apprehend Christ, together with the Roman soldiers, and who had devised and intended his hurt, went backward, and fell to the ground with shame and confusion, when, having asked them who they sought, and they had replied, told them he was the person; and how often has it been, that when wicked men have devised, deceitful matters against the members of Christ, that their counsel has been carried headlong, they have not been able to perform their enterprises; a hook has been put into their nose, and a bridle in their jaws, and they have been turned back the way they came, with shame and disgrace.

Ver. 5. *Let them be as chaff before the wind*, etc.] As they are; (see ^{<4004>}Psalm 1:4);

and let the angel of the Lord chase [them]; either a good angel, who is the Lord's, his creature that ministers unto him, and is ready to obey his orders; and who, as he encamps about the saints and protects them, so he is able to destroy their enemies; as one angel in a night destroyed all the firstborn in Egypt, and another the whole army of the Assyrians, (^{<0129>}Exodus 12:29 ^{<2935>}2 Kings 19:35); an angel of the Lord, who is swift to fly, and so to chase and overtake, and able to execute whatever is the will of the Lord; or else an evil angel, who is the Lord's, being made by him, though not made evil by him; and who is under his restraints, and can do nothing but by his permission; and who sometimes is employed by the Lord, as the executioner of his wrath upon wicked men; is suffered to distress and torture their consciences in this life, and hereafter drag them into everlasting burnings, prepared for the devil and his angels.

Ver. 6. *Let their way be dark and slippery*, etc.] In which they run before the angel, chasing and pursuing them; so that they know not where they are, at what they stumble, whither to flee, nor how to stand; the ways of wicked men are as darkness, they know not in what condition they are, and whither they are going; and utter darkness, even blackness of darkness, is reserved for them: but here it means a calamitous, uncomfortable, fickle, and unstable situation in this life; (see ^{<4231>}Jeremiah 23:11,12). The allusion is to some of the valleys in the land of Palestine, which were dark, and the roads in them very smooth and slippery, as travellers in those parts have observed ^{f498};

and let the angel of God persecute them; (see Gill on "^{<4985>}Psalm 35:5").

Ver. 7. *For without cause have they hid for me their net [in] a pit*, etc.] This is said in allusion to the custom of digging pits, and putting nets into them, for the catching of wild beasts; and covering them with straw or dust, or such like things, as Jarchi observes, that they might not be discerned; and which intends the secret and crafty methods taken by David's enemies to ensnare him and destroy him; though he had given them no cause to use him in such a manner; which is an aggravation of their sins, and a reason of the above imprecations, as well as of what follows: and in the same manner, and without any just cause, Christ and his members have been treated by wicked men, and therefore their damnation is just, and will be inevitable:

[which] without cause they have digged for my soul; which is added for further explanation's sake, and to aggravate their sin, and to show the justness of their punishment.

Ver. 8. *Let destruction come upon him at unawares*, etc.] Or a “storm”^{f499}, such as is caused in the eastern countries by a south wind, very sudden, violent, and destructive^{f500}: the singular number being here used, some Jewish commentators, as Kimchi, have thought Saul is particularly meant; and some Christian interpreters have been of opinion that Judas is intended: the imprecations here may be compared with those which respect him, (^{<19496>}Psalm 109:6-8). Though this may regard every one of the enemies of David, or of Christ and his people, whose ruin and destruction will come upon them unawares; (see ^{<3187>}1 Thessalonians 5:3 ^{<6807>}Revelation 18:7,8);

and let his net that he hath laid catch himself; a figurative expression, agreeable to the allusion before made, and which is explained in the next clause;

into that very destruction let him fall, which he had designed and contrived for others; so Haman was hanged on the same gallows he had prepared for Mordecai; and so it often is in the course of Providence, that the wicked fall into the same calamity they have intended and endeavoured to bring others into; (see ^{<4975>}Psalm 7:15,16 9:15,16).

Ver. 9. *And my soul shall be joyful in the Lord*, etc.] Not in the destruction of his enemies, but in the God of his salvation; the Targum is, “in the Word of the Lord”; the essential Word of God, the promised Messiah, Saviour, and Redeemer. Christ is the object of a believer's joy; he rejoices in his person, as he is the mighty God, able to save him, and to keep what he has committed to him, and to preserve him from falling; as he is God and man in one person, and so fit to be a Mediator between God and man; and as he is a Prophet to instruct him, a Priest to expiate his sin and make intercession for him, and as a King to rule over, protect, and defend him; and as he stands in the relations of a father, husband, brother, and friend: he rejoices in what he has done and is doing; in that this Word is made flesh, and has obtained eternal redemption, and now appears in the presence of God, as an advocate and intercessor: it follows,

it shall rejoice in his salvation; that which Jehovah the Father has determined upon, provided for, and has formed the scheme of; that which Jehovah the Son undertook to accomplish, and now has finished; and that

which Jehovah the Spirit had made a discovery and application of unto the psalmist, in answer to his request in (^{<BIB>}Psalm 35:3). This filled him with so much joy, as it does every believer that has a view of interest in it; seeing hereby the law is fulfilled, justice is satisfied, sin is atoned for, the pardon of it is procured, an everlasting righteousness is brought in, and a solid foundation laid for hope of eternal glory and happiness.

Ver. 10. *All my bones shall say*, etc.] So, in a figurative sense, vexation and inquietude are ascribed to the bones, (^{<BIB>}Psalm 6:2 38:3); and sometimes joy and gladness, (^{<BIB>}Psalm 51:8). His soul is said to rejoice in (^{<BIB>}Psalm 35:9); and here his bones are said to show forth the praises of the Lord; and both together design the whole man, as heart and flesh in (^{<BIB>}Psalm 84:2); and the bones being the strength of the body may denote his saying what follows, with all his might, and with all his strength, and with the utmost fervency of spirit:

Lord, who [is] like unto thee; on account of the perfections of his nature, which appear in the salvation and deliverance of his people: there is none like unto him for his wisdom, holiness, power, grace, and mercy; for his foreknowledge, wisdom, and counsel, in forming the scheme of salvation; for his holiness and justice, which are glorified by it; for his might and power in effecting it; and for his grace, mercy, goodness, and faithfulness shown in keeping covenant with his people, in pardoning and passing by their iniquity and transgression, and in condescending to take notice of his poor and needy, to deliver them, as follows; (see ^{<BIB>}Psalm 113:5-8);

which deliverest the poor from him that is too strong for him: yea, the poor and the needy from him that spoileth him? in which words the psalmist doubtless respects himself and his own case, who was poor and afflicted, and stood in need of help when he was persecuted by Saul, who was his enemy, too strong for him, and who sought to spoil and ruin him, but the Lord delivered him out of his hands; (see ^{<BIB>}Psalm 18:17). They agree with the case of all the Lord's poor and needy, who are so not only in a temporal sense, as they commonly be; and in such sense as all mankind are, though everyone is not sensible of his spiritual poverty through sin; having neither food nor raiment, nor anything to procure them with, and yet think themselves rich and increased with goods; but in the best sense, being poor in spirit and rich in faith; these have enemies stronger than they. Sin is sometimes represented as a person, their antagonist that fights against them, wars with them, prevails over them sometimes, and carries

them captive: sin is too strong for a man without the grace of God; nay, it was too strong for Adam in innocence, and spoiled him of the image of God, stripped him of his righteousness, and marred all the glory and honour in which he was; and it is too strong for a man that has the grace of God, when left to himself: but the Lord delivers his people from it; they; are redeemed from it, and saved from punishment for it by the blood of Christ; and they are freed from the power and dominion of it, by the Spirit and grace of Christ at conversion, and at death they are delivered from the being of it. Satan is the strong man armed, and is more than a match for the poor and needy; but Christ the mighty God is stronger than he, and has ransomed them out of the hands of him that was stronger than they; and the prey, or they that were made a spoil by him, are taken out of the hands of the mighty, and the lawful captive is delivered: they are, indeed, assaulted by his temptations, in which he would be too many for them, but that they are strengthened against him by the Lord, and are enabled to withstand him; who, in the issue, flees from them; nor can he do as he pleases with them, nor reassume his power over them he once had, nor lead them captive at his will as he once did: God is on their side, Christ is their patron and defender, that pleads their cause against him; the Spirit that is within them is greater than he that is in the world; angels are all around them, and in a little while these poor and needy will be in heaven, and out of his reach, and so of every oppressor and persecutor; now they are the weak things of this world, and their enemies are the mighty ones, and too strong for them, who spoil them of their good name and character, and sometimes of their goods and property; but the Lord does and will deliver them out of their hands, and enter them into rest, where the wicked cease from troubling.

Ver. 11. *False witnesses did rise up*, etc.] Against David, saying he sought the hurt of Saul, (⁽⁴²⁴⁾1 Samuel 24:9), as did against David's antitype, the Lord Jesus Christ, (⁽⁴²⁵⁾Matthew 26:59-61); and against his apostles, (⁽⁴²⁶⁾Acts 24:5,6); and very frequently do they rise up and bear false witness against his people, which is a very heinous crime;

they laid to my charge [things] that I knew not: such as David was not conscious of, never thought of doing, much less attempted to do; as the taking away of Saul's life, the contrary of which appeared by his cutting off his skirt only when he was in his hands, and taking away his spear from his bolster when he could have taken off his head; and such were the things laid to the charge of the Messiah, David's son, who knew no sin, nor did

any; and the like are exhibited against his members, who go through good report and bad report, and whose good conversation is falsely accused by malicious men.

Ver. 12. *They rewarded me evil for good*, etc.] For the good David did in killing Goliath, and slaying his ten thousands of the Philistines, and thereby saving his king and country, Saul and his courtiers envied him, and sought to slay him: so our Lord Jesus Christ, for all the good he did to the Jews, by healing their bodies of diseases, and preaching the Gospel to them for the benefit of their souls, was rewarded with reproaches and persecutions, and at last with the shameful death of the cross; and in like manner are his people used; but this is an evil that shall not go unpunished; (see ^{<0173>}Proverbs 17:13). It is added,

[to] the spoiling of my soul; or “to the bereaving of it” ^{f501}; causing it to be fatherless; that is, to the bereaving it of its joy, peace, and comfort; so fatherless is put for comfortless, (^{<0418>}John 14:18); or to the taking away of his soul, which being separated from the body, its companion is left alone, as one that is fatherless.

Ver. 13. *But as for me, when they were sick*, etc.] Or under any disorder or distress of body or mind, when any misfortune or infirmity attended them; meaning Saul and his courtiers, before David was persecuted by them;

my clothing [was] sackcloth; that is, he was grieved, and mourned for them, it being usual to put on sackcloth in time of mourning; (see ^{<0374>}Genesis 37:34);

I humbled my soul with fasting; on the account of them, giving up himself to prayer for them, as follows:

and my prayer returned into mine own bosom; that is, he prayed privately and heartily for them, as for himself; he was constant in it, his heart was in it, and he took delight in it, and he was heard and answered; unless the sense should be, that his prayer was slighted by them, and so returned back to himself, as a present despised is returned; but however it was not without its effect, the good for which he prayed for them was returned by the Lord unto him.

Ver. 14. *I behaved myself as though [he had been] my friend [or] brother*, etc.] Meaning either Saul or Doeg the Edomite, or some such evil man; somewhat like this he says of Ahithophel, (^{<0910>}Psalm 41:9 55:13); and

Arama thinks he is meant here; as Christ of Judas, whom he called friend, when he came to betray him; and who not only ate with him at table of his bread, but was steward of his family, and carried the bag, (⁴¹⁵⁰Matthew 26:50 ⁴¹⁵¹John 13:29);

I bowed down heavily, as one that mourneth [for his] mother; or as a mother that mourneth for her son, as Jarchi interprets it, whose affections are very strong; and thus Christ wept over Jerusalem, and had a tender concern for and sympathy with the Jews, his implacable enemies, and wept over them, and prayed for them, (⁴²⁹⁴Luke 19:41 ⁴²⁵⁷Matthew 23:37) (⁴²³⁴Luke 23:34).

Ver. 15. *But in mine adversity they rejoiced*, etc.] Or “at my halting”^{f502}, either by means of falling into sin; good men are subject to slips and falls, and that to the dislocating or breaking of their bones, which cause them to go halting all their days; wicked men watch for their halting, as Jeremiah’s familiars did for his, (⁴³¹⁰Jeremiah 20:10); and rejoice at it; (see ⁴³³⁶Psalm 38:16,17); or by falling into some misfortune or calamity; hence we render it “adversity”, and may design some affliction or other, as in (⁴³⁰⁶Micah 4:6 ⁴³¹⁹Zephaniah 3:19), at which wicked men rejoice; (see ⁴³⁵⁵Ezekiel 35:15); so David’s enemies rejoiced at his afflictions; and the enemies of his son and antitype, the Lord Jesus Christ, were glad when Judas offered to betray him to them; more so when they had got him into their hands; and most of all when he was condemned and crucified: and so do the enemies of his people, as the Philistines sported with Samson when he was in his adversity, and as the antichristian party will rejoice and send gifts one to another when the two witnesses are slain; but the saints have a gracious God, who knows their souls in adversity; a sympathizing high priest, who is touched with a feeling of their infirmities; and fellow saints that are afflicted with them in all their afflictions, and bear a part of their burdens;

and gathered themselves together; not to pity him, but to insult him; not to help him in his distress, but to add to it;

[yea], the objects gathered themselves together against me; mean persons, the refuse and scum of the earth; such as Job describes, (⁴³³⁰Job 30:1-8); the word may be rendered “smitten”^{f503}, either in spirit, as in (⁴³⁴²Isaiah 66:2); they pretending sorrow of heart for his troubles; or rather smitten in body, in their feet, as Mephibosheth was; yet as lame as they were, and notwithstanding their lameness, they got together to rejoice at David’s halting: or it may be best of all to understand it of their being smitten of

God and afflicted; and the sense may be, that though the hand of God was upon them, this did not deter them from gathering together to insult David in his afflictions; some render the word “smiters”^{f504}, that is, with their tongues, and so the Targum, “the wicked who smite with their words”; (see ^{<2488>}Jeremiah 18:18); and such sort of persons were they that gathered together against Christ: it is true indeed that some of them were men of rank and figure, were the princes of this world, as Herod and Pontius Pilate, and the Jewish rulers, (^{<4027>}Acts 4:27,28), compared with (^{<3901>}Psalm 2:1,2); but the greater part of them were the meaner sort of people; particularly the Roman soldiers that gathered about him, and sported with him in Pilate’s hall, and that surrounded him with scoffs when upon the cross; these also were literally “smiters” of him, both with words and with their hands, and are so called, (^{<2816>}Isaiah 50:6);

and I knew [it] not; David knew his enemies, or he could not have shown so much concern for them, as he did in the preceding verses; but either he knew not of their gathering together against him; until he saw them in great numbers about him; or he was not conscious to himself of any evil he had done them, that should be the reason of it; and this was the case of his son the Messiah, he who they were that gathered about him, even those that blindfolded him, and bid him prophesy who smote him; but he knew no sin he had done why he should be treated in the manner he was;

they did tear [me], and ceased not; not their own garments, as some supply it, pretending great grief of heart for him; nor their mouth with laughing at him, as others; (see ^{<4951>}Psalm 35:21); but either his character and reputation, with hard sayings and reproachful words, or his flesh with blows; and this they did incessantly; and which was literally true of Christ, whose enemies tore his flesh, by plucking off the hair, by buffeting and scourging him, and by piercing his hands and his feet with nails, when they crucified him; and they ceased not, even after death, to pierce his side with a spear.

Ver. 16. *With hypocritical mockers in feasts*, etc.] That is, the objects gathered, themselves together with such; these may design Saul’s courtiers, his parasites and flatterers, and who were hypocrites in religion also, and made it their business at Saul’s table, and in their banquetings and revellings, to mock at David; and who were “hypocritical mockers of” or “for a piece of bread”^{f505}, as it may be rendered; the same word is used for a pastry, or cake, and for flatterers; and they used at their feasts to throw a

pastry baked with honey to parasites ^{f506}, for the word gw [m signifies a cake, or a piece of bread, (<1172>1 Kings 17:12); and the sense may be, that they mocked at David as wanting a piece of bread, and that he had brought himself to one; or else those, and they that gathered with them especially, mocked at David for the sake of a meal; or for a piece of bread; (see <107>Proverbs 28:27); and such sort of men were the enemies of Christ, the Scribes and Pharisees, hypocrites to God, flatterers of men, who loved feasts, and the uppermost places there, and whose god was their belly; and who were mockers of Christ, derided his doctrine, and scoffed at his person, especially when he hung upon the cross;

they gnashed upon me with their teeth; in indignation and contempt; as Stephen's enemies did on him, (<4054>Acts 7:54).

Ver. 17. *Lord, how long wilt thou look on?* etc.] And behold these injuries and insults, and not arise to help and save? The psalmist firmly believed the omniscience of God, and was well assured he saw all that was done; but he was ready to consider him only as a spectator; or, however, seems impatient until he arose and showed himself strong on his behalf; (see <1072>Psalm 35:22,23);

rescue my soul from their destructions, my darling from the lions; his "soul" and his "darling" mean the same; either his life, than which nothing is dearer to a man; or his soul, his more noble part, and which was now "alone", or solitary, as the word ^{f507} used signifies; being forsaken of God and men, and was desolate and afflicted, as it is rendered (<1056>Psalm 25:16); or his whole person, which was among men comparable to lions, for their strength and savageness, who breathed out nothing but cruelty and destruction; from which he desires he might be rescued, or returned to the quiet possession of his own house, and the house of God: the words are much the same with those of the Messiah, (see Gill on "<1021>Psalm 22:20, 21").

Ver. 18. *I will give thee thanks in the great congregation*, etc.] This is the resolution the psalmist came unto; the promise he made, that should he be delivered from his enemies, he would give God thanks in the most public manner; that is, he would acknowledge God to be the author of the mercy, and himself unworthy of it; and would ascribe glory, honour, blessing, and thanksgiving to him, in the midst of the church and people of God; they

joining with him in it, when he should be restored to an attendance with them he before prays for;

I will praise thee among much people; meaning the same as before, the people of God meeting together for solemn worship; the great congregation of all, and the much people, will be the saints in heaven, when they shall be gathered together, and sing the song of Moses and the Lamb. The words will bear to be applied to the Messiah, (see ^{<4922>}Psalm 22:22).

Ver. 19. *Let not them that are mine enemies wrongfully rejoice over me,* etc.] The word “wrongfully” is to be joined not to the word “rejoice”, but to the word “enemies”; and the sense is, that they were his enemies wrongfully, for false reasons, unjust causes, or without any cause that was just; as follows;

[neither] let them wink with the eye that hate me without a cause; such were David’s enemies, particularly Saul, (^{<4904>}Psalm 7:4); and such were the enemies of Christ: this last clause is thought to be referred to by him, and applied to himself, (^{<4855>}John 15:25); and the whole of this is said him and by him, (^{<4804>}Psalm 69:4); see also (^{<4903>}Psalm 109:3-5). These were the Jews, of whom he came, among whom he was, and who had no reason to be his enemies, and to hate him; since he was harmless and inoffensive in his life and conversation among them; went about doing a great deal of good to them, both for soul and body, and always expressed the most tender concern for them: they had reasons for their hatred and rejection of him, but not justifiable ones; such as the meanness of his person and state in their view, the doctrines he preached relating to his deity, divine sonship, and the distinguishing grace of God; and his inveighing against the sins and vices which prevailed among them; and such are the enemies of his people, who hate them, though they are the quiet in the land, as is said in (^{<4850>}Psalm 35:20); and are harmless and inoffensive in their behaviour towards men: these are hated for Christ’s sake; and because he has chosen and called them out of the world; and because of their principles, which are distinguishing, and their practices, which are good: now the psalmist entreats that such might not be suffered to go on rejoicing over him, and at his calamities, but that he might be delivered out of all troubles, and out of their hands; and that they might not have any reason to wink with their eyes in a scornful and deriding way to him, and as expressing their pleasure to one another at his distresses; (see ^{<4012>}Proverbs 1:12,13 10:10).

Ver. 20. *For they speak not peace*, etc.] Meaning to himself, or any good man; as Joseph's brethren could not to him, (^{<0504>}Genesis 37:4); such were the men David had to do with, (^{<0C06>}Psalms 120:6,7); and such were the enemies of Christ, who could not give him a good word, nor speak one to him, (^{<050B>}John 10:20); and such are the enemies of his people, who breathe out nothing but threatenings and slaughter, and not anything that tends to peace, to promote and maintain it. Some versions, as the Septuagint, and they that follow that, render it, "they do speak peace to me"; but then it was in an hypocritical way, as in (^{<050B>}Psalms 28:3); and as the Jews did to Christ, (^{<0216>}Matthew 22:16,17); for it follows:

but they devise deceitful matters against [them that are] quiet in the land; meaning not the wicked, as Kimchi thinks; the rich, who live at ease and in quietness, having as much as heart can wish, "with" whom, as he renders it, David's enemies devised mischief in a deceitful way; but the righteous of the earth, as the Targum; such as David and his men were, who desired to live peaceable and quiet lives under Saul's government; and had no intention to disturb his government, or wrest the crown from him; and as the Messiah, David's son, was, "the humble one in the earth"; as the Arabic version renders it in the singular number; a character that well agrees with Christ, who showed great humility in coming into this world, and during his stay in it; it was a state of humiliation with him, and in which he behaved in the most lowly and humble manner; he was the quiet one in the land; he strove not, nor cried, nor was his voice heard in the street; he was not noisy and clamorous, quarrelsome and litigious; but all the reverse; he bore all insults, reproaches, and sufferings, patiently and quietly: and such are his people, so far as they are influenced by his grace and Spirit; they are quiet and peaceable in kingdoms, cities, and neighbourhoods, and in the churches of God; and yet the wicked are continually plotting against them, and devising things, to their hurt.

Ver. 21. *Yea, they opened their mouth wide against me*, etc.] In laughter, scorn, and derision; (see ^{<0217>}Psalms 22:7,8);

[and] said, Aha, aha: a word expressive of joy; and the doubling it shows the greatness of it;

our eye hath seen [it]; what their heart wished for; namely, the distress of him, whose enemies they were.

Ver. 22. [*This thou hast seen, O Lord*, etc.] The insults and derisions of these men, and the injuries they did to him, whom they hated. God is omniscient, and sees all things, all the evil wicked men do to him; and he will requite them in his own time; (see ^{<39104>}Psalm 10:14);

keep not silence; meaning at his prayers; that he would not be as one deaf and dumb, turning his ears from his cries, and giving no answer to his requests; (see ^{<49201>}Psalm 28:1 22:2);

O Lord, be not far from me; meaning not as to his general presence, in which sense he is not far from any, (Acts 17:07); but with respect to his gracious presence and appearance to him for help and deliverance; (see ^{<49201>}Psalm 22:1).

Ver. 23. *Stir up thyself and awake*, etc.] Who seemed to be asleep in the apprehensions of the psalmist, and to take no notice of his distresses, and the insults of his enemies; (see ^{<49423>}Psalm 44:23); he adds,

to my judgment, [even] to my cause; that is, to plead it and maintain it, and avenge him of his enemies, as in (^{<49301>}Psalm 35:1); making use of his covenant interest in him as a plea for it to engage him to do it, saying,

my God, and my Lord; (see ^{<49201>}Psalm 22:1).

Ver. 24. *Judge me, O Lord my God, according to thy righteousness*, etc.] Either that righteousness of his, by which he justifies his people, which Christ has wrought out, God has accepted of, and imputes; and which, though revealed in the Gospel, was witnessed to by the law and prophets, and was known to the saints under the Old Testament, and particularly to David; (see ^{<49016>}Romans 4:6); or the perfection of his justice, his essential righteousness displayed in all his works and actions, and in the government of the world; according to this the psalmist desired to be judged; not with respect to his person before God, but with respect to his cause before men, by delivering him from his enemies, and taking vengeance on them: thus Christ also was judged according to the strict justice or righteousness of God; for as sin was righteously condemned in his flesh, being imputed to him, and found upon him; so he was, according to the justice of God, acquitted, discharged, and justified in the Spirit, when he arose from the dead; and afterwards righteous judgment was executed on his enemies the Jews, when wrath came upon them to the uttermost: and his people are also dealt with according to the righteousness of God; who acts as a righteous God, as just and faithful in forgiving their sins, on account of the

blood of Christ being shed for it; and in justifying their persons by his righteousness, and by giving them the crown of righteousness laid up for them; and at last by rendering tribulation to them that have troubled them;

and let them not rejoice over me; meaning his enemies, as in (^{<19515>}Psalm 35:15,19); that is, let them not go on to rejoice; let them have no occasion for it, but deliver me out of their hands.

Ver. 25. *Let them not say in their hearts, ah, so would we have it*, etc.] Or we have what our souls wished for and desired: the sense of the petition is the same with (^{<19272>}Psalm 27:12);

let them not say, we have swallowed him up; as roaring lions swallow down their prey, to which he had compared them, (^{<19517>}Psalm 35:17); and as wicked men eat up the Lord's people as they eat bread, (^{<19404>}Psalm 14:4).

Ver. 26. *Let them be ashamed and brought to confusion together*, etc.] In a body, as one man; as they gathered together against him, (^{<19515>}Psalm 35:15); so he entreats they might together be brought to shame and confusion, they not being able to execute their designs; their schemes being broken, their counsels defeated, and they exposed to contempt;

that rejoice at mine hurt; the same with his adversity, or halting, (^{<19515>}Psalm 35:15);

let them be clothed with shame and dishonour that magnify [themselves] against me; let them be covered with it, as a man is with a garment; who magnified themselves, opened their mouths in great swelling words of vanity against him, vaunted and bragged over him, as in their power, and at their will.

Ver. 27. *Let them shout for joy, and be glad, that favour my righteous cause*, etc.] The cause of David was a righteous cause, he having done no iniquity, or anything criminal against Saul his enemy, who persecuted him; and there were some that favoured his cause, as Jonathan, Saul's son, and a few others of rank and figure; but the greatest part were mean and despicable, (^{<19272>}1 Samuel 22:2); and so the cause of Christ and of his people, which is one, is a righteous cause, which no one need to be ashamed of, and is worth suffering for; though those that favour it are for the most part the poor and base and weak things of the world: but when this cause prospers they rejoice and are glad, as they do at the happiness of

every particular saint; for if one member is honoured, all the rest rejoice with it;

yea, let them say continually, the Lord be magnified; let them continually ascribe greatness, give honour and glory, to him,

which hath pleasure in the prosperity of his servant; meaning either himself, who was a servant of the Lord, not only by creation, but by grace; and who had his times both of temporal and spiritual prosperity; which were owing to the good will and pleasure of God, and to the delight and complacency he had in him, being a man after his own heart, raised up to fulfil his will; and since this prosperity did not arise from any desert of his, he would have all the glory of it given to God: or else he intends the Messiah, his antitype, who, as Mediator, is the servant of the Lord; of his choosing, calling, and sending; whose commands he diligently and faithfully obeyed; from whom he had his work, and also his reward: his prosperity lies in the work of redemption succeeding in his hands; in his exaltation at the right hand of God; and in the spread of his Gospel in the world, and the efficacy of it to the conviction of sinners; and in the establishment and increase of his kingdom and interest; on which account the Lord's name is to be magnified and glorified, who delights in him as his servant, and in his prosperity; and the rather this is to be done, since the saints have an interest in him as a Prince and a Saviour: or anyone of the servants of the Lord may be understood; or however it is applicable to anyone of them, who, through the power of divine grace upon them, are made willing to serve the Lord with reverence and godly fear; who are his Hephzibah, in whom is all his delight and pleasure, (²³⁶¹⁴Isaiah 62:4); who rejoices over them to do them good: and hence flows all the spiritual prosperity they enjoy, on account of which glory is to be given to God by them and all the saints that know it, (¹⁹⁸¹⁰Psalm 34:1,2).

Ver. 28. *And my tongue shall speak of thy righteousness*, etc.] In vindicating his cause, and bringing his enemies to shame and confusion, as well as of the glory and excellency of that righteousness of his, by which he was justified in his sight, and from whence his inward peace and prosperity flowed:

[and] of thy praise all the day long; for the many mercies, temporal and spiritual, he was every day favoured with.

PSALM 36

INTRODUCTION TO PSALM 36

To the chief Musician, [a Psalm] of David, the servant of the Lord

This title, which the psalmist takes to himself, regards him not only as a creature, every man being the servant of the Lord as such, of right, though not in fact; but as a king, he being a minister of God for good to good men, and for evil to evil men; and also may respect him as a renewed man; and it is here used in opposition to and distinction from the wicked, who are the servants of sin and Satan, of whom he speaks in this psalm. The Syriac and Arabic versions in their titles suggest that this psalm was written when David was persecuted by Saul, and which is the sense of some interpreters; but R. Obadiah thinks Ahithophel is designed by the wicked man in it; and so it was penned on account of Absalom's rebellion.

Ver. 1. *The transgression of the wicked saith within my heart*, etc.] Which is represented as a person speaking within him; not that the transgression of the wicked was really in him; sin was in him, and sin of the same kind and nature with the wicked man's; but he taking notice of and considering the wicked man's sinful course of life, and his daring impieties, conceived in his own mind, and concluded from hence,

[that there is] no fear of God before his eyes; no reverential affection for him, but enmity to him; no godly filial fear, but at most only a slavish fear, a fear of punishment; no holy and humble fear of him, but pride and wickedness; no fiducial and obediencial fear, but all the reverse; true worship of him, either internally or externally: there can be no fear of God in any unregenerate man's, heart, because it is not of nature, but of grace, and is, what is implanted at first conversion; there is in some an appearance of it, where it is not really, whose fear is taught by the precept of men; and in others there may be some awe of the divine Being, and trembling at the thought of a future judgment, arising from the dictates of nature, the light of revelation, and the enjoyment of a religious education; but in some there is no fear of God at all, and they are bold and daring enough to assert it themselves, as the unjust judge did, (~~2104~~ Luke 18:4). Such as the atheist,

the common swearer, the debauchee and epicure, who give up themselves to all manner of wickedness, contemn revelation, despise the word of God, and regard no day nor manner of worship; and this notwithstanding the majesty of God, at whose presence they tremble not, and notwithstanding the goodness of God, which should induce them to fear him, and notwithstanding the judgment of God on others, and even on themselves; (see ^{248B}Jeremiah 3:8 ^{223D}Luke 23:40); and notwithstanding the future awful judgment, which they put far away or disbelieve. The Targum is, “transgression saith to the wicked within my heart”; and Jarchi’s note upon the text is this,

“this text is to be transposed thus, it is in my heart, that transgression, which is the evil imagination, says to the wicked man, that there should be no fear of God before his eyes; and the phrase, “in the midst of my heart”, is as if a man should say, so it seems to me.”

The Septuagint version, and those that follow it, render the words thus, “the transgressor said, that he might sin in himself, there is no fear of God before his eyes”. Gussetius ^{f508} interprets “before his eyes”, before the eyes of God himself, who is so good a Being, that the sinner fears no punishment from him, but will pardon all his sins.

Ver. 2. *For he flattereth himself in his own eyes*, etc.] There are many self-flatterers; some on account of their worldly estate, that they are out of the reach of God and men, and regard neither; and that as they have much goods laid up, they shall enjoy them many years, and so never think of dying, nor of another world: others on account of their eternal state, pleasing themselves with their own purity, goodness, and righteousness: some flatter themselves either that their sins are not sins, or they are small ones; or they are no other than what multitudes commit; or they are not seen and known, and that God himself sees them not, or takes no notice of them; and that they shall go on with impunity, sentence against them being not speedily executed; and others that there is no God, will be no judgment, nor future state;

until his iniquity be found to be hateful, or, “to find his iniquity and to hate” ^{f509} that which is good, as the word may be rendered; that is, he flatters himself, or speaks smooth things to himself, and endeavours to work himself up into the belief of the above things; that he may find,

embrace, and indulge his lusts with a quiet conscience, and hate God, good men, and everything that is good; the Targum is,

“that he may find sins and hate doctrine”

or instruction. Jarchi and Aben Ezra interpret the words another way,

“that the holy and blessed God may find out his iniquity to hate him;”

(see ^{<0446>}Genesis 44:16), which God may be said to do, when he charges the guilt of sin upon the conscience, and punishes for it; and exposes both the sinner and his sins to the world; thereby testifying his hatred of him and his sins; and which should have been hateful to him, as they are to all good men.

Ver. 3. *The words of his mouth [are] iniquity and deceit*, etc.] Not only sinful, but sin itself; his mouth is full of cursing and bitterness, of filthy and unchaste words, of corrupt communication, lying, deceit, and flattery; out of the abundance of the wickedness of his heart his mouth speaketh; and which shows the badness of it, and proves all that is said before of him;

he hath left off to be wise, [and] to do good; by which the psalmist seems to intend one that had been a professor of religion, who, besides the light of nature he had acted contrary to, had had the advantage of a divine revelation, and had been enlightened into the knowledge of divine things, and had done many things externally good, particularly acts of beneficence; but now had dropped his profession of religion, denied the truths he had been enlightened into, and ceased from doing good; otherwise a natural man understandeth not; and, though he is wise to do evil, to do good he has no knowledge.

Ver. 4. *He deviseth mischief upon his bed*, etc.] He casts about in his mind on his pillow, when at leisure from all employment; and consults and contrives schemes how to compass his lusts, and to do injury to others, without doing which he cannot sleep;

he setteth himself in a way [that is] not good, in an evil way, which he chooses and delights in, and determines to continue in, he leaving the paths of righteousness to walk in the ways of darkness:

he abhorreth not evil; which is to be abhorred both because of its nature and effects; (see ^{<5129>}Romans 12:9); but on the contrary he loves it, takes

pleasure in doing it, and in them that commit it: thus, by his thoughts, words, and actions, he appears to be devoid of the fear of God.

Ver. 5. *Thy mercy, O Lord, [is] in the heavens*, etc.] Meaning either the general mercy of God the earth is full of, and extends to all creatures; to which it is owing that wicked men before described are not consumed; and which reaches “up to the heavens” ^{f510}, as the words are by some rendered, as their sins do; (see ^{<3570>}Psalm 57:10); or the special mercy of God, and regards not the objects of it, creatures in heaven; for there at, none there proper objects of mercy; but the seat of it, the heart of God, who is in heaven; or the repository of it, the covenant of grace, which is full of the sure mercies of David; and of mercy there was a most glaring instance, when the son of God was sent down from heaven, to obtain salvation for sinful men; or it may denote the original of it, the heaven, being, as Aben Ezra observes some Jewish interpreters say, the fountain of mercy, and the spring of truth; or the greatness and abundance of it, it being as high as heaven, yea, above it; (see ^{<4311>}Psalm 103:11 108:4);

[and] thy faithfulness [reacheth] unto the clouds; which lies in the execution of his purposes, whose counsels of old were faithfulness and truth; and in keeping his covenant and promises; he never changes his mind, nor forgets his word; he is a God of truth, and cannot lie; he knows the end from the beginning; no unforeseen event can turn up to hinder the performance of what he has purposed and promised, and he is able to perform; nor does ever any of the good things he has spoken of fail: though his faithfulness sometimes seems to be not only to the clouds, but in them, and out of sight; providences seem to clash with promises, which make unbelief to say, doth his promise fail for evermore? yet, though we believe not, he abides faithful, (^{<3778>}Psalm 77:8) (^{<5123>}2 Timothy 2:13).

Ver. 6. *Thy righteousness [is] like the great mountains*, etc.] Or, “the mountains of God”; so called for their excellency, as the cedars of God, (^{<3800>}Psalm 80:10); or, as Gussetius ^{f511} observes, the greatest and highest mountains, which are here meant, reaching above the clouds and the region of the air, are the pillars of the palace of God, and a part of it; and therefore called his mountains with great propriety, to which his righteousness is compared: that is, either the righteousness of God in the government of the world, which is sometimes like the high mountains, not to be reached and accounted for in the present state of things, though always is, and is immovable as they are; or the righteousness of God, by

which he justifies sinners, which may be said to be as the mountains of God, because of the dignity of his person, who has wrought it out; and because of the clear manifestation of it, the Gospel, and so visible, as high mountains; and because of the immovableness and duration of it;

thy judgments [are] a great deep; both in a way of providence, many of them being at present not to be traced, though before long they will be made manifest; and in a way of grace, such as the choice of some, and the leaving of others, the rejection of the Jews, and the call of the Gentiles; (see ^{<4113>}Romans 11:33);

O Lord, thou preservest man and beast; in a providential way, upholding each in their being, and supplying them with the necessaries of life: some understand this figuratively, of God's saving Jews and Gentiles, wise and unwise, and particularly those who, through humility and modesty, as Jarchi says, compare themselves to beasts, because of their ignorance and stupidity, (^{<4110>}Proverbs 30:2 ^{<4172>}Psalms 73:22).

Ver. 7. *How excellent [is] thy lovingkindness, O God*, etc.] Which has appeared to men and not angels, to some and not others; to the chief of sinners, who are by nature children of wrath as others; in choosing, redeeming, and calling them, taking them into his family, and making them heirs of eternal glory; and all this of his sovereign good will and pleasure, there being nothing in them that could move him to it; which lovingkindness was in his heart from everlasting, and will never change in him, nor depart from them; and hence it must be most excellent and precious:

therefore the children of men put their trust under the shadow of thy wings; not all men; for all have not faith, only some, to whom it is given to believe, and who know the Lord and his lovingkindness; by which they are induced and encouraged to trust in him, to betake themselves to him for mercy and protection, which they find in him: the allusion is either to the hen that gathers her chickens under her wings, and protects them in time of danger, and so it expresses both the paternal affection of God to his people, and the protection of them; or else to the wings of the cherubim over the mercy seat, between which the Lord sat and communed with his people, and showed mercy and favour to them, which encouraged them to trust in him.

Ver. 8. *They shall be abundantly sallied with the fatness of thy house,* etc.] By his “house” is meant the church of God, of his building, and where he dwells; by the fatness of it the provisions there, the word and ordinances, and the blessings of grace which they hold forth; and especially Christ, the fatted calf, the bread of life, whose flesh is meat indeed, and whose blood is drink indeed, and which make a feast of fat things; and these they that trust in the Lord are welcome to eat and drink of abundantly, and to abundant satisfaction; (see ^{<41816>}Matthew 5:6) (^{<49226>}Psalm 22:26);

and thou shall make them drink of the river of thy pleasure; the love of God, whose streams make glad the city of God; or the fulness of grace, which is in Christ, out of which believers draw with joy, and drink with pleasure; or eternal glory and happiness, enjoyed in the presence of God, in which is fulness of joy, and at whose right hand are pleasures for evermore; a never ceasing torrent of them.

Ver. 9. *For with thee [is] the fountain of life,* etc.] Or “lives”^{f512}: God himself is the fountain of living waters; this is a reason proving the happiness of those that trust in the Lord, and that they shall enjoy the above things; because with God the object of their trust is the fountain of life; not only of natural life, from whom they have it, and by whom it is supported, but of spiritual life, being quickened by him when dead in sin, by virtue of which they live by faith on Christ, and also of eternal life; and the phrase denotes, that life is originally in God as in its fountain, and that both the fulness of it is with him, and the freeness of it in the communication of it to others, as well as its continuance and duration;

in thy light shall we see light; God is light itself, the Father of lights, and the former of it in every sense; in the light of his countenance, and the discoveries of his love, they that trust in him see light, or enjoy comfort; and in the light of his Son Jesus Christ, the sun of righteousness and light of the world, they see the face of God, and enjoy his favour, and behold the glory and excellency of Christ himself; and in the light of the divine Spirit, who is a spirit of wisdom and revelation, they see their sins exceeding sinful, their righteousness as nothing, and a preciousness in the blood, righteousness, and sacrifice of Christ; and in the light of the divine word they see the truths of the Gospel in their native simplicity and excellency, and the duties of religion to be performed by them; and in the light of faith, which is the gift of God, they have at least a glimpse of the unseen glories

of the other world; and when the beatific vision shall take place, they shall see no more darkly through a glass, but face to face, even God himself, as he is in Christ.

Ver. 10. *O continue thy lovingkindness to them that know thee*, etc.] That is, spiritually and experimentally; and such are they that trust in him and love him: and these are the objects of the love of God; not that their knowledge, faith, or love, are the cause of his love to them; but these things describe and point at manifestly the objects of it; and this request regards the open discovery of it unto them: for the love of God itself always continues, though the manifestations of it are not always the same; and it is for the enlargement and continuance of them the psalmist here prays: for it may be rendered, “draw out thy lovingkindness”^{f513}; that is, to a greater length; make a larger and clearer discovery of it, that the height and depth, and length and breadth of it, may be more discerned;

and thy righteousness unto the upright in heart; who are sincere and without guile; who have new hearts created and right spirits renewed in them, and have truth in the inward parts; and unto and upon such is the righteousness of Christ, and where it always continues, for it is an everlasting one; but here it means a clearer and constant revelation of it from faith to faith; unless it should rather intend the righteousness of God in protecting his people from the insults of their enemies, and the continual exertion of it for that purpose.

Ver. 11. *Let not the foot of pride come against me*, etc.] Meaning some proud enemy, such an one as Ahithophel, of whom R. Obadiah expounds, it, who lifted up his heel against him; and is applicable to any haughty enemy of Christ and his people, and particularly to antichrist, the man of sin, that exalts himself above all that is called God;

and let not the hand of the wicked remove me; either from the house of God; or from his throne, that high station and dignity in which he was placed.

Ver. 12. *There are the workers, of iniquity fallen*, etc.] Either in the pit they dug for others; or into hell, where they shall be turned at last; (see Gill on “⁴⁹⁸⁵Psalm 5:5”) and (see Gill on “⁴⁹⁸⁸Psalm 6:8”);

they are cast down, and shall not be able to rise; which will be the case of Babylon when fallen, (⁶⁸²¹Revelation 18:21), and this distinguishes the falls of the wicked from those of the righteous; for though the righteous fall,

whether into sin, or into any calamity, they rise again; not so the wicked; (see ^{<3574>}Psalm 37:24 ^{<3708>}Micah 7:8); and thus, as the psalm begins with the transgression of the wicked, it ends with their ruin.

PSALM 37

INTRODUCTION TO PSALM 37

[A Psalm] of David

This psalm, it is very probable, was written at the same time, and upon the same occasion, with the former; and describes the different states of good and bad men; and is full of exhortations, instructions, and advice to the people of God; intermixed with various encouraging promises. A late learned writer^{f514} thinks it was written for Mephibosheth's consolation under Ziba's calumny.

Ver. 1. *Fret not thyself because of evildoers*, etc.] The saints may be grieved at them and for them, because of their evil doings, and may be angry with them for them; yet are not to show any undue warmth, at least in an indecent way, by calling them opprobrious names; for the words may be rendered, “do not show thyself warm” or “angry”^{f515}: in a sinful way; or fret not at their outward prosperity, as it is explained (^{<497B>}Psalm 37:7). The Targum adds, “to be like them”, which agrees with (^{<497B>}Psalm 37:8);

neither be thou envious against the workers of iniquity; that is, at their present temporal happiness; (see ^{<497B>}Psalm 73:3). The Targum adds, as before, to be joined with them; which sense some parallel places seem to incline to, (^{<497B>}Proverbs 3:31 23:17).

Ver. 2. *For they shall soon be cut down like the grass, and wither as the green herb.*] Which in the morning looks green, pretty, and flourishing, and in the evening is cut down, and then fades away; (see ^{<497B>}Psalm 90:5,6); and so the wicked prosper and flourish for a while, and then they perish with all their honour, riches, and wealth; so that their happiness is a very short lived one, and therefore need not be envied and fretted at.

Ver. 3. *Trust in the Lord*, etc.] Not in men, who are fading and perishing like the green grass and tender herb; nor in riches, which are very uncertain things; but in the Lord, in whom is everlasting strength; and with whom are riches and honour, yea, durable riches and righteousness; trust in him both for things temporal and spiritual, for soul and body, for time and eternity;

the way to have peace and quietness of mind under all dispensations is to exercise faith on a promising God. The Targum is, “trust in the Word of the Lord”, in the essential Word of God, the promised Messiah;

and do good; in general, all good actions, in faith, and as the fruits and effects of it, without trusting to them, but in the Lord; doing them in his strength, and with a view to his glory; or in particular, acts of beneficence to the poor, to which the encouragement follows;

[so] shalt thou dwell in the land; either in the land of Canaan, a continuance in which depended upon the obedience of the people of the Jews to the commands of God; (see ^{<2019>}Isaiah 1:19 ^{<400>}Ephesians 6:1,2); or rather in the good land which is afar off, the heavenly and better country, which those that trust in the Lord, and have that faith in Christ which works by love, shall dwell in to all eternity;

and verily thou shalt be fed; either temporally, shall have food and raiment, even all the necessaries of life; or spiritually, with the word and ordinances, and with Christ the bread of life now; and hereafter shall be fed by him, the Lamb in the midst of the throne, and by him led to fountains of living water: some read the words as an exhortation, and render them, “feed truth” ^{f516}, that is, teach it, as Abraham taught his household, and as faithful pastors feed with knowledge and understanding; or “feed by faith” ^{f517}, as the just live by it; or, as the Targum renders it, “be strong in faith”, as Abraham was, (^{<400>}Romans 4:20); or rather, “feed upon truth” ^{f518}, the word of truth, the Gospel of salvation, and the several truths and doctrines of it, which are food for faith, and nourish up to everlasting life.

Ver. 4. *Delight thyself also in the Lord*, etc.] In the persons in God, Father, Son, and Spirit; in the perfections of God, his power, goodness, faithfulness, wisdom, love, grace, and mercy; in his works of creation, providence, and redemption; in his word, his Gospel, the truths and ordinances of it; in his house, and the worship of it; and in his people, the excellent in the earth, in whom was all the delight of the psalmist; and each of these afford a field of delight and pleasure, to attend unto, contemplate, and meditate upon;

and he shall give thee the desires of thine heart; such as are according to the will of God, and for the good of his people; such as relate to communion with him, and to the communication of more grace from him, and to the enjoyment of eternal glory.

Ver. 5. *Commit thy way unto the Lord*, etc.] Or “thy works”, as in (^{<214B>}Proverbs 16:3); that is, all the affairs and business of life, which are a man’s ways in which he walks; not that men should sit still, be inactive, and do nothing, and leave all to be done by the Lord; but should seek direction of God in everything engaged in, and for strength and assistance to perform it, and go on in it, and depend upon him for success, and give him all the glory, without trusting to any thing done by them: or, as some render the words, “reveal thy way unto the Lord”^{f519}; not that God is ignorant of the ways of men, and of their affairs, and of their wants and necessities, but it is their duty to ask, and it is his delight to hear; they may come and use freedom with him, and tell him their whole case, and leave it with him, believing he will supply all their need: or, as others render it, “roll thy way on the Lord”^{f520}; (see ^{<1652>}Psalm 55:22); meaning not the burden of sin, nor the weight of affliction, but any affair of moment and importance that lies heavy upon the mind;

trust also in him; it is an ease to the mind to spread it before the Lord, who sympathizes with his people, supports them under and brings them through their difficulties;

and he shall bring [it] to pass; as he does whatever he has appointed and determined shall be, and whatever he has promised, and whatever will be for his own glory and his people’s good.

Ver. 6. *And he shall bring forth thy righteousness as the light*, etc.] That is, the good man having committed his cause to him that judgeth righteously, he will, in his own time, clearly make it appear that it is a righteous one, both to himself and others, in whatsoever obscurity it may have lain;

and thy judgment as the noonday; the same as before, unless rather the righteousness of Christ, which is the believer’s by imputation, and is a justifying one in the judgment of God, should be meant; (see ^{<310B>}Micah 7:9); and the phrases may denote not barely the revelation of it in the Gospel, but the more clear manifestation of it to the believer himself, from faith to faith; or as it will be still more clearly revealed and declared at the day of judgment, when those who are clothed with it shall shine as the sun in the kingdom of their Father, and be clear of all those charges and imputations which they have lain under in this life.

Ver. 7. *Rest in the Lord*, etc.] Or “be silent to the Lord”^{f521}; be still, and know that he is God; quietly submit to his will, and acquiesce in all the dispensations of his providence: it does not design a stupid indolence, or a stoical apathy, that we should be like sticks and stones, without any concern at the hand of God upon us; nor an entire silence under afflictions; we should own that they are of God, and that we are deserving of them; we should pray to him to sanctify them, to support under them, and deliver out of them; we should bless his name that they are no worse, and that they are any ways useful to us; and we should speak to others of the divine goodness experienced under them; but this stands opposed to an arraignment or murmuring at the providence of God, and intends a patient bearing the hand of God, and a resignation of will to his will; for it follows,

and wait patiently for him: for the enjoyment of him, help from him, and deliverance by him;

fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass; this explains the sense of (^{4370B}Psalm 37:1); it being often an additional uneasiness to the people of God under affliction, when they observe the prosperity of men that go on in a sinful way, and have all or more than heart can wish; and whatever they contrive and devise, though wicked and criminal.

Ver. 8. *Cease from anger*, etc.] Either at these wicked men who are so prosperous, or at God, who for the present suffers it; (see Jon 4:9) (^{4193B}Proverbs 19:3);

and forsake wrath; which is anger wrought up to a greater degree; and the rather to be shunned and avoided, as being very disagreeable to the character of a good man;

fret not thyself in any wise to do evil; evil may be done by fretting at the prosperity of wicked men, or by imitating them, doing as they do, in hope of being prosperous as they are; from which the psalmist dissuades by reasons following.

Ver. 9. *For evildoers shall be cut off*, etc.] Though they flourish for a while, they shall be cut down like the grass or flower of the field, or they shall be cut off as branches from a flourishing tree; they shall be cut off from the earth, and rooted out of it by death or some desolating judgment; (see ^{4102B}Proverbs 2:22); and therefore not to be envied and fretted at;

but those that wait upon the Lord shall inherit the earth; such who attend his word, worship, and ordinances; obey his commands, trust in his grace and mercy; or, as the Targum, “trust in the word of the Lord”; who wait upon him for the manifestations of himself, for the performance of his promises, for answer of prayer, for supplies of grace, and live in the expectation of the heavenly glory; these shall have for their inheritance, not the land of Canaan, a land flowing with milk and honey, which the obedient Jews enjoyed; but either this world and the necessaries of it, which such persons have the promise of, a right unto through Christ, are heirs of, and do enjoy what they do with a blessing; or else the new earth after this, in which only righteous ones, those that wait upon the Lord, and trust in him, will dwell; unless the heavenly country, the good land afar off, is meant, often called an inheritance.

Ver. 10. *For yet a little while, and the wicked [shall] not [be]*, etc.] Not that they shall be annihilated or reduced to nothing, because nonentities have no place nor being any where; when they die they shall lift up their eyes in hell; their bodies will rise again at the last day; they shall stand before the judgment seat of Christ, and go into everlasting punishment; but they shall be no more in the world, and in the same flourishing and prosperous circumstances they were: and this their destruction will be in a short time, very quickly;

yea, thou shalt diligently consider his place, and it [shall] not [be]; his dwelling place, called after his own name, to perpetuate the memory of him; (see ^{<4070>}Job 7:10 20:9); an instance of this the psalmist gives of his own knowledge, (^{<4975>}Psalms 37:35,36).

Ver. 11. *But the meek shall inherit the earth*, etc.] (See Gill on “^{<4950>}Psalms 37:9”); of this character (see Gill on “^{<4026>}Psalms 22:26”). Our Lord seems to refer to this passage in (^{<4085>}Matthew 5:5);

and shall delight themselves in the abundance of peace; of spiritual peace enjoyed in a way of believing, arising from a comfortable view of interest in the blood, righteousness, and sacrifice of Christ; and of all happiness and prosperity in the kingdom of Christ here on earth, at which time there will be abundance of peace, (^{<4970>}Psalms 72:7); or of eternal peace in the world to come, which will be a state of uninterrupted and unspeakable peace; (see ^{<4975>}Psalms 37:37); all which afford inconceivable delight and pleasure; and therefore such have no need to fret and be envious at the fading happiness of wicked men.

Ver. 12. *The wicked plotteth against the just*, etc.] Forms schemes to make him uneasy, uncomfortable, and unhappy:

and gnasheth upon him with his teeth: which expresses his malice and hatred, as David's enemies did upon him, (^{<13516>}Psalm 35:16); and Stephen's, (^{<4175>}Acts 7:54).

Ver. 13. *The Lord shall laugh at him*, etc.] Have him and his plots in derision, confound his schemes, and disappoint him of his designs, bring him into calamity, and laugh at it; (see ^{<19114>}Psalm 2:4 ^{<31123>}Proverbs 1:26);

for he seeth that his day is coming; either the day of the Lord, which he has appointed to judge the world in, and which comes suddenly, at unawares, as a thief in the night, and is known unto the Lord, though to none else; or the day of the wicked man's ruin and destruction, to which he is appointed, and which is the same; and so the Targum is, "the day of his calamity": which the Lord observes is hastening on, when he will be for ever miserable.

Ver. 14. *The wicked have drawn out the sword*, etc.] That is, out of the scabbard; they drew upon the righteous, in order to sheath it in them; or they sharpened the sword, as Aben Ezra observes some interpret the word; it may be literally rendered, "opened the sword"^{f522}, which before lay hid in the scabbard:

and have bent their bow; having put the arrow in it, in order to shoot. The former expression may design the more open, and this the more secret way of acting against the righteous; and their view in both is

to cast down the poor and needy, who are so, both in a temporal and spiritual sense; to cause such to fall either into sin, or into some calamity or another:

[and] to slay such as be of upright conversation; who walk according to the rule of the word of God, and as becomes the Gospel of Christ: nothing less than the blood and life of these men will satisfy the wicked; and it is an aggravation of their wickedness that they should attempt to hurt men of such character who are poor and needy, holy, harmless, inoffensive, and upright; and this points at the reason why they hate them, and seek their ruin, because of the holiness and uprightness of their lives; (see ^{<8159>}John 15:19,20 ^{<1043>}1 Peter 4:3,4).

Ver. 15. *Their sword shall enter into their own heart*, etc.] As Saul's did into his, (^{<0810>}1 Samuel 31:4);

and their bows shall be broken; the meaning is, that their efforts shall be fruitless, and their attempts in vain; the mischief they have contrived and designed for others shall fall upon themselves; (see ^{<3075>}Psalm 7:15); and therefore the saints should not be fretful and envious.

Ver. 16. *A little that a righteous man hath*, etc.] It is the portion of the righteous, for the most part, to have but little of this world's goods; some indeed have been rich, as Abraham, Lot, David, Joseph of Arimathea, and others; but, generally speaking, the wicked have the largest share of worldly things, and the righteous but little, and are as having nothing comparatively; and yet their little

[is] better than the riches of many wicked; not that a little is better than much, or that poverty is better than riches, or a poor man better than a rich man; but the comparison is between a righteous man and a wicked man; the emphasis lies there; and the sense is, that a "righteous" man's "little" is better than a "wicked" man's "much"; the righteous have a right to what they have, through Christ, who is heir of all things, but not the wicked; they have what they have in love and with a blessing, not so the wicked; they are contented in their state and condition, when the wicked are never satisfied; they possess and enjoy what they have, even all they have, when God oftentimes does not give the wicked an heart to eat and drink of what they are possessed, but a stranger eats it; they have the presence of God with them, and that makes a little sweet, and to go a great way; and they live without any anxious, distressing, burdensome care; not so the wicked; and before long the tables will be turned, and they will have their good things, and the wicked their evil things; (see ^{<2108>}Proverbs 16:8 15:16,17); wherefore they have no need to fret under present circumstances, nor envy the happiness of wicked men. Arama interprets it, of a little help that a righteous man has, better than the riches of many wicked; and Gussetius ^{f523} understands all this not of the smallness and largeness of the substance of different persons, but of their numbers, the one small, the other large; and Jarchi, that the sense is, that a few persons with the righteous, which was the case of Abraham and Gideon, are better and succeed more than the multitude of many wicked persons; and the church should be content with a small number of believers, and not draw in a multitude of wicked men into their communion.

Ver. 17. *For the arms of the wicked shall be broken*, etc.] That is, their sword arm, with which they have drawn it; and so shall not be able to strike with it; and with which they have bent their bows, but shall not be able to shoot: and this proves, what is before suggested, that their efforts shall be fruitless; or their substance shall be taken away from them, in which they trusted, and wherein their strength lay; and this confirms what had been just spoken, that the righteous man's little is better than the wicked man's much; and which is further confirmed by what follows;

but the Lord upholdeth the righteous; both in a providential way, by supporting them in their being, supplying their need, preserving them from dangers, and bearing them up under all their afflictions; and in a spiritual way, by maintaining the principle of grace and life in them, by furnishing them with all spiritual blessings, by sustaining them in times of temptation, and by securing them safe from their enemies; upholding them so as that they stand in the grace of God now, and shall stand before Christ with confidence hereafter; and shall not fall here finally and totally, nor in the day of judgment. The Targum is, "the Word of the Lord upholdeth the righteous".

Ver. 18. *The Lord knoweth the days of the upright*, etc.] Not only how long they shall live, and so fill up their days, the number of them, as Aben Ezra interprets it; but the nature of their days, whether prosperous or adverse; and causes both to work together for their good; and he knows the work of their days, as Jarchi explains it, the actions done by them in faith and love, and to his honour and glory, and which he approves and accepts of in Christ; (see ^{<8006>}Psalm 1:6);

and their inheritance shall be for ever; in heaven, which is an eternal and never fading one, (^{<8015>}Hebrews 9:15 ^{<1004>}1 Peter 1:4); and therefore they ought not to fret and be envious.

Ver. 19. *They shall not be ashamed in the evil time*, etc.] Of affliction and persecution, or of old age, or in the day of judgment, when it will go ill with others; (see ^{<1028>}1 John 2:28);

and in the days of famine they shall be satisfied: whether it is understood figuratively of a famine of hearing the word, or literally of a proper famine of bread and water: these God will provide for them, as he did for Elijah, and they shall be sure unto them, and therefore let them not fret nor envy.

Ver. 20. *But the wicked shall perish*, etc.] In a time of famine, in an evil day, and particularly at the day of judgment: for this is to be understood, not merely of being in bodily distress and want; nor of perishing by death, common to the righteous and the wicked; nor of being in a lost perishing condition, as all men by nature are, but of eternal perdition in hell;

and the enemies of the Lord [shall be] as the fat of lambs, they shall consume; that is, either they shall consume away as the fat of lambs burnt upon the altar, which evaporates, or as lambs fattened on purpose to be killed, and so prepared for the day of slaughter; in like manner the wicked, who have waxed fat and kicked, will be destroyed; they being the enemies of God, yea, enmity to him, to Father, Son, and Spirit, to the Gospel and ordinances of Christ, and to his people, and will be treated as such. Some render the word, “like the excellency of pastures”^{f524}; the grass of the field, which is cut down and withers presently; (see ^{<9870>}Psalm 37:2);

into smoke shall they consume away, or “with”^{f525} it; that is, as it; (see ^{<9881>}Psalm 68:1,2); or “in smoke”^{f526}; in the smoke of eternal torments, or hell, as the Targum.

Ver. 21. *The wicked borroweth, and payeth not again*, etc.] While the wicked live, they are scandalous; they live by borrowing, which was always reckoned mean; (see ^{<9882>}Deuteronomy 28:12,44 ^{<9883>}Proverbs 22:7); and what is worse, as they borrow, they do not design to repay; they take no care nor thought about that, but live upon what they borrow: for this either expresses their incapacity that they cannot pay; or the evil disposition of their mind, which rather seems to be the sense, that they will not pay;

but the righteous showeth mercy, and giveth; which not only argues capacity and ability, but a kind, merciful, and tender spirit to persons in distress, and is expressive of a generous action.

Ver. 22. *For [such as be] blessed of him*, etc.] Not of the righteous man; for he blesses them that curse and persecute him, and despitefully use him; but of the Lord, as the Syriac version expresses it; or by the Word of the Lord, as the Targum; both in a providential way, for it is the blessing of the Lord that makes rich, and puts into a capacity to give to others; and in a way of grace, with an interest in God as a covenant God in Christ; and with the blessings of grace in him, with a justifying righteousness, pardon of sin, and a right to eternal glory. The Septuagint version, and those that follow that, render the words actively, “such as bless him”; either such as bless the

righteous, who are blessed also, (^{<0123>}Genesis 12:3); or rather such as bless the Lord, as the righteous do, for all their blessings temporal and spiritual they receive from him; these

shall inherit the earth; (see Gill on “^{<1570>}Psalm 37:9”);

and [they that be] cursed of him; not of the righteous man, but of the Lord, according to the tenor of his righteous law, which they have broken:

shall be cut off; out of the land of the living; many of them in the midst of their days, and shall everlastingly perish.

Ver. 23. *The steps of a [good] man are ordered by the Lord*, etc.] Or “of a man”^{f527}; such a man as is blessed of the Lord; the steps which he takes in life are ordered by the Lord, both with respect to things temporal and spiritual: his good conduct is not of himself, it is a blessing of the Lord, who directs and keeps the feet of his saints, and inclines them to take such steps, and pursue such methods, which he succeeds and prospers;

and he delighteth in his way; which he knows and approves of, guides and directs him in; (see ^{<1906>}Psalm 1:6).

Ver. 24. *Though he fall*, etc.] Into temptation, and by it into sins, and these very great ones; from a lively and comfortable exercise of grace, and a degree of steadfastness in the doctrine of grace:

he shall not be utterly cast down; because he is in the arms of everlasting love, and in the hands of Christ Jesus; is on him as the sure foundation, and is kept by the power of God through faith unto salvation, and so shall not perish, but have everlasting life;

for the Lord upholdeth [him with] his hand; with the right hand of his righteousness, and keeps him from falling finally and totally; (see ^{<2310>}Isaiah 41:10); and (see Gill on “^{<1577>}Psalm 37:17”).

Ver. 25. *I have been young, and [now] am old*, etc.] The psalmist makes mention of his age, which takes in the whole compass of his life, to command attention to what he was about to say; which was founded upon a long experience and observation of things, and was as follows;

yet have I not seen the righteous forsaken; though afflicted of God, and persecuted by men, yet not forsaken; though poor and needy, and often in

necessitous circumstances, yet God in his providence appeared for them in one way or another; and so as Apollinarius paraphrases it,

“I never knew a just man entirely needy;”

for such might be forsaken by men, and even by their dearest friends and relations, yet not by the Lord: they might indeed, at times, think themselves forsaken of him, and their enemies might conclude and say they were, and yet this was not their case, (^{<2344>}Isaiah 49:14 ^{<49710>}Psalm 71:10,11); and though they may be forsaken by him for a while, yet not utterly; he will not leave them and forsake them for ever, (^{<2347>}Isaiah 54:7 ^{<5835>}Hebrews 13:5);

nor his seed begging bread; they being righteous also, which must be supposed; otherwise, as good men have wicked children, these, through their wickedness, may come to poverty, to beggary, as they sometimes do; though a distinction may be made between being poor and beggars; the seed of the righteous may be the one, and not the other: besides, there is a difference between asking bread of others, in some few instances, and constantly begging bread from door to door, in which last sense the psalmist must be understood here; for otherwise he himself in some cases, had asked bread, as of Ahimelech at Nob, and of Nabal, etc. as did also Elijah of the widow of Sarepta: and though there might have been instances of some of the posterity of the righteous who got their bread by begging at the door, as in the case of Lazarus; yet David had never observed any such instance during the time of his life, which shows that such instances are very rare; whereas among wicked men and their offspring the case is frequent and common. Again, it may be observed, that the psalmist is speaking in the context of righteous men that are liberal, and give to the poor freely and largely; and it is seldom if ever known that they or their children come to want and poverty. Once more, the word “forsaken” may be repeated in this clause, thus; “nor his seed begging bread forsaken”^{f528}; or seeking it in vain, and finally destitute of it; though they have been so reduced as to beg their bread, they have not been forsaken; they have find it, bread sufficient to support life, as Apollinarius paraphrases it; their bread has been given and their water sure; (see ^{<23417>}Isaiah 41:17,18). In an ancient Midrash^{f529}, or exposition of the Jews, the sense is thus given:

“although his seed and his sons are begging bread, yet I have not seen the righteous man, their father, forsaken, because of his fear of the blessed God.”

Ver. 26. [*He is] ever merciful, and lendeth,* etc.] He sympathizes with the poor in distress, and shows mercy to miserable objects; not only by words, but deeds: and this is his constant disposition and conduct; of which his lending, as well as giving to persons in necessity, is an instance; and which shows capacity, and is a proof of the observation of the psalmist, that such are never forsaken, nor left to beg their bread: so far from it, that they have to lend and give to others;

and his seed [is] blessed; either his seed sown, his alms deeds, which are blessed to him and his, and to them to whom he ministers, as Jarchi explains it; (see ^{<4006>}2 Corinthians 9:6,10); or rather his offspring, who are blessed of God with things temporal for his sake; and are blessed by men, who say of them, these are the posterity of such and such liberal persons.

Ver. 27. *Depart from evil, and do good,* etc.] Depart from evildoers, and their evil ways; join not with them, nor fret and be envious at them; but do acts of beneficence, and all good works; since righteous men, and their seed, are not forsaken, but blessed of God; (see Gill on "^{<4304>}Psalm 34:14");

and dwell for evermore; or "thou shalt dwell for evermore"^{f530}; (see ^{<4570>}Psalm 37:3); that is, in everlasting habitations, in the house not made with hands, eternal in the heavens, (^{<4260>}Luke 16:9 ^{<4001>}2 Corinthians 5:1). The Targum is, "that thou mayest dwell in everlasting life".

Ver. 28. *For the Lord loveth judgment,* etc.] Righteousness, or righteous actions, when done according to his will, from love, in faith, and to his glory; (see ^{<4907>}Psalm 11:7); or to minister judgment to the people, and to render to every man according to his works;

and forsaketh not his saints; his Holy Ones, who are called with an holy calling, are created in righteousness and true holiness, and have principles of grace and holiness wrought in them; or whom he prosecutes with his favour and goodness, with his everlasting love and mercy, with spiritual blessings, with the blessings of justification, pardon, adoption, and a right to eternal life: these he never forsakes, not their persons, neither in life nor at death, nor at judgment; nor does he ever forsake the work of his own hands in them; but performs it until the day of Christ: nor will he ever so forsake them, as that they shall perish through the strength of sin, the temptations of Satan, or the snares of the world;

they are preserved for ever; from the dominion and damning power of sin, from being devoured by Satan, from a total and final falling away, and from

being hurt of the second death: they are preserved in Christ, in whose hands they are; and by the power of God, safe to his kingdom and glory, into which they shall have an abundant entrance;

but the seed of the wicked shall be cut off; out of the earth, in the midst of their days, like withered branches; and be cast into everlasting burnings.

Ver. 29. *The righteous shall inherit the land*, etc.] (See Gill on “⁴⁸⁷⁰Psalm 37:9”) and (see Gill on “⁴⁸⁷¹Psalm 37:11”);

and dwell therein for ever; (see Gill on “⁴⁸⁷²Psalm 37:27”).

Ver. 30. *The mouth of the righteous speaketh wisdom*, etc.] Or “meditateth wisdom”^{f531}; that is, utters the wisdom he has been meditating upon; (see ⁴⁹⁰⁸Psalm 69:3); he meditates and speaks of the wisdom of God, which appears in the works of creation, providence, and grace; and of Christ, who is wisdom itself, and the wisdom of God essentially; and who, as Mediator, has the spirit of wisdom resting on him, the treasures of wisdom hid in him, and is made wisdom to his people: and righteous men meditate upon and speak of the glories of his person, the fulness of his grace, and the works of his hands; as also of the Gospel, which is the wisdom of God, mysterious, hidden, ancient wisdom, ordained before the world for their glory; and likewise of that internal wisdom, and experience of divine grace, the Lord has made them to know in the hidden part; which lies in the knowledge of themselves, and in a spiritual, experimental, and saving knowledge of Christ, and the way of salvation by him; and his mouth delivers out wise sayings, and useful instructions, fetched out of the word of God, and founded on experience and observation;

and his tongue talketh of judgment; of the judgment which the righteous God ordinarily ministers in a providential way; and of his extraordinary and awful judgments, which have been or are in the earth; these he takes notice of for his own use, and observes them to others for their instruction; and also of the last judgment, the judgment to come, which he speaks of as sure and certain, as universal and inevitable, and at which he must appear before God: and he talks of judgment or righteousness; that is, of the righteousness of Christ; he makes mention of this only as his justifying righteousness before God; he rejoices and glories in it, and desires to be found in it living and dying, and at judgment; and whatsoever things are honest, just, pure, and of good report, he thinks and speaks of them, and

instructs his family, his children and servants, in them, that they may do them; (see ^{<0189>}Genesis 18:19).

Ver. 31. *The law of his God [is] in his heart*, etc.] Which may be understood of the moral law, which was written in the heart of Adam at his creation, and continued there during his state of innocence, but was greatly obliterated by sin: there are some remains of it in fallen man, even in the very Gentiles; who, though without the law, do some things contained in it, which shows the work of it to be written in them; though in some it is scarcely legible, having lost all distinction between good and evil: but in regeneration the law of God is reinscribed, according to the promise of the covenant of grace, (^{<2613>}Jeremiah 31:33); and such have a real knowledge of the spirituality and perfection of it; of the impossibility of justification by it; and of Christ being the fulfilling end of it: and they have a strong affection for it; they love it; and delight in it after the inward man, and serve it with their minds; in which lies part of their conformity to Christ, and is a branch of their character as good men; (see ^{<1908>}Psalms 40:8 ^{<2507>}Isaiah 51:7); moreover, the word *trwt*, here used, signifies any doctrine or instruction, and is sometimes used for the doctrine of the Gospel, (^{<2108>}Isaiah 2:3 42:4), and may have this sense here, and the meaning be, that that has a place in the hearts or righteous men, dwells richly there, and works effectually in them; and particularly the doctrine of grace which relates to covenant interest in God; for it is the law or doctrine of “his God” that is in his heart;

none of his steps shall slide; not that he shall never slip nor fall; for that is supposed (^{<13724>}Psalms 37:24); but he shall never finally and totally go out of the paths of truth, holiness, and righteousness: the Lord keeps the feet of his saints, and orders their steps, and directs them in the way they should go, and preserves them in it; and enables them to walk uprightly, according to the rule of the divine word, and in all his commandments and ordinances; and to hold on and out unto the end: or the clause may be rendered, “it”, the law, “shall not cause his steps to slide”, ^{f532}; neither the law of God, nor the Gospel of Christ, but shall guide him in the right way, and be a lamp unto his feet, and a light unto his path.

Ver. 32. *The wicked watcheth the righteous*, etc.] All his motions and steps, his works and actions; he watches for his halting, and to take all opportunities and advantages against him; (see ^{<2400>}Jeremiah 20:10);

and seeketh to slay him; murder his reputation, destroy his substance, and take away his life: some understand it of the devil, who watches the saints, observes their failings, accuses them, before the throne, and seeks to devour them, (^{<4118>}1 Peter 5:8).

Ver. 33. *The Lord will not leave him in his hand*, etc.] Or power; but will in his own time deliver him from all the reproach, affliction, and persecution endures by him; as he will also deliver him out of all the temptations of Satan;

nor condemn him when he is judged; by the wicked man: he will not join in the sentence, but reverse it, and condemn the tongue that rises up in judgment against him, and save him from him; (see ^{<1948>}Psalm 109:31) (^{<2847>}Isaiah 54:17); nor will the Lord condemn him when he is judged by him at the last judgment; but will acquit him before men and angels, and introduce him into his kingdom and glory.

Ver. 34. *Wait on the Lord*, etc.] In the way of his appointments and ordinances; where may be learned the design of his providences, and of the prosperity of the wicked, and their end, (^{<19716>}Psalm 73:16-18); and in a providential way, for the performance of his promises, in which he never fails; and patiently bear whatever he is pleased to lay upon them; waiting for a deliverance out of every affliction, which will be in his own time. The Chaldee paraphrase

“trust in the word of the Lord;”

and keep his way: which he has pointed out in his word, and has directed his people to walk in; though tempted by Satan to turn aside to the right hand or the left; though wicked men reproach, persecute, and seek to pervert it; and though a narrow and rough way, yet keep constantly in it, in which there are both pleasure and profit; good comes of it, and in it peace is had, and the presence of God enjoyed;

and he shall exalt thee to inherit the land: that is, shall raise out of a low and uncomfortable situation of life to a more comfortable one; or however, hereafter, to dwell in the new heavens and new earth, to reign with Christ upon his throne, and to enjoy the eternal inheritance;

when the wicked are cut off; as in (^{<1970>}Psalm 37:9,22,28);

thou shall see [it]; with joy and pleasure; not as exulting: in the destruction of the wicked, simply considered; but as the glory of divine justice is displayed therein; (see ^{<4816>}Psalm 52:5,6).

Ver. 35. *I have seen the wicked in great power*, etc.] Meaning some particular person invested with great power, in great authority among men, one of the spiritual wickednesses in high places; such a man as Haman in Ahasuerus's court; and though the psalmist does not choose to mention his name, he doubtless had him in his mind; as either Saul, or Doeg the Edomite, or Ahithophel, or some such man, who was in an exalted station of life; and it may be when he himself was in low and distressed circumstances: the word used ^{f533} signifies one formidable and terrible, striking terror to all around; of whom others are afraid, as Aben Ezra interprets it, (^{<2300>}Isaiah 29:20 49:25);

and spreading himself like a green bay tree: or like one that grows up out of the earth of itself, and is in its native soil, and very flourishing: and the metaphor denotes an increase of riches and honour, and a seemingly settled state in the enjoyment of such outward felicity; so Jarchi interprets it **צַרְעָם**, "taking root"; as well as such a man's glorying in and boasting of his affluence and fulness; (see ^{<4732>}Psalm 73:12 ^{<2411>}Jeremiah 12:1,2 ^{<4916>}Psalm 49:6). Aben Ezra explains it of a wicked man's openly committing iniquity, declaring his sin as Sodom, and glorying in his shame; but rather it denotes a man in great authority and esteem, as a man crowned with laurels, and in a very exalted and triumphant state.

Ver. 36. *Yet he passed away*, etc.] At once, on a sudden; either his riches and honour, which, in one hour, came to nought, by one providence or another; or he himself by death; in the midst of all his prosperity, and while blessing himself in it, his soul was required of him; and so the Targum is, "he ceased from the world"; he went out of it unawares: the laurel, or bay tree, very quickly grows old ^{f534};

and, lo, he [was] not; he was not reduced to nothing; he did not become a nonentity, though he might wish himself to be so; it being better for him if he had never been born; but he was not in the land of the living, in hell he lifted up his eyes;

yea, I sought him, but he could not be found; in the place where he formerly was, that knowing him no more; he could not be found on earth, from whence he was gone; nor in heaven, where no place is found for such

wicked men; he was gone to his own place, as is said of Judas, and of whom Jerom interprets the whole of this passage.

Ver. 37. *Mark the perfect [man]*, etc.] None are so in themselves, not the most holy man upon earth; for though all grace is implanted at once in regeneration, the seed of grace of every kind is cast into the heart at once; yet it opens and spreads, and gradually increases; nor is any grace in its exercise perfect; not faith, nor hope, nor love: sin is in the best of men, and all stand in need of fresh supplies of grace. None of the saints ever affirmed that they had arrived to perfection, but have disclaimed it: one saint may indeed attain to a greater degree of grace and knowledge than another, and in a comparative sense be perfect; and there is a perfection of parts, though not of degrees, in all; the new man is formed in all its parts, though these are not grown to their full perfection: and whereas perfection often denotes truth and sincerity, such may be said to be perfect, that is, sincere, who have received the grace of God in truth, have the, truth and root of the matter in them; so Noah, Job, and others, are said to be perfect men; but not simply and absolutely in themselves, but as in Christ Jesus; who has obtained complete redemption, perfectly fulfilled the law for them, fully expiated their sins, procured the entire pardon of them, and brought in an everlasting righteousness, by which they are justified from all sin, and are perfectly comely, and a perfection of beauty, through the comeliness of Christ put upon them;

and behold the upright; the man that is upright in heart and conversation, who has a right spirit renewed in him, and the uprightness of Christ showed unto him; or, in other words, who has the truth of grace within him, and the righteousness of Christ upon him: such men are to be marked, observed, viewed, and considered, as rare and uncommon men; and to be imitated and followed in the exercise of grace and discharge of duty; and especially the end of such persons is to be marked and beheld, as follows;

for the end of [that] man [is] peace: such a man now enjoys a conscience peace, which passes the understanding of worldly men; and which he possesses in Christ, and from him, amidst a variety of tribulations, arising from a view of interest in his blood and righteousness; and, generally speaking, goes off the stage of life, if not triumphing, yet resigned to the will of God, and in a serene and tranquil frame of spirit, and even desiring to be gone, and to be with Christ, and to have leave, with good old Simeon, to depart in peace; and as soon as they are departed they enter

into peace, into the joy of their Lord, into his presence, where is fulness of joy, and pleasures for evermore; (see ^{<0230>}Numbers 23:10).

Ver. 38. *But the transgressors shall be destroyed together*, etc.] This is to be understood of obstinate and continued transgressors, who live and die in their transgressions; (see ^{<0103>}Proverbs 11:3); otherwise all men are transgressors in Adam, and sinned and fell with him in his transgression; and are justly called transgressors from the womb; and are guilty of actual transgressions, nor are any clear from them; and are arraigned, convinced, and judged by the law as transgressors; and for many of these Christ died, and makes intercession; and who are converted, and turned from their transgressions; and these are pardoned, and saved, and not destroyed: but stubborn and perverse transgressors are destroyed; not only with a temporal destruction of their substance, and of their names, and they themselves are rooted out of the earth; but with an everlasting destruction from the presence of the Lord, and the glory of his power; for this seems to refer to the day of judgment, when all the wicked will be “together”; and shall in a body stand at Christ’s left hand, and be bid to go, “ye cursed into everlasting fire”, (^{<0254>}Matthew 25:41), and shall be turned into hell at once, and together;

the end of the wicked shall be cut off; meaning either their posterity, as the word is rendered in (^{<0903>}Psalm 109:13); or their hope and expectation of good things here and hereafter; when the righteous man receives the end of his faith, hope, and expectation, even the salvation of his soul; but these shall be disappointed and frustrated of their end; (see ^{<0118>}Proverbs 23:18); or their last end is cutting off from the presence and sight of God, utter ruin and destruction; and so it stands opposed to the end of the perfect and upright man, which is eternal peace and happiness.

Ver. 39. *But the salvation of the righteous [is] of the Lord*, etc.] Both their temporal, spiritual, and eternal salvation; particularly the latter, which is originally of the Lord, and springs from the thoughts, purposes, and resolutions of his heart: it is of him freely, of his rich grace and abundant mercy; and it is of him fully and completely; it is an entire salvation of soul and body; includes all blessings of grace and glory in it; it is to the uttermost, and from all sin, and every enemy; and it is of him only; there is no salvation in any other; and the glory of it is to be ascribed to him, even to Jehovah, Father, Son, and Spirit; for all the three divine Persons have a concern in it: the determination, contrivance, and settlement of it, is of

Jehovah the Father; the impetration or effecting of it is of Jehovah the Son; and the application of it is of Jehovah the Spirit; (see Gill on “~~Psalm~~ Psalm 3:8”);

[he is] their strength in the time of trouble; by reason of the hidings of God’s face, the temptations of Satan, the prevalence of corruptions, the weakness of grace, and the many afflictions that befall them from God and men; the Lord he is their strong hold and munition of rocks, whither they, betake themselves, and find help, protection, and safety; he puts underneath everlasting arms, bears them up, and upholds them with the right hand of his righteousness; and is the strength of their hearts, of their lives, and of their salvation.

Ver. 40. *And the Lord shall help them*, etc.] In their distress, and out of their troubles, when none else can, and they themselves cannot; and that seasonably, and sometimes with means, and sometimes without;

and deliver them; out of all their afflictions, which he does sooner or later; if not in life, yet at death;

he shall deliver them from the wicked; this is repeated both for confirmation and explanation sake, showing who they are the Lord will deliver his people from, even from wicked and unreasonable men; he will not leave them in their hands now to do with them as they shall think fit; and he will free them from them to all eternity in the other world, where they shall cease from giving them any trouble;

and save them, because they trust in him; not that there is any saving virtue in faith, or in trusting in the Lord; the saving virtue is in the Lord, the object of faith and trust; but inasmuch as the Lord has appointed salvation to be through faith, or has made that the means of receiving and enjoying salvation, and the blessings of it, and has declared that he that believeth shall be saved, he does accordingly save all such persons; wherefore blessed are they that trust in him. The Chaldee paraphrase is,

“he shall redeem them because they trust in his Word.”

PSALM 38

INTRODUCTION TO PSALM 38

A Psalm of David, to bring to remembrance

This psalm was composed by David under some sore affliction, and when in great distress of mind by reason of sin, perhaps his sin with Bathsheba; and was written as a memorial of his sense of sin, of his great afflictions, and deliverance from them; and therefore is said to be “to bring to remembrance”, or to refresh his memory with the said things. Kimchi and Ben Melech think the psalm was made for the sake of such as are in distress, to put them in mind and teach them how to pray. The Targum calls the psalm,

“a good remembrance concerning Israel;”

and Jarchi says it was to remember the distress of Israel before the Lord, and that it is said with respect to all Israel; though others think the word “lehazcir” is the name of a psalm tune; and Aben Ezra was of opinion that it was the first word of some pleasant poem. The Septuagint version adds,

“concerning the sabbath,”

as if it was wrote to put persons in mind of that day; whereas there is nothing in the whole psalm that has any such tendency.

Ver. 1. *O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure,* etc.] This and the following clause are the same as in (^{<3903>}Psalm 6:1), only instead of wrath there it is anger.

Ver. 2. *For thine arrows stick fast in me,* etc.] Meaning either words with which as a father the Lord rebuked him; and which were sharp and cutting, entered into him and abode with him, and gave him much pain and uneasiness; and by which he concluded that his rebukes were in wrath and hot displeasure; such as those in (^{<3021>}2 Samuel 12:11); so the words of men are compared to arrows, (^{<3504>}Psalm 57:4 64:3) or outward afflictions, attended with inward trouble of soul; for as judgments are the arrows of God, such as famine, pestilence, etc. (^{<3156>}Ezekiel 5:16 ^{<3905>}Psalm 91:5,6)

(^{<1521>}Deuteronomy 32:21,42); so the chastening dispensations of Providence, under which the people of God themselves are, are so called, because they oftentimes come swiftly, suddenly, and at unawares, and are very pungent and distressing; and sometimes stick fast and continue long, by reason of which they are inwardly wounded, and conceive of God as sorely displeased with them; (see ^{<1816>}Job 6:4);

and thy hand presseth me sore; the afflicting hand of God, which lay heavy upon him; and is a mighty hand when laid on such worms as mortal sinful men are, who cannot bear up under it, unless they have divine supports; (see ^{<1822>}Job 19:21). This is by some supposed to be some bodily disease inflicted on him; some have thought of the leprosy, which was a stroke from the hand of God; but this is not likely, since he must have been deposed and shut up; the Jews indeed say ^{f534} that he was a leper six months, and that the divine Presence was taken from him; a late learned man ^{f536} thinks it was the smallpox, from the unsoundness of his flesh, the soreness of the disease, the stench of it, temporary blindness, and his friends standing aloof from him; though perhaps no other than affliction of mind for sin, comparable to the disease described, is meant.

Ver. 3. [*There is no soundness in my flesh, because of thine anger*, etc.] Such was the nature of the affliction the psalmist laboured under, and which he took to be an effect of the anger of God towards him, that the whole frame of nature was affected with it, and from the crown of the head to, the soles of the feet there was no health or soundness, as in (^{<2006>}Isaiah 1:6); where the same word is used as here; some think the word ^{f537} here used has the signification of man; and that the sense is, that through, the violence of the distemper he had not so much, as the form of a man, as his antitype in (^{<2524>}Isaiah 52:14); and as this led him to a view of his sins, as the cause of his affliction, he was so far from thinking himself sound and whole, or perfect in a spiritual sense, that he saw he was all over diseased with sin, and that in his flesh dwelt no good thing;

neither [is there any] rest in my bones, because of my sin; or “peace” ^{f538} there; sin breaks the believer’s rest, and disturbs his peace; nor can he, in a view of it, find any rest in himself, nor in any creature, nor in any service or duty, only in Jesus Christ, his blood, righteousness, and sacrifice.

Ver. 4. [*For mine iniquities are gone over mine head*, etc.] Like an inundation of waters, as the waves and billows of the sea; for the waters to come up to the neck or chin shows great danger; but when they go over

the head the case is desperate, and a person is sinking and drowning; compare with this (^{<4950>}Psalm 69:1,2); the simile may denote both the number and weight of sins, and also signifies the overwhelming distress the psalmist was in, under a view of them;

as an heavy burden, they are too heavy for me; the guilt of sin upon the conscience, without a view of pardon, lies heavy indeed, and makes a man a burden to himself, as it did Job, (^{<4872>}Job 7:20,21); yea, sin is not only grieving and afflicting to pardoned ones, and who know they are pardoned, but it is a burden to them under which they groan; nor is it possible for any so to bear it as to satisfy and make atonement for it; none but Christ could ever do this, and he has done it; nor is there any relief for burdened souls, but by looking to a sin bearing and sin atoning Saviour, and by casting the burden upon him, who invites them to him for rest.

Ver. 5. *My wounds stink, [and] are corrupt*, etc.] Meaning his sins, which had wounded him, and for which there is no healing but in a wounded Saviour, and by his stripes we are healed, (^{<2515>}Isaiah 53:5); where the same word is used as here; Christ's black and blue stripes and wounds, as the word signifies, are the healing of ours, both of sins, and of the effects of them; which, to a sensible sinner, are as nauseous and loathsome as an old wound that is festered and corrupt;

because of my foolishness: as all sin arises from foolishness, which is bound in the hearts of men, and from whence it arises, (^{<4072>}Mark 7:22); perhaps the psalmist may have respect to his folly with Bathsheba, which had been the occasion of all the distress that is spoken of both before and afterwards.

Ver. 6. *I am troubled*, etc.] Discomposed and perplexed in mind; his thoughts were disturbed and irregular, and in the utmost confusion and distress: this trouble was not only on account of the affliction that was upon him, but chiefly because of his sin; and which was increased by the view he had of the displeasure of God, concluding he was come forth against him in wrath and fury;

I am bowed down greatly; not in his body, at least not in that only, as if he was bowed together by his disorder, that he could not lift himself up; for he is said to walk in the next clause: or rather he bowed down his head as a bulrush voluntarily, and through sorrow and shame could not lift it up before the Lord; though it may chiefly design the pressure of his mind, that

his soul was cast down within him, and with all his spiritual reasonings he could not erect himself; it is the Lord that raiseth up those that are bowed down in this sense; (see ^{<1941>}Psalm 42:5,6,11 145:14);

I go mourning all the day long; or “I go black”, or “in black” ^{f539}; meaning either that his skin was black, through the disease upon him, and the trouble that was in him, (^{<1830>}Job 30:30); or that he was clothed in black garments, as a token of mourning; as white garments were of joy and cheerfulness, (^{<2007>}Ecclesiastes 9:7,8); and he was blacker still in his own apprehension, by reason of inward corruptions and outward transgressions, which appeared in a very black hue, attended with aggravating circumstances; (see ^{<2006>}Song of Solomon 1:5 ^{<1517>}Psalm 51:7).

Ver. 7. *For my loins are filled with a loathsome [disease]*, etc.] The word here used has the signification of burning ^{f540}; and the Targum renders it, “my loins are filled with burning”; a burning fever was upon him, or there was an inflammation in those parts; a hot burning ulcer, which might be nauseous; and so was true in both senses. Aben Ezra interprets it abominable and vile; something not fit to be mentioned; and so Kimchi and Ben Melech. The word is rendered sometimes “lightly esteemed”; as in (^{<01823>}1 Samuel 18:23); and Jarchi thinks it has this sense here; and the meaning is, that he was vile in his own eyes, and mean in his own esteem. Doubtless the psalmist has reference to something more than a bodily disease; at least not to that only, but to the disease of his soul also, sin, which has the nature of a disease; it is an hereditary one, which is derived from one to another by propagation; it is universal, and reaches to all men, and to all the parts of the body and powers of the soul; it is a complication of disorders: it is in its own nature mortal, and ever incurable but by Christ; and, as here, it is a loathsome one; it is loathsome to God, and to all sensible sinners: and when the psalmist says his loins were filled with it, it may signify that it was an internal disorder that was in him; sin that dwelt in him, a law in his members; and may denote the aboundings of sin in him, the swarms of corruptions that were in him; as also the pain it gave him, and the quick sense he had of it;

and [there is] no soundness in my flesh: which is repeated, (see ^{<1988>}Psalm 38:3); partly for confirmation’s sake, and partly to show the continued sense of it, as persons under a disorder are continually making mention of it.

Ver. 8. *I am feeble*, etc.] Both in body, natural strength being weakened by the affliction, and dried up like a potsherd by the heat of the distemper; and in soul, being weak in the exercise of faith and other graces. The word is used of Jacob, fainting at and disbelieving the news of his son Joseph being alive, (⁽¹⁴⁵³⁾Genesis 45:26);

and sore broken; in his constitution with the disease, and in his mind with trouble; especially for his sin, and under a sense of the divine displeasure; his bones were broken by his fall, and his heart broken with a sense of sin, (⁽¹⁵¹⁸⁾Psalms 51:8,17);

I have roared by reason of the disquietness of my heart: which was like the raging of the sea, as the word ^{f541} rendered disquietness here signifies; and to which the uneasiness and restlessness of wicked men is sometimes compared, (⁽²¹⁶⁰⁾Isaiah 5:30 57:20); and so great was the disquietude of this good man under affliction, and sense of sin and wrath, that he had no rest night nor day; and could not forbear crying out, in a very hideous manner, like the roaring of a lion.

Ver. 9. *Lord, all my desire [is] before thee*, etc.] To be delivered from his afflictions, to have a discovery and application of pardoning grace, and to have communion with his God: the desire of his soul was unto these things; and it was some satisfaction to him that it was before the Lord, and known unto him, before whom all things are naked and open;

and my groaning is not hid from thee; under the weight of his affliction, the burden of his sin, and which he expressed in prayer to the Lord, and which is often done with groanings which cannot be uttered: but even these are known and understood by the Lord.

Ver. 10. *My heart panteth*, etc.] Or “goes about” ^{f542}; runs here and there, and finds no rest; as Aben Ezra interprets the word from the Targum he cites; though the Targum we have renders it, “my heart shakes with fear”, or dread, as persons in a fever. Jarchi interprets the word, surrounded with grief; it denotes the panting or palpitation of the heart, through sorrow and dread, and the failing of it, even as at death;

my strength faileth me, or “forsakes me” ^{f543}; bodily strength and spiritual strength; the strength of faith, hope, and confidence;

as for the light of mine eyes, it also is gone from me; which is often the case of persons under bodily disorders, their eyes grow dim, and sight fails

them; and this might be true in a spiritual sense of the psalmist, who had lost sight of God as his covenant God; of his interest in his love, in the blessings of his grace, and in eternal salvation, and was walking in darkness, and saw no light.

Ver. 11. *My lovers and my friends stand aloof from my sore*, etc.] As if it was a plague sore, lest they should be infected with it; or because they could not bear the stench of his wounds, and the loathsomeness of his disease, or to see him in his agonies, and hear his roaring and his groans, (^{<BIB>}Psalm 38:2,3,5,7-9); or as taking his case to be desperate, as if he was just dying, and no help could be given him, (^{<BIB>}Psalm 38:10); If it was the leprosy, as some Jewish writers have affirmed, the word [gn, translated “sore”, being used for the plague of the leprosy, they were obliged by the ceremonial law to keep at a distance from him: but this rather seems to be voluntary, and to proceed from neglect and contempt. These “lovers” and “friends” were such for whom David had had an affection, and had been friendly to, and therefore it was ungrateful in them to act the part they did; and such who had pretended love and friendship to him in his health and prosperity, but now had deserted him, which is a common case; (see ^{<BIB>}Job 19:13,14,19 ^{<BIB>}Psalm 69:8 88:18). Afflictions try men’s friends; and as that is a time when friendly visits are most wanting and most useful, so it is an aggravation of the affliction, and makes it the heavier when such are denied;

and my kinsmen stand afar off; that were near to him by the ties of nature or friendship.

Ver. 12. *They also that seek after my life*, etc.] His avowed and implacable enemies, whom nothing would satisfy but the taking away of his life: these came too near him; for these, he says,

lay snares [for me], as Satan does for the souls of men, as the Jews did for Christ, and as wicked men do for the saints, (^{<BIB>}Psalm 124:7);

and they that seek my hurt speak mischievous things; to the injury of his character and reputation:

and imagine deceits all the day long; contrive artful schemes to deceive; (see ^{<BIB>}Psalm 35:20).

Ver. 13. *But I, as a deaf [man], heard not*, etc.] He acted the part of a deaf man, and made as if he did not hear the mischievous things his

enemies spoke; as Saul, when the sons of Belial spoke against him and despised him, (^{<0107>}1 Samuel 10:27); and as our Lord when his enemies accused him, (^{<0172>}Matthew 27:12-14);

and [I was] as a dumb man, [that] openeth not his mouth; made no reply to what they said, and did not render railing for railing; in which Christ was the antitype of him, (^{<2830>}Isaiah 53:7 ^{<0172>}1 Peter 2:23 3:9).

Ver. 14. *Thus I was as a man that heareth not*, etc.] Any thing that is said unto him; he took no more notice of it than if he had never heard it; but bore all the railings and calumnies of men with calmness and patience;

and in whose mouth [are] no reproofs; as if he had nothing to say for himself, in vindication of his character, and to the refutation of his enemies; as if he had no arguments to make use of, for the conviction and reproof of his adversaries.

Ver. 15. *For in thee, O Lord, do I hope*, etc.] That he would plead his cause against his accusers and revilers, and who sought his hurt; that he should be delivered out of their hands, and out of all his afflictions; that he should be healed of his diseases, both of soul and body, under which he laboured; and should again enjoy the light of God's countenance, and have the discoveries of his pardoning grace and mercy; and this was the reason why he was so calm and quiet amidst the unkindnesses of his friends, and the cruel usage of his enemies;

thou wilt hear, or "answer",

O Lord my God; in the midst of all his distresses of body and mind, he had not given up his interest in God, as his God and Father; which is the great blessing of the covenant of grace, and which ever continues; and is the great support of believers, under whatsoever they meet with in soul and body, from friends or foes; this his God the psalmist believed would not only hear his cries in his sore distress, but hear the reproaches of his enemies, and answer them in a providential way in his own time, by terrible things in righteousness to their conviction and confusion; and therefore he himself was silent.

Ver. 16. *For I said, [hear me]*, etc.] This he had expressed in prayer to God; he had committed his cause to him, and entreated him that he would hear and answer him; giving this as a reason,

lest [otherwise] they should rejoice over me; at his misfortunes and calamities, at the continuance of his trouble and distress, both of body and mind;

when my foot slippeth; as it sometimes did through the corruptions of nature, the temptations of Satan, and the snares of the world; which is more or less the case of all the people of God, who are all subject to slips and falls, though they shall not finally and totally fall away;

they magnify [themselves] against me; that is, his enemies exulted and triumphed over him: this was what he found by experience; and therefore makes use of it as an argument with God, that he would hear and answer and deliver him out of his trouble, and preserve him from falling.

Ver. 17. *For I [am] ready to halt*, etc.] Meaning either that there was a proneness in him to sin; (see ^{<400>}Jeremiah 20:10); or that he was subject to affliction and adversity, as the same word is rendered in (^{<495>}Psalm 35:15); and the words are either a reason and argument used with the Lord, to hear and keep his foot from slipping, that so his enemies might not rejoice over him, and magnify themselves against him; as they would do should he fall into sin or into any calamity, both which he was liable to: or they are a reason why he was so calm and quiet under the ill usage he met with from friends and enemies, because he was “ready for halting”, or “prepared” ^{f544} for it; he considered that he was born for trouble and adversity; that God had appointed him to it, and it was appointed for him, and therefore he was quiet under it; (see ^{<486>}Job 5:6,7 23:14); he was prepared to meet it; he expected it, it being the common lot of God’s people; and therefore when it came upon him it was no strange thing to him. The Septuagint version, and those that follow that, render the words, “I am ready for scourges”; and Jerom applies them to Christ, who was ready to undergo scourges, sufferings, and death itself, for his people;

and my sorrow [is] continually before me; that is, for his sin, which was ever before him, stared him in the face, lay heavy on his conscience, and appeared very terrible and loathsome to him; his sorrow for it was without intermission, and was a godly sorrow, a sorrow for sin, as committed against a God of love, grace, and mercy: or he may mean, that his affliction, which was grievous to him, was continually upon him night and day: our Lord himself, David’s antitype, was a man of sorrows all his days.

Ver. 18. *For I will declare mine iniquity*, etc.] Either to men, to ease his mind, justify God in his proceedings with him, and for their caution and admonition: or rather to God, against whom he had sinned, and who only could pardon him; with a view to which he was determined to make a free and open confession of it before him:

I will be sorry for my sin, or “careful” ^{f545} about it; that is, how he committed it for the future: true repentance for sin produces a carefulness to abstain from all appearance of it; (see ~~<5070>~~ 2 Corinthians 7:10,11).

Ver. 19. *But mine enemies [are] lively*, etc.] Or “living” ^{f546} or “live”; not in a spiritual sense; for they had no lively hope, nor living faith, but were dead in trespasses and sins; nor merely in a natural sense, or corporeally, so David was living himself; but in great prosperity and worldly happiness, and so were brisk and cheerful, and lived a merry and pleasant life;

[and] they are strong; not only hale and robust in body, but abounded in riches and wealth, which are the strength of wicked men;

and they that hate me wrongfully are multiplied; that is, such as hated him without a cause, and made lies and falsehoods the reasons of it: these increased in numbers, or in their outward state and circumstances; (see ~~<4970>~~ Psalm 73:4,5,7,12 69:4).

Ver. 20. *They also that render evil for good are mine adversaries*, etc.] (See Gill on “~~<4952>~~ Psalm 35:12”);

because I follow [the thing that] good [is]; or “follow good”; a good God, whom his soul followed hard after, (~~<4968>~~ Psalm 63:8); the good Shepherd of the sheep, who led him into green pastures, whither he followed him, (~~<4920>~~ Psalm 23:1-3); the good Spirit of God his guide, whom he walked after, (~~<4800>~~ Romans 8:1); good and holy men of God, whom he took for examples and copied after; and every good work, which he pursued with eagerness and pleasure; and all this drew upon him the hatred of his adversaries.

Ver. 21. *Forsake me not, O Lord*, etc.] Or continue not to forsake; for he seems to have been under divine desertion, and might be under apprehensions that God had utterly forsaken him; which he entreats he would not, though his friends had forsook him, and his own strength had failed and left him, (~~<4980>~~ Psalm 38:10,11);

O my God, be not far from me; as to his gracious presence, and with respect to help and deliverance, otherwise God is not far from any of his creatures, being omnipresent.

Ver. 22. *Make haste and help me*, etc.] Or, “for my help”; his case required haste, and God does help his people when none else can, and that right early;

O Lord, my salvation; by which it appears that his prayer was a prayer of faith; he saw that his salvation was in the Lord, and in no other; and though he had been and was in such a low condition, both in soul and body, yet his faith was not lost; that is an abiding grace, and will continue under the influence of the author and finisher of it, until the end of it is received, the salvation of the soul. R. Moses ^{f547} thinks the phrase “make haste” is to be repeated here, and read thus, “make haste, O Lord, to my salvation”.

PSALM 39

INTRODUCTION TO PSALM 39

To the chief Musician, [even] to Jeduthun, a Psalm of David

Some take Jeduthun to be the name of a musical instrument, as Jarchi, on which, and others the first word of a song, to the tune of which, this psalm was sung, as Aben Ezra; though it seems best, with Kimchi and others, to understand it as the name of the chief musician, to whom this psalm was sent to be made use of in public service; since Jeduthun was, with his sons, appointed by David to prophesy with harps and psalteries, and to give praise and thanks unto the Lord, (~~<3164>~~1 Chronicles 16:41,42 25:1,3); he is the same with Ethan ^{f548}. The occasion of it is thought, by some, to be the rebellion of his son Absalom; so Theodoret thinks it was written when he fled from Absalom, and was cursed by Shimei; or rather it may be some sore affliction, which lay upon David for the chastisement of him; (see ~~<3919>~~Psalm 39:9,13); and the argument of the psalm seems to be much the same with that of the preceding one, as Kimchi observes.

Ver. 1. *I said*, etc.] That is, in his heart; he purposed and determined within himself to do as follows; and he might express it with his mouth, and so his purpose became a promise;

I will take heed to my ways; as every good man should; that is, to all his actions, conduct, and conversation: it becomes him to take heed what ways he walks in; that they are the ways of God, which he directs to; that they are the ways of Christ, which he has left an example to follow in; and that they are according to the word of God; that he walks in Christ, the way of salvation, and by faith on him; that he chooses and walks in the way of truth, and not error; and in all, the commandments and ordinances of the Lord blameless; and in the path of holiness, in which, though fools, they shall not err: and it is also necessary that he should take heed that he does nothing, either by embracing error, or going into immorality, by which the ways of God, and Christ, and truth, are evil spoken of, blasphemed and reproached; and that he does not depart out of these ways, nor stumble, slip, and fall in them;

that I sin not with my tongue; which is a world of iniquity, and has a multitude of vices belonging to it; not only in profane men, but in professors of religion; whom it becomes to take heed that they sin not with it, by lying one to another, by angry and passionate expressions, by corrupt communication, filthiness, foolish talking, and jesting, which are not convenient; by whispering, talebearing, backbiting, and by evil speaking one of another: particularly there are vices of the tongue, which the saints are liable to under afflictive providences, and seem chiefly designed here; such as envious expressions at the prosperity of others; words of impatience under their own afflictions, and murmurings at the hand of God upon them; such as these the psalmist determined, within himself, to guard against; in order to which he proposed to take the following method;

I will keep my mouth with a bridle: that is, bridle his tongue, that being an unruly member, and to be kept in with bit and bridle, like an unruly horse; (see ^{<3012>}James 1:26 3:2-5,8);

while the wicked is before me; or “against me”^{f549}; meaning either while Ahithophel and Absalom were conspiring and rebelling against him, and Shimei was cursing him, under which he behaved with great silence, calmness, and patience; (see ^{<1052>}2 Samuel 15:25,26 16:5-12); or while he had the flourishing condition of wicked men in his view, and was meditating on it; or rather, when anyone of them came to visit him in his affliction, he was determined to be wholly silent, that they might have no opportunity of rejoicing over him, nor of reproaching him, and the good ways of God: and indeed it is proper for the people of God to be always upon their guard, when they are in the presence of wicked men; and be careful what they utter with their lips, who watch their words to improve them against them, and the religion they profess.

Ver. 2. *I was dumb with silence*, etc.] Quite silent, as if he had been a dumb man, and could not speak; so he was before men, especially wicked men, and under the afflicting hand of God; (see ^{<1340>}Psalm 39:9); thus he put his resolution into practice;

I held my peace, [even] from good; that is, he said neither good nor bad: this expresses the greatness of his silence: he did not choose to open his lips, and say anything that was good, lest evil should come out along with it; though this may be considered as carrying the matter too far, even to a criminal silence; saying nothing of the affliction he laboured under as coming from the hand of God, and of his own desert of it; nor praying to

God for the removal of it, nor giving him thanks for his divine goodness in supporting him under it, and making it useful to him; though it seems rather to have respect to his silence concerning the goodness of his cause before men; he said not one word in the vindication of himself; but committed his cause to him that judgeth righteously. The Targum and Jarchi interpret it of his silence and cessation “from the words of the law”: he said nothing concerning the good word of God; which sense, could it be admitted, the words in (^{341B}Jeremiah 20:9); might be compared with these and the following;

and my sorrow was stirred; this was the issue and effect of his silence; his sorrow being pent up, and not let out and eased by words, swelled and increased the more; or the sorrow of his heart was stirred up at the insults and reproaches of his enemies, as Paul’s spirit was stirred up by the superstition and idolatry of the city of Athens, (^{447B}Acts 17:16).

Ver. 3. *My heart was hot within me*, etc.] Either with zeal for God; or rather with envy at the prosperity of wicked men, and with impatience at his own afflictions;

while I was musing the fire burned; not the fire of the divine word, while he was meditating upon it, which caused his heart to burn within him; nor the fire of divine love, the coals whereof give a most vehement flame, when the love of God is shed abroad in the heart, and the thoughts of it are directed by the Spirit of God to dwell in meditation on it; but the fire of passion, anger, and resentment, while meditating on his own adversity, and the prosperity of others;

[then] spake I with my tongue; and so broke the resolution he had made, (^{430B}Psalm 39:1); he spoke not for God, though to him; not by way of thankfulness for his grace and goodness to him, in supporting him under his exercises; but in a way of complaint, because of his afflictions; it was in prayer he spoke to God with his tongue, and it was unadvisedly with his lips, as follows.

Ver. 4. *Lord, make me to know mine end*, etc.] Not Christ, the end of the law for righteousness, as Jerom interprets it; nor how long he should live, how many days, months, and years more; for though they are known of God, they are not to be known by men; but either the end of his afflictions, or his, latter end, his mortal state, that he might be more thoughtful of that, and so less concerned about worldly things, his own external happiness, or

that of others; or rather his death; (see ^{<1861>}Job 6:11); and his sense is, that he might know death experimentally; or that he might die: this he said in a sinful passionate way, as impatient of his afflictions and exercises; and in the same way the following expressions are to be understood;

and the measure of my days, what it [is]; being desirous to come to the end of it; otherwise he knew it was but as an hand's breadth, as he says in (^{<1395>}Psalm 39:5);

[that] I may know how frail I [am]; or "what time I have here"; or "when I shall cease to be"^{f550}; or, as the Targum is, "when I shall cease from the world"; so common it is for the saints themselves, in an angry or impatient fit, to desire death; (see ^{<1875>}Job 7:15,16 ^{<1875>}Jon 4:8); and a very rare and difficult thing it is to wish for it from right principles, and with right views, as the Apostle Paul did, (^{<1023>}Philippians 1:23).

Ver. 5. *Behold, thou hast made my days [as] an handbreadth*, etc.] These words, with the following clause, are the psalmist's answer to his own inquiries; or rather a correction of his inquiry and impatience, showing how needless it was to ask such questions, and be impatient to die, when it was so clear and certain a case that life was so short; not a yard or ell (forty five inches), but an handbreadth, the breadth of four fingers; or at most a span of time was allowed to man, whose days are few, like the shadow that declineth, and the grass that withers; by which figurative expressions the brevity of human life is described, (^{<1921>}Psalm 102:11 103:15); and this is the measure made, cut out, and appointed by the Lord himself, who has determined the years, months, and days of man's life, (^{<1845>}Job 14:5);

and mine age [is] as nothing before thee; in the sight of God, or in comparison of his eternity; not so much as an handbreadth, or to be accounted as an inch, but nothing at, all; yea, less than nothing, and vanity; (see ^{<2407>}Isaiah 40:17); that is, the age or life of man in this world, as the word^{f551} used signifies; for otherwise the age or life of man, in the world to come, is of an everlasting duration; but the years of this present life are threescore and ten; ordinarily speaking; an hundred and thirty are by Jacob reckoned but few; and even a thousand years with the Lord are but as one day, (^{<1904>}Psalm 90:4,10);

verily every man at his best state is altogether vanity. As vanity may signify sin, emptiness, folly, falsehood, fickleness, and inconstancy; for man is a very sinful creature, empty of all that is good; foolish as to the

knowledge of divine things; he is deceiving and deceived, his heart is deceitful and desperately wicked; and he is unstable in all his ways: he is “all vanity”^{f552}, as the words may be rendered; all that he has, or is, or is in him, is vanity; his body, in the health, beauty, and strength of it, is subject to change; and so are his mind, his memory, his judgment and affections, his purposes and promises; and so are his goods and estate, his riches and honours; yea, all the vanity that is in the creatures, that is, in the vegetable and sensitive creatures, yea, that is in the whole, world, is in him; who is a microcosm, a little world himself: and this is true of every man, even in his “best settled”^{f553} estate; when he stood the most firm, as the word used signifies; it is true of men of high and low degree, of the wise, knowing, and learned, as well as of the illiterate and ignorant, (~~f519~~ Psalm 62:9 ~~f502~~ Romans 1:21,22); even of those that are in the most prosperous circumstances, in the greatest ease and affluence, (~~f216~~ Luke 12:16-19); David himself had an experience of it, (~~f101~~ 2 Samuel 7:1 12:11); yea, this is true of Adam in his best estate, in his estate of innocence; for he was even then subject to change, as the event has shown; and being in honour, he abode not long; and, though upright, became sinful, and came short of the glory of God: indeed, the spiritual estate of believers in Christ is so well settled as that it cannot be altered; nor is it subject to any vanity.

Selah. (See Gill on “~~f392~~ Psalm 3:2”).

Ver. 6. *Surely every man walketh in a vain show*, etc.] Or “in an image”^{f554}, not “in the image of the Lord”, as the Targum; in the image in which God created man, for that is lost; nor in that which is stamped on men in regeneration; for every man does not walk in that; rather in the image of fallen man, in which every man is born and walks: or “in a shadow”^{f555}; or like one; to which the days of man’s life are often compared, (~~f395~~ 1 Chronicles 29:15 ~~f421~~ Psalm 102:11 144:4); and who, for the most part, busies himself in shadowy and imaginary things; agreeably to all which the poet says^{f556},

“I see that we who live are nothing else but images, and a vain shadow.”

Some^{f557} interpret it of “the shadow of death”; and others^{f558} of “darkness” itself; and it fitly expresses the state of unregeneracy and darkness in which every man walks without the grace of God; and which will end in utter darkness, if that does not prevent it; and which is called “a walking in the vanity of the mind”, (~~f417~~ Ephesians 4:17). Here it seems rather to intend the

outward show, pomp, and grandeur of every great man; of emperors, kings, princes, nobles, and the great men of the world; which is all a vain show, a glittering appearance for a while, a glory that passeth away, and will not descend after them when laid in the grave, and oftentimes lasts not so long;

surely they are disquieted in vain; about vain things, as riches and honours, which are fickle and unstable; and sometimes in vain are all the carking cares and disquietude of the mind, and toil and labour of the body, which are here referred to, to obtain these things; some rise early, and sit up late, and yet eat the bread of sorrow; and if they gain their point, yet do not find the pleasure and satisfaction in them they promised themselves and expected;

he heapeth up [riches], and knoweth not who shall gather them: according to Jarchi, the metaphor seems to be taken from a man that has been ploughing and sowing, and reaping and laying up the increase of the field in heaps, and yet knows not who shall gather it into the barn, seeing he may die before it is gathered in; compare with this (^{<2126>}Luke 12:16-19); or the meaning is, when a man has amassed a prodigious deal of wealth together, he knows not who shall enjoy it, whether a son or a servant, a friend or a foe, a good man or a bad man, a wise man or a fool, (^{<2128>}Ecclesiastes 2:18,19).

Ver. 7. *And now, Lord, what wait I for?* etc.] Look for, or expect, in this view of things? not long life, since the days of man are so short, and his age as nothing; not help from man, since he is altogether vanity; not riches and honour, since they are such poor, fading, perishing things; but the glories of another world, and the enjoyment of the Lord himself, both in this and that;

my hope [is] in thee; the psalmist now returns to himself, and comes to his right mind, and to a right way of judging and acting; making the Lord the object of his hope and trust, expecting all good things, grace and glory, alone from him; and this is the hope which makes not ashamed.

Ver. 8. *Deliver me from all my transgressions*, etc.] Which were the cause and occasion of all his distresses, inward and outward; and the deliverance prayed for includes a freedom from the dominion of sin, which is by the power of efficacious grace; and from the guilt of sin, which is by the application of the blood of Christ; and from obligation to punishment for it,

or deliverance from wrath to come, which is through Christ's being made a curse, and enduring wrath in the room and stead of his people; and from the very being of sin, which, though it cannot be expected in this life, is desirable: and the psalmist prays that he might be delivered from "all" his transgressions; knowing: that if one of them was left to have dominion over him, or the guilt of it to lie upon him, and he be obliged to undergo due punishment for it, he must be for ever miserable;

make me not the reproach of the foolish; of a Nabal; meaning not any particular person; as Esau, according to Jarchi; or Absalom, as others; but every foolish man, that is, a wicked man; such who deny the being and providence of God, make a mock at sin, and scoff at the saints: and the sense of the psalmist is, that the Lord would keep him from sinning, and deliver him out of all his afflictions, on account of which he was reproached by wicked men.

Ver. 9. *I was dumb, I opened not my mouth*, etc.] This refers either to his former silence, before he broke it, (^{<4901>}Psalm 39:1,2), or to what he after that came into again, when he had seen the folly of his impatience, the frailty of his life, the vanity of man, and all human affairs, and had been directed to place his hope and confidence in the Lord, (^{<4905>}Psalm 39:5-7); or to the present frame of his mind, and his future conduct, he had resolved upon; and may be rendered, "I am dumb"; or "will be dumb, and will not open my mouth"^{f559}; that is, not in a complaining and murmuring way against the Lord, but be still, and know or own that he is God;

because thou didst [it]; not "because thou hast made me", as Austin reads the, words, and as the Arabic version renders them, "because thou hast created me"; though the consideration of God being a Creator lays his creatures under obligation as to serve him, so to be silent under his afflicting hand upon them; but the sense is, that the psalmist was determined to be patient and quiet under his affliction, because God was the author of it; for though he is not the author of the evil of sin, yet of the evil of affliction; (see ^{<4006>}Amos 3:6); and it is a quieting consideration to a child of God under it, that it comes from God, who is a sovereign Being, and does what he pleases; and does all things well and wisely, in truth and faithfulness, and in mercy and loving kindness: this some refer to the rebellion of Absalom, and the cursing of Shimei, (^{<1021>}2 Samuel 12:11 16:10,11); or it may refer to the death of his child, (^{<1022>}2 Samuel 12:22,23); or rather to some sore affliction upon himself; since it follows,

Ver. 10. *Remove thy stroke away from me*, etc.] The psalmist still considers his affliction as coming from the hand of God, as his stroke upon him, and which lay as a heavy burden on him, and which God only could remove; and to him he applies for the removal of it, who is to be sought unto by his people to do such things for them; nor is such an application any ways contrary to that silence and patience before expressed;

I am consumed by the blow of thine hand; meaning either that his flesh was consumed by his affliction, which came from the hand of God, or he should be consumed if he did not remove it: he could not bear up under it, but must sink and die; if he continued to strive and contend with him, his spirit would fail before him, and the soul that he had made; and therefore he entreats he would remember he was but dust, and remove his hand from him; for this is a reason enforcing the preceding petition.

Ver. 11. *When thou with rebukes dost correct man for iniquity*, etc.] The psalmist illustrates his own case, before suggested, by the common case and condition of men, when God corrects them; which he has a right to do, as the Father of spirits, and which he does with rebukes; sometimes with rebukes of wrath, with furious rebukes, rebukes in flames of fire, as the men of the world; and sometimes with rebukes of love, the chastenings of a father, as his own dear children; and always for iniquity, whether one or another; and not the iniquity of Adam is here meant, but personal iniquity: and correction for it is to be understood of some bodily affliction, as the effect of it shows;

thou makest his beauty to consume away like a moth; that is, secretly, suddenly, and at once; as a moth eats a garment, and takes off the beauty of it; or as easily as a moth is crushed between a man's fingers; so the Targum;

“he melts away as a moth, whose body is broken:”

the Vulgate Latin, Septuagint, Ethiopic, and Arabic versions, and so the metaphrase of Apollinarius, read, as a spider which destroys itself. The word rendered “beauty” takes in all that is desirable in man; as his flesh, his strength, his comeliness, his pleasantness of countenance, etc. all which are quickly destroyed by a distemper of the body seizing on it; wherefore the psalmist makes and confirms the conclusion he had made before:

surely every man [is] vanity; (see Gill on “~~1305~~ Psalm 39:5”);

Selah; on this word, (see Gill on “^{
}Psalm 3:2”).

Ver. 12. *Hear my prayer, O Lord*, etc.] Which was, that he would remove the affliction from him that lay so hard and heavy upon him;

and give ear unto my cry; which shows the distress he was in, and the vehemency with which he put up his petition to the Lord;

hold not thy peace at my tears; which were shed in great plenty, through the violence of the affliction, and in his fervent prayers to God; (see ^{
}Hebrews 5:7);

for I [am] a stranger with thee; not to God, to Christ, to the Spirit, to the saints, to himself, and the plague of his own heart, or to the devices of Satan; but in the world, and to the men of it; being unknown to them, and behaving as a stranger among them; all which was known to God, and may be the meaning of the phrase “with thee”; or reference may be had to the land of Canaan, in which David dwelt, and which was the Lord’s, and in which the Israelites dwelt as strangers and sojourners with him, (^{
}Leviticus 25:23); as it follows here;

[and] a sojourner, as all my fathers [were]; meaning Abraham, Isaac, and Jacob, and their posterity; (see ^{
}Genesis 23:4 35:27 ^{
}Psalm 105:23); as are all the people of God in this world: this is not their native place; they belong to another and better country; their citizenship is in heaven; their Father’s house is there, and there is their inheritance, which they have a right unto, and a meetness for: they have no settlement here; nor is their rest and satisfaction in the things of this world: they reckon themselves, while here, as not at home, but in a foreign land; and this the psalmist mentions, to engage the Lord to regard his prayers, since he has so often expressed a concern for the strangers and sojourners in the land of Israel.

Ver. 13. *O spare me*, etc.] Or “look from me” ^{f560}; turn away thy fierce countenance from me; or “cease from me” ^{f561}, and let me alone”; as in (^{
}Job 10:20); from whence the words seem to be taken, by what follows:

that I may recover strength; both corporeal and spiritual:

before I go hence; out of this world by death:

and be no more; that is, among men in the land of the living; not but that he believed he should exist after death, and should be somewhere, even in heaven, though he should return no more to the place where he was; (see

<8100>Job 10:20,21), when a man is born, he comes into the world; when he dies, he goes out of it; a phrase frequently used for death in Scripture; so the ancient Heathens called death “abito”, a going away^{f562}.

PSALM 40

INTRODUCTION TO PSALM 40

To the chief Musician, a Psalm of David

Jarchi interprets this psalm of the Israelites, and of their deliverance and song at the Red sea. The title of it, in the Syriac version, is,

“A psalm of David according to the letter, when Shemaiah brought the names of those who minister in the house of the Lord;”

(see ^{<1346>}1 Chronicles 24:6); according to Kimchi, the subject of this psalm is the same with that of the two preceding; and R. Obadiah thinks it was composed by David, when he was recovered of a leprosy; but though it might be written by David, it was not written concerning himself, or on his own account, but of another. The title of this psalm is somewhat different from others in the order of the words; whereas it is usually put “a psalm of”, or “for David”; here it is, “for David, a psalm”; and may be rendered, as Ainsworth observes, “a psalm concerning David”; not literally, but typically understood; not concerning David himself, but concerning his antitype and son, who is called by his name, (^{<3574>}Ezekiel 37:24,25 ^{<3815>}Hosea 3:5); and that it is to be interpreted of him is evident from the application of (^{<13906>}Psalm 39:6-8), unto him by the apostle in (^{<58015>}Hebrews 10:5-9); and the whole of it is applicable to him; some apply it to Jeremiah in the dungeon, and others to Daniel in the den, as Theodoret observes.

Ver. 1. *I waited patiently for the Lord*, etc.] Or “waiting I waited” ^{f563}; which denotes continuance, constancy, and patience; and which Christ exercised in the garden, when he submitted himself entirely to the will of God; and on the cross, when he continued in sure hope and firm expectation of his help and assistance, though he was for a while forsaken by him; (see ^{<28107>}Isaiah 50:7-9);

and he inclined unto me, and heard my cry; both in the garden, by delivering him from fear of death; and on the cross, by upholding, helping, and assisting him, by carrying him through his sufferings and death, and raising him from the dead; (see ^{<2308>}Isaiah 49:8 ^{<58107>}Hebrews 5:7).

Ver. 2. *He brought me up also out of an horrible pit,* etc.] Which, with the following phrase,

out of the miry clay, expresses the state and condition Christ was in at the time of his bloody sweat, his crucifixion, and his lying in “sheol”, the pit or grave, sometimes rendered hell, which these figurative phrases fitly signify; when it is observed, that he was made sin, and had the sins of all his people on him; and, as the type of Joshua, was clothed with their filthy garments; he might be truly said to be in the miry clay; and also that he was made a curse for them, and bore the wrath of God in their room and stead; and was forsaken by his God and Father, and so endured both the punishment of loss and sense, and what was tantamount to the sufferings of the damned in hell; (see ^{<B901>}Psalm 69:1,2); to which may be added the noisy insults of malignant men, and the infernal fiends, who surrounded him on the cross; when he was in an horrible, or “noisy pit”, as the words may be rendered ^{f564}, the allusion being to subterraneous caverns or pits, in which the falls of water make so horrible a noise as is intolerable; or to deep pits, into which anything cast makes a great sound: and the issue of all this was, that he was laid in the pit of the grave, and held under the power and with the cords of death; from all which he was delivered when he was raised from the dead, justified in the Spirit, and glorified in the human nature by his God and Father;

and set my feet upon a rock; on Mount Zion in heaven, whither he was carried up after his resurrection; where he will remain until his second coming, being set down at the right hand of God, in a most stable, firm, and unalterable state, as well as an honourable one; for he will die no more, and death shall no more have dominion over him;

[and] established my goings; in treading the path of life, which was shown him at his resurrection; in passing through the air, the territory of Satan, at his ascension; and in his entrance into his glory, and making his way to his Father’s right hand and throne.

Ver. 3. *And he hath put a new song in my mouth, [even] praise to our God,* etc.] Sung by him in the midst of the great congregation of angels and saints, upon his resurrection, ascension, and session at the right hand of God; (see ^{<9222>}Psalm 22:22,25); when he went to his God and ours, to his Father and ours; and in which song he is joined by all his people above and below, (^{<A110>}Revelation 5:9-13);

many shall see [it], and fear, and shall trust in the Lord; even all the elect of God, as many as are ordained to eternal life; the many whose sins Christ bore, for whom he became a ransom, whom he justifies and brings to glory: these all “see” him in the horrible pit and miry clay, in his state of humiliation, as bearing their sins, and the punishment due unto them; as wounded, bruised, and crucified; as rising again for their justification; and as on Mount Zion crowned with glory and honour; and a multitude of harpers with him, singing the new song; these see the salvation he has wrought out, the glory, fulness, and suitableness of it, and their interest in it; and they “fear” not with a fear of hell and damnation, which is inconsistent with the trust after mentioned; but with a godly and filial fear, which arises from and is encouraged by the grace and goodness of God, their faith in the sufferings, death, and resurrection of Christ Jesus, and which render him a proper object of trust and confidence; for he is so both as suffering, crucified, and slain, and as risen again, and exalted at the Father’s right hand, (^{<4021>}Galatians 2:20 ^{<4022>}1 Peter 1:22).

Ver. 4. *Blessed is the man that maketh the Lord his trust,* etc.] For such are safe and secure in him, are possessed of all blessings of grace through him, have peace in their own souls now, and shall enjoy eternal happiness with him hereafter;

and respecteth not the proud; such as the Pharisees, and all self-righteous persons, who trust in themselves and their own righteousness, submit not to the righteousness of Christ, and despise others; to these such who trust in Christ have no respect; they neither esteem them, nor imitate them;

nor such as turn aside to lies; to idols, the lying vanities of the Gentiles; or to any doctrines injurious to the person, office, blood, righteousness, sacrifice, and grace of Christ; which are no other than lies, and which those who believe in Christ have no respect to, but abhor both them and the abettors of them.

Ver. 5. *Many, O Lord my God, [are] thy wonderful works [which] thou hast done,* etc.] This is the “new song”, as Aben Ezra rightly observes, which is said in (^{<4045>}Psalm 40:3), to be put in the mouth of the Messiah; who sometimes speaks in the plural number, being the representative of his people, and sometimes in the singular; for it is the same person that speaks here who is continued speaking in (^{<4046>}Psalm 40:6), and following; and which are applied to Christ, (^{<4047>}Hebrews 10:5); the “works” here said to be done, and to be “many” and “wonderful”, are not the creation of the

world, the dividing of the sea, and feeding the people of Israel forty years in the wilderness, as Jarchi interprets them; but the incarnation of Christ, redemption by him, the resurrection of him from the dead; regeneration and conversion, and the preservation of the saints from the evil of the world, safe to the kingdom and glory of God; all which, as they are many and various, and display the manifold wisdom and grace of God, so they are marvellous, and will be the subject of the wonder of saints to all eternity;

and thy thoughts [which are] to us-ward; that is, the decrees of God, as Aben Ezra truly explains them; the purposes, counsels, and intentions of God; which, though mentioned last, are before his works, and are the spring of them: these were in the mind of God from everlasting, were unknown till revealed, were thoughts of peace, and not of evil, and are unfrustrable, and ever fulfilled, and are manifold, precious, and amazing, (^{<1907>}Psalm 139:17); and these were concerning all the elect of God as considered in Christ, and members of his; and therefore he says to us-ward; and all the works before mentioned were done to them, or for them, and on their account; and so Jarchi and Aben Ezra interpret the phrase, “because of us”, or “for our sakes”; even the incarnation, sufferings, death, and resurrection of Christ, and the thoughts of them, were for them;

they cannot be reckoned up in order to thee; or “there is none can order them unto thee”^{<1565>}; there is no power in man to do it, as Aben Ezra observes; or “there is none like unto thee”, as Jarchi and the Oriental versions; (see ^{<1251>}Exodus 15:11 ^{<1807>}Psalm 89:7 ^{<2318>}Isaiah 40:18,25); though this sense seems to break in upon the account of the wonderful works and thoughts of God, which are still designed in the following clause;

[if] I could declare and speak [of them], they are more than can be numbered; that is, by men: from this general account of, the many and wonderful works and thoughts of God, the Messiah passes on to take notice of one particular design and work of the Lord, the redemption of his people by the sacrifice of himself.

Ver. 6. *Sacrifice and offering thou didst not desire*, etc.] These were desired, willed, and appointed by God, and that very early, even from the times of our first parents; and, when performed aright, were acceptable to God, quite down to the times of the Messiah: indeed, when offered without faith in Christ, and with a wicked mind, to merit any thing at the hand of God, they were always abominable to him; and he likewise ever preferred love to himself, and of the neighbour, obedience to the commands of the

moral law, and works of mercy to men, before all the sacrifices of the ceremonial law, (^{<0952>}1 Samuel 15:22 ^{<3806>}Hosea 6:6) (^{<4123>}Mark 12:33); nor were these ever in such esteem with him as the sacrifices of a broken and contrite heart, or of praise and thanksgiving, (^{<3516>}Psalm 51:16,17 69:30,31); nor were they ever regarded by him but as they respected Christ; nor were they ever designed to cleanse from sin, and take it away, but to lead to the propitiatory sacrifice of Christ: but none of these senses have place here: the meaning of the words is, that it was not the will of God, at the time this passage refers to, that legal sacrifices should continue any longer; and that they should not be offered up, even by good men, in the best manner, and to the best ends and purposes; the time being come that a better sacrifice should be offered, which was the sum and substance of them, and was prefigured by them;

mine ears hast thou opened; or “dug”, or “bored” ^{f566}; in allusion, as is thought by many, to (^{<0206>}Exodus 21:6); though the phrase rather signifies the formation and excavation of the ear; or the preparing and fitting it for its use; that is, to hearken to the will of his heavenly Father, to become man, offer himself a sacrifice, and suffer and die in the room of his people; to which he became obedient, taking upon him the form of a servant, when found in fashion as a man; and was obedient unto death, even the death of the cross; (see ^{<2304>}Isaiah 50:4-6); in (^{<3805>}Hebrews 10:5), the words are rendered as by the Septuagint, “but a body hast thou prepared me”; and with it the Arabic and Ethiopic versions agree; and so Apollinarius,

“flesh of mortal generation;”

a part of the body being put for the whole; and which, indeed, is supposed: for unless a body had been prepared for him, his ears could not have been opened; and it was in the body, in human nature, that he was the obedient servant; and this is to be understood, not only of a preparation of this body, in the purposes, counsel, and covenant of God; but chiefly of the formation of it in the womb of the virgin, where it was curiously wrought and prepared by the Holy, Ghost, that he might have something to offer, and in it become, as he did, an offering and a sacrifice to God, of a sweet smelling savour;

burnt offering and sin offering hast thou not required; any longer; this body being prepared for the Messiah to be offered up in.

Ver. 7. *Then said I*, etc.] As in the council and covenant of peace, when and where he declared his willingness to come into the world, and make satisfaction for the sins of his people; so when the fulness of time was come for his appearance in human nature he repeated the same; for of the time of his coming into the world are these words interpreted, (^{<3805>}Hebrews 10:5); when sacrifice and offering God would not have any longer continued, and when a body was prepared him, then he said,

Lo, I come; O Father; as Apollinarius, in his metaphor, adds; that is, freely, and without compulsion; immediately, at once, without any delay; and he himself, and not another; and this not by change of place, but by assumption of nature; taking the body, or human nature, prepared for him, and uniting it to himself; to which the word “lo” is prefixed as a note of attention and admiration; the incarnation of Christ being a wonderful affair, and of the utmost moment and importance;

in the volume of the book [it is] written of me; either in the book of divine predestination, in the purposes and decrees of God, (^{<1396>}Psalm 139:16); or in the book of the Scriptures; either in general, (^{<3839>}John 5:39) (^{<4247>}Luke 24:27,44); or particularly in the book of the Psalms, (^{<3905>}Psalm 1:50:2 2:2,6,7); or rather in the book of the law, the five books of Moses, since these were the only books or volumes that were composed at the writing of this psalm; and it has respect not to (^{<6185>}Deuteronomy 18:15); nor (^{<6178>}Deuteronomy 17:18); nor (^{<4216>}Exodus 21:6); but rather (^{<10815>}Genesis 3:15); and seeing the coming of Christ into the world was not only appointed of God, agreed unto by Christ, but was prophesied of, and penned down in the sacred writings; therefore at the appointed time he came, freely and willingly. This book is called a volume, or roll, alluding to the manner of writing formerly; when what was written was finished, it was rolled about a stick in the manner of a cylinder; and in this form is the book of the law with the Jews to this day; (see Gill on “^{<4047>}Luke 4:17”).

Ver. 8. *I delight to do thy will, O my God*, etc.] This he came down from heaven to do, and this he did do, by preaching the Gospel, and working miracles; and above all by obtaining eternal redemption for his people, which he effected by fulfilling the law, becoming a sacrifice, and suffering and dying in their room; all which were the will of God, and grateful to him, and in doing which Christ took the utmost delight and pleasure, (^{<4034>}John 4:34 ^{<4230>}Luke 12:50);

yea, thy law [is] within my heart; either the whole moral law, under which he was, as man, and the surety of his people; and which was written upon his heart, and which he perfectly obeyed; or that particular law, injunction, and command laid upon him by his Father, to offer himself a sacrifice, and lay down his life for men; which he agreed to, had it in his mind, his heart was set upon it, and he cheerfully complied with it, (^{<4008>}John 10:18 14:31).

Ver. 9. *I have preached righteousness in the great congregation*, etc.] Not the righteousness which the law requires men to do; but the righteousness which Christ himself wrought out, for the justification of them that believe; this he was a preacher, as well as the author of, and is part of the glad tidings he was anointed to preach, (^{<2601>}Isaiah 61:1); and the word ⁱ⁵⁶⁷ here used signifies, for the most part, the publishing of good tidings; and this our Lord did publicly, before all the people, in the synagogues of the Jews, and in the temple, whither the people in great numbers resorted; especially at the three great festivals in the year; the feasts of passover, pentecost, and tabernacles, when all the males were obliged to appear, and made up a great congregation indeed; (see ^{<4123>}John 2:23 5:1,14 8:2 18:20);

lo, I have not refrained my lips, O Lord, thou knowest; Christ appeals to his divine Father, the searcher of hearts, and trier of reins, for the truth of this; that he had not laid any restraint upon his lips, nor kept back anything in his ministry that was profitable; but had taught the way of God in great integrity and sincerity; had opened his mouth, and spoke freely and fully, and used great plainness of speech.

Ver. 10. *I have not hid thy righteousness within my heart*, etc.] Meaning not the essential righteousness of God, though that was abundantly declared in the wounds, sufferings, and death of Christ; and which was the end indeed of his being a propitiation for sin, (^{<4125>}Romans 3:25,26); but his own righteousness, as before, which he wrought out, and brought in; and which is called the righteousness of God his Father, because it is approved of by him, and accepted with him, and which he imputes to all his people;

I have declared thy faithfulness and thy salvation: trial is, the “faithfulness” of God in executing all his purposes, counsels, and decrees, which are said to be faithfulness and truth; and in fulfilling his covenant and promises, relating to the redemption and salvation of men by Christ; and in the mission of Christ into this world on that account; and in the accomplishment of all the prophecies of the Old Testament concerning him;

and in making good all the particular promises of support, help, and strength, made to the Messiah himself: and by his “salvation” is meant, that which is of God the Father’s appointing, continuing, and settling, in the council and covenant of grace; which he sent his Son to be the author of, and which he has obtained; and is the great doctrine of the Gospel preached by himself, and his faithful ministers, (^{<209>}Luke 19:9,10 ^{<416>}Mark 16:16);

I have not concealed thy lovingkindness and thy truth from the great congregation; or “in the great congregation”, as the Targum. By the “lovingkindness” of God is designed both his love to Christ, which was before the foundation of the world, and continued in his lowest state of humiliation, and which our Lord was far from concealing, but gave openly instances of it, (^{<872>}John 17:24 10:17 5:20-23); and this love to his people; and which he declared to be the same with that which he is loved with, and instances in the gift of himself to them by his Father, as the great evidence of it, (^{<873>}John 17:23 3:16); and by “truth” is intended the Gospel in general, which came by Christ, was preached by him, which he bore witness to, to do which was one end of his coming into the world; and this was not concealed by him, who is truth itself; but was fully and plainly declared by him, as it had not been before, (^{<817>}John 1:17 18:37).

Ver. 11. *Withhold not thou thy tender mercies from me, O Lord*, etc.] this is a petition of Christ to his Father, when in the midst of his sorrows and sufferings, before related; and particularly when he hid his face from him, and withheld the discoveries of his tender and affectionate love;

let thy lovingkindness and thy truth continually preserve me; as he had promised; of which promise some notice is given, (^{<240>}Isaiah 49:8), in the fulfilment of which the lovingkindness, truth, and faithfulness of God, would appear. Some read these words as expressive of faith in these things, “thou wilt not withhold”, etc. “thy lovingkindness and thy truth shall continually preserve me”^{f568}.

Ver. 12. *For innumerable evils have compassed me about*, etc.] Like floods of water all around him; (see ^{<980>}Psalm 18:4,5 Jon 2:5); these are the evils of punishment inflicted on him, as the surety and Saviour of his people; such as the sorrows and griefs he bore all his days; the cruel mockings and scourges he endured; his being buffeted and spit upon; his head crowned with thorns, and his hands and feet pierced with nails;

insulted by men and devils; crucified between two thieves, and so died the shameful and painful death of the cross;

mine iniquities have taken hold upon me; not any committed by him; he was conceived, born, and lived without sin, knew none, nor did he any; but the sins of his people, which were imputed to him, laid upon him, and which he voluntarily took and bore; and which he reckoned as his own and was responsible for them; these, when he hung upon the cross, came upon him from all quarters, and he bore them in his own body upon the tree;

so that I am not able to look up; or “cannot see” ¹⁵⁶⁹; either the end of these iniquities, they being so numerous, as is after related; or he could not bear to look upon them, they were so filthy and nauseous, and he so pure and holy; or he could not behold his Father’s countenance, which these sins that were upon him separated him from, and caused to be hid from him; or, like one pressed down with the guilt of sin, as the poor publican was, could not so much as lift up his eyes to heaven, (⁴²⁸³Luke 18:13);

they are more than the hairs of mine head; as they must needs be, since they were the iniquities of all the elect of God, of the whole general assembly ad church of the firstborn, written in heaven, (²⁵⁰⁶Isaiah 53:6);

therefore my heart faileth me; as man; (see ⁴²²⁴Psalm 22:14); though being supported by his divine nature, and by his divine Father and eternal Spirit, he failed not, nor was he discouraged, (²⁴⁰⁴Isaiah 42:4); this is said to show the truth of the human nature, the greatness of men’s sins, the strictness of divine justice, and what strength was necessary to accomplish man’s salvation.

Ver. 13. *Be pleased, O Lord, to deliver me*, etc.] From the innumerable evils which compassed him about; from sinful men, and from devils, signified by the sword, dog, and lion, (⁴²²¹Psalm 22:20,21); and from the power and dominion of death and the grave; all which was done when he was raised from the dead, and as the fruit and effect of God’s well pleasedness in him, and with what he did and suffered; (see ⁴²²⁸Psalm 22:8 18:19);

O Lord, make haste to help me; (see Gill on “⁴²²⁹Psalm 22:19”).

Ver. 14. *Let them be ashamed and confounded together*, etc.] As they will be at the last day, when they shall see him whom they have pierced come in

the clouds of heaven, in his own and his Father's glory, and in the glory of the holy angels;

that seek after my soul to destroy it; that is, his life, as did Herod in his infancy, and the Scribes and Pharisees, chief priests and elders of the people of the Jews, frequently, and at last accomplished what they sought after;

let them be driven backward; as those were who came with Judas into the garden to apprehend him, (^{<3816>}John 18:6);

and put to shame that wish me evil: as did the Jews, who sought all opportunities to ensnare him, and that they might have to accuse him to the Roman governor; and who earnestly desired his crucifixion, and vehemently wished his death; (see ^{<9416>}Psalm 41:5).

Ver. 15. *Let them be desolate for a reward of their shame*, etc.] Of their shameful wishes, words, and actions, as they were: their habitations in Jerusalem were desolate, and so was their house or temple there, and their whole land, and they themselves were stripped of everything, when Jerusalem was taken and destroyed; (see ^{<1238>}Matthew 23:38) (^{<411>}Acts 1:20);

that say unto me, Aha, aha; words expressive of joy, (^{<851>}Psalm 35:21,25), exulting at his miseries and sufferings on the cross, (^{<473>}Matthew 27:39-44); so the Targum,

“we have rejoiced at his destruction, with joy at his affliction.”

Ver. 16. *Let all those that seek thee*, etc.] In the first place, with their whole hearts, earnestly and diligently, in Christ, and under the influences of his Spirit, for pardon, righteousness, communion, larger measures of grace, and for honour, glory, immortality, and eternal life;

rejoice and be glad in thee: as their covenant God, the Father of their mercies, the God of all comfort and salvation, who pardons their sins, clothes them with the robes of righteousness and garments of salvation, and accepts their persons in Christ; all which is matter of joy and gladness: Christ is concerned for the joy of his people, (^{<351>}John 15:11); the Targum is, “they shall”, or “let them rejoice, and be glad in thy word”: in himself, the essential Word, in whom there is always ground and reason of joy and gladness; because of his person, blood, righteousness, and sacrifice;

let such as love thy salvation; either Christ, who is God's salvation, (^{<4048>}Genesis 49:18 ^{<3406>}Isaiah 49:6 ^{<4129>}Luke 2:29,30); and who is loved by his people, universally, superlatively, and sincerely; or the salvation of him, his deliverance from the grave, resurrection from the dead, and exaltation; the benefits of which believers share in, and so have reason to love it: or the salvation he is the author of, which is loved by those that know it; partly because agreeable to the divine perfections, the glory of God is great in it; and partly because it is so full and complete in itself, and so suitable to them;

say continually, the Lord be magnified; let this be their constant employment in this world, as it will be for ever in the next, to ascribe greatness to God; or greatly to praise him, because of the great salvation wrought out for them.

Ver. 17. *But I [am] poor and needy*, etc.] As Christ was literally, (^{<4789>}2 Corinthians 8:9); and in a spiritual sense, when deserted by his Father, forsaken by his disciples, and surrounded by his enemies; and had the sins of his people, the curse of the law, and the wrath of God upon him;

[yet] the Lord thinketh upon me; thinketh good for me, as the Targum; or thinks highly of me; has me in great esteem though despised of men, and in such a suffering state;

thou [art] my help and my deliverer; he believed he should have what he prayed for, (^{<4903>}Psalms 40:13); (see ^{<2810>}Isaiah 50:7-9);

make no tarrying, O my God; which is a repetition of the request in (^{<4903>}Psalms 40:13).

PSALM 41

INTRODUCTION TO PSALM 41

To the chief Musician, a Psalm of David

In this psalm is a prophecy concerning Christ, and concerning Judas Iscariot, as runs part of the title in the Syriac version; and in the Arabic version it is called a prophecy concerning the incarnation, and the salutation of Judas; and certain it is that (^{<9403>}Psalm 41:9) is to be understood of him, and of his betraying Christ into the hands of his enemies, since it is cited and applied to him by our Lord himself, (^{<6138>}John 13:18); so that having such a sure rule of interpretation, we may safely venture to explain the whole psalm of Christ, which treats both of his humiliation and exaltation; for it neither agrees with David wholly, nor with Hezekiah, to whom some ascribe it, as Theodoret remarks.

Ver. 1. *Blessed [is] he that considereth the poor*, etc.] Not the poor of the world in common, nor poor saints in particular, but some single poor man; for the word is in the singular number, and designs our Lord Jesus Christ, who, in (^{<9407>}Psalm 40:17), is said to be “poor and needy”: and so read the Septuagint, Vulgate Latin, and Ethiopic versions here; who became poor for our sakes, that we might be enriched by his poverty; being born of poor parents, educated in a mean manner, and in public life was ministered to by others: the word ^{f570} here used signifies one that is attenuated, weak, and exhausted either of his substance or strength, or both; as Christ was in his state of humiliation, when he was emptied of his riches, and, though Lord of all, had not where to lay his head; and whose strength was dried up like a potsherd, when he suffered on the cross; and indeed at best he was encompassed with weaknesses and infirmities: and in this his low estate he is to be wisely considered, or attended to with wisdom and understanding; and he may be said wisely to consider him, who considers how great a person he is, that came into such a low estate for us; not a mere man, but above angels and men, that has all the perfections of deity in him, is the eternal Son of God, truly and properly God, and the Creator of all things, and Governor of the universe; which consideration will engage to and encourage faith and hope in him, lead to adore his wonderful grace, and to

admire his condescension and humility in becoming poor and weak; as also who considers that the poverty of Christ was for our sakes, and that we might be made rich with the riches of grace and glory; and considers it so as not to be offended with it; (see ^{<4116>}Matthew 11:6 13:57); and which may serve to support us under all meanness and infirmity, and in whatsoever estate saints may come into; and likewise who considers him in his offices which he exercised in that his estate as the apostle and high priest of our profession; and him in his exalted state in heaven; (see ^{<3828>}Hebrews 12:3 3:1 7:4 8:1); in a word, he wisely considers him, who believes in him as his Saviour, prizes him as the pearl of great price, cleaves close unto him, and follows him wherever he goes; who desires to know more of him, is concerned for his honour, interest, kingdom and glory, and pities his poor members, and freely and bountifully communicates to them; and so the Targum,

“blessed is the man that wisely considers the afflictions of the poor, that he may have mercy on him;”

and such an one is an happy man, and the following things said of him prove him to be so;

the Lord will deliver him in time of trouble: or “in the evil day”, ^{f571}; out of all his trouble, temporal and spiritual, of body and soul; in every time of affliction, private and personal; or in a time of public calamity; perhaps reference may be had to the time of Jerusalem’s destruction, which was a time of great tribulation, (^{<4121>}Matthew 24:21); when those who did not consider Christ in his poor and low estate, but despised and rejected him, were destroyed; and such as did were saved from that calamity: and it may also include the day of judgment, which is the evil day, unto which the wicked are reserved, and when they will be punished with everlasting destruction; but then those that consider Christ, and believe in him, will be saved from wrath. Some ^{f572} take these words, with what follows in the two next verses, as a prayer, and as delivered by him that visits the sick, for his comfort; and so Joseph Kimchi interprets it of an honourable man visiting a sick man, and instructing and comforting him with such words as these, that “the Lord will deliver him”, etc.

Ver. 2. *The Lord will preserve him and keep him alive,* etc.] Amidst a thousand deaths, to which he is exposed for making a profession of his faith in Christ; (see ^{<4110>}2 Corinthians 1:10 4:10,11 6:9); or this may refer to his spiritual life, which is hid and preserved in Christ, in whom he believes;

and is safe and secure; because Christ lives he shall live also, and shall never die the second death, nor be hurt by it, but shall have everlasting life;

[and] he shall be blessed upon the earth; with temporal blessings; for whatever he has, be it more or less, he has it with the blessing of God, and as a blessing of the covenant, and in love, and so is a blessing indeed: and with spiritual blessings; with peace, pardon, righteousness, and a right and title to eternal glory and happiness; and he will be blessed in the new earth, in which righteousness will dwell, and where he will dwell, live, and reign with Christ a thousand years;

and thou wilt not deliver him into the will of his enemies; not into the will of Satan, that roaring lion who would devour him if he might; nor of wicked men, and furious persecutors, whose wrath the Lord makes to praise him; and the remainder of it is restrained by him; some read these words as a prayer, “do not thou deliver him”, etc. (see ⁴⁹⁷¹²Psalm 27:12); so Pagninus, Montanus, Junius and Tremellius, Ainsworth, and others.

Ver. 3. *The Lord will strengthen him upon the bed of languishing,* etc.] When on a sick bed, or a death bed, where he lies languishing, and ready to expire; when his natural strength, spirits, and heart fail him, then the Lord strengthens him with strength in his soul; and is the strength of his heart, and his portion for ever. The Targum is,

“the Word of the Lord shall help him in his life, and shall appear to him on the bed of his illness, to quicken him;”

thou wilt make all his bed in his sickness; or “all his bed thou hast turned” or “wilt turn in his sickness” ¹⁵⁷³; meaning not the recovery of him from a bed of sickness to a state of health, which is the sense given by many; much less a turning him from a state of ease and rest into trouble and distress; but making him easy and comfortable on a bed of sickness; which, in a literal sense, is done when a sick person’s bed is turned or made, or he is turned upon it from side to side; so the Lord, by the comforts of his Spirit, makes a sick and death bed easy to them that believe in Christ, and often puts that triumphant song into their mouths in their dying moments, “O death! where is that sting?” etc. (⁴⁶⁵⁵1 Corinthians 15:55); and this is the peaceful end and blissful state of such who wisely consider Christ and believe in him; low estate, through the sins of his the insults of his enemies, and the treachery of one of his disciples, is described in the following verses.

Ver. 4. *I said, Lord, be merciful unto me*, etc.] (See Gill on “^{<3901B>}Psalm 40:11”);

heal my soul; not that it was diseased with sin in such sense as the souls of other men are; but it is to be understood as a petition for comfort while bearing the sins of others, and which Christ as man stood in need of when in the garden and on the cross; so healing signifies comfort in trouble, as in (^{<2577B>}Isaiah 57:18 ^{<304D>}Malachi 4:2);

for I have sinned against thee; or “unto thee”, or “before thee”, as the Targum; not that any sin was committed by him in his own person, but he having all the sins of his people on him, which he calls his own, (^{<190D>}Psalm 40:12); he was treated as a sinner, and as guilty before God, (^{<258D>}Isaiah 53:12); and so the words may be read, “for I am a sinner unto thee” ^{f574}; I am counted as one by thee, having the sins of my people imputed to me; and am bound unto thee, or under obligation to bear the punishment of sin; or thus, “for I have made an offering for sin unto thee” ^{f575}, so the word is used, (^{<086B>}Leviticus 6:26 9:15); and so it might be rendered in (^{<087B>}Leviticus 5:7,11); and perhaps may be better rendered so in (^{<084B>}Leviticus 4:3); and be understood, not of the sin of the anointed priest, but of his offering a sacrifice for the soul that sinned through ignorance, (^{<190D>}Psalm 41:2), which offering is directed to: and then the sense here is, heal me, acquit me, discharge me, and deliver me out of this poor and low estate in which I am; for I have made my soul an offering for sin, and thereby have made atonement for all the sins of my people laid upon me; and accordingly he was acquitted and justified, (^{<5486>}1 Timothy 3:16).

Ver. 5. *Mine enemies speak evil of me*, etc.] That is, the Jews, who were enemies to his person, people, doctrines and ordinances, and would not have him to reign over them; these spake evil of him, charged him with being a glutton and a winebibber; said he had a devil, and was a Samaritan; imputed his miracles to diabolical influence; branded his doctrine with blasphemy, and spoke against his religion and worship, and wished him ill, saying,

when shall he die; they had a good will to assassinate him privately, but upon mature deliberation they consulted and determined to take what advantage they could against him, and deliver him up to the Roman governor; they feared, should he go on and succeed, through his doctrines and miracles, as he did, it would go ill with them; and they concluded, could he be brought to death, it would clearly appear to the common

people that he was not the Messiah; though this was the very thing he came into the world for, and which he himself was very desirous of; because hereby, and hereby only, the salvation of his people could be brought about; and though this was a thing foretold in prophecy, yet it seems as if Christ's enemies the Jews, and Satan himself, were ignorant of it, and of its virtue and use to save men; however, though it was an ill wish in them, it was well for us that he did die, though the consequence is not as they wished;

and his name perish? that is, the fame of his doctrine and miracles, the memory of him and his worthy deeds, particularly his Gospel, which so fully expresses the glory of his person and grace; yea, he himself, for they hoped that upon his death he would come into general disgrace, that his name would never be mentioned but with reproach, that his Gospel would be no more preached, and that he would be accursed of God and men: in all which they were sadly disappointed; for, upon his resurrection from the dead, he had a name given him above every name; his memory became precious to thousands; an ordinance was appointed to remember him to the end of the world in all his churches; his Gospel was ordered to be preached to all the world, as it was; and he himself is blessed for evermore.

Ver. 6. *And if he come to see [me]*, etc.] Meaning anyone of his enemies, when they came, as pretended, to pay him a friendly visit. A late learned writer^{f576} interprets this of Absalom, who visited his father when he had the smallpox, which he thinks, after mentioned, of which his enemies expected he would die, when Absalom pretended great concern for his life; though he, with others, were plotting against him, should he live, to destroy him;

he speaketh vanity; lies and falsehoods, in an hypocritical manner, with a double heart; his mouth and his heart not agreeing together; (see ^{<A1216>}Matthew 22:16);

his heart gathereth iniquity to itself; amasses to itself greater treasures of wickedness still, thought that itself is desperately wicked, and very wickedness: this is to be understood of the enemies of Christ observing his words and actions, and laying them up, with a wicked intention, against a proper time;

[when] he goeth abroad, he telleth [it]; as in the instances concerning giving tribute to Caesar, destroying the temple, and saying he was the son of God, (^{<A1217>}Matthew 22:17,18); compared with (^{<A1218>}Luke 23:2 ^{<A1219>}John

2:19,21); compared with (^{<4176>}Matthew 26:60,6^{<4157>} 1 John 5:17,18), compared with (^{<4155>}John 19:5).

Ver. 7. *All that hate me whisper together against me*, etc.] That is, they privately conspired against him; (see ^{<4125>}Matthew 22:15 ^{<4153>}John 11:53) (^{<4113>}Matthew 26:3,4);

against me do they devise my hurt; not only to take away his name and credit, but his life.

Ver. 8. *An evil disease, [say they], cleaveth fast unto him*, etc.] Not any bodily one, of which they might hope he would die; much less any foul disease, the disease of sin; but, as the phrase may be rendered, “a word of Belial”^{f577}; that is, a wicked charge or accusation; a charge of sin brought against him by the sons of Belial, as of blasphemy and sedition, which they concluded would be fastened upon him, and stick by him, and in which they should succeed to their wishes; or else the shameful punishment the death of the cross, inflicted on him, which they fancied would fix an indelible mark of infamy and scandal on him, since cursed is he that hangeth on a tree;

and [now] that he lieth, let him rise up no more; has much as he was dead, of which they had full proof, and was laid in the grave, his tomb watched, and the stone rolled to it sealed; they thought all was safe, and it was all over with him, that he would never rise again, as he had given out, and his disciples incapable of committing a fraud they afterwards accused them with: this, according to the above learned writer, (see ^{<4106>}Psalm 41:6), was said by Absalom, as he thinks Ahithophel is the person designed in (^{<4109>}Psalm 41:9).

Ver. 9. *Yea, mine own familiar friend*, etc.] Or, “the man of my peace”^{f578}; who did live peaceably with him, and ought always to have done so; whom he treated as his friend, as the rest of the apostles; calling him to that high office, and ordaining him to it, and qualifying him for it; and whom he called by the name of friend, when he came to betray him; Judas is meant;

in whom I trusted; with the bag and the money in it, both for the sustenance of his own family, the apostles, and for the relief of the poor, (^{<4126>}John 12:6 13:29);

which did eat of my bread; of his bread in common with the rest of the apostles; and who was eating with him when he gave the sign who should

betray him; and who seems to have eaten of the bread in the Lord's supper: even this same person

hath lifted up his heel against me; by supplanting him, dealing hypocritically with him, and betraying him into the hands of his enemies: the metaphor is either taken from an unruly horse throwing his rider, and then ungenerously spurning at him, and trampling on him; or from wrestlers, who seek to supplant and trip up each other's heels; which shows the ingratitude, baseness, and treachery of Judas; (see ~~John~~ John 13:18).

Ver. 10. *But thou, O Lord, be merciful unto me, and raise me up*, etc.] Not from a bed of illness, nor from a state of poverty and want; but from the dead: it was by the will of his divine Father that he suffered death, and it was to him he made satisfaction and reconciliation for the sins of his people, by his sufferings and death; and therefore it was but a reasonable request, that, having done this, he should be raised from the dead: besides, his Father had promised it, and he had believed it; so that this prayer was a prayer of faith, founded upon a divine promise; and the resurrection of Christ is for the most part ascribed to God the Father as his act; though not to the exclusion of the Son, who had power, as to lay down his life, so to take it up again; and though the resurrection of Christ from the dead is not only an act of power, but also of justice, he having paid his people's debts, atoned for their sins, and satisfied law and justice, it was but right and equitable that he should be discharged from the prison of the grave, and set free; yet here it is requested as an act of mercy, grace, and kindness; for, by doing it, it would appear that his Father's wrath was taken away from him, and that he had turned himself from the fierceness of his anger to him, and that he was well pleased with his righteousness and sacrifice; besides, it was giving him glory, as well as rolling away the reproach he lay under; and, however, it was in mercy to his body the church, whom he represented, since it was for their justification; nay, their regeneration is influenced by it; and so is the resurrection of their bodies, of which Christ's resurrection is the pledge and pattern. The end Christ had in view in making the request follows;

that I may requite them: not "him", Judas, last mentioned; for justice pursued and overtook him; he destroyed himself, and was gone to his own place, before Christ's resurrection from the dead; but them, the Jews, as a body; his enemies that spoke ill of him, wished ill to him, conspired against

him, to take away his life, and did bring him to the dust of death: and this his requital of them, after his resurrection, was either of good for evil, by ordering his disciples to preach his Gospel, first at Jerusalem, to those very persons who were concerned in his death, many of whom were converted, baptized, and added to the church; or of evil, for their evil to him, which had its accomplishment in part, at the destruction of Jerusalem, and will more fully at the day of judgment, when they that have pierced him shall see him come in the clouds of heaven.

Ver. 11. *By this I know that thou favourest me*, etc.] Or “delightest in me”¹⁵⁷⁹; as he did, both as his Son and his servant; in his obedience, sufferings, and death, whereby his counsels were accomplished, his covenant ratified, and the salvation of his people procured; and which delight and well pleasedness in him was the ground of his deliverance from the power of death and the grave; (see ¹⁵⁸⁰Psalm 18:19 22:8); the token by which Christ knew this was,

because mine enemy doth not triumph over me; Judas could not; he was too short lived, he was quickly taken away, and all the woes fall upon him imprecated on him, (¹⁵⁸¹Psalm 109:6-10); nor the Jews; for though they were highly delighted when they had fastened him to the cross, and when he was dead, and laid in the grave; yet they could not sing their jubilee song over him until the third day was past; for they knew he had given out that he should rise again the third day; on which day he did rise, and his apostles preached that he was alive, and through him the resurrection of the dead, to their great grief, vexation, and mortification: nor did Satan, the enemy of Christ, personal and mystical, triumph over him; not in the wilderness, where, after he had tempted him, he was obliged to leave him; nor in the garden, and his agony there, where he was strengthened by an angel; nor even on the cross; for on that Christ himself triumphed over Satan and his principalities, whom he spoiled, and destroyed the devil and all his works; and, at his ascension to heaven, led captivity captive, and gave gifts to men, in token of triumph, and went forth, in the ministration of the Gospel, conquering, and to conquer; turning men from the power of Satan, and causing his servants to triumph in him, while they were in every place diffusing the savour of his knowledge.

Ver. 12. *And as for me, thou upholdest me in mine integrity*, etc.] In the innocence of his nature, being free from sin, original and actual; in the uprightness of his life and conversation before God and men; and in the

perfection of his obedience and sacrifice, whereby he brought in a perfect righteousness, made complete atonement, and obtained full salvation and redemption for his people; and, because of all this, Jehovah the Father upheld him in his sufferings, as man and Mediator, that he failed not, and was not discouraged: or rather the sense is, that by several things which turned up in Providence, as the disagreement of the witnesses, declaration of his judge, and the confession of Judas his betrayer, he was cleared of the charges brought against him, and his innocence was maintained, and he upheld in it; but especially this was done by raising him from the dead, when he was openly acquitted, discharged, and justified, and declared to be the Holy One of God, (⁵⁴⁸¹⁶1 Timothy 3:16 ⁵⁴⁹⁶⁰Psalms 16:10);

and settest me before thy face for ever; after his resurrection, he was introduced into the presence of his Father, and was made glad with his countenance; where he sits before him as the Angel of his presence, and appears in the presence of God in the behalf of his people; is the Lamb in the midst of the throne, as though he had been slain; where his person, blood, righteousness, and sacrifice, are ever in view for their acceptance, and where he ever lives to make intercession for them; for here he will continue until the time of the restitution of all things.

Ver. 13. *Blessed [be] the Lord God of Israel*, etc.] Which is said, either by the Messiah, on account of the delight his Father had in him; the favour he had shown him in raising him from the dead, maintaining his innocence, and exalting him at his own right hand; and for all the blessings of grace the whole Israel of God enjoyed through him: or else by the church, who is meant by Israel, the Lord is the God of in a covenant way; who, hearing such things done to her Lord and head, breaks out into an exclamation of praise, and ascribes blessing and glory to God for them, which is due to him;

from everlasting, and to everlasting; that is, throughout all ages, world without end, (⁴⁴⁹²¹Ephesians 3:21).

Amen and Amen; which word, as Kimchi observes, signifies confirmation; and the doubling of it is for the greater confirmation of what is expressed. Here ends the first part of the book of Psalms, which is divided into five parts by the Jews ^{f580}.

PSALM 42

INTRODUCTION TO PSALM 42

To the chief Musician, Maschil, for the sons of Korah

Of the word “Maschil”, (see Gill on “^{f580}Psalm 32:1”), title. Korah was he who was at the head of a conspiracy against Moses and Aaron, for which sin the earth opened its mouth, and swallowed alive him and his company, and fire devoured two hundred and fifty more; the history of which is recorded in (^{f400}Numbers 16:1-50); yet all his posterity were not cut off, (^{f0251}Numbers 26:11); some were in David’s time porters, or keepers of the gates of the tabernacle, and some were singers; (see ^{f373}1 Chronicles 6:33 9:19 ^{f409}2 Chronicles 20:19); and to the chief musician was this psalm directed for them to sing, for they were not the authors of it, as some ^{f581} have thought; but most probably David himself composed it; and it seems to have been written by him, not as representing the captives in Babylon, as Theodoret, but on his own account, when he was persecuted by Saul, and driven out by men from abiding in the Lord’s inheritance, and was in a strange land among the Heathen, where he was reproached by them; and everything in this psalm agrees with his state and condition; or rather when he fled from his son Absalom, and was in those parts beyond Jordan, mentioned in this psalm; (see ^{f072}2 Samuel 17:24-27); so the Syriac inscription, the song which David sung in the time of his persecution, desiring to return to Jerusalem.

Ver. 1. *As the hart panteth after the water brooks*, etc.] Either through a natural thirst that creature is said to have; or through the heat of the summer season; and especially when hunted by dogs, it betakes itself to rivers of water, partly to make its escape, and partly to extinguish its thirst, and refresh itself. The word here used denotes the cry of the hart, when in distress for water, and pants after it, and is peculiar to it; and the verb being of the feminine gender, hence the Septuagint render it the “hind”; and Kimchi conjectures that the reason of it may be, because the voice of the female may be stronger than that of the male; but the contrary is asserted by the philosopher ^{f582}, who says, that the male harts cry much stronger than the females; and that the voice of the female is short, but that of the

male is long, or protracted. Schindler ^{f583} gives three reasons why these creatures are so desirous of water; because they were in desert places, where water was wanting; and another, that being heated by destroying and eating serpents, they coveted water to refresh themselves; and the third, when followed by dogs, they betake themselves into the water, and go into that for safety;

so panteth my soul after thee, O God; being persecuted by men, and deprived of the word and worship of God, which occasioned a vehement desire after communion with him in his house and ordinances: some render the words, “as the field”, or “meadow, desires the shower”, etc. ^{f584}; or thirsts after it when parched with drought; (see ^{<2380>}Isaiah 35:7) (^{<4960>}Psalms 63:1); and by these metaphors, one or the other, is expressed the psalmist’s violent and eager thirst after the enjoyment of God in public worship.

Ver. 2. *My soul thirsteth for God, for the living God*, etc.] Who is so called, in opposition to the idols of the Gentiles, which were lifeless statues; and who is the author, giver, and maintainer of natural life; and who has promised and provided eternal life in his Son; and is himself the fountain of life, and the fountain of living waters, and a place of broad rivers and streams: particularly his lovingkindness, which is better than life, is a pure river of water of life, the streams where make glad the saints; and hence it is that the psalmist thirsted after God, and the discoveries of his love: saying,

when shall I come and appear before God? meaning, not in heaven, as desiring the beatific vision; but in the tabernacle, where were the worship of God, and the ark, the symbol of the divine Presence, and where the Israelites appeared before him, even in Zion; (see ^{<6807>}Psalms 84:7).

Ver. 3. *My tears have been my meat day and night*, etc.] That is, he could not eat for sorrow, like Hannah, ^{<6007>}1 Samuel 1:7,8; or while he was eating tears fell in plenty, and they were as common, day and night, as his food, and mixed with it ^{f585}; (see ^{<6805>}Psalms 80:5);

while they continually say unto me, his enemies the Philistines,

where [is] thy God? theirs were to be seen and pointed at, as the host of heaven, the sun, moon, and stars, and idols of gold, silver, brass, wood, and stone; wherefore they ask, where was his? but David’s God was invisible; he is in the heavens, and does what he pleases, (^{<4980>}Psalms 115:2,3); or the sense is, that if there was such a God he believed in and

professed, and he was his servant, surely he would never have suffered him to fall into so much distress and calamity, but would have appeared for his relief and deliverance; and therefore tauntingly, and by way of reproach, ask where he was.

Ver. 4. *When I remember these [things]*, etc.] Either the reproaches of his enemies; or rather his past enjoyments of God in his house, he after makes mention of;

I pour out my soul in me, that is, he had no life nor spirit in him, but was quite overwhelmed with distress and anguish; or he poured out his soul in prayer to God, that it might be with him as in times past;

for I had gone with the multitude, I went with them to the house of God; the place of public worship, whither he had often gone, with great pleasure and delight; and, which added thereto, there were many that went along with him; or whom he had “caused to go”^{f586}, had brought along with him; which is the sense of the word, only used here and in (~~23815~~ Isaiah 38:15); as Dr. Hammond from R. Tanchum and Aben Walid, has shown: a good man will not only attend divine worship himself, but will bring others with him: but now, he could neither go alone, nor in company, the remembrance of which greatly affected his mind; (see ~~48701~~ Psalm 137:1);

with the voice of joy and praise: the people singing psalms, hymns, and spiritual songs;

with a multitude that kept holy day; as especially on the three great festivals in the year, the feasts of passover, pentecost, and tabernacles, when all the males of Israel appeared before God together, and which was a large multitude; and a delightful sight it was to behold them, when they were all engaged in religious worship at once.

Ver. 5. *Why art thou cast down, O my soul?* etc.] The psalmist corrects himself, as being too much depressed in spirit with his present circumstances, and expostulates with himself; adding,

and [why] art thou disquieted in me? which suggests, that the dejections of God’s people are unreasonable ones; sin itself is no just cause and reason of them; for though it is very disagreeable, loathsome, and abhorring, troublesome and burdensome, to a spiritual man, and is ingenuously confessed, and heartily mourned over, and is matter of humiliation; yet no true reason of dejection: because there is forgiveness of it with God; the

blood of Christ has been shed for the remission of it; it has been bore and done away by him; nor is there any condemnation for it to them that are in him; and though it rages, and threatens to get the ascendant; yet it is promised it shall not have the dominion over the saints; neither the nature of it, being great, as committed against God himself, nor the multitude of sins, nor the aggravated circumstances of them, are just causes of dejection, since the blood of Christ cleanses from all sin; nor are Satan and his temptations; he is indeed an enemy, very powerful, subtle, and terrible; he is the strong man armed, the old serpent, and a roaring lion; and his temptations are very troublesome and grieving; and it becomes the saints to be upon their guard against him and them; but they have no reason to be cast down on account hereof; for God, who is on the side of his people, is mightier than he; Christ is stronger than the strong man armed, and the divine Spirit who is in them is greater than he that is in the world: Satan is under divine restraints, and can go no further in tempting than he is suffered, and his temptations are overruled for good; besides, good armour is provided for the Christian to fight against him with, and in a short time he will be bruised under his feet: nor are the hidings of God's face a sufficient reason of dejection; for though such a case is very distressing, and gives great trouble to those that love the Lord; nor can they, nor does it become them to sit easy and unconcerned in such circumstances, as they are great trials of faith and patience; yet it is the experience of the people of God in all ages: some good ends are answered hereby, as to bring saints to a sense of sins, which has deprived them of the divine Presence, to make them prize it the more when they have it, and to be careful of losing it for the future. Besides, the love of God continues the same when he hides and chides; and he will return again, and will not finally and totally forsake his people; and in a little while they shall be for ever with him, and see him as he is; and though by one providence or another they may be deprived for a while of the word, worship, and ordinances of God, he that provides a place for his church, and feeds and nourishes her in the wilderness, can make up the lack of such enjoyments by his presence and Spirit. The means and methods the psalmist took to remove his dejections and disquietudes of mind are as follow;

hope thou in God; for the pardon of sin; for which there is good ground of hope, and so no reason to be cast down on account of it; for strength against Satan's temptations, which is to be had in Christ, as well as righteousness; and for the appearance of God, and the discoveries of his

love, who has his set time to favour his people, and therefore to be hoped, and quietly waited for. Hope is of great use against castings down; it is an helmet, an erector of the head, which keeps it upright, and from bowing down: it is an anchor of the soul, sure and steadfast, and is of great service in the troubles of life, and against the fears of death;

for I shall yet praise him [for] the help of his countenance; or “the salvations of his countenance”^{f587}; which implies that the psalmist believed, notwithstanding his present circumstances, that he should have salvation upon salvation; salvation of every kind; or a full and complete one, which should spring, not from any merits of his, but from the free grace and favour of God, expressed in his gracious countenance towards him; and also intimates, that the light of his countenance would be salvation to him^{f588} now; and that his consummate happiness hereafter would lie in beholding his face for evermore: all which would give him occasion and opportunity of praising the Lord. Now such a faith and persuasion as this is a good antidote against dejections of soul, and disquietude of mind; (see ^{<4973>}Psalm 27:13).

Ver. 6. *O my God, my soul is cast down within me*, etc.] Which the psalmist repeats, partly to show the greatness of his dejection, though he had not lost his view of interest in God as his covenant God; and partly to observe another method he made use of to remove his dejection and refresh his spirits; and that was by calling to mind past experiences of divine goodness;

therefore will I remember thee from the land of Jordan; the country round about it, or rather beyond it; which was at the farthest parts of the land of Canaan, where David was obliged to flee, and where he had often met with God;

and of the Hermonites; who inhabited the mountain of Hermon; or the Hermonian mountains, as the Targum; (see ^{<4973>}Psalm 133:3); a mountain upon the border of the land of Israel eastward, and which was very high; Cocceius thinks the Geshurites are meant; (see ^{<4978>}1 Samuel 27:8); here also the Lord had appeared to him, and for him; and

from the hill Mizar; or “the little hill”^{f589}; which might be so in comparison of Hermon. The above interpreter thinks Zoar is meant, which Lot so called, (^{<4981>}Genesis 19:20,22); which was near Sodom and Gomorrah: Kimchi thinks it might be Zior, mentioned in (^{<4954>}Joshua 15:54); but, be it

what or where it will, in this little hill David enjoyed the divine Presence; or was indulged with some remarkable favour; from all which he concludes he had no just reason to be dejected and disquieted in his mind: and right it is for the people of God to call to mind past experiences, and make mention of them; partly for the glory of divine grace, and to express their gratitude to God, and their sense of his goodness; and partly to cheer and refresh their own spirits, and prevent dejection and despondency: and delightful it is to call to mind, how, at such a time, and in such a place, the Lord was pleased to manifest his love, apply some gracious promise, or deliver from some sore temptation or distress: all which must tend to encourage faith and hope. The Jewish writers differently interpret these words; Jarchi, of David's remembrance of the wonderful works God did for the people of Israel of old, in drying up the river Jordan, and giving them the law on Mount Sinai, a little hill, in comparison of some others: Aben Ezra, Kimchi, and Ben Melech, understand them as a reason of his dejection, when he remembered how the Israelites came from those several parts to the solemn feasts at Jerusalem, which he was now deprived of; and the Targum paraphrases them of the inhabitants of those places, and of the people that received the law on Mount Sinai, remembering God; and so Arama thinks "beyond Jordan" is mentioned because the law was given there; and by the hill Mizar he understands Sinai: and some Christian interpreters consider them as a reason why David's soul was cast down in him, he being in such places as here mentioned, at a distance from his own house, from Jerusalem, and the place of divine worship, and so render the words, "because that I remember thee", etc. ^{f590}.

Ver. 7. *Deep calleth unto deep at the noise of the water spouts*, etc.] By which are meant afflictions, comparable to the deep waters of the sea, for their multitude and overwhelming nature; (see ^{<590>} Psalm 69:1,2) (^{<38D>} Isaiah 43:2); these came pouring down, one after another, upon the psalmist: as soon as one affliction over, another came, as in the case of Job; which is signified by one calling to another, and were clamorous, troublesome, and very grievous and distressing;

all thy waves and thy billows are gone over me: with which he seemed to be covered and overwhelmed, as a ship is at sea. It may be observed, that the psalmist calls afflictions God's water spouts, and "his" waves and "his" billows; because they are appointed, sent, ordered, and overruled by him, and made to work for the good of his people: and now, though these might

seem to be a just cause of dejection, yet they were not, as appears from (^{<1948>}Psalm 42:8).

Ver. 8. [*Yet the Lord will command his lovingkindness in the daytime,* etc.] Which is a tender affection in God towards his people, springs from his sovereign will and pleasure, is from everlasting, is ever the same, never removes from them, and is better than life; the effects of which are all spiritual blessings, grace, and glory: and this the Lord “commands” when he sends it forth with power, makes a clear manifestation and home application of it to them; when he commands his covenant, or bestows covenant blessings on them; when he commands his strength, or gives them strength to bear up under afflictions; when he commands deliverances for Jacob, or works salvation for them; and when he commands blessings temporal and spiritual on them, especially life for evermore: (see ^{<1948>}Psalm 111:9 68:29) (^{<1948>}Psalm 44:4 133:3); and this is done in “the daytime”; either, as some interpret it, in a fit and seasonable time, in God’s appointed time, who has his set time to favour his people, and show his lovingkindness to them; or openly and publicly, so as themselves and others may see the salvation of the Lord; or continually; for mercy, goodness, and lovingkindness, follow them all the days of their lives; yea, are from everlasting to everlasting: and these words may be read either in the past tense, as some do, “yet the Lord hath commanded”, ^{f591}, etc. and so respect what had been, and relate to the former experiences and manifestations of the love of God, with which the psalmist encourages himself under his present afflictions; or in the future, as in our version; and so they are an expression of faith as to what would be hereafter, that the Lord would appear again, and show him his face and favour;

and in the night his song [shall be] with me; signifying hereby, that he strongly believed he should have occasion of singing praise to God in the night season, though he was now in such mournful circumstances: he calls it “his song”; that is, the Lord’s song; because the matter of it are his lovingkindness, and the blessings springing from it; because the Lord himself is the subject of it; his perfections, his works, his salvation and glory; and because he gives songs in the night, and puts them into the mouths of his people; (see ^{<2312>}Isaiah 12:2) (^{<18510>}Job 35:10); and the psalmist says it would be with him, in his heart, and in his mouth, and be his constant companion wherever he was, lying down, or rising up; and that “in the night”; either figuratively understood of affliction and distress, out of which he would be delivered, and so be compassed about with songs of

deliverance; or literally, it being a time of leisure to call to mind the salvation and mercies of the day, and be thankful for them; (see ^{<377B>}Psalm 77:6 119:62) (^{<446S>}Acts 16:25);

[and] my prayer unto the God of my life: natural, spiritual, and eternal; being the author, giver, and preserver of each; and this is no inconsiderable mercy, to have such a God to pray unto in a time of distress; as well as in a time of salvation, to go to, and make known requests with thanksgiving; which seems to be intended here, since it is joined with a song. Prayer and praise go together, the object of which are not lifeless idols, that cannot save; but the living God, who is a God hearing and answering prayer, and does not despise the prayer of the destitute. The prayer of the psalmist follows.

Ver. 9. *I will say unto God my rock,* etc.] A name frequently given to the eternal God, Father, Son, and Spirit, (^{<153D>}Deuteronomy 32:4,31 ^{<450D>}1 Corinthians 10:4) (^{<412D>}2 Samuel 23:2,3); (see Gill on "^{<498D>}Psalm 18:2");

why hast thou forgotten me? (see Gill on "^{<493B>}Psalm 13:1");

why go I mourning because of the oppression of the enemy? meaning perhaps Saul; though it may be applied to any spiritual enemy, sin, Satan, and the world; who are very oppressive and afflicting, and occasion continual mourning to the children of God.

Ver. 10. *[As] with a sword in my bones, mine enemies reproach me,* etc.] The reproaches of his enemies were grievous and cutting to him, as if a sword pierced through the marrow in his bones, which, being very sensitive, gives exquisite pain. There is a various reading here: some copies, as Vatablus observes, read **b**, "in", or with, and others **k**, "as", which seems to be the truest; and our translators supply "as", to make the sense, though they read "with"; but some ^{f592} only read "as"; and the sense is, the reproaches cast upon the psalmist were as a sword cutting and killing; and these reproaches were as follow;

while they say daily unto me, where [is] thy God? (see Gill on "^{<498B>}Psalm 42:3").

Ver. 11. *Why art thou cast down, O my soul?* etc.] The same expostulation as in (^{<498B>}Psalm 42:5); and so is what follows,

and why art thou disquieted within me? and the same argument and means are made use of to remove dejection and disquietude;

hope thou in God; for I shall yet praise him; (see Gill on “^{f592}Psalm 42:5”); to which is added a new argument, taken from the grace and goodness of God, and covenant interest in him;

[who is] the health of my countenance, and my God; as the bodily health of man is seen in the countenance, and for the most part to be judged of by it; so is the spiritual health of the saints, and which they have from the Lord; when he, as the sun of righteousness, arises upon them with healing in his wings, he, by his gracious presence, makes their countenances cheerful, fills them with joy unspeakable and full of glory, and causes them to lift up their heads with an holy boldness and confidence, and without shame and fear: or as it may be rendered, who “is the salvations of my countenance”^{f593}; that is, who is or will be the author of full and complete salvation to me; which will be so public and open, so clear and manifest, as to be beheld by myself and others; and this the psalmist mentions, in order to remove his present dejections; and besides, this God of salvation he believed was his covenant God, and would be so even unto death; and therefore he had no just reason to be dejected and disquieted.

PSALM 43

INTRODUCTION TO PSALM 43

This psalm is without a title; but may well enough be thought to be one of David's: and the Septuagint, Vulgate Latin, Ethiopic, and Syriac versions, call it a psalm of David, and the latter adds, when Jonathan told him that Saul intended to kill him; and certain it is, that it was wrote by the same person, at the same time, and upon the same occasion as the preceding, seeing some of the same expressions are used in it, (see ^{<BIB>}Psalm 42:1), title; and some take this and the preceding to be but one psalm, and this might be written with that on account of the rebellion of his son Absalom.

Ver. 1. *Judge me, O God*, etc.] The Targum adds, with the judgment of truth; (see ^{<BIB>}Romans 2:2);

and plead my cause; which was a righteous one; and therefore he could commit it to God to be tried and judged by him, and could put it into his hands to plead it for him; (see Gill on "^{<BIB>}Psalm 35:1");

against an ungodly nation; meaning either the Philistines, among whom he was; or his own nation, when they joined his son Absalom in rebellion against him: some understand it of the great numbers that were with Saul, when he was persecuted by him;

O deliver me from the deceitful and unjust man; either Absalom, who, under pretence of a vow he had vowed in Hebron, got leave of David to go thither, and then engaged in a conspiracy against him; or Ahithophel, who had been his friend and acquaintance, but now joined with Absalom. It is true of Saul, who, under pretence of friendship, sought his ruin, and to whom he expressed himself almost in the same words here used; (see ^{<BIB>}1 Samuel 18:17,25 24:12,15).

Ver. 2. *For thou [art] the God of my strength*, etc.] Who being the strong and mighty God was able to deliver and save him, as well as to plead his cause; and was the author and giver of strength, natural and spiritual, to him; and was the strength of his heart, life and salvation; and is a good reason why he committed his cause unto him;

why dost thou cast me off? this is the language of unbelief: it being what was not in reality, only in appearance: the psalmist was ready to conclude he was cast off and rejected of God, because he was afflicted and left in a desolate condition by him, and he did not immediately arise to his help and deliverance, and had withdrawn the light of his countenance from him; but God does not cast off or reject any of his people; they always continue in his love, and in his covenant, and in the hands of his Son; they are always in his sight and family, and shall never perish eternally; and whoever casts them off, or casts them out, he will not;

why go I mourning because of the oppression of the enemy? (see Gill on “~~1900~~ Psalm 42:9”).

Ver. 3. *O send out thy light and thy truth*, etc.] By light is meant, not the law, as Arama; but rather, as some Jewish ^{f594} interpreters understand it, the Messiah, the sun of righteousness, and light of the world; who is the author of all light, natural, spiritual, and eternal; and whose coming into the world is often signified by being sent into it. The Spirit of God also is the enlightener of men, both at first conversion and afterwards, and is sent down into their hearts as a comforter of them, by being the Spirit of adoption. The Gospel of Christ is a great and glorious light, which, with the Holy Ghost, is sent down from heaven; though perhaps here rather may be meant the light of God’s countenance, the discoveries of his favour and lovingkindness, which produce light, life, joy, peace, and comfort: and by “truth” may be meant, either Christ himself, who is the truth; or the Gospel the word of truth; or rather the faithfulness of God in the fulfilment of his promises; and so the words are a petition that God would show forth his lovingkindness, and make good his word, which would be of the following use:

let them lead me; let them bring me unto thy holy hill, and to thy tabernacles; that is, to the place of public worship, where the tabernacle was, the “hill” where it was, which seems to be Mount Zion; and is called “holy”; not that there was any real holiness in it; only relative, because of the worship of God in it; and the “tabernacle” is called “tabernacles”, because of the holy place and the most holy place in it; the one being the first, the other the second tabernacle, as in (~~3000~~ Hebrews 9:2,3); and this hill and tabernacles represented the church and ordinances of God, to which such who are possessed of light and truth are led.

Ver. 4. *Then will I go unto the altar of God*, etc.] Which was in the tabernacle, either of burnt offerings, or of incense, there to offer up the sacrifice of praise and thanksgiving for mercies received. The altar under the Gospel dispensation is Christ, on which such sacrifices being offered, are acceptable to God, (^{<-3830>}Hebrews 13:10,15);

unto God my exceeding joy; as over the mercy seat, upon a throne of grace, and as his covenant God; or this is exegetical of the altar, which is Christ, God over all, blessed for ever; and who is the object of the unspeakable joy of his people, in his person, righteousness, and salvation;

yea, upon the harp will I praise thee, O God, my God: the harp is a musical instrument, used in that part of public worship which concerned the praise of God under the former dispensation, and was typical of that spiritual melody made in the hearts of God's people when they sing his praise, (see ^{<6188>}Revelation 5:8 14:2).

Ver. 5. *Why art thou cast down, O my soul?* etc.] (See Gill on "^{<-3925>}Psalm 42:5") and (see Gill on "^{<-3921>}Psalm 42:11").

PSALM 44

INTRODUCTION TO PSALM 44

To the chief Musician for the sons of Korah, Maschil

It is not certain who was the writer of this psalm, nor when it was written, and to what time it belongs: some have thought it was composed by one of the Babylonish captivity, and that it gives an account of the church and people of God in those times; but what is said in (^{<B417>}Psalm 44:17,18,20) does not seem to agree with (^{<2085>}Daniel 9:5,6,10,11,13). It is most likely it was written by David, and to him the Targum ascribes it; though it does not respect his times; since what is said in (^{<B419>}Psalm 44:9-14) cannot agree with them; yet he being a prophet might, under a prophetic influence, speak of future times, and represent the church in them. Some are of opinion that he prophetically speaks of the times of the Maccabees and of Antiochus, when the church and people of God suffered much for the true religion, and abode steadfast in it; so Theodoret: but rather the whole may be applied to the times of the New Testament, since (^{<B422>}Psalm 44:22) is cited by the Apostle Paul, (^{<B835>}Romans 8:36), and is applied to his times, and as descriptive of the suffering state and condition of the church then; and which seems to be the guide and key for the opening of the whole psalm.

Ver. 1. *We have heard with our ears, O God,* etc.] The church being in distress calls to mind the past favours of God to his people, in order to encourage her faith and hope; and this expression, delivered in such a form, shows the clearness, evidence, and certainty of what was heard; and which was heard not only as a tradition from father to son; but being recorded in the writings of Moses and the prophets, and these things read both in private and in public, were heard with the ear;

our fathers have told us [what] works thou didst in their days, in the times of old: such as the signs and wonders in Egypt, the slaying of the firstborn there, and the bringing of the people of Israel from thence with a mighty hand and outstretched arm; which fathers were used to tell in the ears of their sons, and sons' sons; and of which there were memorials continued in future ages, which led children to ask their parents the meaning of them;

when they informed them of the wondrous works of Providence done in former times, and by which means they were handed down from age to age: (see ^{<1200>}Exodus 10:2 12:26 13:8).

Ver. 2. [*How*] *thou didst drive out the Heathen with thy hand*, etc.] Of power; that is, the Canaanites, as the Targum; the seven nations which inhabited the land of Canaan before the children of Israel came into it, (^{<870>}Deuteronomy 7:1);

and plantedst them: not the Canaanites elsewhere; but, as the same Targum explains it the house of Israel in their land; which, like a vine, was removed from one place, and planted in another; and the settlement of the children of Israel in the land of Canaan is frequently expressed by this metaphor, (^{<1257>}Exodus 15:17 ^{<880>}Psalms 80:8 ^{<2350>}Isaiah 5:1,7) (^{<3422>}Jeremiah 2:21);

[*how*] *thou didst afflict the people*; the Egyptians, according to Arama; rather the Canaanitish nations by wars and desolating judgments;

and cast them out; that is, the same nations out of their land; though some render this clause, “and didst send them out”; the captive Israelites, as Arama; or “didst propagate them” ^{f595}; meaning the people of Israel; who being like a vine planted in the land, sent out its boughs and branches, and became very flourishing and fruitful; (see ^{<880>}Psalms 80:9-11); and so the Syriac version renders it, “and thou confirmedst them”; but the former sense seems best, agreeably to which is the Targum, “thou hast broken the nations, and hast consumed them”; and that all this was the Lord’s work appears by what follows.

Ver. 3. *For they got not the land in possession by their own sword*, etc.] There were many things which show that the possession of the land of Canaan was not of the Israelites themselves, but of the Lord; as their passing over into it through Jordan as on dry land; the manner in which Jericho, the first city of it, was taken, and the smiting of the Israelites by the men of Ai;

neither did their own arm save them; from their enemies, and deliver them into their hands: they were too apt to ascribe things to their own righteousness, merit, and power; but such methods were taken by the Lord as to prevent such attributions to themselves; (see ^{<886>}Deuteronomy 8:16,17 9:3-6);

but thy right hand, and thine arm, and the light of thy countenance; the mighty power of God, his outstretched arm in their favour, and which arose from his pure good will to them;

because thou hadst a favour unto them; was well pleased, and took delight in them; chose them to be a special people to himself, above all people on the face of the earth.

Ver. 4. *Thou art my King, O God*, etc.] Besides the favours God had done for his people in time past, the church takes notice of her interest in God as her King, who was able to protect and defend her, and to deliver her out of all her distresses, in order the more to strengthen her faith and hope in him; and, claiming her interest in him, she draws nigh to him with an holy boldness, and desires him as a King, that by a word of his (for where the word of a king is, there is power) he would

command deliverances for Jacob; not literally, but mystically understood; the spiritual Jacob, and people of God; all Israelites indeed, in whom there is no guile; meaning herself and members: the blessing desired is “deliverances”, or “salvations”; so called, because the, deliverance or salvation the Lord commands grants, and works out for his people, is of different kinds, both spiritual and, temporal, and is a deliverance from various things; from sin, Satan, the present evil world, wrath to come, and all enemies; and out of various temptations and afflictions, and which follow successively one upon another; and at last it is complete and perfect.

Ver. 5. *Through thee will we push down our enemies*, etc.] The Chaldee paraphrase renders it, “through the Word”: the essential Word of God, the Lord Jesus Christ, who is the church’s King and God, and has wrought out complete deliverance and salvation for his people; and he is the horn of salvation, by which, though weak in themselves, they push down their enemies, which are many and mighty, and they are more than conquerors over them: the metaphor is taken from creatures pushing with their horns those that oppose them, and in defence of themselves; and there seems to be an allusion to (^{<63317>}Deuteronomy 33:17);

through thy name will we tread them under that rise up against us; in the name of the Lord the saints set up their banners, and in his name they come forth and fight with their spiritual enemies, that rise up against them, as sin, Satan, and wicked men; and in the name, and through the power of the Lord, they tread them down as mire in the streets; and before long Satan

will be wholly bruised under them; and the antichristian party shall be trodden down by them, and be as ashes under the soles of their feet; (see ^{<5161>}Romans 16:20 ^{<304B>}Malachi 4:3).

Ver. 6. *For I will not trust in my bow*, etc.] In any carnal weapon, in any creature help and assistance, or in an arm of flesh, but in the word of the Lord, and in his name; (see ^{<1007>}Psalm 20:7);

neither shall my sword save me; that is, I will not ascribe salvation to it; the church's weapons are not carnal, but spiritual; not the sword of the civil magistrate, but the sword of the Spirit, which is the word of God; Christ's kingdom, being not of this world, is not supported and defended by worldly means, or carnal weapons.

Ver. 7. *But thou hast saved us from our enemies*, etc.] Spiritual ones, and not we ourselves; and therefore will not trust in ourselves, nor in anything of ours, but in the Lord, and give him the glory of salvation;

and hast put them to shame that hated us; the men of the world, the seed of the serpent, and the serpent himself, when his works were destroyed, and his principalities and powers spoiled by Christ upon the cross; hence the following boasting of the Lord, and glorying in him.

Ver. 8. *In God we boast all the day long*, etc.] Or, as the Targum, "in the word of the Lord", in Christ, who is God over all, and who of God is made to his church and people wisdom, righteousness, sanctification, and redemption; so that there is always matter of glorying and boasting in him;

and praise thy name for ever and ever; in this world, as long as life continues; and in the other world to all eternity; both for the works of providence and of grace; for deliverances commanded, and for salvation from all enemies wrought out.

Selah; of this word (see Gill on "^{<1002>}Psalm 3:2").

Ver. 9. *But thou hast cast off*, etc.] This, with what follows to (^{<10417>}Psalm 44:17), describe the desolate and afflicted state of the church, under the Gospel dispensation, in some parts and ages of it; and in the light in which it was viewed by the church, previous to the encouragement she took from the consideration of favours and benefits formerly bestowed, and of her covenant interest in God, related in the preceding verses. She looked upon herself as cast off, because afflicted and persecuted, and the Lord did not

arise to her immediate help and deliverance; this may regard the ten persecutions under Rome Pagan; (see Gill on “¹⁹⁸²Psalm 43:2”);

and put us to shame; before men, at the taking of the ark, as Arama; rather for their faith in God, and boasting of him, when he did not appear for them, but suffered them to continue in their afflictions and distresses; which occasioned their enemies to triumph over them, and say unto them, where is your God? and also before God, who being forsaken by him, could not come before him with that holy boldness and confidence they were wont to do; (see ²¹¹⁴Song of Solomon 2:14);

and goest not forth with our armies; as the Generalissimo of them; (see ¹⁰⁸³1 Samuel 8:20 ¹⁰⁴⁴Judges 4:14); not leading them forth, and going before them; not teaching their hands to war and their fingers to fight; nor inspiring them with courage and valour; nor giving success and victory to them as formerly; but seeing that Christians, at least in the first ages of Christianity, had no armies in a literal sense, this may rather be understood of the lack of success of the Gospel in some period of it, and of the power and prevalence of antichrist, the man of sin. The Gospel ministry is a warfare; the preachers of it are good soldiers of Christ under him; their weapons are not carnal, but spiritual; great success attended the word in the first times of the Gospel; Christ went forth with his armies conquering and to conquer; and multitudes were subdued by him, and became subjects of him; but in some ages there has been but little success, few have believed the report of the Gospel, and been converted by it; Christ’s ministers have laboured in vain, Satan’s kingdom, though attacked, yet not weakened, nor Christ’s kingdom enlarged, but rather all the reverse; antichrist has been suffered, as to make war with the saints, so to prevail and overcome, and will do so, (⁶¹⁰⁴Revelation 13:4,7 11:7); but it will not be always the case, Christ will go forth with his armies, and make great conquests again, (⁶¹¹⁵Revelation 11:15 17:14 19:11-16); this may refer to the wars of the Papists with the Waldenses and Albigenses, who were vanquished by the former.

Ver. 10. *Thou makest us to turn back from the enemy*, etc.] In the times of Eli, according to Arama; but may he understood of some of the visible members of the church, and professors of religion, not being valiant for the truth, and deserting the cause of God and Christ, by reason of tribulation and persecution arising because of the word;

and they which hate us spoil for themselves; by seizing on the goods and substance of those they persecuted; enriching themselves by confiscating their estates and possessions to their own use; or by spoiling others of them, they deceived with their corrupt doctrines and soul destroying principles, whereby they became slaves to the antichristian party; this may respect the same wars as before.

Ver. 11. *Thou hast given us like sheep [appointed] for meat*, etc.] To be butchered, and then eaten as sheep are; and therefore are called “the flock of slaughter”, (^{<3104>}Zechariah 11:4,7); as the church was, not only under the ten persecutions of Rome Pagan, but through the butcheries and massacres of Rome Papal; who have worried many of Christ’s sheep, have eaten their flesh and drank their blood, and have become drunken with it; it has been their meat and drink to persecute the saints of the most High;

and hast scattered us among the Heathen: the Pagan world, as the first Christians were, who were scattered up and down in the Gentile world everywhere; (see ^{<0001>}1 Peter 1:1); or the Papacy, who are sometimes called Gentiles, (^{<6102>}Revelation 11:2); because much of the Gentile idolatry is introduced into the Popish religion; and among these many of the true members of Christ and of his church have been carried captive and scattered; and such will be found there a little before the destruction of Babylon, and will be called out from thence; (see ^{<6103>}Revelation 13:10 18:4).

Ver. 12. *Thou sellest thy people for nought*, etc.] So God, when he is said to deliver up his people into the hands of their enemies, is said to sell them to them; (see ^{<0724>}Judges 2:14 3:8 4:2); and selling them for nought suggests, that in their apprehensions he had no esteem of them and value for them; just as men, when they have any person or thing to dispose of they have no regard unto, but choose to be rid of, will part with it for nothing: and as it follows,

and dost not increase [thy wealth] by their price; get nothing by the bargain. This must be understood after the manner of men, and in the opinion of the church, and not as in reality; no otherwise than as it has been true, that God has suffered some of his people to be in the bondage and slavery of mystical Babylon, called Egypt, one part of whose wares and merchandises are slaves and souls of men, (^{<6108>}Revelation 11:8 18:13).

Ver. 13. *Thou makest us a reproach to our neighbours*, etc.] Which is the common lot of Christians: Christ and his apostles have given reason for the saints in all ages to expect it, and have fortified their minds to bear it patiently, yea, to esteem it an honour, and greater riches than the treasures of the antichristian Egypt;

a scorn and a derision to them that are round about us; being always represented as mean and despicable, and reckoned ignorant and accursed, and as the faith of the world, and the offscouring of all things.

Ver. 14. *Thou makest us a byword among the Heathen*, etc.] Among the Papists, as the Jews were among the Gentiles, (^{<6837>}Deuteronomy 28:37 ^{<6849>}Jeremiah 24:9); calling them schismatics, heretics, fanatics, and what not?

a shaking of the head among the people; by way of indignation, scorn, and contempt; (see ^{<6927>}Psalm 22:7 109:25).

Ver. 15. *My confusion [is] continually before me*, etc.] Meaning that which is the occasion of it;

and the shame of my face hath covered me; not by reason of sin, which is often the cause of confusion and shame in God's people; (see ^{<6825>}Jeremiah 3:25 ^{<6908>}Daniel 9:8); but on account of what follows.

Ver. 16. *For the voice, of him that reproacheth and blasphemeth*, etc.] That is, antichrist, to whom a mouth speaking blasphemies has been given, and which he has opened in blasphemy against God, attributing that to himself which belongs to God; blaspheming his name, his tabernacle, and them that well in heaven; (see ^{<6615>}Revelation 13:5,6 ^{<6914>}2 Thessalonians 2:4);

by reason of the enemy and avenger; which are very proper characters of antichrist, who is the enemy of Christ and of his people, and breathes out vengeance against them; as the same titles are also given to the Scribes and Pharisees, the implacable enemies of Christ, (^{<6902>}Psalm 8:2).

Ver. 17. *All this is come upon us*, etc.] Not by chance, but according to the purpose and counsel of God; not for sin, and as a punishment of it, but for Christ's sake and his Gospel; for a profession of faith in him, and for the trial of it;

yet have we not forgotten thee; not the being and perfections of God, on which they often meditated, especially as displayed in the affair of salvation by Jesus Christ; nor the works of God, which were remembered to encourage faith and hope in their present circumstances, (³⁹⁴⁰Psalm 44:1); nor the benefits and favours bestowed upon them by him; nor his word, worship, and ordinances; their reproach, afflictions, and persecutions, did not move them from the hope of the Gospel, and the service of God;

neither have we dealt falsely in thy covenant; by disbelieving their interest in God as their covenant God; by disregarding or not coming to and making use of Christ the Mediator of it; and by calling in question their interest in the blessings and promises of the covenant; for nothing can be more called dealing falsely in or with respect to the covenant of grace than unbelief about it; which remains firm and sure notwithstanding all the afflictions that may come on such who are interested in it: moreover, as this may respect the formal exhibition of the covenant under the Gospel dispensation, by the ministry of the word, and the administration of ordinances, the sense may be, that though the church and her members met with so much reproach and persecution from men, yet did not drop nor deny any of the truths of the Gospel, nor corrupt the ordinances of Christ, nor neglect an attendance on them; but were virgins, pure and incorrupt in doctrine and practice, and followed the Lamb whithersoever he went.

Ver. 18. *Our heart is not turned back*, etc.] To its original hardness, blindness, and bondage, to its former sin and folly, to cherish, gratify, and fulfil its lusts and desires; not from God, from love to him, faith in him, and desires after him; nor from his worship and service; their trials had no such influence upon them as to cause them to apostatize from God, neither in heart, nor in action;

neither have our steps declined from thy way; from the way of his commandments, from the paths of holiness, truth, and faith, being directed and guided therein by the counsel of the Lord, and kept and preserved by his power.

Ver. 19. *Though thou hast sore broken us in the place of dragons*, etc.] Where men, comparable to dragons or their poison and cruelty, dwell; particularly in Rome, and the Roman jurisdiction, both Pagan and Papal, the seat of Satan the great red dragon, and of his wretched brood and offspring, the beast, to whom he has given his power; here the saints and followers of Christ have been sorely afflicted and persecuted, and yet have

held fast the name of Christ, and not denied his faith; (see ^{<6123>}Revelation 2:13 12:3); the wilderness is the habitation of dragons; and this is the name of the place where the church is said to be in the times of the Papacy, and where she is fed and preserved for a time, and times, and half a time, (^{<6126>}Revelation 12:6,14);

and covered us with the shadow of death; as the former phrase denotes the cruelty of the enemies of Christ's church and people, this their dismal afflictions and forlorn state and condition; (see ^{<6234>}Psalm 23:4) (^{<2302>}Isaiah 9:2); and may have some respect to the darkness of Popery, when it was at the height, and the church of Christ was covered with it, there being very little appearances and breakings forth of Gospel light any where. According to Arama, the "place of dragons" denotes the captivity of Egypt, which is the great dragon; and the "shadow of death", he says, was a name of Egypt in ancient times, as say the Rabbins; and observes that (^{<3425>}Psalm 44:25) explains this; (see ^{<0034>}Genesis 3:14).

Ver. 20. *If we have forgotten the name of our God*, etc.] As antichrist, and the antichristian party did in those times, (^{<2713>}Daniel 11:36,37);

or stretched out our hands to a strange god; as not to any of the Heathen deities under the Pagan persecutions, so not to any images of gold, silver, brass, and wood, under the Papal tyranny; not to the Virgin Mary, nor to angels and saints departed; nor to the broad God in the mass, never heard of before; (see ^{<2713>}Daniel 11:38,39 ^{<0021>}Revelation 9:21).

Ver. 21. *Shall not God search this out?* etc.] Undoubtedly he would, was it so, and expose it, and punish for it; as he will the Balaamites and children of Jezebel, (^{<6128>}Revelation 2:18-23); this seems to be an appeal to God for the truth of all that the church had said concerning her steadfastness and integrity under the most trying exercises;

for he knoweth the secrets of the heart; whether the heart is turned back, or there is any inclination to apostatize from God, or his name is forgotten in it; as well as whether in fact the hand has been stretched out, or prayer made to a strange god, (^{<2470>}Jeremiah 17:9,10).

Ver. 22. *Yea, for thy sake are we killed all the day long*, etc.] These words are cited by the Apostle Paul in (^{<4836>}Romans 8:36); and are applied to his times, showing the then close attachment of the saints to Christ, and their strong love and affection for him; and they have the same sense here, being an instance and proof of the church's integrity and faithfulness in the cause

of God, amidst the sorest afflictions and persecutions; for the truth of which she appeals to the searcher of hearts; and had their accomplishment in the ten persecutions under the Heathen emperors, and under the Papal tyranny; and may be understood of their being threatened with death, being in danger of it, and exposed unto it continually, (^{<4653>}1 Corinthians 15:31 ^{<4700>}2 Corinthians 4:10-12); or of their being in such troubles and afflictions, which may be called death, (^{<4708>}2 Corinthians 1:8-10 11:23); or of the actual slaying them: and what was done to many of the members of the church she attributes to herself, because of the union between them; and for the sake of the worship of the true God, because they would not worship the gods of the Heathens, nor the image of the beast, multitudes of them were put to death; and that all the day long, and every day, and that for a long series and course of time, or continually; and indeed, ever since the Gospel day or dispensation began, this killing work has been more or less; and it will continue during the reign of antichrist, until the measure of his iniquity is filled up, and the afflictions of the saints are accomplished;

we are counted as sheep for the slaughter; or “as sheep of slaughter”^{f596}; (see ^{<3810>}Zechariah 11:4,7); that is, either as sheep to be slaughtered for food, their enemies delighting to eat their flesh and drink their blood; (see Gill on “^{<3941>}Psalm 44:11”), or for sacrifice, they reckoning it doing God good service to take away their lives, as though they sacrificed a lamb or a sheep unto him; and which, like sheep, they have patiently endured: this is the account made of them, not by the Lord, in whose sight their death is precious; nor by the saints, with whom their memory is dear; but by their furious persecutors, among whom they are as sheep among wolves; (see ^{<4013>}1 Corinthians 4:13).

Ver. 23. *Awake, why sleepest thou, O Lord?* etc.] Not that sleep properly falls upon God: the Keeper of Israel neither slumbers nor sleeps; his eyes are always upon his people; he never withdraws them from them, and he watches over them night and day: but sometimes he seems and is thought to be asleep; as when wicked men flourish and triumph over the righteous, and go on in sin with impunity; when their judgment seems to linger, and their damnation to slumber, though it does not; and when the saints are under sore afflictions, and the Lord seems to disregard them, and does not appear for their deliverance; and when things are as when the disciples were in a storm, and Christ was asleep, to whom they said, “carest thou not that we perish?” and the Lord may be said to awake, and it is what is here prayed for, when he stirs up himself and takes vengeance on his

enemies, as he will before long on antichrist and his followers; and when he takes in hand the cause and judgment of his people, and pleads it thoroughly, and delivers them out of the hands of all their oppressors, and gives them the dominion and kingdom under the whole heaven; (see ^{<2311>}Isaiah 2:9 ^{<1785>}Psalms 78:65,66 35:23);

arise; to revenge the blood of his people, and to have mercy on his Zion;

cast [us] not off for ever; as he might seem to do, by suffering their enemies to triumph over them; but in reality he does not; much less with loathing and abhorrence, as the word ^{f597} used signifies, since his church is his Hephzibah, in whom he delights, (^{<2311>}Isaiah 62:4); and still less for ever, since his love to them is from everlasting to everlasting, and they shall be for ever with him; (see Gill on "^{<1981>}Psalms 43:2").

Ver. 24. *Wherefore hidest thou thy face?* etc.] (see ^{<1901>}Psalms 10:1 12:1);

[and] forgettest our affliction and our oppression. Not that the Lord does really forget either the persons of his people, which he cannot, since they are engraven on the palms of his hands, and a book of remembrance is written for them: nor the afflictions of his people; he knows their souls in adversity; he chooses them in the furnace of affliction; he makes all afflictions work together for good, and delivers out of them. But because deliverance is not immediately wrought, and they sometimes continue long under their afflictions and oppressions, they seem to be forgotten by him, as during the ten persecutions and the long reign of antichrist.

Ver. 25. *For our soul is bowed down to the dust,* etc.] Which may signify great declension in spiritual things, much dejection of mind, and little exercise of grace, (^{<1125>}Psalms 119:25 ^{<2112>}Lamentations 3:29); or a very low estate in temporals; subjection to their enemies; they setting their feet upon their necks, and obliging them to lick the dust of them: and even it may signify nearness to death itself; (see ^{<1614>}Joshua 10:24 ^{<2423>}Isaiah 49:23 ^{<1326>}Psalms 22:16);

our belly cleaveth to the earth; as persons that lie prostrate, being conquered and suppliants.

Ver. 26. *Arise for our help,* etc.] Or, "arise our help" ^{f598}. God is the help of his people, and he is a present help in time of trouble; and he is the only one; and he can help and does, when none else can;

and redeem us for thy mercies' sake; not for the sake of her integrity and faithfulness; nor for her sufferings for Christ's sake; but for his grace and mercy's sake, which is the source and spring of redemption or deliverance, both temporal and spiritual; and to that the saints ascribe it, and not to any merit of theirs, or works of righteousness done by them.

PSALM 45

INTRODUCTION TO PSALM 45

*To the chief Musician upon Shoshannim, for the sons of Korah, Maschil,
A Song of loves.*

There are some things in this title we have met with already in other psalms; as the direction, “to the chief Musician, for the sons of Korah”; and one of its names, “Maschil”. The word “shoshannim”, according to Kimchi and Ben Melech, is the name of a musical instrument, on which this psalm was sung; an instrument of six strings, as Junius: but Aben Ezra thinks it was the first word of a song, to the tune of which it was sunny; though others are of opinion that it points at the persons, the subjects of this psalm, and may be rendered, “concerning Shoshannim”; that is, as the Targum interprets it, “concerning those that sit in the sanhedrim of Moses”: and Jarchi’s note is, “for the glory of the disciples of the wise men”, comparable to lilies; for so this word signifies, and may be translated, “concerning the lilies”^{f599}; that is, concerning Christ and his church, who are manifestly the subject of this psalm, and are compared to lilies, (~~2101~~ Song of Solomon 2:1,2,16 5:13 6:2,3). This psalm is called “a song of loves”, an epithalamium, or marriage song, setting forth the mutual love of Christ and his church; or “a song of the beloved ones”^{f600} or “friends”; of Christ, who is the beloved and friend of his church; and the church, who is the beloved and friend of Christ; (see ~~2101~~ Isaiah 5:1); and the word here used being in the feminine gender, some have supplied the word “virgins”, and render it thus, “a song of the beloved virgins”^{f601}; sung by them on account of the marriage between Christ and his church, who are the companions of the bride, mentioned in (~~19514~~ Psalm 45:14), and friends and lovers of the bridegroom; (see ~~2101~~ Song of Solomon 1:3 ~~4193~~ John 3:29). The writer of this psalm is not mentioned; it was not written by the sons of Korah, as say the Targum and Syriac version; but most probably by David, though not concerning his son Solomon, as some have thought, who, though wiser than all men, is never said to be fairer; nor was he a warrior, as the person is represented; nor was his throne and kingdom for ever and ever; nor he the object of worship; nor was his marriage with Pharaoh’s

daughter so commendable a thing; nor is she ever praised, as the queen herein mentioned is: but the person who is spoken of is the Messiah, as is owned by several Jewish writers: the Targum interprets (^{<1982>}Psalm 45:2) of the King Messiah; and Ben Melech says, he is meant by the King in (^{<1981>}Psalm 45:1). Aben Ezra observes, that this psalm is said concerning David, or concerning the Messiah his son, for so is his name, (^{<1975>}Ezekiel 37:26); and Kimchi expressly says, it is spoken concerning the Messiah; and Arama affirms, that all agree that it treats of him.

Ver. 1. *My heart is inditing a good matter*, etc.] What is valuable and excellent, concerning the excellency of Christ's person, of his kingdom, of his love to the church, and of the church itself; what is pleasant and delightful, comfortable, useful, and profitable: this his heart was inditing; which shows that it was under the sanctifying influences of the Holy Spirit, and denotes the fervour of it; it "boiling up", as the word ^{f602} signifies; being heated by the fire of the divine Spirit, whereby it was hot within him, and caused him to speak with his tongue; and also the abundance that was in it, it "bubbling up" ^{f603}, as some choose to render it: from whence this good matter flowed like water out of a fountain;

I speak of the things which I have made touching the King; the King Messiah; the King of the whole world, and of the kings of it, and of the saints in it; over whom he reigns in a spiritual manner, and in righteousness; concerning whom this psalm or poem was composed by David under divine inspiration, and which he here delivers:

my tongue [is] the pen of a ready writer; or as ^{f604} one; such an one as Ezra was, (^{<1906>}Ezra 7:6), that writes swiftly and compendiously; suggesting, that as he was; full of matter, he freely communicated it, being moved by the Holy Spirit, who spake by him, and whose word was in his tongue; which made him so ready and expert in this work. The allusion is to scribes and notaries, and such like persons, that are extremely ready and swift in the use of the pen. The word for "pen" is derived either from **j w** [, which signifies "to fly" ^{f605}, and from whence is a word used for a "flying fowl"; yet we are not to imagine that here it signifies a pen made of a bird's quill, as now in common use with us: for this did not obtain until many hundred years after David's time. It seems that Isidore of Seville, who lived in the seventh century, is the first person that makes mention of "penna", a "pen", as made of the quill of a bird ^{f606}, but rather the pen has its name in Hebrew, if from the above root, from the velocity of it, as in the hand of a

ready writer; or rather it may be derived from *h**j* [, “to sharpen”, in which sense it seems to be used, (^{f615}Ezekiel 21:15); and so a pen has its name from the sharp point of it: for when the ancients wrote, or rather engraved, on stone, brass, lead, and wood, they used a style or pen of iron; (see ^{f614}Job 19:24) (^{f617}Jeremiah 17:1); so when they wrote on tables of wood covered with wax, they used a kind of bodkin made of iron, brass, or bone; (see Gill on “^{f616}Habakkuk 2:2”); and when upon the rind and leaves of trees, and on papyrus and parchment, they made use of reeds, particularly the Egyptian calamus or reed; and the word here is translated calamus or reed by the Targum, Septuagint, and all the Oriental versions. Now as the Jews had occasion frequently to copy out the book of the law, and other writings of theirs, their scribes, at least some of them, were very expert and dexterous at it; but whether the art of “shorthand” was to any degree in use among them is not certain, as it was in later times among the Romans, when they used marks, signs, and abbreviations, which seems to have laid the foundation of the above art, and had its rise, as is said, from Cicero himself, though some ascribe it to Mecaenas ^{f607}: and in Martial’s time it was brought to such perfection, that,

according to him, the hand could write swifter than a man could speak ^{f608}.

Ver. 2. *Thou art fairer than the children of men*, etc.] Here begins the psalm, and this is an address to the King Messiah, the subject of it, commending him for his beauty and comeliness; which is not to be understood of his divine beauty or his glory, as the only begotten of the Father, in which he is the brightness of his glory, and the express image of his person; for this admits of no comparison, nor is the beauty of angels and men to be mentioned with it; but of the beauty of his human nature, both in body and soul, which being the immediate produce of the Holy Spirit, and without sin, and full of wisdom, grace, and holiness, must transcend that of any or all the sons of Adam. They are all deformed by sin; and whatever spiritual beauty there is in any of them, they have it from Christ; they are comely through his comeliness the outward beauty of men is vain and deceitful, and soon perishes; but Christ is ever the same, and he esteemed of by all that know him, as exceeding precious, altogether lovely, and transcendently excellent and glorious. The Hebrew word here used is doubled in its radicals, which denotes the exceeding great fairness and beauty of Christ, especially as Mediator, and as full of grace and truth. It follows,

grace is poured into thy lips; by which is meant the matter of his speech, or the Gospel preached by him; these words of grace, as Kimchi on the text expresses himself; or gracious words which proceeded out of his mouth, (⁴⁰²Luke 4:22). The Gospel of the grace of God was given him to preach; it was put into his mouth, and that in great abundance; it was given at sundry times and in divers manners, and by piecemeal, to the prophets before him; but it was poured into his lips, and he was abundantly qualified for preaching it, by having the Spirit without measure given him; and so was poured out in a graceful manner, with great authority, and as never man before him spake, in doctrines of grace, gracious invitations, precious promises, excellent prayers, and even words of eternal life; (see ²¹³Song of Solomon 5:13);

therefore God hath blessed thee for ever; or, “because ^{f609} God hath blessed thee for ever”; in his human nature, with the grace of union to the Son of God, and with all the gifts and graces of the Spirit of God; and as Mediator, with all spiritual blessings, with grace and glory for his people. Hence all his comeliness, grace, and gracefulness.

Ver. 3. *Gird thy sword upon [thy] thigh, O [most] mighty*, etc.] As Christ is, the mighty God, even the Almighty, and which appears by his works of creation and providence; by the redemption of his people; by his care and government of them; by succouring them under all their temptations and afflictions; by strengthening them for every service, duty, and suffering; by pleading their cause, and supplying their wants; by preserving them to his kingdom and glory; by raising them from the dead at the last day, and by introducing them into the possession of the heavenly inheritance. This mighty One is called upon to “gird [on his] sword”: by which is meant either the sword of the Spirit, the word of God; which is sharp in convincing of sin, reproving for it, and threatening on account of it, as well as in refuting error and heresy; and a twoedged one, consisting of law and Gospel, and which Christ made use of to great purpose, against Satan in the wilderness, and against the Scribes and Pharisees; and which he will make further use of in the latter day, against the man of sin, and his followers: or else the power of Christ, which, as the Leader and Commander of his people, and the Captain of their salvation, is called upon to exert, by preparing to engage with, and by destroying his and their enemies; and which he did put forth when the year of the redeemed was come, which was the day of vengeance in his heart; when he combated with and destroyed Satan, and spoiled his principalities and powers; when

he abolished death itself, and took away sin the sting of it, and the law, the strength of sin; overcame the world, and delivered his people from it, and out of the hand of every enemy. It is added,

with thy glory and thy majesty; which may be connected either with the phrase “and most mighty”, and so be expressive of the glory and majesty of Christ, as the mighty God; or with his sword, as an emblem of his authority and majesty as a King, and may denote the glory of his Gospel and of his power; or may point at the end of his girding his sword upon his thigh, which was to show forth the glory of his majesty, or to obtain honour and glory: though the word “gird” may be supplied and repeated, and so make a distinct proposition, “gird with thy glory and thy majesty”; which was done when he was raised from the dead, and had glory given him; was crowned with it, and had the glory put upon him he had with his Father before the world was.

Ver. 4. *And in thy majesty ride prosperously*, etc.] Not literally, as was prophesied of him he should, and as he did, (^{390B}Zechariah 9:9 ^{420C}Matthew 21:7,9,16); but mystically and spiritually, either in the chariots of angels up to heaven, (^{398B}Psalms 68:17,18); or on the white horse of the Gospel, with his bow and arrows after mentioned, conquering and to conquer, (^{404B}Revelation 6:2); and where he rides “in [his] majesty”, showing forth his glory both as a divine Person and as Mediator; and which is very conspicuous in the Gospel, and the ministry of it; and also “prosperously”, as he did in the first preaching of the word by the apostles, when it was made the power of God to salvation to multitudes, and the Lord caused them to triumph in Christ everywhere; and as he will in the latter day, when the Jews will be converted, and the fulness of the Gentiles brought in;

because of truth, and meekness, [and] righteousness; either because he himself is “truth”, the truth of all types, promises, prophecies, and doctrines; or because of the Gospel of truth which comes by him; or on account of his truth and faithfulness in fulfilling his own engagements, and the promises of his father: and because of the “meekness” which was so apparent in him, in taking upon him the form of a servant; in his marriage to sinners, and conversation with them; in ministering: to his disciples; in his conduct towards his enemies; and in seeking not his own glory, but his Father’s: and because of “righteousness”, the holiness of his nature, the purity of his life and actions; and because of the righteousness he is the

author of to his people, and of his righteous administration of his offices, especially as a King;

and thy right hand shall teach thee terrible things; or thy power, which the right hand is a symbol of, shall perform terrible things; as it did in the work of redemption, by conquering and destroying the enemies of his people, and of himself; and as it does in the conversion of men, which makes terrible work in their consciences, as the instances of the three thousand, of Saul, and of the jailer show; and as it has in his judgments on his enemies the Jews, in the utter ruin of their nation, city, and temple; and will do on all the antichristian powers in the latter day. The Targum paraphrases it,

“the Lord shall teach thee to do terrible things with thy right hand
f610 ”

Ver. 5. *Thine arrows [are] sharp in the heart of the king's enemies*, etc.] Meaning either the Jews, who were the implacable enemies of Christ, and who would not have him to reign over them; in the midst of whom were sent his arrows, of the sword, famine, and pestilence, and which were very sharp, and made sad havoc among them, and caused such a time of tribulation as was not before, or has been since, (~~ADD~~ Matthew 24:21); or else the doctrines of the Gospel. The Scriptures are the quiver out of which they are taken; the Gospel is the bow into which they are put, and out of which they are shot; and ministers are the archers that draw the bow at a venture, and shoot them; and which are compared to “arrows” for their swift, sudden, and secret motion, and for their piercing and penetrating power and efficacy: and these are Christ’s, which he is the author of, and which he makes use of to good purpose, by striking the hearts of his people with them, who in their state of unregeneracy are enemies to him; which appears by their wicked works, and as they were when he died for them, and reconciled them to God; by means of which arrows fixed in them, and with which their hearts are pricked and wounded, they submit unto him, signified by the next clause:

[whereby] the people fall under thee: acknowledge themselves sinners; fall down at his feet; humbly implore his grace and mercy; submit to his righteousness; depend on him alone for salvation; adore him, and give him the glory of it, as well as become subject to his laws and ordinances. This is to be understood of those who are God’s covenant people, whom he has given to Christ, and he has redeemed by his blood; and particularly the

Gentiles, who were not a people, but now openly are, in distinction from the Jews, the enemies of the King Messiah.

Ver. 6. *Thy throne, O God, [is] for ever and ever*, etc.] This verse and (^{<19817>}Psalm 45:7) are cited in (^{<3008>}Hebrews 1:8,9); and applied to the Son of God, the second Person in the Trinity; and therefore are not an apostrophe to the Father, as some have said; nor will they bear to be rendered, “thy throne is the throne of God”, or “thy throne is God”; or be supplied thus, “God shall establish thy throne”. But they are spoken of the Son of God, who is truly and properly God, the true God and eternal life; as appears by the names by which he is called, as Jehovah, and the like; by his having all divine perfections in him; by the works which he has wrought, and by the worship which is given unto him; and to whom dominion is ascribed, of which the throne is an emblem, (^{<0444>}Genesis 41:40). And this his government is either general, over angels, good and bad, and over men, even wicked men, and over the greatest among men, the kings of the earth; or special, over his own church and people, and which is exercised by his Spirit and grace in them; by his word and ordinances among them; and which will be in a glorious manner in the latter day; and in heaven, though not in the same manner as now, and that to all eternity: for to this government duration for ever and ever is attributed; Christ will have no successor, he will die no more; nor can his government be subverted or taken out of his hands, or he be removed from his throne by any of his enemies, or by all of them; and though his kingdom will be delivered up to the Father, it will not cease, it is an everlasting one;

the sceptre of thy kingdom [is] a right sceptre; meaning either the Gospel, which is the golden sceptre of mercy and grace, stretched out and held forth for the encouragement of sensible sinners; and is a sceptre of righteousness, as it directs to the righteousness of Christ for justification, and encourages works of righteousness to be done by men: or rather the righteous administration of Christ’s government is meant, the sceptre being an emblem of dominion and government, (^{<0490>}Genesis 49:10 ^{<02417>}Numbers 24:17).

Ver. 7. *Thou lovest righteousness*, etc.] Either righteous persons, whom his countenance beholds, on whom his eyes are, and from whom they are never withdrawn, and with whom he is exceedingly delighted: or righteous things; a righteous administration of government; faithfulness and integrity in whatsoever he is intrusted with, or appointed to by his father; all

righteous actions which the law requires, as appeared in the whole course of his life; and by working out a righteousness for his people, and by encouraging them in works of righteousness; and as also will appear by judging the world in righteousness at the last day, and by giving the crown of righteousness to his righteous ones;

and hatest wickedness; which was manifest not only by his inveighing against it and dehorting from it, and by his severity exercised towards delinquents; but by suffering for it, and abolishing it, and by chastising his own people on account of it;

therefore God, thy God; or “because ^{f611} God”, thy God; who is the God of Christ, as Christ is man; who prepared and formed his human nature, supported it in suffering, and glorified it, and to whom Christ prayed, and whom he believed in, loved, and obeyed as such:

hath anointed thee with the oil of gladness above thy fellows; who though he is called God, (⁴⁹⁸¹⁵ Psalm 45:6), and is truly so, yet was not anointed as such, but as man and Mediator, to the office of Prophet, Priest, and King; and not with material oil, but with the Holy Ghost, his gifts and graces; (see ⁴¹⁰⁸ Acts 10:38); called “the oil of gladness”, in allusion to the use of oil at feasts and weddings, for the delight and refreshment of guests, and particularly of the oil of lilies, “olcum susinum”, so some ^{f612} translate it; well known to the Hebrews, who inhabited Syria and Palestine, where red lilies grew, of which this was made, and had in great esteem; and because of its effects in the human nature of Christ, filling it with alacrity and cheerfulness to go through the work he came about. This unction rotors to the time of his conception and birth, and also to the time of his baptism; and the phrase, “above thy fellows”, denotes the abundance of the Spirit’s grace, his having it without measure, and in a transcendent manner to any of the sons of men, even his own people; for these, and not angels, nor the princes of the earth, are meant, neither of which are his fellows; but the saints, who are of the same nature with him, of the same family he is the head of, of the same dignity through him, being made kings and priests by him, partakers of the same Spirit and grace; and will be companions with him, and sit on the same throne with him to all eternity. The Targum, in the king of Spain’s Bible, begins the verse thus;

“But thou, O King Messiah, because thou lovest, etc.”

Ver. 8. *All thy garments [smell] of myrrh, and aloes, [and] cassia, etc.]*

Either his human nature, as anointed with the oil of gladness, and filled with the graces of the Spirit, signified by the holy anointing oil in the tabernacle, of which the things mentioned were ingredients, (^{<1372>}Exodus 30:23,24); or the garments of salvation and robe of righteousness, wrought out by him for his people, which are well pleasing and acceptable to his Father, and of a sweet smelling savour, being agreeable to his law and justice; and also to himself, as they are put upon his people; (see ^{<2011>}Song of Solomon 4:11). And likewise to them who rejoice at being clothed with them, and desire to be found in them: or else his people themselves, who are sometimes compared to a clothing and to garments, (^{<2348>}Isaiah 49:18); whose persons are to God as the smell of a field, whom the Lord has blessed; and whose sacrifices of prayer and praise are sweet odours to him, through the mediation of his Son;

out of the ivory palaces; (see ^{<2704>}Song of Solomon 7:4 ^{<1223>}1 Kings 22:39 ^{<1085>}Amos 3:15); meaning the places from whence these garments were taken, the wardrobe; or from whence Christ came, and where he appears; as heaven, the palace of the great King, from whence he came down, whither he is gone, and from whence he is expected again; and the human nature of Christ, in which he tabernacled on earth, and was pure and clear from sin; and his churches, which are his temples and palaces, where he grants his presence. Or it may be rendered, “more than the ivory palaces” ^{f613}, and so be expressive of the excellency of Christ’s garments above them; and denote the purity of his human nature, the spotlessness of his righteousness, and the comeliness of his people;

whereby they have made thee glad; or, “wherein” or “from whence” ^{f614}; in which palaces, the churches, the saints make Christ glad, by speaking of his glory; by ascribing glory to him; and by the exercise of grace upon him, with which his heart is ravished, (^{<2709>}Song of Solomon 4:9-11). Or “for which” ^{f615}; garments of salvation, and robe of righteousness; they being clothed with them, and rejoicing in them, cause joy and gladness in Christ: or “more than they”, or “theirs that make thee glad” ^{f616}; meaning his fellows and their garments, his being more odorous than theirs.

Ver. 9. *Kings’ daughters [were] among thy honourable women, etc.]* Or “maids of honour” ^{f617}; who filled and adorned the king’s court, and made a splendid appearance there, the same with the virgins, the companions of the bride, in (^{<1954>}Psalms 45:14); and design truly gracious souls, believers in

Christ, who are his “precious ones”^{f618}, as the word may be rendered; the excellent in the earth, in whom is all his delight; the precious sons of Zion, comparable to fine gold; his portion, his jewels, his peculiar treasure, and the apple of his eye: and since they have been precious to him, they have been “honourable”, as they are, both by birth and marriage, being born of God, and espoused to Christ; by their character, kings and priests; and by their company, being among princes, and especially by their having communion with Father, Son, and Spirit: and among these are “kings’ daughters”; yea, they are all of them the sons and daughters of the King of kings; not by their first birth, by which they were mean, base, and dishonourable, wretched and miserable, and children of wrath, as others; but by their second birth, or regeneration, through being born from above, and of God, to an incorruptible inheritance; and so are clothed and fed like the daughters of kings, and have the attendance of such, angels to wait upon them and guard them; and through adopting grace, which regeneration is the evidence of, by virtue of which some of the children of men become the sons and daughters of the Lord God Almighty; and through their marriage to the King’s Son, the Lord Jesus Christ: the words may be rendered, “Kings’ daughters [were] in thy precious things”^{f619}; that is, were arrayed with them: meaning either the graces of the Spirit, comparable to gems, pearls, jewels, and precious stones; (see ²⁰¹⁰Song of Solomon 1:10); or else the rich robe of Christ’s righteousness, and garments of salvation, with which believers being clothed, are as a bridegroom decked with ornaments, and as a bride adorned with jewels, (²⁵¹⁰Isaiah 61:10); and this agrees with what follows;

upon thy right hand did stand the queen in gold of Ophir; by whom is meant the church, whose title is a “queen”, being the bride, the Lamb’s wife: wherefore, because he is King, she is queen; for this title she has not of herself; it is founded not in her own right, but upon her relation to Christ, being married to him; and so is expressive of relation to him, union with him, and of privilege and dignity through him; she sharing with him in all he has, even in his kingdom and government, reigning with him, and on the same throne: her being “on his right hand” shows the honour she is advanced unto; yet “standing” may denote subjection to him as her Lord and head; and being so close by him may suggest her fidelity and inviolable attachment to him, and strict adherence to his person, cause and interest; as well as her protection from him, being held and upheld by his right hand; and her reception of favours from thence, and her enjoyment of his

presence, at whose right hand are pleasures for evermore. Her dress is “gold of Ophir”: a place famous for gold; (see Gill on “~~1028~~1 Kings 9:28”); with which the clothes of great personages used to be embroidered; so Esther is said ^{f620} to put on her royal apparel, adorned with the good gold of “Ophir”: here it means, that the queen’s or church’s clothing was of wrought gold, as in (~~39513~~Psalm 45:13), and intends the righteousness of Christ, with which she is arrayed, comparable to it for its richness, purity, lustre, glory, and duration.

Ver. 10. *Hearken, O daughter, and consider, and incline thine ear,* etc.] These words are either spoken by the prophet, the author of the psalm; or by the King, the bridegroom himself; or, as others think, by Jehovah the Father, whose daughter the church is; unless it should be rather thought to be an address of the honourable women, the kings’ daughters, the virgins and companions of the bride, delivered by them to her under the character of the daughter of Zion, the King’s daughter, as she is called, (~~39513~~Psalm 45:13), “to hearken, incline [her] ear” and listen to her Lord and King, to his Gospel, and the doctrines of it, which are his voice and words, and to all his precepts and commands; and to “consider”, see, and behold the goodness of God unto her, the greatness, excellencies, and glories of her husband; to look to him by faith, as he is held forth in the word and ordinances, and to him only and that constantly, which is well pleasing to him;

forget also thine own people and thy father’s house; Christ is to be preferred before natural relations; converted persons are not to have fellowship with carnal men, though ever so, nearly related; former superstitions, Whether Jewish or Heathenish, are to be buried in forgetfulness; sinful self, and righteous self, are to be denied for Christ’s sake; and the world, and all things in it, are to be treated with neglect and contempt by such who cleave to him. The Targum interprets this of the congregation of Israel hearing the law, beholding the wonderful works of God, and forgetting the idolatrous practices of their ancestors.

Ver. 11. *So shall the King greatly desire thy beauty,* etc.] Which lies in the comeliness or righteousness of Christ put upon her; in the holiness of Christ reckoned to her; in being washed from all sin in the blood of Christ; in the graces of the Spirit being implanted in her, in which the beauty of holiness lies; in the salvation she is interested in, and beautified with; in enjoying the order and ordinance of Christ’s house, and in having the

presence of God and Christ with her: and this beauty is not natural, nor acquired by her, but what is given her; it is not an outward, but an inward beauty; nor is it fictitious, but real; it is perfect through the comeliness of her Lord upon her; and it is durable as the olive tree: and this is greatly desired by Christ, who delights in her, and to behold her countenance; seeks after her company, and will have her where he is, that she may behold his glory, and he may behold her beauty;

for he [is] thy Lord; not only by creation, but by redemption, and in right of marriage, as well as on account of other relations he stands in to her, as Father, Head, King, and Master; and it is her privilege that he is her Lord, as well as her duty to own the relation; since, though he is a sovereign Lord, he is no tyrannical one, but governs with gentleness, and he has all power to protect her, and all fulness to supply her wants; and on account of his being her Husband, Lord, and Head, he has a right of worship from her, as follows;

and worship thou him; both internally, by the exercise of faith, hope, and love upon him; and externally, by praying to him, praising of him, and attending on all his ordinances, and doing everything in a religious way, in his name, according to his word, and by his authority; and such worship should be in spirit and in truth, in sincerity, and without hypocrisy, in righteousness and true holiness, and with reverence and godly fear.

Ver. 12. *And the daughter of Tyre [shall be there] with a gift,* etc.] That is, among the honourable women in the king's court and palace: it is a prophecy of the conversion of the Tyrians, and their admission into a Gospel church, state, which had its accomplishment in the times of Christ and his apostles, (^{<40724>}Mark 7:24 3:8 ^{<42103>}Acts 21:3,4); compare with this (^{<438704>}Psalms 87:4); and though Tyre is only mentioned, it being, as Kimchi on this place observes, near to the land of Judea; yet all other Gentiles are meant, to whom the Gospel should come to the conversion of them, and thereby become members of churches; where they are “with a gift”, of themselves to the churches; (see ^{<47015>}2 Corinthians 8:5); joining themselves to them, to walk with them, and serve the Lord with one consent; and with the gift or offering of praise and thanksgiving, for the grace and blessings of it bestowed upon them; and with a free donation out of their substance, to support a Gospel church state, its ministers, and the interest, of religion; (see ^{<32318>}Isaiah 23:18); the allusion may be to (^{<02315>}Exodus 23:15);

[even] the rich among the people shall entreat thy favour; either such as are rich, in a literal sense, both among the inhabitants of Tyre, who were a very wealthy people, (^{23:8}Isaiah 23:8); and among other Gentiles, especially in the latter day, when kings shall be the church's nursing fathers, and bow down to her, (^{49:23}Isaiah 49:23); or such who are so in a spiritual sense, enriched by Christ with all spiritual blessings, and who are particularly rich in faith, and heirs of a kingdom; these shall "entreat [the] favour" of the queen the church; not pray unto her, or worship her in a religious way; for God is only the object of such worship; but do those things by which they would show that they valued her friendship, and would gain her good will; as also acknowledge any former injury done her by them, and entreat her forgiveness; and particularly desire to have communion with her, and share in her prayers.

Ver. 13. *The King's daughter [is] all glorious within*, etc.] The "King's daughter" is the same with the "queen", (^{45:9}Psalms 45:9); the church, who is the King's daughter, the daughter of the King of kings, through adopting grace, by marriage to Christ the King's son, and by regeneration, or being born of God: and she is "all glorious within"; within doors, in the inner chamber of the King, where being brought, she enjoys such communion with him as reflects a glory upon her; in his banqueting house, where his banner over her is love, and where her members enjoy fellowship with one another, and this in harmony, unity, and love; which make her look amiable, pleasant, beautiful and glorious: or within the hearts of her members, through the internal graces of the Spirit wrought there; the work of grace is an inward work; it has its seat in the heart or spirit of man, and is a glorious one, in its author, original, and usefulness; it is the workmanship of the Spirit, and a curious piece it is; it is the image of Christ upon the soul, a partaking of the divine nature; it is pure and spotless; it is clear of all sin, there is no sin in it, nor any comes from it; it is the saints' meetness for glory; it is the pledge, earnest, and beginning of it; it is "all glorious", and so are the persons that are the subjects of it, as born of God: there is nothing glorious in the old man, or corrupt nature; but in the new man, or work of grace upon the soul, everything is glorious, and it will issue in eternal glory and happiness: or all glorified within ^{f621}; like any house or building, to which the church is sometimes compared, particularly the tabernacle or temple, which were glorious within side being greatly adorned, and having many glorious things therein; as the church is with the

graces of the spirit, and with the word and ordinances, and the presence of God in them;

her clothing [is] of wrought gold; this is different from internal grace, which is sometimes spoken of as a clothing, (~~418B~~1 Peter 5:5 ~~518B2~~Colossians 3:12); since that is designed in the preceding clause; and yet this does not intend the outward conversation garments of the saints, which, though ornamental, are not so glorious as to be said to be of wrought gold; and yet not the robes of immortality and glory are meant; but the robe of Christ's righteousness, which he has wrought out for his church, the Father imputes unto her, and bestows upon her, and faith receives at his hand, and puts it on as a clothing, to appear in before God; and this may be said to be "of wrought gold"; because rich and valuable, splendid and glorious, substantial and durable.

Ver. 14. *She shall be brought unto the King in raiment of needlework,* etc.] Not in her sins, and trader the sense and guilt of them; as souls are brought to Christ, at first conversion, under the drawings of the Father's grace; nor in the rags of her own righteousness; but in the robe of righteousness, and garments of salvation, the change of raiment Christ has put upon her, having before this caused her iniquities to pass from her; or in the shining robes of immortality and glory: for this introduction of the church to Christ, her King, Head, and Husband, will be upon the first resurrection; when she being as a bride adorned and prepared for her husband, will be brought unto him, and presented to him by himself, a glorious church, without spot or wrinkle, or any such thing: and she will be introduced, either by the angels, who will be employed in gathering the elect from the four winds; or by the ministers of the Gospel, who, at the general harvest, in the end of the world will bring their sheaves with them; those souls they have been the instruments of converting, comforting, and ripening for glory; who will be their joy and crown of rejoicing then; these will be brought in several companies, which joining together, will make up the general assembly and church of the firstborn, that will then be presented to Christ: or by Jehovah the Father, who, as he brought Eve to Adam, when he had formed her of his rib, and had prepared her as a helpmeet for him; so when all the elect of God are formed by divine grace, and are prepared as a bride for the bridegroom, he will then bring them unto him, and they shall be with him where he is, and behold his glory; which is what he prays his father for, (~~41724~~John 17:24);

the virgins her companions that follow her shall be brought unto thee; such who are betrothed as chaste virgins to Christ, who strictly and chastely adhere unto him, love him in the singleness of their hearts; are incorrupt in faith and worship, and of pure and upright conversations; (see ~~644~~ Revelation 14:4); these are the “companions” of the church, who are partakers of the same grace, enjoy the same privileges, and share in the common salvation; and, as they are partners together in sufferings, they will be in glory: these “follow” the footsteps of the flock, walk after the church in the path of doctrine and duty; are followers of her, as she is of the Lord, in the word and ordinances, and in the exercise of faith and patience; these, even everyone, shall be brought unto the King, not one shall be lost, or left behind: whither they shall be brought, and the manner in which, are expressed in (~~49615~~ Psalm 45:15).

Ver. 15. *With, gladness and rejoicing shall they be brought,* etc.] With joy unspeakable, and full of glory in themselves, because of what they shall be delivered from; from all outward troubles and afflictions; from all inward distresses, darkness, doubts, and fears; from sin, Satan, and all spiritual enemies; and because of what they shall enjoy, communion with God, angels and saints, the vision of God in Christ, conformity to him, perfect knowledge, complete holiness and happiness, and a glory both upon their souls and bodies: they shall also be brought with the joy of Christ’s faithful minister, who will rejoice in that day that they have not run nor laboured in vain; and with the joy of all the holy angels; and with the joy of Christ the King himself, who always rejoiced in them and over them; yea, with the rejoicing of Father, Son, and Spirit: the Father will rejoice to see those brought in whom he has loved with an everlasting love, has chosen in Christ, given to him, and whom he sent his Son to redeem: the Son of God will rejoice to see those presented to him whom he has loved and betrothed to himself; who are the purchase of his blood, and the travail of his soul; who are his jewels, treasure and portion: and the Holy Spirit will rejoice to see those brought to glory whom he has been the convincer, comforter, and sealer of; whom he has been at work upon, and has wrought them up for this selfsame thing:

they shall enter into the King’s palace; into heaven, the palace of the King Messiah, the King of kings and King of saints; where are mansions preparing for them, suitable to their high birth and character, as the daughters of a king; and where they shall enter, not merely to see it and go out again, but to dwell in it with their Lord, Head, and Husband, for

evermore; and that as in their own palace, upon the foot of their relation to Christ, interest in him, right and meetness by him.

Ver. 16. *Instead of thy fathers shall be thy children*, etc.] This is an address, not to the church, the queen, the King's daughter, spoken to and of in the preceding verses, but to the King Messiah himself, who was of the Jewish fathers, according to the flesh, (^{<4500>}Romans 9:4,5); and though he was rejected by that people, yet he had children; not only the apostles, who are sometimes so called, whom he set on twelve thrones, judging the twelve tribes of Israel, in a doctrinal way, and sent into all the world to preach his Gospel; and which being attended with his mighty power, made them triumphant conquerors everywhere; but also a numerous progeny among the Gentiles: all the elect of God are his children, and he stands in the revelation of the everlasting Father to them, they being given unto him as such; and he being concerned in their adoption, by which they become children, and in their regeneration by which they appear to be such. Here the children of God, scattered abroad in the Gentile world, as distinct from the Jews, seem to be meant;

whom thou mayest make princes in all the earth; these children are princes, being the sons of a King; they look like princes, and have the spirit of such; they are treated as princes, fed, clothed, and attended on as such; and are, as princes, heirs of a kingdom: but then, they are not so originally, they are "made princes"; not by themselves, but by Christ, and who even makes them kings and priests unto God and his father: and that "in all the earth"; not with respect to earthly things: they are not made the princes of this world; but while they are on earth they are translated into the kingdom of Christ, and have a kingdom which never can be moved; and besides, they shall reign with Christ on earth a thousand years: moreover, this may have respect to the several parts of the world where they shall be, even in all parts of the world, especially in the latter day; (see ^{<2385>}Isaiah 43:5,6).

Ver. 17. *I will make thy name to be remembered in all generations*, etc.] These are the words of the psalmist, spoken to the King Messiah, declaring what he would do with respect to him; cause his name, that is, not any particular name or title of his, but rather his Gospel, the good matter he had endited concerning him; or he himself to be remembered, desired, loved, thought of, called upon, and praised in all succeeding generations; and which he did by penning of this psalm, which has been the occasion of the remembrance of Christ's name in all ages, to the present time; and of its

being remembered by us now, and the same use it will have in time to come; (see ~~6013~~ 2 Peter 1:13,15);

therefore shall the people praise thee for ever and ever; because of the excellencies of his person; and particularly because of his greatness and glory as a King; as well as for all mercies, temporal and spiritual, they have from him; and this is but just, meet, and lovely, and is and will be their employment, as long as they live in this world, and to all eternity. This must be understood not of all people, but of God's chosen and covenant people; those that are given to Christ to be his people, and whom he has redeemed and purified to himself, a peculiar people; and particularly his people among the Gentiles: and so the Targum interprets it of such that are proselytes.

PSALM 46

INTRODUCTION TO PSALM 46

To the chief Musician for the sons of Korah, A Song upon Alamoth. The word “Alamoth” is thought by some, as Aben Ezra, to be the beginning of a song, to which this psalm was set; and by others a high tune, such as virgins express; and by others the name of musical instruments, as Jarchi and Kimchi; which seems most likely, since it is mentioned with other instruments of music in (^{<359>}1 Chronicles 15:19-21); and may not unfitly be rendered “virginals”, from the sound of them being like the shrill voice of virgins, which this word signifies; though others choose to render it “of hidden things”, ^{f622}, making it to design the subject matter of the psalm, the secret counsels and purposes of God, both in a way of love and grace to his people, and of judgment to his enemies. Some think this psalm was occasioned by the victories which David obtained over the Ammonites and Moabites, and other neighbouring countries; and others are of opinion that it was penned on account of the siege of Jerusalem by Sennacherib being raised, in the times of Hezekiah: but it seems rather to be a prophecy of the church in Gospel times, and is applicable to any time of confusion and distress the nations of the world may be in through any kind of calamity, when those that trust in the Lord have no reason in the least to be afraid. Kimchi says this psalm belongs to future times; either to the gathering of the captives, or to the war of Gog and Magog; to which also R. Obadiah refers it, and Jarchi interprets it of time to come; according to the Targum it was written by the sons of Korah, when their father was hid from them, and they were delivered.

Ver. 1. *God [is] our refuge and strength*, etc.] That is, Christ, who is God as well as man, is the “refuge” for souls to fly unto for safety; as for sensible sinners, in a view of danger, wrath, and misery, so for saints, in every time of distress; typified by the cities of refuge, under the legal dispensation; (see Gill on “^{<300>}Psalm 9:9”); and he it is from whom they have all their spiritual strength, and every renewal and supply of it, to exercise grace, perform duties, withstand enemies, bear the cross patiently, show a fortitude of mind under the sorest distresses, and hold on and out

unto the end: in short, he is the strength of their hearts, under the greatest trials, of their lives, amidst the greatest dangers; and of their salvation, notwithstanding all their enemies;

a very present help in trouble; whether inward or outward, of soul or body; the Lord helps his people under it to bear it, and he helps them out of it in the most proper and seasonable time: they are poor helpless creatures in themselves; nor can any other help them but the Lord, who made heaven and earth; and he helps presently, speedily, and effectually: in the Hebrew text it is, “he is found an exceeding help in trouble”^{f623}; in all kind of trouble that the saints come into, the Lord has been found, by experience, to be an exceeding great helper of them; moreover, he is easily and always to be come at, and found by them for their help.

Ver. 2. *Therefore will not we fear*, etc.], The consideration of the Lord’s being the refuge, strength, and help of his people, in all times of trouble and distress, has a great influence on their faith and confidence, and makes them intrepid and fearless in the midst of the greatest dangers: nor indeed have they any reason to be afraid of men or devils, since the Lord is on their side; nor should they indulge a slavish fear on any account whatever;

though the earth be removed; or “changed”^{f624}, as to its position or fruitfulness; or whatever changes, vicissitudes, and revolutions may be in the kingdoms, nations, and among the inhabitants of the earth, through wars and desolations made thereby;

and though the mountains be carried into the midst of the sea; so the destruction of kingdoms, empires, and cities, is expressed by a like phrase; as of Babylon, (²⁴⁵¹²⁵Jeremiah 51:25); and of the Roman and Pagan empire, (⁴⁴⁶²Revelation 6:12-14), and of the city of Rome, (⁴⁴⁸⁸Revelation 8:8).

Ver. 3. [*Though*] *the waters thereof roar [and] be troubled*, etc.] The noise of which causes men’s hearts to fail them for fear, (⁴²²⁵Luke 21:25,26);

[though] the mountains shake with the swelling thereof. All these figurative expressions denote the hurlyburlies, confusions, and disorders that have been or will be in the world; amidst all which the people of God have no reason to fear; for it is always well with the righteous, let it go how it will with others. The passage may be applied to the destruction of Jerusalem, and the wars preceding it, and the dispersion of the Jews upon it; when true believers in Christ found him to be their refuge, strength, and

help in that time of trouble, such as never was the like, and were safe and without fear; and Aben Ezra, a Jewish commentator, thinks it is right to interpret this psalm concerning the wars of Jerusalem: moreover, these words may be applied to any other time of calamity, through war or persecution, that has been since; as also to any that is to come; as to the slaying of the witnesses, the hour of temptation that will try all that are upon the earth; and even to the day of judgment, when heaven and earth shall flee away from the face of the Judge; when the heavens shall be folded up as a garment, and the earth, and all that is therein, shall be burnt up, and the whole world of the ungodly shall be thrown into the utmost panic, the saints will be safe with Christ, and ever happy with him; and, in the worst of times in this world, God is always their covenant God, their shield, portion, and exceeding great reward; Christ is their Redeemer and Saviour, their city of refuge, and strong hold; and though they may be plundered of their goods and property, they have a better and a more enduring substance in heaven; an estate, an inheritance there, that can never be taken away; and even should their enemies kill the body, that is the utmost they can do; their souls are safe in the hands of Christ; their life is hid with him; and when he shall appear, they shall appear with him in glory; and therefore they may well say, “we will not fear”^{f625}.

Selah; on this word, (see Gill on “~~Psalm~~ Psalm 3:2”).

Ver. 4. [*There is a river*, etc.] The allusion is either to the river Kidron, which ran by Jerusalem; or to the waters of Shiloah, which by different courses and branches, ran through the city of Jerusalem, and supplied the several parts of it with water, to the joy and comfort of its inhabitants: but the words are to be understood in a figurative sense, as applicable to Gospel times; and this river either designs the Gospel, the streams of which are its doctrines, which are living waters that went out from Jerusalem, and which publish glad tidings of great joy to all sensible sinners; or the Spirit and his graces, which are compared to a well, and rivers of living water, in the exercise of which the saints have much joy and peace; or else the Lord himself, who is a place of broad rivers and streams to his people, and is both their refreshment and protection; or rather his everlasting love to them is here intended; (see ~~Psalm~~ Psalm 36:8 ~~Ezekiel~~ Ezekiel 47:5 ~~Revelation~~ Revelation 22:1); The head of this river is the heart of God, his sovereign goodwill and pleasure; the channel through which it runs is Christ Jesus; the rise of it was in eternity, when, like a river that runs underground, it flowed secretly, as it does before the effectual calling; when it breaks up, and appears in

large streams, and flows, and so it proceeds running on to all eternity. It is a river that is unfathomable, and cannot be passed over; it has heights and depths, and lengths and breadths, which cannot be fully comprehended: as for the quality of it, it is a pure river, clear as crystal; free of all dissimulation in the heart of God, and clear of all motives and conditions in the creature. Its water is living water; which quickens dead sinners, revives drooping saints, secures from the second death, and gives eternal life; it makes all fruitful about it, or that are planted by it;

the streams whereof shall make glad the city of God; the “streams” of this river are eternal election; the covenant of grace its blessings and promises; the provision and mission of Christ as a Saviour, and redemption by him; justification, pardon, adoption, regeneration, perseverance in grace, and eternal life; called “streams”, because they flow from the fountain of divine love; and because of the rapidity, force, and power of the grace of God, in the application of them in conversion, which carries all before it; and because of the abundance, continuance, and freeness of them, and the gratefulness and acceptableness of them to those who see the worth of them, and their interest in them; (see ²²¹¹⁵ Song of Solomon 4:15); and these, when made known and applied, “make glad” the hearts of God’s people under a sense of sin and guilt, under divine desertions, the temptations of Satan, and the various afflictions they meet with; for these are intended by “the city of God”, as the church is often called, because of his building, and where he dwells, and where the saints are fellow citizens. And the same are signified by

the holy [place]; being an holy temple to God, consisting of holy persons, such who are sanctified by the Spirit of God, and live holy lives and conversations: and

of the tabernacles of the most High; being the dwelling places of God, Father, Son, and Spirit. All which is a reason why the saints should not fear in the worst of times.

Ver. 5. *God [is] in the midst of her*, etc.] The church and people of God; not merely by his essence, power, and providence, as he is in the midst of the world; but by his gracious presence, and which always continues, though not always perceived; and is a sufficient antidote against all fear of men and devils;

she shall not be moved; though the earth may; and when it is, (~~398D~~ Psalm 46:2), neither from the heart of God, on which his people are set as a seal; nor from the hands of Christ, from whence they can never be plucked; nor from the covenant of grace, which is immovable; nor off of the rock Christ, on which they are built; nor from the state of grace, of justification, adoption, and sanctification, in which they stand; nor out of the world, by all the cunning and power of antichrist;

God shall help her, [and that] right early: or “when the morning looks out” ^{f626}. When it is night with the church, it is the hour and power of darkness with the enemies of it; and this is the time of the reign of antichrist, whose kingdom is a kingdom of darkness: but the “morning cometh, and also the night”; the former being about to break forth, and the latter to be at an end; yea, at eventide it shall be light: and the Lord will be a suitable, seasonable, and timely help to his people; for though weeping endures the night, joy comes in the morning.

Ver. 6. *The Heathen raged*, etc.] As they did at Christ’s first coming, against him, his Gospel, and people; and which continued during the three first centuries; and then the Pagan kingdoms belonging to the Roman empire were removed; since then another sort of Heathens, the Papists, have raged, in violent persecutions and bloodshed of the saints and martyrs of Jesus, and will rage again, about and at the downfall of Babylon; (see ~~611S~~ Revelation 11:18 16:10);

the kingdoms were moved; either from their Pagan or Papal religion, and became subject to Christ. So it was at the downfall of Rome Pagan; and so it will be at the downfall of Rome Papal; when the kings of the earth shall hate the whore, make her desolate, and burn her flesh with fire. Or they shall be destroyed; that is, those that shall be gathered together in Armageddon, to make war with the Lamb; (see ~~6164~~ Revelation 16:14,16 17:14 19:15,20,21);

he uttered his voice, the earth melted; like wax, as the inhabitants of the earth do at the voice of his thunder, and as antichrist will at the breath of his mouth; and all within the Romish jurisdiction, signified by “the earth”, as it often is in the book of the Revelation, when the voice of the mighty angel shall be heard, “Babylon is fallen, is fallen”, (~~618D~~ Revelation 18:1,2,9-11,15-19).

Ver. 7. *The Lord of hosts [is] with us*, etc.] The Targum is, “the Word of the Lord of hosts”. He whose name is Immanuel, which is, by interpretation, “God with us”, (^{<40123>}Matthew 1:23); who is King of kings, and Lord of lords; who has all creatures in heaven and earth at his command, whom all the hosts of angels obey; he is on the side of his people, and therefore they have nothing to fear from all the hosts and armies of men; seeing more are they that are for them than they that are against them;

the God of Jacob [is] our refuge. As, in the former clause, the argument against fear of men is taken from the power of God, and the extent of his dominion, here it is taken from the grace of God, and his people’s covenant interest in him: for by Jacob is meant the church of God, and all true believers, who are Israelites indeed; the Lord is the refuge and shelter of such in all times of distress and trouble, and therefore they need not fear; (see Gill on “^{<39401>}Psalm 46:1”).

Selah; on this word, (see Gill on “^{<40181>}Psalm 3:2”).

Ver. 8. *Come, behold the works of the Lord*, etc.] Of nature and grace, especially those of Providence; both in a way of judgment, as in this verse; and of mercy, as in (^{<39401>}Psalm 46:9). These words are an address of the psalmist to his friends, as Apollinarius supplies it; or of the church to the fearful among them, who were dismayed at the commotions and disturbances that were in the world, (^{<39401>}Psalm 46:2,3); and who are encouraged to trust in the Lord, from the consideration of his works, particularly his providential dispensations;

what desolations he hath made in the earth; in the land of Judea, at the time of the destruction of the city and temple of Jerusalem, foretold by Moses, (^{<45222>}Deuteronomy 32:22-25); by Daniel, (^{<2706>}Daniel 9:26,27); and by our Lord Jesus Christ, (^{<4023>}Matthew 23:38 24:2 ^{<2094>}Luke 19:43,44); and which desolations being the fulfilling of prophecy, may serve to strengthen the faith of God’s people, that whatsoever he has said shall come to pass; and that seeing he made such desolations among the Jews, for their rejection of the Messiah, what may not be expected will be made in the antichristian states, for their opposition to him? and, besides, are a confirmation of the truth of his being come; since after his coming these desolations, according to Daniel, were to be made; nor was the sceptre to depart from Judah till he came, nor the second temple to be destroyed before he was in it. Moreover, these desolations may refer to those that

have been made in the Roman empire, upon the blowing of the trumpets; the first “four” of which brought in the Goths, Huns, and Vandals, into the western part of it, which made sad ravages and devastations in it; (see ~~(668)~~ Revelation 8:7-12); and the “fifth” and “sixth” brought in the Saracens and Turks into the eastern part of it, which seized and demolished it, and made dreadful havoc among men; (see ~~(690)~~ Revelation 9:1-19). Likewise the desolations that will be made in the antichristian states may be here intended; when the seven vials of God’s wrath will be poured out upon them, (~~(661)~~ Revelation 16:1-21) when the kings of the earth will hate the whore, and make her desolate, (~~(671)~~ Revelation 17:16); and all her plagues shall come upon her in one day, (~~(688)~~ Revelation 18:8,9). And a view of these desolations, even in prophecy, may serve to cheer the hearts of God’s people under the present reign of antichrist, and under all the rage, fury, and oppression of antichristian powers, since they will all in a little time become desolate. This will be the Lord’s doing, and it will be wondrous in our eyes.

Ver. 9. *He maketh wars to cease unto the ends of the earth*, etc.] As at the birth of Christ, the Prince of peace, in the times of Augustus Caesar, when there was a general peace in the world, though it did not last long; and in the times of Constantine, signified by silence in heaven for half an hour, (~~(688)~~ Revelation 8:1); when for a while there was a cessation from wars and persecution; and as will be in the latter day, and which is here chiefly designed; when nations shall learn war no more, and Christ’s kingdom will take place; of which and its peace there shall be no end, (~~(2304)~~ Isaiah 2:4 9:6,7 ~~(921)~~ Psalm 72:7). The consideration of which may serve to relieve distressed minds under terrible apprehensions of present troubles and public calamities;

he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire; that is, “chariots”, or “carts”^{f627} or “wagons”, in which, as Aben Ezra observes, arms and provision were carried for the use of soldiers; the Targum renders it “round shields”^{f628}: and the destroying of all these military weapons and carriages is a token of peace, and of war’s being caused to cease, there being no more use for them; with this compare (~~(2308)~~ Ezekiel 39:8,9). It was usual to burn the arms of enemies taken in war^{f629}.

Ver. 10. *Be still, and know that I [am] God*, etc.] These words are thought by some to be spoken by the Lord to the nations of the world, to “cease

from war”, as the Targum renders the words; or from going up any more against Jerusalem, as Jarchi interprets them; and that they were spoken to them before the breaking of their bows, etc. as Aben Ezra observes; or that they are an exhortation to them to cease from their evil works, and know that the Lord is God, and has power to raise up and to make low; which, is Kimchi’s sense of the words: but they are rather a continuation of the church’s address to the fearful among them, as before to behold the works of the Lord, so here to hearken to what he says, as follows, “be still”; not that they should be like sticks and stones, stupid, indolent, and unconcerned at the commotions that were in the earth, and be unaffected with the judgments of God, and be wholly silent and inactive; but that they should not be fearful, nor fretful and impatient, or restless and tumultuous; but be quiet and easy, resigned to the will of God, and live in an assured expectation of the appearance of divine Providence in their layout. And “know”; own and acknowledge that he is God, a sovereign Being that does whatsoever he pleases; that he is unchangeable in his nature, purposes, promises, and covenant; that he is omnipotent, able to help them and deliver them at the last extremity; that he is omniscient, knows their persons, cases, and troubles, and how and where to hide them till the storm is over; that he is the all wise God, and does all things after the counsel of his own will, and makes all things work together for good to them; and that he is faithful to his word and promise, and will not suffer them to be overpressed and bore down with troubles. Who further says for their encouragement, and is to be hearkened to in it,

I will be exalted among the Heathen; with or in the conversion of the Gentiles; when the kingdoms of this world shall become Christ’s, and all nations shall come and worship before him, (⁶⁶¹¹⁵Revelation 11:15,17 15:4). Or in the destruction of the Gentiles; the Papists, the antichristian states; which will cause great rejoicings, hallelujahs, and attributions of honour and glory to him, (⁶⁶¹¹⁵Revelation 16:5,6 19:1,2); so Jarchi interprets the words, “I will be exalted”, *ytmqxb*, “in my vengeance”; that I will take upon the Heathen;

I will be exalted in the earth; now Christ is exalted in heaven at the right hand of God, before long he will be exalted in the earth, where he was despised and rejected, crucified and slain; he will be King over all the earth; his dominion will be from one end of it to the other; his tabernacle will be among men; and his people, as kings and priests, will reign with him on earth; by whom he, and he alone, will be exalted in the dignity of his person

and offices, and, especially in his kingly office, (^{334D}Zechariah 14:9 9:10 ^{621B}Revelation 21:3 5:10 ^{231D7}Isaiah 2:17). The consideration of which may serve to remove fears and dismayings of mind under present troubles.

Ver. 11. *The Lord of hosts [is] with us; the God of Jacob [is] our refuge.* (See Gill on “¹⁹⁴¹⁷Psalm 46:7”). The Targum paraphrases it, “the Word of the Lord of hosts”, as in (¹⁹⁴¹⁷Psalm 46:7); and the same words are here repeated, to comfort those that were fearful and unbelieving, with which the church then comforted herself.

Selah; on this word, (see Gill on “^{498D}Psalm 3:2”).

PSALM 47

INTRODUCTION TO PSALM 47

To the chief Musician, A Psalm for the sons of Korah

Thus psalm is thought by some to be written on occasion of the ark being brought from the house of Obededom to the city of David, to the place he had prepared for it; which was attended with singing and dancing, with shouting, and the sound of a trumpet, (^{<1062>}2 Samuel 6:12-16); but it rather seems to be penned on account of the ascension of Christ to heaven, prophetically spoken of in this psalm; and of the spread of the Gospel, and the conquests it made in the Gentile world upon Christ's ascension; as the whole psalm shows: and even Aben Ezra and Kimchi apply it to the times of the Messiah; and so do some of their most ancient writers, who particularly interpret (^{<4975>}Psalm 47:5) of him, as may be seen in the note upon it.

Ver. 1. *O clap your hands, all ye people*, Meaning the Gentiles more especially; (see ^{<1950>}Psalm 117:1) compared with (^{<619>}Romans 15:9-11); who had reason to rejoice and be glad, since the ascended Lord and King here spoken of was given to be their Saviour, was the propitiation for their sins, and had given himself a ransom price for them; and now the Gospel was preached among them, by an order from him after his resurrection; and upon his ascension gifts were bestowed on his apostles, qualifying them for it; when many of them were converted by it, and were made partakers of the same grace and privileges with the Jews that believed in Christ, and were formed into Gospel churches. Wherefore they are called upon to declare their joy and gladness by "clapping their hands"; which is a gesture expressive of exultation and joy; (see ^{<1988>}Psalm 98:8 ^{<2512>}Isaiah 55:12) (Na 3:19). It was used at the unction and coronation of a king, (^{<2112>}2 Kings 11:12); and so very proper to be used on occasion of the Messiah being made or declared Lord and Christ, as he was at his ascension, (^{<4025>}Acts 2:36);

shout unto God with the voice of triumph; as when triumphs are made on account of victories obtained, which was now the case; Christ having

conquered sin, Satan, and the world, by his sufferings and death, and having spoiled principalities and powers, made a show of them, openly triumphing over them, when he ascended on high, and led captivity captive; and he having sent his apostles into the Gentile world with his Gospel, they were caused to triumph in him wherever they came. And now these external actions of clapping hands, and shouting with the voice, are expressive of inward spiritual joy; which those among the people who were conquered by the grace of God, and had a sight of their ascended Lord and Saviour, were filled with: and who are exhorted to express it in this manner, unto God: not to angels, nor to men, no, not to ministers, who brought the joyful tidings to them; but to God, either to God the Father, for all their temporal and spiritual blessings; especially for the unspeakable gift of his Son, to suffer and die for them: or to the Son of God, God manifest in the flesh; God that was gone up with a shout, (^{<9475>}Psalm 47:5); and was now at the right hand of God, crowned with glory and honour; who, by the sufferings of death, had obtained eternal redemption for them.

Ver. 2. *For the Lord most high [is] terrible*, etc.] Christ is not only the Son of the Highest, but he himself is the most high God, God over all, blessed for ever. He is higher than the highest, than the angels in heaven, or any of the sons of men on earth. He is the high and lofty One, that dwells in the high and lofty place. And even this character agrees with him as the ascended Lord and King in his human nature; he is ascended on high, is set down on the right hand of the Majesty on high. He is highly exalted to be a Prince and a Saviour; he is made higher than the heavens, and than the kings of the earth are; angels, authorities, and powers, are subject to him. And this is a reason exciting all the people to joy and gladness. And he is “terrible” to his enemies, being the Lion of the tribe of Judah; who will rule the nations with a rod of iron, and break them in pieces as a potter’s vessel: and so he will be when he shall come in the clouds of heaven, and descend from thence, in flaming fire, to take vengeance on those who have despised and rejected him; and at the same time will be glorious to and admired by them that believe in him. His appearance, which will be terrible to others, will be matter of joy to them. Though the word used may be rendered as it is in (^{<9309>}Psalm 111:9); “reverend” or “to be feared” ^{f630}, as he is; (see ^{<2383>}Isaiah 8:13,14); both on account of his goodness, as the Redeemer and Saviour of his people, (^{<2385>}Hosea 3:5); and of his greatness, being equal with God, and King of saints. As it follows;

[he is] a great King over all the earth; as he must needs be, since he is the great God and our Saviour; and is King of kings, and Lord of lords. He is now King of Zion, and head over all things to the church; and before long the kingdoms of this world will become his, and he will take to himself his great power and reign, and shall be King over all the earth openly and visibly; he shall be one, and his name One, (³⁸⁴⁹Zechariah 14:9 ³⁰¹⁴Malachi 1:14); which is another reason for joy and gladness among the people.

Ver. 3. *He shall subdue the people under us, and the nations under our feet.*] As Joshua, his type, subdued the Canaanites; and as David, another type of subdued the Syrians, Moabites, and others: the Jews from these words expect, that, in the times of the Messiah they look for, the Gentiles in a literal sense will be subdued by him, and become subject to them; but these, and all other expressions of the like kind, are to be understood in a spiritual sense; such as (²³⁴²³Isaiah 49:23 60:10,12,14); and which will have their accomplishment in the latter day, in the subjection of the Gentiles to the word and ordinances of the Gospel administered in his churches: though the passage here refers to the times following the ascension of Christ to heaven, when he went forth in the ministry of his apostles conquering and to conquer; and which he made use of to cause the people to fall under him, and to be willing to be saved by him; to submit to his righteousness, and to his ordinances, the sceptre of his kingdom; and which was causing them to triumph, and subduing the people under them, who through the Gospel preached by them became obedient by word and deed; and which was an occasion of joy even to the conquered ones.

Ver. 4. *He shall choose our inheritance for us,* etc.] Either a portion in this life; God knows what is best for his people, and therefore they should leave it with him, who can make a better choice for them than for themselves: an Heathen ^{f631} once gave this advice,

“give thyself wholly to the will and disposal of the celestial ones; for they who are used to give good things easily can also choose the fittest.”

Or the heavenly inheritance, so called in allusion to the land of Canaan, subdued and possessed by the Israelites, in which Christ is greatly concerned; his people are predestinated to the adoption of children, that is, to the inheritance they are adopted to by him, in whom they obtain it; through his death they receive the promise of eternal inheritance, he being the testator of that will of their heavenly Father which bequeaths it to them;

it is his righteousness which gives them a title to it, and through his grace they have a meetness for it, and he will at last introduce them into it; all which is a reason for joy and gladness in them. The Arabic version renders it, “he hath chosen us an inheritance for himself”; so the Lord’s people are, (^{<463D>}Deuteronomy 32:9). Christ asked them of his father, and he gave them for his inheritance, he having chosen them as such, and greatly delighted he is with them, (^{<490B>}Psalm 2:8 16:6);

the excellency of Jacob whom he loved. The saints, who are, in his esteem, the excellent in the earth, and who will be in the latter day an eternal excellency, (^{<496B>}Psalm 16:3 ^{<2305>}Isaiah 60:15); even the whole church, consisting of Jews and Gentiles, the spiritual Jacob or Israel of God, whom Christ has loved with an everlasting love, and therefore has chosen them for his portion and peculiar treasure; as Jacob in person was loved when Esau was hated.

Selah; on this word, (see Gill on “^{<498D>}Psalm 3:2”).

Ver. 5. *God is gone up with a shout,* etc.] That is, the Son of God, who is truly and properly God, equal to the Father, having the same perfections; God manifest in the flesh, the Word that was made flesh, and dwelt among men on earth; who in the next clause is called “Lord” or “Jehovah”, being the everlasting “I AM”, which is, and was, and is to come; he having done his work on earth he came about, went up from earth to heaven in human nature, really, locally, and visibly, in the sight of his apostles, attended by angels, and with their shouts and acclamations, which are here meant;

the Lord with the sound of the trumpet; which circumstance, though not related in the account of Christ’s ascension in the New Testament, yet inasmuch as the angels say he shall descend in like manner as he ascended, and that it is certain he will descend with a shout, with the voice of the archangel, and the trump of God; so that if his ascent was as his descent will be, it must be then with a shout, and the sound of a trumpet, (^{<441D>}Acts 1:10 ^{<5046>}1 Thessalonians 4:16). This text is applied to the Messiah by the ancient Jewish writers ^{f632}.

Ver. 6. *Sing praises to God,* etc.] That is gone up with a shout, Christ Jesus, our ascended Lord and King, as the apostles did at the time of his ascension, (^{<4262>}Luke 24:52,53);

sing praises; sing praises unto our King, sing praises: who was then made Lord and Christ, declared King of saints, and crowned with glory and

honour; the repetition of the phrase sing praises denotes frequency, constancy, fervency, and great devotion in the performance of this service; and that the ascension of Christ, the occasion of it, is of the greatest moment and importance, and requires it to be performed in such a manner.

Ver. 7. *For God [is] the King of all the earth*, etc.] Or “the king of all the earth [is] God” ^{f633}; the same that is ascended into heaven, and is King of saints, even Christ Jesus; and so he will appear to be, especially in the latter day; (see Gill on “^{<4942>}Psalm 47:2”);

sing ye praises with understanding; or, as Deuteronomy Dieu renders it, to him that understandeth, that is, to God the only wise, whose understanding is infinite; even to Christ, who, as God, knows all things; and, as man and Mediator, is of quick understanding, and has all the treasures of wisdom and knowledge in him; so R. Obadiah, “sing of him who understands”; or, “sing ye praises, O everyone that understandeth” ^{f634}; that is, how to sing, as everyone does not; this is the sense of Aben Ezra and Kimchi; or “with understanding”, as we render it; with understanding of what is sung. The Apostle Paul seems to refer to this passage in (^{<4945>}1 Corinthians 14:15). The Targum renders it, “with a good understanding”.

Ver. 8. *God reigneth over the Heathen*, etc.] He reigned over Israel under the former dispensation, and now he reigns over the Gentiles under the Gospel dispensation; as appears by the numerous instances of conversion among them in the first ages of Christianity; and by the many churches that were planted by the means of the apostles; and by the destruction of the Roman Pagan empire under the sixth seal, (^{<4942>}Revelation 6:12-14 12:7-10); and which will still more appear by the destruction of Rome Papal, when all the Heathens shall perish out of the land; and by the fulness and forces of the Gentiles being brought into a submission to him; all which are reasons to sing praises to him;

God sitteth upon the throne of his holiness; or his holy throne, which is heaven; on the right hand of the throne of the Majesty in the heavens; on his Father’s throne; having done his work on earth he is received up into heaven, and is set down on a throne at the right hand of God, an honour which none of the angels have: he has ceased from his work and entered into his rest, and sits and sees of the travail of his soul; all which is matter of joy to his people, and a reason why they should sing praises; and the rather, since they are set down with him in heavenly places: or this may be understood of his sitting on the throne of judgment to judge the world in

righteousness at the last day, it following upon his reign over the Gentiles; though the other sense best agrees with his immediate ascension to heaven.

Ver. 9. *The princes of the people are gathered together*, etc.] Not against Christ, as at his first coming, but to him, and to his church and people; even the great men of the earth, the kings and princes of it, as they will in the latter day; (see ^{<3402>}Isaiah 49:23 60:3,10,11) (^{<4014>}Revelation 21:24); or this may mean the saints in general, who are all of them the princes of people, and are set among princes, yea, are kings priests unto God; some render it, “the willing” or “voluntary ones of his people” ^{f635}; the same word is here used as in (^{<3403>}Psalm 110:3); where it is rendered “willing”, and designs such who are made willing to be saved by Christ, submit to his righteousness, and be subject to his word and ordinances;

[even] the people of the God of Abraham; whom the God of Abraham has chosen for his people, taken into covenant, given to his Son, and who are redeemed by his blood, and effectually called by his grace; and who, though Gentiles, belong to the same covenant and the same covenant God as Abraham did, and have the blessing of Abraham upon them; and are indeed his spiritual seed, being Christ’s. The Targum is, “the people that believe in the God of Abraham”. The words may be rendered in connection with the former clause, “gathered together unto the people of the God of Abraham” ^{f636}; and so denote the association of the Gentiles converted with the believing Jews, as was at the first times of the Gospel, and will be at the latter day, (^{<4121>}1 Corinthians 12:13 ^{<4018>}Galatians 3:28,29) (^{<2404>}Isaiah 60:4);

for the shields of the earth [belong] unto God; that is, the rulers of the earth, as the word is rendered in (^{<2048>}Hosea 4:18); who are as a shield and a protection to their subjects; these are set up and put down by the Lord at his pleasure; and their hearts are in his hands, and he can convert them when he pleases, and gather them to his Son, and into his churches; or, as Jarchi interprets it,

“he has power in his hands to protect as with a shield all that trust in him;”

safety is of the Lord; the protection of the world and of the church is from him who is King over all the earth;

he is greatly exalted; that is, Christ, who has all power in heaven and in earth; he is highly exalted at the right hand of God, angels, authorities, and powers, being subject to him.

PSALM 48

INTRODUCTION TO PSALM 48

A Song [and] Psalm for the sons of Korah

This psalm is entitled a “song psalm”, a psalm to be sung vocally; or “a song and psalm” to be sung both vocally and instrumentally; and is one of the spiritual songs the apostle speaks of, (^{<4159>}Ephesians 5:19); It was occasioned, as some think, by David’s spoiling the Philistines, (^{<4157>}2 Samuel 5:17-21); or, as others, by the deliverance of the people from the Moabites and Ammonites in the times of Jehoshaphat, (^{<4107>}2 Chronicles 20:27,28); or, as others, by the deliverance of the inhabitants of Jerusalem from Sennacherib in the times of Hezekiah, (^{<4234>}2 Kings 19:34,35); though as Kimchi, a celebrated Jewish commentator, owns, it belongs to the times of the Messiah, as the other preceding psalms; and treats of his greatness, and of the praise and glory due to him, and gives large encomiums of his church.

Ver. 1. *Great [is] the Lord*, etc.] The same that in the foregoing psalm is said to be gone, up to heaven with a shout, to sit on the throne of his holiness, to reign over the Heathen, and to be King over all the earth; who is great, and the Son of the Highest; the great God and our Saviour; great in his person as God-man, God manifest in the flesh, his Father’s fellow and equal; and in the perfections of his nature, being of great power, and of great wisdom, and of great faithfulness, and of strict holiness and justice, and of wonderful grace and goodness; great in his works of creation and providence; in his miraculous operations when on earth, and in the work of man’s redemption and salvation; great is he in all his offices, a great Prophet risen in Israel, a great High Priest over thee house of God, a Saviour, and a great one, and the great Shepherd of the sheep;

and greatly to be praised in the city of our God; the city of Jerusalem, the city of solemnities, where was the worship of God, and where the tribes went up to worship, and God was present with his people; and where the great Lord of all showed himself to be great; here Christ the great Saviour appeared, even in the temple, when a child, where Simeon and Anna saw

him, and spoke great things of him; where he at twelve years of age disputed with the doctors, and showed his great wisdom; here when grown up he wrought many of his great miracles, and taught his doctrines; here he entered in great triumph, attended with the shouts, acclamations, and hosannas of the people; here he ate his last passover with his disciples; and in a garden near it was he taken and brought before the sanhedrim, assembled at the high priest's palace at Jerusalem; and then tried and condemned at the bar of Pilate; when being led a little way out of the city he was crucified on Mount Calvary; and on another mount, the mount of Olives, about a mile from it, he ascended to heaven; and here in this city he poured forth the Spirit in an extraordinary manner on his disciples at the day of Pentecost, as an evidence of his ascension; and from hence his Gospel went forth into all the world; and therefore was greatly to be praised here, as he was by his disciples, church, and people, (^{<406>}Acts 2:46,47). Jerusalem is a figure of the Gospel church, which is often compared to a city, (^{<230>}Isaiah 26:1 62:12); of which saints are citizens and fellow citizens of each other; this is a city built on Christ the foundation; is full of inhabitants, when together and considered by themselves; is governed by wholesome laws, enacted by Christ its King, who has appointed officers under him to explain and enforce them, and see that they are put in execution; and has many privileges and immunities belonging to it; and this is the city of God, of his building and of his defending, and where he dwells; it is, as in (^{<391>}Psalm 48:2); "the city of the great King", the King Messiah, and where he displays his greatness; here he appears great and glorious, shows his power and his glory; is seen in the galleries and through the lattices of ordinances, in his beauty and splendour; here he grants his gracious presence, and bestows his favours and blessings; and is therefore greatly to be praised here, as he is by all his people on the above accounts, Even

[in] the mountain of his holiness; as Mount Zion is called on account of the temple built upon it, and the worship of God in it; and a fit emblem it was of the church of Christ, which, as that is, is chosen and, loved of God, and is his habitation, is impregnable and immovable, and consists of persons sanctified by God the Father, in the Son, and through the Spirit.

Ver. 2. *Beautiful for situation*, etc.] This, and what follows, are said of the city of God, the city of Jerusalem, which was delightfully situated on an eminence, in a wholesome air; the brook Kidron gliding by it, the water of Siloah running through it or at least through some parts of it; fields and

gardens adjoining to it, and mountains all around it: and so the church of Christ is built upon him, the Rock; the river of divine love runs by it, the streams whereof make it glad; the green pastures of the word and ordinances are in it; and salvation is as walls and bulwarks about it; and so healthful is it, that the inhabitants have no reason to say they are sick, since the people that dwell therein have their iniquities forgiven, (²³³⁴Isaiah 33:24);

the joy of the whole earth: that is, the city of Jerusalem, (²³¹⁵Lamentations 2:15); especially it was so when Christ, whose birth near it was matter of great joy to all people; when he who is the desire of all nations was in it; and when the Gospel went out from it unto the whole earth, and caused joy wherever it came in power, and with the Holy Ghost: and the church of Christ, particularly in the latter day, will be an eternal excellency, and a joy of many generations, (²³¹⁵Isaiah 60:15); and even now the whole world has reason to rejoice and be glad, because of the church of Christ in it, who are the light of the world and the salt of the earth, and on whose account the world continues, and the men of it enjoy the blessings they do;

[is] Mount Zion; or “by Mount Zion”: Jerusalem was near it, and beautifully situated by it;

[on] the sides of the north; Jerusalem was north of Zion, as Zion was south of Jerusalem; likewise the temple was on the north part of Mount Zion, (²³⁴³Isaiah 14:13); the altar and altar gate were on the north side at the temple, and there were the tables on which the sacrifices were slain, (²³⁸⁵Ezekiel 8:5 40:35-40); and on the north side of the altar was the creature to be offered killed, (²³¹¹Leviticus 1:11); and perhaps some reference is here had to the church of Christ in the latter day, which for many years past has been chiefly in our northern part of the world: hence the Protestant doctrine is by the Papists called the Northern Heresy; and it will be “tidings out of the north” that shall trouble the man of sin, or some agent of his, to come forth with fury, and plant the tabernacles of his palace between the seas, in the glorious holy mountain, (²⁷¹⁴Daniel 11:44,45);

the city of the great King; of Christ the King of kings; (see Gill on ²³⁴⁷Psalm 47:2”); and (see Gill on ²³⁸⁰Psalm 48:1”).

Ver. 3. *God is known in her palaces for a refuge.*] As there were palaces in Jerusalem; (see ²³⁸³Psalm 48:13 122:7); so there are in the church of Christ; every place in it is a palace fit for a king; and everyone that has

truly a name and a place there are kings and priests unto God: and here God is a “refuge” both for saints and sinners to fly unto; (see Gill on “^{<1941>}Psalm 46:1”); and is “known” to be so; the ministers of the Gospel being here appointed to direct and encourage souls to flee to Christ for refuge, who is the hope set before them in the everlasting Gospel, preached by them to lay hold upon; and all that do flee to him know, by experience, that he is a refuge for them; and as all the people of God do in every time of distress, and when all refuge fails them elsewhere.

Ver. 4. *For, lo, the kings were assembled,* etc.] As the princes of the Philistines to seek for David, when in the strong hold of Zion, (^{<1057>}2 Samuel 5:17); as the Ethiopians in the time of Asa, (^{<1440>}2 Chronicles 14:9); and the Moabites and Ammonites in the times of Jehoshaphat, (^{<1401>}2 Chronicles 20:1); and the kings of Syria and Israel in the times of Ahaz, (^{<2301>}Isaiah 7:1); and Sennacherib with his princes, who, in his esteem, were kings, in the times of Hezekiah, (^{<1287>}2 Kings 18:17); which are instances of the kings, of the nations’ gathering together against Zion, the city of Jerusalem, and people of the Jews, who were typical of the church of Christ; and that without success, and to their own confusion and destruction; though this seems to refer to the latter day of the Gospel dispensation, when all the kings of the earth, Pagan, Papal, and Mahometan, will be gathered together at the instigation of Satan, to the battle of the great day of the Lord God Almighty, in a place called Armageddon, where they will be defeated by Christ the King of kings, (^{<6613>}Revelation 16:13,14,16 19:19-21). Jarchi and Kimchi interpret the passage of Gog and Magog gathering together to fight against Jerusalem, with which compare (^{<6618>}Revelation 20:8,9);

they passed by together; either to the battle, as Jarchi explains it; or they passed by Jerusalem, the city of our God, the church, without entering into it, or doing it any harm.

Ver. 5. *They saw [it],* etc.] Either the city or the power of God, as Aben Ezra; or, as Jarchi, God himself going forth to fight against the nations. This refers to the power Christ will take to himself, and show forth, by reigning in his church, and protecting it, which will not only be visible to the saints, but to the nations of the world; and to the brightness of Christ’s coming in his spiritual reign, with the lustre of which antichrist will be destroyed, (^{<6617>}Revelation 11:17,18 ^{<5118>}2 Thessalonians 2:8); and to the glorious state of the church, signified by the rising of the witnesses, and

their standing on their feet, and ascending to heaven, which will be seen by their enemies, (^{<6611>}Revelation 11:11,12); and to the destruction of Rome, the smoke of whose burning, the kings of the earth, that have committed fornication with her, will see and lament, (^{<6608>}Revelation 18:8-10);

[and] so their marvelled: at the glory of the church, the security of it, the power of Christ in it and over it, and at the destruction of mystical Babylon; (see ^{<2324>}Isaiah 52:14,15 13:8 ^{<2544>}Jeremiah 51:41);

they were troubled: as Herod and all Jerusalem were, upon hearing of the birth of Christ, (^{<4003>}Matthew 2:3); so these kings will be, upon seeing the coming and power of Christ in the latter day, the invincibility of his church, and their own immediate and utter ruin: this will be the time or the howling of the shepherds, both civil and ecclesiastical, when all hands will be faint, and every man's heart will melt, (^{<3802>}Zechariah 11:2) (^{<2336>}Isaiah 13:6,7);

[and] hasted away: fled for fear of the great King at the head of his armies, in the defence of his church and people: and as the kings of the earth also at the destruction of Rome will flee and stand afar off, for fear of her torment, (^{<6810>}Revelation 18:10).

Ver. 6. *Fear took hold upon them there,* etc.] That is, either when they came up to the city, and passed by it, and saw what they did; or, as Kimchi observes, in the place where they thought to have made a great slaughter; that is, in Armageddon, (^{<6616>}Revelation 16:16); so upon the slaughter of the seven thousand names of men, or men of name and renown, such as the kings here assembled, the remnant will be frightened, (^{<6613>}Revelation 11:13);

[and] pain, as of a woman in travail; this figure is made use of elsewhere, when the destruction of Babylon and the coming of Christ are spoken of; (see ^{<2338>}Isaiah 13:8 ^{<5100>}1 Thessalonians 5:2,3).

Ver. 7. *Thou breakest the ships of Tarshish with east wind.*] This is either another simile, expressing the greatness of the dread and fear that shall now seize the kings of the earth; which will be, as Kimchi observes, as if they were smitten with a strong east wind, which breaks the ships of Tarshish; and to the same purpose is the note of Aben Ezra; who says, the psalmist compares the pain that shall take hold upon them to an east wind in the sea, which breaks the ships; for by Tarshish is meant, not Tartessus in Spain, nor Tarsus in Cilicia, or the port to which the Prophet Jonah went

and took shipping; but the sea in general: or else this phrase denotes the manner in which the antichristian kings, and antichristian states, will be destroyed; just as ships upon the ocean are dashed to pieces with a strong east wind: or it may design the loss of all their riches and substance brought to them in ships; hence the lamentations of merchants, and sailors, and ship masters, (~~cf~~ Revelation 18:15-19).

Ver. 8. *As we have heard, so have we seen*, etc.] These are the words of the people of God making their observations on the above things; and so Aben Ezra and Kimchi understand them of the people of Israel; and the former, referring them to the war of Gog and Magog, paraphrases them thus:

“the Israelites shall say in that day, as we have heard the prophets, who prophesied of the fall of Gog and Magog, so have we seen in the city of the Lord of hosts.”

The words may be understood, either of facts which have been reported and heard to have been done in time past, to which others will correspond, and will be seen to do to in the latter day; as, for instance, as it has been heard that God inflicted plagues upon Egypt; so it will be seen that he will pour out the vials of his wrath upon the great city, which is spiritually called Egypt and Sodom: as it has been heard that God brought his people Israel out of Egypt with a mighty hand; so it will be seen that he will deliver his people from the captivity and tyranny of the man of sin, and will call them out from Babylon a little before the destruction of it: as it has been heard that Pharaoh and his host were drowned in the Red sea; so it will be seen that Babylon shall be thrown down like a mill stone cast into the sea, and be found no more: as it has been heard that, literal Babylon is destroyed; so it will be seen that mystical Babylon will be destroyed also: and as it has been heard that the kings of the nations, at several times, have gathered themselves together against Jerusalem, without effect; so it will be seen that the kings of the earth will assemble together against the church of Christ; but, as soon as they shall come up to her, and look upon her, they shall be astonished and flee with the utmost consternation, fear, and dread, and be utterly ruined: or else the sense is, as it has been heard, from the promises and prophecies delivered out from time to time, that God will grant his presence to his church and people, and will be the protection of them, and will destroy all his and their enemies; so it has been

seen that these have been fulfilled, more or less, in all ages; in the latter day their accomplishment will be full and manifest, even

in the city of the Lord of hosts; of the hosts of heaven and earth, of all armies above and below; and therefore the church must be safe under his protection;

in the city of our God: the covenant God of his people; wherefore, as the former title declares his power, this shows his love and affection, and both together secure the happiness of the saints: wherefore it follows,

God will establish it for ever. Not only particular believers, of which the church consists, are established on the foundation, Christ; but the church itself is built on him, the Rock against which the gates of hell cannot prevail; yet as they are not always in a settled and constant condition, so neither is that, being sometimes tossed with the tempests of afflictions and persecutions, and sometimes in one place, and sometimes in another; but in the latter day it will be established on the top of the mountains; and which is a desirable thing by all the saints, and what they should, as many do, earnestly pray for; and which God will do in his own time; and then it shall be established for ever, and be a tabernacle that shall not be taken down; not one of its stakes shall be removed, nor any of its cords broken, (~~238B~~ Isaiah 2:2 62:7 ~~387B~~ Psalm 87:5) (~~238B~~ Isaiah 33:20).

Selah; on this word, (see Gill on "~~387B~~ Psalm 3:2").

Ver. 9. *We have thought of thy lovingkindness, O God*, etc.] Jarchi interprets it, "we have waited for thy lovingkindness"; to see thy salvation; and some, as Ben Melech observes, explain it of hope and expectation; as if the sense was, "we have hoped for thy lovingkindness"; so the Syriac version renders it, and the word used has the signification of tarrying, (~~944B~~ 1 Samuel 14:9). God has his set time to favour his Zion, and till that time comes it is right in them to be hoping, expecting, and waiting for it. The Chaldee paraphrase is, "we have esteemed thy goodness"; it being very excellent, exceeding valuable, and better than life itself; but other Jewish writers, as Menachem, Aben Ezra, Kimchi, and Ben Melech, render it as we do, "we have thought", etc. The lovingkindness of God towards his people in Christ is a very delightful and profitable subject to dwell in meditation upon, to consider the objects, instances, cause, and nature of it; and serves greatly to encourage faith and hope, to draw out love to God, and engage to a ready and cheerful obedience to his will; and this is

sometimes done in public, as well as in private conversation, and in the closet; as follows;

in the midst of thy temple; the church of Christ, which is of his building, where he dwells, and grants his presence, and is often called the temple of God in the New Testament, in allusion to Solomon's temple; (see ^{<418>}1 Corinthians 3:16,17 ^{<416>}2 Corinthians 6:16 ^{<417>}Ephesians 2:21); here the word of God is preached, his ordinances administered, and his presence granted; which are instances of his lovingkindness, and lead his people to think of it; and particularly when the faithful ministers of the Gospel make mention of it, and the ordinance of the supper is administering, which is intended to bring to remembrance the love of God and Christ: moreover, in the latter day, to which this psalm belongs, the temple of God will be opened, (^{<419>}Revelation 11:19 15:5); that is, the true worship of God will be restored, and pure and undefiled religion freely exercised; the Gospel will be clearly and fully preached; and the ordinances administered as they were first delivered, which will lead the saints to think of the lovingkindness of God unto them; and particularly when they shall see the angels with the seven vials the executioners of God's wrath on the antichristian states, go forth from the temple to pour them out upon them, (^{<416>}Revelation 15:6 16:1).

Ver. 10. *According to thy name, O God, so [is] thy praise unto the ends of the earth*, etc.] That is, as he himself is in the perfections of his nature, which are displayed in the works of his hands, throughout the whole creation; so is or ought his praise to be: or rather, as in the latter day his name will be great in all the earth, (^{<3011>}Malachi 1:11); so will his praise be; and as his name will be One, (^{<3849>}Zechariah 14:9); he will be one Lord, there will be one faith and one baptism; his worship, word, and ordinances, will be uniformly observed and attended to; so will be his praise: all the saints will unite together in giving glory to him: he, and he alone, shall be exalted. Moreover, his Gospel is his name, (^{<4195>}Acts 9:15); and that in the latter day will be preached to every nation, kindred, tongue, and people, (^{<4146>}Revelation 14:6); and multitudes, both of Jews and Gentiles, will be converted, and from the uttermost parts of the earth will be heard songs of praise and glory unto him, (^{<2345>}Isaiah 24:15,16);

thy right hand is full of righteousness: of all spiritual blessings for his people; and particularly of the righteousness of Christ, which God accepts of, imputes unto, and liberally bestows upon them: and it is also full of

punitive justice, which he inflicts on his and their enemies; his right hand teaches him terrible things, and these terrible things he does in righteousness; all his works are in righteousness, which the right hand, being the instrument of action, is a token of. Moreover, Christ is the right hand of God; he is the man of his right hand, and as dear to him as his right hand; he is the right hand of his righteousness, by which he upholds his people; and this right hand of his is full of righteousness; he does nothing else but righteousness; he is the author and donor of it to his people, and will execute righteousness upon his enemies; in righteousness he will make war with them, (^{<6691>}Revelation 19:11); and which is greatly the sense of this passage, as appears by (^{<4981>}Psalm 48:11).

Ver. 11. *Let Mount Zion rejoice*, etc.] The church in general; (see ^{<4981>}Psalm 48:1,2 ^{<5822>}Hebrews 12:22 ^{<640>}Revelation 14:1);

let the daughters of Judah be glad; particular churches; and so the Targum renders it, “the congregations of the house of Judah”; or particular believers; such as are called the daughters of Jerusalem, and the daughters of Zion, (^{<2380>}Song of Solomon 3:10,11); these are exhorted to joy and gladness, at the loving kindness of God, at the spread of his name and glory to the ends of the earth, and at his righteousness his right hand is full of; and as it follows,

because of thy judgments; executed on the antichristian kings, (^{<4981>}Psalm 48:4-7); and on all the antichristian states, and on the whore of Babylon, and those who have committed fornication with her; (see ^{<6601>}Revelation 19:1,2).

Ver. 12. *Walk about Zion, and go round about her*, etc.] These words are either an address to the enemies of the church, sarcastically delivered; calling upon them to come, and surround, and besiege Zion, and see what the issue and consequence of it will be, even the same as that of the kings, (^{<4981>}Psalm 48:4-6); or to the builders of Zion, as Jarchi observes, to come and take a survey of it, and see what repairs were necessary; or rather to the saints, to the daughters of Judah before mentioned, to take a view of the strength and defence of the church, for their own comfort and encouragement, and to report the same to others for theirs also; for by walking around it may be observed the foundation, the rock and eminence on which it is built, Christ Jesus; the wall of it, the Lord himself, a wall of fire; the entrance into it, Christ the gate of righteousness; the fortress and strong hold of it the same; and the guards about it, the watch men on its

walls, the ministers of the Gospel, and an innumerable company of angels, that in a circle surround both ministers and people; (see ~~6671~~ Revelation 7:11);

tell the towers thereof; (see ~~4403~~ 2 Chronicles 26:9 ~~2338~~ Isaiah 33:18); the Lord himself is the tower of his people, high and strong, which secures and defends them from all their enemies, (~~1980~~ Psalm 18:2 62:3 ~~1880~~ Proverbs 18:10); the ministers of the Gospel, who are immovable, and are set for the defence of it, (~~2467~~ Jeremiah 6:27); the Scriptures of truth, which are like a tower built for an armoury, out of which the saints are furnished and provided with proper armour, whereby they are able to engage with false teachers, and to overcome the evil one, (~~2004~~ Song of Solomon 4:4); and the ordinances of the Gospel, the church's two breasts, said to be as towers, (~~2180~~ Song of Solomon 8:10); some render the words, "tell in the towers" ^{f637}; publish on the house tops, declare in the high places of the city, in the most public manner, the great things of the Gospel, which relate to the glory of Christ and his church.

Ver. 13. *Mark ye well her bulwarks*, etc.] Such as the free favour of God in Christ; which is not only as a shield, but as a bulwark to the church; his everlasting love, electing grace, the covenant of grace, with its blessings and promises, all which are more immovable than rocks and mountains; and especially the power of God, which surrounds his church, as the mountains did Jerusalem; and by which they are kept and preserved as in a garrison, (~~8330~~ Psalm 125:2 ~~6005~~ 1 Peter 1:5). Also salvation by Christ; his righteousness, sacrifice, and satisfaction, which God has appointed for walls and bulwarks, and which make the city, the church, a strong and impregnable one, (~~2301~~ Isaiah 26:1). Likewise the Spirit of God, and his operations and influences, which are a standard against the enemy's flood of opposition and persecution; and who being in his church and people, is greater than he that is in the world, (~~2399~~ Isaiah 59:19) (~~6044~~ 1 John 4:4). Some render the words, set "your hearts on her strength", as the Vulgate Latin version; that is, on Christ, who is the strength of the poor and needy in their distress; the strength of their hearts, of their lives, and of their salvation, and the security of the church. Others readier them, "set your hearts on her armies"; as the Targum is; her volunteers, her soldiers, who endure hardness as good soldiers of Christ, fight the Lord's battles, and are more than conquerors through him; and a lovely sight it is to behold them, with Christ at the head of them; (see ~~6694~~ Revelation 19:14);

consider her palaces; for Jehovah, Father, Son, and Spirit, have their dwelling places in Zion; and here, besides apostles, prophets, evangelists, and ordinary ministers of the word, who are rulers and officers set in the first place, every saint is a prince and a king; and has a place and a name here, better than that of sons and daughters of the greatest potentate on earth; every dwelling place in Mount Zion is a palace.

that ye may tell [it] to the generation following: that is, the beauty and glory, strength and safety of the church; and even all that is spoken of her in this psalm, as well as what follows: this is the end proposed by taking a circuit round Zion, and making the above observations on it.

Ver. 14. *For this God [is] our God for ever and ever*, etc.] Who is spoken of throughout the whole psalm as greatly to be praised, as well as is known in Zion, as the stability, security, and protection of her. This is said as pointing unto him as if visible, as Christ is God manifest in the flesh, now in Gospel times, to which this psalm belongs; as distinguishing him from all others, from the gods of the Gentiles, rejected by the people of God; as claiming an interest in him as their covenant God; as exulting in the view of such relation to him; as suggesting how happy they were on this account; and especially since this relation will always continue, being founded in an everlasting covenant, and arising from the unchangeable love of God;

he will be our guide, [even] unto death; the Lord orders the steps of the righteous, holds them by the right hand, and guides them with his counsel and in judgment: Christ, the great Shepherd of the flock, feeds them, as the antitype of David, according to the integrity of his heart, and guides them by the skilfulness of his hands; he guides their feet in the ways of peace, life, and salvation, by himself; he leads them into green pastures, beside the still waters, and unto fountains of living waters: the Spirit of the Lord leads them to the fulness of Christ; guides them into all truth, as it is in him; directs them into his and his Father's love, and leads them on to the land of uprightness. And this guide is an everlasting one; "even unto death", or "in death", or "above death"^{f638}; so as not to be hurt of the second death. He guides not only to the brink of Jordan's river, but through the deep waters of it, and never leaves till he has landed them safe on the shores of eternity: and some, as Aben Ezra, render the word as if it was *tym l w* [, "for ever"; and others, as Abendana observes, render it "secretly"; the Lord sometimes leading his people in ways dark and hidden to them: and others give the sense of it, "as in the days of youth"; that is, God is the guide of his people

in old age as in youth; he is always their guide, and ever will be: to which sense incline R. Moses in Aben Ezra, others in Kimchi and Abendana, and as also Jarchi and the Chaldee paraphrase; but Kimchi and Ben Melech render it as we do, “unto death”, or “unto our death”.

PSALM 49

INTRODUCTION TO PSALM 49

To the chief Musician, A Psalm for the sons of Korah

Aben Ezra says this psalm is a very excellent one, since in it is explained the Light of the world to come, and of the rational and immortal soul; and Kimchi is of opinion that it respects both this world and that which is to come: and indeed it treats of the vanity of trusting in riches: of the insufficiency of them for the redemption of the soul; of the short continuance of worldly honour and substance; of the certainty of death, and of the resurrection of the dead. And the design of it is to expose the folly of trusting in uncertain riches, and to comfort the people of God under the want of them.

Ver. 1. *Hear this*, etc.] Not the law, as some Jewish writers^{f639} interpret it, which was not desirable to be heard by those that did hear it; it being a voice of wrath and terror, a cursing law, and a ministration of condemnation and death; but rather *ad atywj a*, “this news”, as the Targum; the good news of the Gospel; the word of “this” salvation; the voice from heaven; the word not spoken by angels, but by the Lord himself: or *hmkj h taz*, “this wisdom”, as Kimchi interprets it; which the psalmist was about to speak of, (~~194B~~ Psalm 49:3); also the parable and dark saying he should attend unto and open, (~~194B~~ Psalm 49:4); and indeed it may take in the whole subject matter of the psalm;

all [ye] people: not the people of Israel only, but all the people of the world, as appears from the following clause; whence it is evident that this psalm belongs to Gospel times; in which the middle wall of partition is broken down, and there is no difference of people; God is the God both of Jews and Gentiles; Christ is the Saviour and Redeemer of one as well as of the other; the Spirit of God has been poured out upon the latter; the Gospel has been sent into all the world, and all are called upon to hear it;

give ear, all ye inhabitants of the world, or “of time”; so the word is rendered “age”, the age of a man, (~~194B~~ Psalm 39:5). The inhabitants of this

world are but for a time; wherefore Ben Melech interprets the phrase by *mw̄h yçna*, “men of time”, the inhabitants of time; it is peculiar to the most High to “inhabit eternity”, (^{<25715>}Isaiah 57:15). Under the Gospel dispensation there is no distinction of places; the Gospel is not confined to the land of Judea; the sound of it is gone into all the world, and men may worship God, and offer incense to his name, in every place; and whoever fears him in any nation is accepted of him.

Ver. 2. *Both low and high*, etc.] Or “both the sons of Adam and the sons of men”. By the sons of “Adam” are meant the multitude of the people, as Ben Melech explains it; the common people, the meaner sort, the base things of this world; and such are they, generally speaking, who are called by grace under the Gospel dispensation: and by “the sons of men” are meant the princes, nobles, and great men of the earth; men of high birth and illustrious extraction: so Adam is rendered, “the mean man”, and “Ish”, the word here used, “the great man”, in (^{<21119>}Isaiah 2:9). And though not many, yet some of this sort are called by grace; and all of them have a peculiar concern in many things spoken of in this psalm; (see ^{<39112>}Psalms 49:12,16,17,20);

rich and poor together: these are called upon to hearken to what is after said, that the one may not be elated with and trust in their riches, and that the other may not be dejected on account of their poverty; and seeing both must die, and meet together at the judgment day; and inasmuch as the Gospel is preached to one as to another; and for the most part the poor hear it, receive it, and are called by it.

Ver. 3. *My mouth shall speak of wisdom*, etc.] Or “wisdoms”^{f640}; of Christ, who is so called, (^{<30113>}Proverbs 1:20 9:1). He being as a divine Person the wisdom of God, and the only wise God; and having all the treasures of wisdom in him, as man and Mediator: of him the prophet spake, and of him the apostles and all Gospel ministers speak; of the glories of his Person, of the fulness of his grace, and of his wonderful works; especially of that of redemption and salvation by him, in which there is an abounding of wisdom and prudence. Or the Gospel may be meant, and all the truths of it, in which there is a glorious display of divine wisdom; it is the wisdom of God in a mystery; hidden and ancient wisdom; and which, when truly understood, makes a man wise unto salvation; (see ^{<41116>}1 Corinthians 2:6,7);

and the meditation of my heart [shall be] of understanding; or “understandings”^{f641}; and this is in order to the former; what the heart meditates the mouth speaks. If the heart meditates on understanding, the mouth will speak of wisdom; and a man should think before he speaks, especially the ministers of the Gospel: they ought to meditate on the word of God, the Gospel, and the truths of it, that their profiling may appear to all; that they may understand divine things themselves, and deliver them out to the understanding of others: their concern should be, that through meditation they may have a good treasure of wisdom and knowledge in their hearts, that out of it they may bring forth things pleasant and profitable unto others.

Ver. 4. *I will incline mine ear to a parable*, etc.] In which way of speaking the doctrines of the Gospel were delivered out by Christ, (^{<403>}Matthew 13:3,35). Wherefore the prophet, representing his apostles and disciples, signifies that he would listen thereunto, that he might attain to the knowledge thereof, and communicate it to others;

I will open my dark saying upon the harp; the enigmas, riddles, and mysteries of the Gospel, being understood by the ministers of it, are opened and explained in a very pleasant and delightful manner; they are made clear and evident, and are as a lovely song upon a harp; (see ^{<403>}Ezekiel 33:32).

Ver. 5. *Wherefore should I fear in the days of evil*, etc.] This is the principal thing that all are before called to hearken to. This is the wisdom and understanding the psalmist had been meditating upon, and was about to utter; this is the parable he inclined his ear to, and the dark saying he would open; namely, that a saint has nothing to fear in the worst of times; which is a riddle to a natural man. Aben Ezra interprets “the days of evil” of the days of old age, as they are called, (^{<213>}Ecclesiastes 12:1), which bring on diseases, weakness, and death; in which a good man has no reason to fear; as that he should want the necessaries of life, since they that fear the Lord shall want no good thing; or that he should not hold out to the end, seeing God, who is the guide of youth, is the staff of old age, and carries to hoary hairs, and will never leave nor forsake; and though the wicked man in old age has reason to be afraid of death and eternity at hand, the saint has not; but may sing, on the borders of the grave, “O death! where is thy sting?” etc. (^{<455>}1 Corinthians 15:55). Also days in which iniquity abounds, and error and heresy prevail, are days of evil; and

though the good man may fear he shall be led aside by the ill example of some, or by the craft of others; yet he need not, since the foundation of God stands sure, and he knows them that are his, and will take care of them and preserve them. Moreover, times of affliction and persecution are evil days; (see ^{<4516>}Ephesians 5:16 6:13); and such will be the hour of temptation, that shall try the inhabitants of the earth, (^{<4610>}Revelation 3:10). Yet the righteous man need not fear, since it is always well with him, let his case and circumstances be what they will. Yea, the day of death, and the day of judgment are days of evil to wicked men; and therefore they put them away far from them, (^{<3063>}Amos 6:3); but believers have reason to rejoice at them, the day of their death being better than the day of their birth; and the day of judgment will be the time of the glorious appearing of Christ to them. It is added,

[when] the iniquity of my heels shall compass me about; that is, the sins of life and conversation; “heels” denote “steps”, and the word is sometimes so rendered, as in (^{<4566>}Psalm 56:6); and “iniquity” intends sin committed in walking; and so designs not original sin, as some have thought, but actual sins and transgressions: and these may be said to “compass [the saints] about”, when they are chastised for them, and so are brought to a sense and acknowledgment of them, and to be humbled for them; and then they have nothing to fear in a slavish way, since these chastisements are not in wrath, or in a way of vindictive justice, or punishment for sin; but the fruits of love and favour. Or the sense may be, when death, the fruit of iniquity, the wages of sin, surrounds and seizes upon me; *ypwsb*, “in my end”, as the Targum; in my last days, at the heel or close of them, I will not fear; the saint has no reason to fear, when he walks through death’s dark valley; for death is abolished as a penal evil, its sting is took away, and its curse removed. Some render the words, “when the iniquity of my supplanters shall compass me about” ^{f642}; meaning his enemies, who either lay in wait for him privately, and endeavoured to supplant him; or that pursued him closely, and pressed upon his heels, just ready to destroy him; yet even then he signifies he should not fear: and then the sense is the same with (^{<4271>}Psalm 27:1-3); to which agree the Syriac and Arabic versions, which render it, “the iniquity of mine enemies”; or, “when my enemies surround me”: and it may be literally rendered, when “iniquity surrounds me at my heels” ^{f643}; that is, when men, who are iniquity itself, encompass me, are at my heels, ready to seize me, I will not fear.

Ver. 6. *They that trust in their wealth*, etc.] In their outward force, power, and strength; their horses, chariots, and armies; (see ^{<49316>}Psalm 33:16 20:7 ^{<2310>}Isaiah 31:1); or in their worldly goods and substance; which seems to be the sense of the word here, as appears from (^{<4990>}Psalm 49:10). To “trust” in them is to set the eye and heart upon them; or to take up rest in them, to depend on them, to the neglect of divine Providence, with respect to future living in this world; and to expect eternal happiness hereafter, because favoured with many earthly enjoyments here: so to do is evil. Therefore the Targum is, “woe to the wicked that trust in their substance”. And it is also very weak and foolish to trust in riches, since they are uncertain, are here today, and gone tomorrow; and are unsatisfying, he that has much would still have more: nor can they deliver from evil, from present judgments, from the sword, the pestilence, and famine; nor from death, nor from the future judgment, and wrath to come; and are often injurious to the spiritual and eternal welfare of men; (see ^{<5081>}1 Timothy 6:9,10,17 ^{<41024>}Mark 10:24);

and boast themselves in the multitude of their riches; of their acquisition of them by their own diligence and industry; and of their having them because of some peculiar virtue and excellency in themselves; and of the abundance of them. Such rejoicing and boasting is evil; since riches are the gifts of God, the blessings of his Providence; and are often bestowed on persons neither wise nor diligent, and much less deserving; (see ^{<2023>}Jeremiah 9:23). The whole may be applied to the Romish antichrist and his followers, who trust in and boast of their temporal riches, which in one hour will come to nought, (^{<6687>}Revelation 18:7,17); and of the treasure of the church, of merit; and works of supererogation; with all which they cannot redeem one soul from ruin and destruction, as follows:

Ver. 7. *None [of them] can by any means redeem his brother*, etc.] That is, “with their substance”, or “riches”, as the Targum and Jarchi supply. Some, according to the order of the words in the original, render them, “a brother redeeming cannot redeem a man”, or “anyone” ^{f644}: but, as Aben Ezra observes, **ja**, “a brother”, is the effect, and **çya**, “a man”, is the cause. The Targum is, “his brother that is a captive, a man redeeming cannot redeem with his substance”; or by any means redeem. Indeed a rich man may redeem his brother from debt, or from a prison, into which he is cast for it, by paying his debts for him; or from thralldom and bondage, being taken captive and becoming a prisoner of war, by giving a ransom for him. This he may do with respect to man; but, with respect to God, he

cannot, with all his riches, pay the debts he owes to the law and justice of God; nor free him from his bondage to sin, Satan, and the law, by whom he is held a captive. The sense here is, that he cannot redeem him from death; he cannot, with all his money, secure him from dying; nor, when dead, bring him back from the grave; and much less deliver him from eternal death, or wrath to come; this only God can do, (see ^{<B915>}Psalm 49:15);

nor give to God a ransom for him; a ransom to redeem from sin, and so from the curse of the law and eternal death, must be given to God, against whom sin is committed, the lawgiver that is able to save and destroy; whose law is transgressed by it, and must be fulfilled; and whose justice is affronted and injured, and must be satisfied; and who is the creditor to whom men are debtors, and therefore the payment must be made to him. Hence our Lord Jesus Christ, the Redeemer of his people, paid the ransom price to God, and offered himself a sacrifice to him; (see ^{<B91D>}Ephesians 5:2 ^{<B91E>}Revelation 5:9). But this ransom is not of man's giving, but of God's; it is of his finding out in his infinite wisdom: he set forth and sent forth Christ to be the ransom or "propitiation" ^{f645}, as the word here used signifies; and Christ came to give his life and himself a ransom for many, and is the propitiation for their sins: and this is a sufficient one, a plenteous redemption, and there needs no other, not is there any other; there were typical atonements under the law, but there is no real atonement, propitiation, or ransom, but by the precious blood of Christ; not by corruptible things, as silver and gold; with these a man cannot give to God a ransom for himself, or for his brother.

Ver. 8. *For the redemption of their soul [is] precious*, etc.] Or "heavy" ^{f646}; it is, as Jarchi observes, "heavier than their substance": it is too weighty a matter for the richest man in the world to engage in; he is not equal to it; his riches are not an equivalent to the redemption of a soul which has sinned, and which is of more worth than the whole world: "what shall a man give in exchange for his soul?" or another for him? all the substance of his house would be utterly despised. It requires a greater price for the redemption of it than gold and silver, and therefore it is impossible to be obtained by any such means; and which may be the sense of the word here, as Jarchi and Kimchi interpret it; and so it is used for that which is "rare", "difficult", yea, "impossible", not to be found or come at, in (^{<B91E>}1 Samuel 3:1 ^{<B91D>}Daniel 2:10,11). The only price of redemption of the soul is the precious blood of Christ; his life is the ransom price, yea, he himself,

(~~118~~ 1 Peter 1:18,19 ~~118~~ Matthew 20:28) (~~516~~ 1 Timothy 2:6); nor is the redemption of the soul possible upon any other ground;

and it ceaseth for ever; that is, the redemption of the soul; it must have ceased, it could never have been accomplished, had not Christ undertook it and performed it; he has obtained eternal redemption, and in him we have it, and in no other. Or the words may be rendered, “and he ceaseth for ever”; the brother, whose soul or life is to be redeemed, he dies; (see ~~912~~ Psalm 12:1); and dies the second and eternal death, for aught his brother can do for him, with all his riches: or he that attempts to redeem him, “he leaves off for ever”^{f647}; (see ~~1303~~ Psalm 36:3); whether he will or not, as Jarchi observes; he ceases from redeeming his brother; he finds he cannot do it; his endeavours are vain and fruitless. Some join and connect these words with the following, “and it ceaseth for ever, that he should still live for ever”, etc. that is, it is impossible that such an one by such means should live for ever. Gussetius^{f648} renders and interprets the words quite to another sense, “but the redemption of their soul shall come”: the true redemption price by Christ; and which, being once paid and perfectly done, “ceaseth for ever”, and shall never be required more; so that he for whom it is made “shall live for ever”, as in (~~1900~~ Psalm 49:9), which is a truly evangelic sense.

Ver. 9. *That he should still live for ever*, etc.] Or “though he should live”, etc.^{f649}. Though the rich man should live ever so long, a thousand years twice told, as in (~~2006~~ Ecclesiastes 6:6); yet he could not in all this time, with all his riches, redeem his brother; and at last must die himself, and so must his brother too, as his own experience and observation may assure him, (~~1900~~ Psalm 49:10). Or the meaning is, he cannot so redeem his brother, or give to God a ransom for him, that he should live a corporeal life for ever, and never die; since all men die, wise men and fools, rich and poor; and much less that he should live and enjoy an “eternal life”, as the Targum; a life of happiness and bliss hereafter, which is not to be obtained by gold and silver, but is the pure gift of God;

[*and*] *not see corruption*; the grave, the pit of corruption, the house appointed for all living: or “the judgment of hell”, according to the Chaldee paraphrase.

Ver. 10. *For he seeth [that] wise men die*, etc.] This is a reason convincing the rich man, that with all his riches he cannot redeem his brother from death; since he must see, by daily and constant experience, that none are

exempted from dying, no, not even the wise man; and therefore, not the rich, since wisdom is better than riches, and is said to give life, (^{<2072>}Ecclesiastes 7:12); and yet wise men die, yea, Solomon, the wisest of men, died. Worldly wise men, such who are wiser in their generation than the children of light, know how, to get money and estates, and to provide for futurity, and yet cannot secure themselves from death: men that are wise in natural things, know the secrets of nature, the constitution of human bodies, what is proper to preserve health and life, as philosophers and physicians, and yet cannot deliver themselves from death: wise politicians, prudent magistrates, instructors of mankind in all the branches of useful knowledge, who are profitable to themselves and others, and are the most deserving to live because of usefulness, yet these die as well as others: such as are spiritually wise, wise unto salvation, who know themselves, and know Christ, whom to know is life eternal; and the wisest among them, such as are capable of teaching others the hidden and mysterious wisdom of God; even these wise men and prophets do not live for ever. The Targum interprets this of wicked wise men, condemned to hell; or as it is in the king's Bible,

“the wicked wise men, who die the second death;”

(see ^{<621>}Revelation 2:11 20:6 21:8); and are condemned to hell;

likewise the fool and the brutish person perish; the worldly fool, who trusts in his riches, and boasts of them; his soul is at once required of him. The atheistical fool, who says there is no God, no judgment, no future state; has made a covenant with death, and with hell is at an agreement; this covenant does not stand, he dies, and finds himself dreadfully mistaken: the fool that is so immorally, who makes a mock at sin, a jest of religion, and puts away the evil day far from him; his great wickedness, to which he is given, shall not deliver him from death. Every man is become brutish in his knowledge; but there are some among the people more brutish than others, who are as natural brute beasts, and shall utterly perish in their own corruptions. The wise good man dies, but perishes not; he inherits eternal life; but the wicked fool and brute not only perish by death, but are punished with everlasting destruction in soul and body;

and leave their wealth to others; they cannot carry it with them, so that it will be of no service to them after death any more than at it: if the Judge could be bribed by gold, as he cannot, they will not have it with them to do it; they came into the world naked, and so they will go out, and carry

nothing with them, but leave all behind them; either to their babes, their children, and heirs, (^{<1974>}Psalm 17:14); or to strangers, they know not who; and if they do, they do not know whether they will be wise men or fools, or what use they will make of it, (^{<1916>}Psalm 39:6) (^{<2128>}Ecclesiastes 2:18,19).

Ver. 11. *Their inward thought [is, that] their houses [shall continue] for ever*, etc.] This is the thought of their hearts, what they secretly imagine, and conclude within themselves; either that their families, which may be meant by their houses, (see ^{<1081>}2 Samuel 3:1); shall continue in succeeding ages, to the end of the world, to inherit their possessions, and perpetuate their name; though often so it is, that great families become extinct, and the seed of the wicked is cut off: or that their magnificent buildings, which they have erected to dwell in, and for their honour and glory, shall abide for ever; though in a little time, so it is by one means or another, like the buildings of the temple, not one stone is left upon another. Or the words may be rendered, “in the midst of them” (their heirs to whom they leave their wealth) “their houses shall remain for ever”, so Aben Ezra; that is, so they fancy they will; but this is not always true, for fine houses and large estates belonging to them often pass into other hands and families. The word **µbrq**, rendered “their inward part”, by a transposition of two letters in it may be read **µrbq**, “their graves”, as Aben Ezra, Kimchi, and Ben Melech observe; and to this sense the Targum, Septuagint, Vulgate Latin, Syriac, and Arabic versions render the words: and then the meaning is, that of all the houses they have built or been possessed of, they have only one left, and that is the grave; in which they shall dwell until the resurrection, and therefore is called “a long home”, (^{<2125>}Ecclesiastes 12:5); (see ^{<1873>}Job 17:13 30:23);

[and] their dwelling places to all generations; which signify the same as before;

they call their lands after their own names; as Egypt was called Mizraim, Ethiopia was called Cush, and Palestine Canaan, from men who were the first possessors of them, (^{<1016>}Genesis 10:6). Or “they proclaim their names throughout the land”^{f650}; they seek to get a name, and spread and continue it in all part of the world; being unconcerned about their names being written in heaven, or about having a house not made with hands eternal there.

Ver. 12. *Nevertheless man [being] in honour abideth not,* etc.] Or Adam: and some understand this of the first man Adam, who was created and crowned with glory and honour; but it did not abide with him, nor he in that: so some Jewish writers ^{f651} interpret it. But whether the words will admit of this sense or not, the general view of the psalmist, which is to show the inconstancy and instability of worldly honour, may be exemplified in the case of the first man; he was in honour he was created after the image and likeness of God, and so was the glory of God, being his image; he was in friendship with God, as many instances show, and had dominion over all the creatures below; he had much knowledge of God, and communion with him, and was a pure, holy, and upright creature; but he continued not long in this state of honour and glory; “he lodged not a night” ^{f652}, as the words may be rendered; (see ^{<1281b>}Genesis 28:11); and as they are by some, who conclude from hence that Adam fell the same day in which he was created; and which is the sense of the above Jewish writers, who say, he was driven out of paradise the evening of that day; but though he might stand longer, and the word is sometimes used of a longer continuance; (see ^{<12513>}Psalms 25:13); yet by the account in Genesis it looks as if he continued in his state of honour but a short time;

he is like the beasts [that] perish; becoming mortal in his body, and brutish and stupid in his understanding. Or, “he is like the beasts”, “they perish”, or “[are] cut off” ^{f653}; the word being in the plural number, which shows that not a single individual person is meant, but men in general; or, however, such of the sons of Adam that come to honour; these do not abide long in it, their honour is a very short lived one, sometimes it does not last their lives: they that are in high places are in slippery ones, and are often cast down from the pinnacle of honour in a moment; and if their glory does abide with them throughout the day of life, yet it shall not lodge with them in the night of the grave; thither their glory shall not descend after them, (^{<1917>}Psalms 49:17); and when they die, they perish like the beasts; as they are like them in life, stupid, brutish, and ignorant, so in death; as the beast dies, so do they, (^{<21819>}Ecclesiastes 3:19); as the one dies without any thought of or preparation for death, so do the other; as the one carries nothing along with it, so neither do the other: as beasts that die of themselves, for such are here meant, as Junius well observes, are good for nothing but to be cast into the ditch; so are wicked men, notwithstanding all their riches and honours; yea, it is worse with them than with the beasts,

since after death comes judgment, and after that the second death, the wrath of God.

Ver. 13. *This their way [is] their folly*, etc.] This their last end becoming like the beasts that perish, which is the issue and event of all their confidence, ambition, and honour, shows the folly of their lives and conduct: or this their course of life, in trusting to their riches; boasting of their wealth; pleasing themselves with the thoughts of the continuance of their houses and dwelling places to all generations; and calling their lands after their own names; all proclaim their folly. Or, as some render the words, “this their way [is] their hope” or “confidence” ^{f654}; they place all their hope and confidence in their riches and honour, which is but a vain hope and a foolish confidence;

yet their posterity approve their sayings; they are of the same sentiments with their fathers; they say the same things, and do the same actions; tread in their steps, and follow the same track; though there have been such innumerable instances of the vanity and inconstancy of all worldly riches and grandeur.

Selah; on this word, (see Gill on “~~480~~ Psalm 3:2”).

Ver. 14. *Like sheep they are laid in the grave*, etc.] They are not in life like sheep, harmless and innocent; nor reckoned as such for the slaughter, as the people of God are; unless it be that they are like them, brutish and stupid, thoughtless of death, and unconcerned about their estate after it; and so die and go into the grave, like natural brute beasts, made to be taken and destroyed, (~~602~~ 2 Peter 2:12); or rather like sheep that have been grazing in good pasture in the daytime, at night are put into a dark and narrow pinfold or pound; so wicked rich men, having lived in great abundance and plenty in the day of life, when the night of death comes, they are put into the dark and narrow grave. And it is further to be observed, that the comparison is not to sheep prepared for slaughter, and killed for food; for these are not laid in a ditch, to which the grave may answer; but, as Junius observes, to those that die of themselves; to rotten sheep, and who are no other than carrion, and are good for nothing but to be cast into a ditch; so wicked men are laid in the grave; but as to be laid in the grave is common to good and bad after death, rather the words should be rendered, “like sheep they are laid in hell” ^{f655}; as the word is in (~~497~~ Psalm 9:17); a place of utter darkness and misery, where the wicked rich man was put when he died, (~~2169~~ Luke 16:19,22,23);

death shall feed on them: or “rule them”^{f656}; as shepherds rule their flocks, in imitation of whom kings govern their subjects; the same word is used of both; and so death is represented as a king, or rather as a tyrant reigning over the sons of men; even over kings and princes, and the great men of the earth, who have reigned over others; (see ~~614~~Romans 5:14); or “shall feed them”^{f657}, as the shepherd feeds the sheep; not by leading them into green pastures, into the Elysian fields; but where a drop of water cannot be obtained to cool the tongue; into utter darkness, where are weeping, wailing, and gnashing of teeth; into the apartments of hell, and habitations of devils, to be guests with them, and live as they do: or “shall feed on them”; as the wolf on the sheep, devouring their strength, and consuming their bodies, (~~813~~Job 18:13); but as this is no other than what it does to everyone, rather the second, or an eternal death, is here meant; the wrath of God, the worm that is always gnawing, eating, and consuming, and never dies;

and the upright shall have dominion over them in the morning; the upright are such to whom the uprightness or righteousness of Christ is shown or imputed, and who have right spirits renewed, and principles of grace and holiness formed in them, and walk uprightly in their lives and conversations; these, in the morning of the resurrection day, when Christ the sun of righteousness shall arise, when the light of joy and gladness, shall break forth upon his coming, at the beginning of the day of the Lord, which will last a thousand years; they, the dead in Christ, rising first, shall, during that time, reign with him as kings and priests; when the wicked, being destroyed in the general conflagration, shall become the footstool of Christ, and be like ashes under the soles of the feet of his people; and the kingdom, the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints; (see ~~546~~1 Thessalonians 4:16 ~~615~~Revelation 20:5,6 ~~3012~~Malachi 4:2,3) (~~2072~~Daniel 7:27); and though this is a branch of the happiness and glory of the people of God, yet it is here mentioned as an aggravation of the misery of the wicked, who, in another state, will be subject to those they have tyrannized over here;

and their beauty shall consume in the grave from their dwelling; or “their form”^{f658} and figure; diseases often destroy the beauty of a man, death changes his countenance, and makes a greater alteration still; but the grave takes away the very form and figure of the man; or, as it is in the “Keri”, or margin of the Hebrew text, “and their rock shall consume”^{f659}; that is, their riches, which are their rock, fortress, and strong city, and in which they

place their trust and confidence; these shall fail them when they come to the grave, which is “their dwelling”, and is the house appointed for all living: and seeming it is so, rather this should be understood of “hell”^{f660}, which will be the everlasting mansion of wicked men, and in which they will be punished in soul and body for ever; though rather the sense is, “when their rock”, that is, Christ, shall come “to consume the grave”, and destroy its power; when he, I say, shall come “out of his habitation”, heaven, then shall the righteous have the dominion, (^{<S416>}1 Thessalonians 4:16).

Ver. 15. *But God will redeem my soul from the power of the grave*, etc.] The psalmist expresses his faith, that though he should die, and for a while be under the power of the grave, yet he should be redeemed from it in the resurrection; which to the saints will be “the day of redemption”, (^{<A00>}Ephesians 4:30); their bodies then will be redeemed from mortality, weakness, corruption, and dishonour, which attend them now, and in the grave; and which will, be in consequence of the redemption both of their souls and bodies, through the blood of Christ; (see ^{<S134>}Hosea 13:14); or the words may be rendered, “but God will redeem my soul from the power of hell”; and so the Targum,

“David said by the spirit of prophecy, but God will redeem my soul from the judgment of hell;”

that is, will keep and preserve from the second death, from being hurt by it, or from its having any power over him; and Christ, who is the Redeemer of his people, and who, being God over, all, is an able and mighty one, has redeemed the souls of his from wrath to come, hell, or the second death, by destroying sin, the cause of it, by satisfying the law, the administration of it, and by abolishing death itself; all which he has done by giving himself a ransom price for them, whereby he has procured the redemption which rich men, with all their gold and silver, could never obtain for themselves or others. The reason why the psalmist believed Christ would do this for him, follows;

for he shall receive me. Or, “for he hath received me”^{f661}; into his arms of love, into his grace and favour; which he does openly at conversion, and in the effectual calling; men being drawn to Christ by the cords of love, come to him, and are received by him, who casts none out; and the argument from hence is very strong, that such whom Christ receives by his grace, he will redeem from the grave, or raise at the last day to the resurrection of

life: or, “for he will receive me”; as he does the souls of his people to glory at death, when, during their separate state, they will be happy with him, and takes their bodies into his care and custody; from whence it may be strongly concluded he will raise them up again at the resurrection morn, and then will receive them soul and body to himself, and present them to his Father, and introduce them into his kingdom and glory; wherefore, as in (^{<1945>}Psalm 49:5), the good man has no reason to fear anything in the day of evil; for when it goes ever so ill with others, it is well with him. The Targum in the king’s Bible is,

“he will lead me into his part or portion in the world to come.”

Selah; on this word, (see Gill on “^{<1982>}Psalm 3:2”).

Ver. 16. *Be not thou afraid when one is made rich*, etc.] Who before was poor, or not so rich; but now become so, either by inheritance, or by his own diligence and industry, through the permission of Providence. This is to be understood, not of a good man, from whom oppression is not to be feared; but it may be hoped he will do good with his riches, by relieving the poor, and ministering to the support of the interest of religion, and using what power and authority he may have in defence of it: but it is to be interpreted of a wicked man; of one who neither fears God, nor regards man; who makes an ill use of his riches, power, and authority, to the oppression of the poor, and the persecution of the saints, and who seeks to be feared when he is not loved; (see ^{<1982>}Proverbs 28:12,28 29:2); but the people of God should not be afraid when this is the case, since God is their strength, their light, and their salvation; and since wicked men can go no further than permitted, and at most can do no more than kill the body; (see ^{<1971>}Psalm 27:1-3 ^{<1908>}Matthew 10:28); these words are an apostrophe of the psalmist, either to his own soul, or to the saints, and every particular believer;

when the glory of his house is increased; either the same with riches, so called, (^{<1930>}Genesis 31:1 ^{<1924>}Revelation 21:24,26); because men are apt to glory in them, and for the most part obtain honour and glory from men by them; or children, and an increase of them, and especially when they come to honour; as also the advancement of themselves to high places of honour and trust; as well as additional buildings, large stately edifices, to make them look great, and perpetuate their names.

Ver. 17. *For when he dieth he shall carry nothing away*, etc.] Such men, with all their riches and honour, must die; therefore why should men be afraid of them? or wherein are they to be accounted of, whose breath is in their nostrils? nor can they carry either of them with them; their riches will be of no profit to them after death, when they will be upon a level with the poor, who will have nothing to fear from them; (see ^{<3487>}1 Timothy 6:7);

his glory shall not descend after him; either into the grave, the pit of corruption, the lower part of the earth, where kings, princes, counsellors, and peasants, are all alike, (^{<1814>}Job 3:14,15,19); or into hell, where are no titles of honour, nor respect of persons; no Pharaoh king of Egypt, or Sennacherib king of Assyria, there; but plain Pharaoh, etc. (see ^{<3521>}Ezekiel 32:31,32).

Ver. 18. *Though while he lived he blessed his soul*, etc.] Praised and extolled himself on account of his acquisitions and merit; or proclaimed himself a happy man, because of his wealth and riches; or foolishly flattered himself with peace, prosperity, and length of days, and even with honour and glory after death;

and [men] will praise thee, when thou doest well to thyself; or “but ^{f662}men will praise thee”, etc. both rich and poor, all wise men; when, as the Jewish interpreters ^{f663} generally explain the word, a man regards true wisdom and religion, and is concerned for the welfare of his soul more than that of his body; or “when thou thyself doest well”: that is, to others, doing acts of beneficence, communicating to the necessities of the poor; or rather, “when thou doest well to thyself”, by enjoying the good things of life, taking his portion, eating the fruit of his labour, which is good and comely; (see ^{<21618>}Ecclesiastes 5:18-20 6:1,2 11:9).

Ver. 19. *He shall go to the generation of his fathers*, etc.] Be gathered to them at death; or “to the dwelling place of his fathers” ^{f664}; either the grave, or hell, or both; the habitation of his wicked ancestors: unless the words be rendered, as they are by some, though “he shall come to the age of his fathers” ^{f665}; live as long as they have done; yet he must die at last, and leave all behind, as they have done;

they shall never see light; neither he nor his fathers; they shall never see light of the sun any more, nor return to the light of the living, but shall lie in the dark and silent grave until the resurrection; or rather, they shall never enjoy eternal light, glory, and happiness. The ultimate state of glory is

sometimes expressed by “light”; (^{<B812>}John 8:12 ^{<S012>}Colossians 1:12); this the people of God, such who are made light in the Lord, and are the children of the day, shall see; but wicked men shall not; they will be cast into outer darkness, where are weeping, wailing, and gnashing of teeth.

Ver. 20. *Man [that is] in honour*, etc.] A wicked man, as the Targum; (see Gill on “^{<B912>}Psalm 49:12”);

and understandeth not; from whence his riches and honour, come, and what use he should make of them, and for what end he has them; or that understandeth not spiritual things, which relate to the salvation of his soul; who does not know God in Christ, nor the way of salvation by Christ; nor has any experience of the work of the Spirit of God upon his soul; nor has any spiritual understanding of the doctrines of the Gospel; nor knows himself, his state and condition, and what true happiness is:

is like the beasts [that] perish; (see Gill on “^{<B912>}Psalm 49:12”).

PSALM 50

INTRODUCTION TO PSALM 50

A Psalm of Asaph

This psalm is called a psalm of Asaph; either because it was composed by him under divine inspiration, since he was a prophet and a seer, (^{<1370>}1 Chronicles 25:2 ^{<1281>}2 Chronicles 29:30); or because it was delivered to him to be sung in public service, he being a chief musician; (see ^{<3167>}1 Chronicles 16:7); and so it may be rendered, “a psalm for Asaph”; or “unto Asaph” ^{f666}; which was directed, sent, and delivered to him, and might be written by David; and, as Junius thinks, after the angel had appeared to him, and he was directed where he should build an altar to the Lord, (^{<1318>}1 Chronicles 21:18). The Targum, Kimchi, and R. Obadiah Gaon, interpret this psalm of the day of judgment; and Jarchi takes it to be a prophecy of the future redemption by their expected Messiah; and indeed it does refer to the times of the Gospel dispensation; for it treats of the calling of the Gentiles, of the abrogation of legal sacrifices, and of the controversy the Lord would have with the Jews for retaining them, and rejecting pure, spiritual, and evangelical worship.

Ver. 1. *The mighty God*, etc.] In the Hebrew text it is “El”, “Elohim”, which Jarchi renders the “God of gods”; that is, of angels, who are so called, (^{<1985>}Psalm 8:5 97:7); so Christ, who is God over all, is over them; he is their Creator, and the object of their worship, (^{<3006>}Hebrews 1:6,7); or of kings, princes, judges, and all civil magistrates, called gods, (^{<1831>}Psalm 82:1,6); and so Kimchi interprets the phrase here “Judge of judges”. Christ is King of kings, and Lord of lords, by whom they reign and judge, and to whom they are accountable. The Targum renders it “the mighty God”; as we do; which is the title and name of Christ in (^{<2306>}Isaiah 9:6); and well agrees with him, as appears by his works of creation, providence, and redemption, and by his government of his church and people; by all the grace, strength, assistance, and preservation they have from him now, and by all that glory and happiness they will be brought unto by him hereafter, when raised from the dead, according to his mighty power. It is added,

[even] the Lord, hath spoken: or “Jehovah”, Some have observed, that these three names, El, Elohim, Jehovah, here mentioned, have three very distinctive accents set to them, and which being joined to a verb singular, **rbd**, “hath spoken”, contains the mystery of the trinity of Persons in the unity of the divine Essence; (see ^(f622)Joshua 22:22); though rather all the names belong to Christ the Son of God, and who is Jehovah our righteousness, and to whom, he being the eternal Logos, speech is very properly ascribed. He hath spoken for the elect in the council and covenant of grace and peace, that they might be given to him; and on their behalf, that they might have grace and glory, and he might be their Surety, Saviour, and Redeemer. He hath spoken all things out of nothing in creation: he spoke with Moses at the giving of the law on Mount Sinai: he, the Angel of God’s presence, spoke for the Old Testament saints, and spoke good and comfortable words unto them: he hath spoken in his own person here on earth, and such words and with such authority as never man did; and he has spoken in his judgments and providences against the Jews; and he now speaks in his Gospel by his ministers: wherefore it follows,

and called the earth from the rising of the sun unto the going down thereof; which may be considered as a preface, exciting attention to what is after spoken, as being of moment and importance; (see ^(f630)Deuteronomy 32:1); or as calling the earth, and so the heavens, (^(f604)Psalms 50:4), to be witnesses of the justness and equity of his dealings with the Jews, for their rejection of him and his Gospel; (see ^(f603)Deuteronomy 4:26); or rather as a call to the inhabitants of the earth to hear the Gospel; which had its accomplishment in the times of the apostles; when Christ having a people, not in Judea only, but in the several parts of the world from east to west, sent them into all the world with his Gospel, and by it effectually called them through his grace; and churches were planted everywhere to the honour of his name; compare with this (^(f601)Malachi 1:11).

Ver. 2. *Out of Zion, the perfection of beauty, God hath shined.*] Or “shall shine” ^{f667}; the past for the future, as Kimchi observes; or “the perfection of the beauty of God hath shined out of Zion” ^{f668}; that is, Christ; he is the perfection of beauty; he is fairer than the children of men; he is more glorious than the angels in heaven: as Mediator, he is full of grace and truth, which makes him very lovely and amiable to his people: he is the express image of his Father’s person; and the glory of all the divine perfections is conspicuous in his work of salvation, as well as in himself: now as he was to come out of Zion, (^(f647)Psalms 14:7); that is, not from the

fort of Zion, or city of Jerusalem; for he was to be born at Bethlehem; only he was to be of the Jews, and spring from them; so he shone out, or his appearance and manifestation in Israel was like the rising sun; (see ^{<3012>}Malachi 4:2 ^{<4178>}Luke 1:78,79); and the love and kindness of God in the mission and gift of him appeared and shone out in like manner, (^{<5084>}Titus 3:4); or else the Gospel may be meant, which has a beauty in it: it is a glorious Gospel, and holds forth the beauty and glory of Christ. All truth is lovely and amiable, especially evangelical truth: it has a divine beauty on it; it comes from God, and bears his impress; yea, it is a perfection of beauty: it contains a perfect plan of truth, and is able to make the man of God perfect; and this was to come out of Zion, (^{<2188>}Isaiah 2:3); and which great light first arose in Judea, and from thence shone out in the Gentile world, like the sun in all its lustre and glory, (^{<3421>}Titus 2:11); or, according to our version, “God hath shined out of Zion”; which, as Ben Melech on the text observes, is the perfection of beauty; (see ^{<2115>}Lamentations 2:15); by which is meant the church under the Gospel dispensation, (^{<8122>}Hebrews 12:22); which, as in Gospel order, is exceeding beautiful; and as its members are adorned with the graces of the Spirit, by which they are all glorious within; and especially as they are clothed with the righteousness of Christ, and so are perfectly comely through the comeliness he hath put upon them and here it is that Christ, who is the great God, and our Saviour, shines forth upon his people, grants his gracious presence, and manifests himself in his ordinances, to their great joy and pleasure.

Ver. 3. *Our God shall come*, etc.] That is, Christ, who is truly and properly God, and who was promised and expected as a divine Person; and which was necessary on account of the work he came about; and believers claim an interest in him as their God; and he is their God, in whom they trust, and whom they worship: and this coming of his is to be understood, not of his coming in the flesh; for though that was promised, believed, and prayed for, as these words are by some rendered, “may our God come”^{f669}; yet at his first coming he was silent, his voice was not heard in the streets, (^{<4129>}Matthew 12:19); nor did any fire or tempest attend that: nor is it to be interpreted of his second coming, or coming to judgment; for though that also is promised, believed, and prayed for; and when he will not be silent, but by his voice will raise the dead, summon all before him, and pronounce the sentence on all; and the world, and all that is therein, will be burnt with fire, and a horrible tempest rained upon the wicked; yet it is better to understand it of his coming to set up his kingdom in the world, and to

punish his professing people for their disbelief and rejection of him; (see ^{<0163>}Matthew 16:28 ^{<3805>}Hebrews 10:37);

and shall not keep silence; contain himself, bear with the Jews any longer, but come forth in his wrath against them; (see ^{<4802>}Psalm 50:21,22); and it may also denote the great sound of the Gospel, and the very public ministration of it in the Gentile world, at or before this time, for the enlargement of Christ's kingdom in it;

a fire shall devour before him; meaning either the fire of the divine word making its way among the Gentiles, consuming their idolatry, superstition, etc. or rather the fire of divine wrath coming upon the Jews to the uttermost and even it may be literally understood of the fire that consumed their city and temple, as was predicted, (^{<3800>}Zechariah 11:1) (^{<4207>}Matthew 22:7);

and it shall be very tempestuous round about him; the time of Jerusalem's destruction being such a time of trouble as has not been since the world began, (^{<4201>}Matthew 24:21).

Ver. 4. *He shall call to the heavens from above, and to the earth*, etc.] To hear what he shall say, when he will no longer keep silence; and to be witnesses of the justice of his proceedings; (see ^{<2002>}Isaiah 1:2 ^{<0505>}Deuteronomy 4:26). The Targum interprets this of the angels above on high, and of the righteous on the earth below; and so Aben Ezra, Kimchi, and Ben Melech, explain it of the angels of heaven, and of the inhabitants of the earth;

that he may judge his people; not that they, the heavens and the earth, the inhabitants of either, may judge his people; but the Lord himself, as in (^{<4806>}Psalm 50:6); and this designs not the judgment of the whole world, nor that of his own covenant people, whom he judges when he corrects them in love, that they might not be condemned with the world; when he vindicates them, and avenges them on their enemies, and when he protects and saves them; but the judgment of the Jewish nation, his professing people, the same that Peter speaks of, (^{<0417>}1 Peter 4:17).

Ver. 5. *Gather my saints together unto me*, etc.] These words are spoken by Christ to the heavens and the earth; that is, to the angels, the ministers of the Gospel, to gather in, by the ministry of the word, his elect ones among the Gentiles; (see ^{<4230>}Matthew 24:30); called his "saints", who had

an interest in his favour and lovingkindness, and were sanctified or set apart for his service and glory;

those that have made a covenant with me by sacrifice; or, “who have made my covenant by, or on sacrifice”^{f670}; the covenant of grace, which was made with Christ from everlasting, and which was confirmed by his blood and sacrifice; this his people may be said to make with God in him, he being their head, surety, and representative: now these covenant ones he will have gathered in to himself by the effectual calling, which is usually done by the ministry of the word; for this is not to be understood of the gathering of all nations to him, before him as a Judge; but of his special people to him as a Saviour, the “Shiloh”, to whom the gathering of the people was to be, (^{<0490>}Genesis 49:10) (^{<2272>}Isaiah 27:12,13 56:8 ^{<3008>}Zechariah 10:8).

Ver. 6. *And the heavens shall declare his righteousness*, etc.] That is, either the heavens shall bear witness to his justice and equity in judging his people; or the angels, the ministers of the Gospel, shall declare his justifying righteousness, which is revealed in it, to the saints and covenant ones they shall be a means of gathering in: or rather the justice of Christ in the destruction of the Jews shall be attested and applauded by angels and men, just as the righteousness of God in the destruction of the antichristian powers is celebrated by the angel of the waters, (^{<6615>}Revelation 16:5,6);

for God [is] Judge himself. And not another, or by another; and therefore his judgments must be just and righteous, seeing he is just and true, loves righteousness, and is righteous in all his ways and works.

Selah; on this word, (see Gill on “^{<1982>}Psalm 3:2”).

Ver. 7. *Hear, O my people*, etc.] This is an address to the people of the Jews, whom God had chosen to be his people above all others, and who professed themselves to be his people; but now a “loammi”, (^{<3000>}Hosea 1:9), was about to be written upon them, being a people uncircumcised in heart and ears, refusing to hear the great Prophet of the church, him that spake from heaven;

and I will speak: by way of accusation and charge, and in judgment against them for their sins and transgressions;

O Israel, and I will testify against thee; or “to thee”^{f671}; to thy face produce witnesses, and bring sufficient evidence to prove the things laid to thy charge,

I [am] God, [even] thy God; which is an aggravation of their sin against him, and is the reason why they should hearken to him; (see ^{<3810>}Psalm 81:10-12).

Ver. 8. *I will not reprove thee for thy sacrifices*, etc.] For the neglect of them; this they were not chargeable with; and had they omitted them, a charge would not have been brought against them on that account, since these were not what God commanded when he brought them out of Egypt, (^{<2472>}Jeremiah 7:22); and were now abrogated; and when they were in force, acts of mercy, kindness, and beneficence, were preferred unto them, (^{<2816>}Hosea 6:6);

or thy burnt offerings, [to have been] continually before me; or, “for thy burnt offerings [are] continually before me”^{f672}; so far were they from being reprobable for not bringing their sacrifices, that they were continually offering up before the Lord even multitudes of them, though to no purpose, being offered up without faith, and in hypocrisy; and could not take away sin, and make atonement for it; and besides, ought now to have ceased to be offered, Christ the great sacrifice being now offered up, as he was in the times to which this psalm belongs; (see ^{<2014>}Isaiah 1:14 ^{<3006>}Micah 6:6,7 ^{<3808>}Hebrews 10:3,4,14); wherefore it follows:

Ver. 9. *I will take no bullock out of thy house*, etc.] That is, will accept of none; such sacrifices being no more agreeable to the will of God, (^{<3805>}Hebrews 10:5,6,8); the “bullock” is mentioned, that being a principal creature used in sacrifice; as also the following,

[nor] he goats out of thy folds; the reasons follow.

Ver. 10. *For every beast of the forest [is] mine*, etc.] By creation and preservation; and therefore he stood in no need of their bullocks and he goats;

[and the cattle upon a thousand hills; meaning all the cattle in the whole world.

Ver. 11. *I know all the fowls of the mountains*, etc.] God not only knows them, but takes care of them; not a sparrow fails to the ground without his

knowledge, and all the fowls of the air are fed by him, (^{<402>}Matthew 10:29 6:26); and therefore needed not their turtledoves and young pigeons, which were the only fowls used in sacrifice;

and the wild beasts of the field [are] mine; which are mentioned in opposition to domestic ones, such as they had in their houses or folds, (^{<3810>}Psalms 50:9).

Ver. 12. *If I were hungry, I would not tell thee*, etc.] Or “say to thee”^{f673}; ask for anything

for the world [is] mine, and the fulness thereof; with which, was the former his case, he could satisfy himself; (see ^{<4241>}Psalms 24:1).

Ver. 13. *Will I eat the flesh of bulls, or drink the blood of goats?*] That is, express a pleasure, take delight and satisfaction, in such kind of sacrifices, which can never take away sin: no, I will not; wherefore other sacrifices, more agreeable to his nature, mind, and will, and to the Gospel dispensation, are next mentioned.

Ver. 14. *Offer unto God thanksgiving*, etc.] Which is a sacrifice, (^{<3812>}Psalms 50:23 ^{<4367>}Psalms 116:17 ^{<3835>}Hebrews 13:15); and the Jews say^{f674}, that all sacrifices will cease in future time, the times of the Messiah, but the sacrifice of praise; and this should be offered up for all mercies, temporal and spiritual; and unto God, because they all come from him; and because such sacrifices are well pleasing to him, and are no other than our reasonable service, and agreeable to his will; and then are they offered up aright when they are offered up through Christ, the great High Priest, by whom they are acceptable unto God, and upon him the altar, which sanctifies every gift, and by faith in him, without which it is impossible to please God. Some render the word “confession”^{f675}; and in all thanksgivings it is necessary that men should confess their sins and unworthiness, and acknowledge the goodness of God, and ascribe all the glory to him; for to him, and him only, is this sacrifice to be offered: not to man; for that would be to sacrifice to his own net, and burn incense to his drag;

and pay thy vows unto the most High: meaning not ceremonial ones, as the vow of the Nazarite; nor to offer such and such a sacrifice, since these are distinguished from and opposed unto the sacrifices of the ceremonial law before mentioned; and much less monastic ones, as the vow of celibacy, and abstinence from certain meats at certain times; but moral, or spiritual

and evangelical ones; such as devoting one's self to the Lord and to his service and worship, under the influence and in the strength of grace; signified by saying, I am the Lord's, and the giving up ourselves to him and to his churches, to walk with them in all his commands and ordinances, to which his love and grace constrain and oblige; (see ^{<2345>}Isaiah 44:5 ^{<4085>}2 Corinthians 8:5); and particularly by them may be meant giving God the glory and praise of every mercy and deliverance, as was promised previous to it; hence those are put together, (^{<3951>}Psalm 65:1). This Scripture does not oblige to the making of vows, but to the payment of them when made; (see ^{<2104>}Ecclesiastes 5:4,5); and may refer to everything a man lays himself in a solemn manner under obligation to perform, especially in religious affairs.

Ver. 15. *And call upon me in the day of trouble*, etc.] This is another part of spiritual sacrifice or worship, which is much more acceptable to God than legal sacrifices. Invocation of God includes all parts of religious worship, and particularly designs prayer, as it does here, of which God, and he only, is the object; and which should be performed in faith, in sincerity, and with fervency; and though it should be made at all times, in private and in public, yet more especially should be attended to in a time of affliction, whether of soul or body, whether of a personal, family, or public kind, (^{<3153>}James 5:13); and the encouragement to it is,

I will deliver thee: that is, out of trouble: as he is able, so faithful is he that hath promised, and will do it. The obligation follows,

and thou shall glorify me; by offering praise, (^{<3823>}Psalm 50:23); ascribing the glory of the deliverance to God, and serving him in righteousness and true holiness continually.

Ver. 16. *But unto the wicked God saith*, etc.] By whom are meant, not openly profane sinners; but men under a profession of religion, and indeed who were teachers of others, as appears from the following expostulation with them: the Scribes, Pharisees, and doctors among the Jews, are designed; and so Kimchi interprets it of their wise men, who learnt and taught the law, but did not act according to it. It seems as if the preceding verses respected the truly godly among the Jews, who believed in Christ, and yet were zealous of the law; and retained legal sacrifices; as such there were, (^{<4217>}Acts 21:20); and that these words, and what follow, are spoken to hypocrites among them, who sat in Moses's chair, and said, and did not;

were outwardly righteous before men, but inwardly full of wickedness, destitute of the grace of God and righteousness of Christ;

what hast thou to do to declare my statutes; the laws of God, which were given to the people of Israel; some of which were of a moral, others of a ceremonial, and others of a judicial nature; and there were persons appointed to teach and explain these to the people, as the priests and Levites: now some of these were abrogated, and not to be declared at all in the times this psalm refers to; and as for others, those persons were very improper to teach and urge the observance of them, when they themselves did not keep them; and especially it was wrong in them to declare them to the people, for such purposes as they did, namely, to obtain life and righteousness by them;

or [that] thou shouldest take my covenant in thy mouth? which is to be understood, not of the covenant of works made with Adam, and now broke; nor of the pure covenant of grace, as administered under the Gospel dispensation, of which Christ is the Mediator, and the Gospel a transcript, since both were rejected by these persons; but the covenant at Mount Sinai, which was a typical one; and being in some sense faulty, was now antiquated, and ought to have ceased; and therefore these men are blamed for taking it in their mouths, and urging it on the people: and besides, they had no true sight of and faith in the thing exhibited by it; and moreover were not steadfast, nor did they continue in it, like their fathers before them, (^{<4987>}Psalm 78:37) (^{<5807>}Hebrews 8:7,8,13).

Ver. 17. *Seeing thou hatest instruction*, etc.] Or “correction” ^{f676}; to be reprov'd or reformed by the statutes and covenant they declared to others; they taught others, but not themselves, (^{<4121>}Romans 2:21-23); or evangelical instruction, the doctrines of grace, and of Christ; for, as concerning the Gospel, they were enemies, (^{<5128>}Romans 11:28); and since they were haters of that, they ought not to have been teachers of others;

and castest my words behind thee; the doctrines of the Gospel, which they despised and rejected with the utmost abhorrence, as loathsome, and not fit to be looked upon and into; and also the ordinances of it, the counsel of God, which they rejected against themselves, (^{<4135>}Acts 13:45,46 ^{<4171>}Luke 7:30).

Ver. 18. *When thou sawest a thief, then thou consentedst with him*, etc.] Or “didst run with him” ^{f677}; joined and agreed with him in the commission

of the same things; which was literally true of the Scribes and Pharisees: they devoured widows' houses, and robbed them of their substance, under a pretence of long prayers; they consented to the deeds of Barabbas, a robber, when they preferred him to Jesus Christ; and they joined with the thieves on the cross in reviling him: and, in a spiritual sense, they stole away the word of the Lord, every man from his neighbour; took away the key of knowledge from the people, and put false glosses upon the sacred writings;

and hast been a partaker with adulterers; these teachers of the law were guilty both of theft and adultery, (^{<4121>}Romans 2:21,22); they are called by our Lord an adulterous generation, (^{<4123>}Matthew 12:39); and they were so in a literal sense; (see ^{<4104>}John 8:4-9); and in a figurative one, adulterating the word of God, and handling it deceitfully.

Ver. 19. *Thou givest thy mouth to evil*, etc.] To speak evil things against Christ, his doctrines, ordinances, ministers and people; and to deliver out evil doctrines, pernicious to the souls of men;

and thy tongue frameth deceit; puts and joins together deceitful words in a very artful manner, by which simple and unstable minds are beguiled.

Ver. 20. *Thou sittest*, etc.] Either in the chair of Moses, or on the seat of judgment, in the great sanhedrim of the nation; or, as Aben Ezra paraphrases it, "in the seat of the scornful";

[and] speakest against thy brother; even to pass sentence upon him, to put him to death for professing faith in Christ, (^{<4021>}Matthew 10:21);

thou slanderest thine own mother's son; the apostles and disciples of Christ, who were their brethren and kinsmen according to the flesh; and even our Lord Jesus Christ himself, who was bone of their bone, and flesh of their flesh.

Ver. 21. *These things hast thou done*, etc.] "These evil works", as the Targum; which they had done over and over again without remorse, with the greatest pleasure, and with promises of impunity to themselves. This is a confirmation of the charge made by the omniscient God, who saw and knew all their actions;

and I kept silence; spoke not by terrible things in righteousness, deferred the execution of judgment, exercised forbearance and patience, and gave

space to repent; which being despised, they were hardened yet more and more in sin; (see ^{<2181>}Ecclesiastes 8:11 ^{<8104>}Romans 2:4,5). This refers to the space of time between the crucifixion of Christ and the destruction of Jerusalem;

thou thoughtest that I was altogether such an one as thyself; either that he did not see the things committed by them in secret, as the things before mentioned, theft, adultery, slander, and detraction, commonly are; because they could not see such actions done by others: or that he took pleasure in them, as they did, and that he approved of their crucifixion of Jesus of Nazareth, and of their contempt of his Gospel, and of the persecution of his followers;

[but] I will reprove thee: not verbally by the ministry of the word, much less effectually and savingly by his Spirit; nor in a way of fatherly correction and chastisement; but by sore judgments; by sending the Roman armies to burn their city and temple, and carry them captive;

and set [them] in order before thine eyes; that is, their sins, and thereby fully confute their vain imagination, that either he did not take notice of them, or else approved of them. This signifies a formal process against them, as in a court of judicature; bringing in a regular charge and accusation against them, and an orderly disposition of their sins, as to time, place, and circumstances, committed by them, and a strong evidence or thorough conviction of them, so as not to be denied and gainsaid by them: or a setting them in battle array, as in (^{<3104>}Job 6:4); in rank and file; sins being what war against men, and bring upon them utter ruin and destruction; as the sins of the Jews fought against them, and destroyed them; (see ^{<4129>}Jeremiah 2:19).

Ver. 22. *Now consider this*, etc.] The evils that had been committed, and repent of them; for repentance is an after thought and reconsideration of sin, and humiliation for it; that the Lord, was not like them, not an approver of sin, but a reprover for it; and what would be their latter end, what all this would issue in, in case of impenitence;

ye that forget God; that there is a God, his being, perfections, word, works, and benefits;

lest I tear [you] in pieces; as a lion, leopard, or bear; (see ^{<2837>}Hosea 13:7,8); which was accomplished in the destruction of Jerusalem; when both their civil and ecclesiastical state were torn in pieces; their city and

temple levelled with the ground, and not one stone left upon another; and they scattered about in the earth;

and [there be] none to deliver; which denotes their utter and irreparable ruin, till the time comes they shall turn to the Lord; (see ^{<2302>}Isaiah 42:22).

Ver. 23. *Whoso offereth praise*, etc.], Which is exhorted to; (see Gill on ^{<4814>}Psalm 50:14”);

glorifieth me; celebrates the divine perfections, gives God the glory of all mercies; which honours him, and is more grateful and well pleasing to him than all burnt offerings and sacrifices;

and to him that ordereth [his] conversation [aright]; according to the rule of God’s word, and as becomes the Gospel of Christ; who walks inoffensively to all, circumspectly and wisely in the world, and in love to the saints; in wisdom towards them that are without, and in peace with them that are within; who is a follower of God, of Christ, and of his people; and who lives so as to glorify God, and cause others to glorify him likewise: or that chooses for himself the right way, as Aben Ezra, the right way to eternal life; and the sense is, he that puts or sets his heart upon it, and is in pursuit after the evangelical way of life. To him

will I show the salvation of God; or, “cause to see” or “enjoy it” ^{f678}; not only temporal salvation from time to time, but spiritual and eternal salvation; to see interest in it, and to possess it; and particularly Christ, the author of it, who is the salvation of God’s providing, appointing, and sending, and whose glory is greatly concerned therein; (see ^{<2570>}Isaiah 52:10 ^{<4125>}Luke 2:25,30).

PSALM 51

INTRODUCTION TO PSALM 51

*To the chief Musician, A Psalm of David,
when Nathan the prophet came unto him, after he had gone in to Bathsheba*

The occasion of this psalm was the sin of David with Bathsheba, signified by “going in to her”; an euphemism for “lying with her”; which sin was a very aggravated one, she being another man’s wife, and the wife of a servant and soldier of his, who was at the same time exposing his life for his king and country’s good; and David besides had many wives, and was also king of Israel, and should have set a better example to his subjects; and it was followed with other sins, as the murder of Uriah, and the death of several others; with scandal to religion, and with security and impenitence in him for a long time, until Nathan the prophet was sent to him of God, to awaken him to a sense of his sin; which he immediately acknowledged, and showed true repentance for it: upon which, either while Nathan was present, or after he was gone, he penned this psalm; that it might remain on record, as a testification of his repentance, and for the instruction of such as should fall into sin, how to behave, where to apply, and for their comfort. The history of all this may be seen in the eleventh and twelfth chapters of the second book of Samuel.

Ver. 1. *Have mercy upon me, O God,* etc.] David, under a sense of sin, does not run away from God, but applies unto him, and casts himself at his feet, and upon his mercy; which shows the view he had of his miserable condition, and that he saw there was mercy in God, which gave him hope; and upon his bended knees, and in the exercise of faith, he asks for it;

according to thy lovingkindness; not according to his merits, nor according to the general mercy of God, which carnal men rely upon; but according to his everlasting and unchangeable love in Christ; from which as the source, and through whom as the medium, special mercy comes to the children of men. The acts of special mercy are according to the sovereign will of God: he is not moved to mercy neither by the merits nor misery of men, but by his free grace and favour; it is love that sets mercy to work: this is a most

glaring gleam of Gospel light, which none of the inspired writers besides, except the Apostle Paul, saw, (^{<4114>}Ephesians 2:4 ^{<5184>}Titus 3:4,5);

according unto the multitude of thy tender mercies blot out my transgressions; for his sin was complicated, attended with many others; and, besides, upon a view of this, he was led to observe all his other sins; and particularly the corruption of his nature, his original sin, which he mentions, (^{<5105>}Psalm 51:5). These he desires might be “blotted out”; out of the book of account, out of God’s debt book; that they might not stand against him, being debts he was not able to pay or make satisfaction for; and out of the table of his own heart and conscience, where they were ever before him, and seemed to be engraven; that they might be caused to pass from him, and he might have no more conscience of them; or that they might be blotted out, as a cloud by the clear shining of the sun of righteousness, with the healing of pardoning grace in his wings; or that they might be wiped away, as any faith is wiped from any person or thing: and all this “according to the multitude of [his] tender mercies”. The mercy of God is plenteous and abundant; he is rich in it, and various are the instances of it; and it is exceeding tender, like that of a father to his children, or like that of a mother to the son of her womb; and from this abundant and tender mercy springs the forgiveness of sin, (^{<4177>}Luke 1:77,78). The psalmist makes mention of the multitude of the mercies of God, because of the multitude of his sins, which required a multitude of mercy to forgive, and to encourage his hope of it.

Ver. 2. *Wash me thoroughly from mine iniquity*, etc.] Which supposes defilement by sin, and that very great, and such as none can remove but the Lord himself; who, when he takes it in hand, does it effectually and thoroughly; (see ^{<5125>}Ezekiel 36:25). David’s sin had long lain upon him, the faith of it had as it were eaten into him, and spread itself over him, and therefore he needed much washing: “wash me much”, all over, and thoroughly:

and cleanse me from my sin: which only the blood of Christ can do, (^{<4107>}1 John 1:7). The psalmist makes use of three words to express his sin by, in this verse (^{<5105>}Psalm 51:1); **ق**, which signifies “rebellion”, as all sin has in it rebellion against God the lawgiver, and a contempt of his commandments; **و**, “perverseness”, “crookedness”, sin being a going out of the plain way of God’s righteous law; and **ج**, “a missing the mark”; going besides it or not coming up to it: and these he makes rise of to set

forth the malignity of sin, and the deep sense he had of the exceeding sinfulness of it; and these are the three words used by the Lord in (^{<0347>}Exodus 34:7); when he declares himself to be a sin forgiving God; so that David's sin came within the reach of pardoning mercy.

Ver. 3. *For I acknowledge my transgressions*, etc.] Before God and man. Acknowledgment of sin is what the Lord requires, and promises forgiveness upon, and therefore is used here as a plea for it; and moreover the psalmist had done so before, and had succeeded in this way, which must encourage him to take the same course again; (see ^{<0315>}Psalm 32:5);

and my sin [is] ever before me; staring him in the face; gnawing upon his conscience, and filling him with remorse and distress; so that his life was a burden to him: for though God had put away sin out of his own sight, so that he would not condemn him for it, and he should not die; notwithstanding as yet it was not caused to pass from David, or the guilt of it removed from his conscience.

Ver. 4. *Against thee, thee only, have I sinned*, etc.] All sin, though committed against a fellow creature, being a transgression of the law, is against the lawgiver; and, indeed, begins at the neglect or contempt of his commandment, as David's sin did, (^{<0029>}2 Samuel 12:9); and being committed against God, that had bestowed so many favours upon him, was a cutting consideration to him, which made his sorrow appear to be of a godly sort; wherefore he makes his humble and hearty confession to the Lord, and who only could forgive his sin;

and done [this] evil in thy sight; for with respect to men it was secretly done; and was only known to God, with whom the darkness and the light are both alike;

that thou mightest be justified when thou speakest, [and] be clear when thou judgest; not that David committed this sin that God might be just, and pure, and holy; but this was the event and consequence of it: God, by taking notice of it, resenting it, and reproofing for it, appeared to be a righteous Being, and of purer eyes than to behold sin with pleasure; (see ^{<0327>}Exodus 9:27). Or these words may be connected with his acknowledgment and confession of sin; which were done to this end and purpose, to justify God in his charge of it upon him, and in threatening him with evils on account of it, by the mouth of Nathan the prophet: or with his petitions for pardoning grace and mercy; that so he might appear to be just

to his promise, of forgiving iniquity, transgression and sin, to humble penitents; and particularly that he might appear to be just and faithful to his Son, in forgiving sin for his sake; whom he had set forth, in his purposes and promises, to be the propitiation for sin, to declare his righteousness, (<B25>Romans 3:25,26); (see <B14>Romans 3:4).

Ver. 5. *Behold, I was shapen in iniquity*, etc.] This cannot be understood of any personal iniquity of his immediate parents; since this respects his wonderful formation in the womb, in which both he and they were wholly passive, as the word here used is of that form; and is the amazing work of God himself, so much admired by the psalmist, (<D13>Psalm 139:13-16); and cannot design any sinfulness then infused into him by his Maker, seeing God cannot be the author of sin; but of original sin and corruption, derived to him by natural generation: and the sense is, that as soon as ever the mass of human nature was shaped and quickened, or as soon as soul and body were united together, sin was in him, and he was in sin, or became a sinful creature;

and in sin did my mother conceive me; by whom cannot be meant Eve; for though she is the mother of all living, and so of David, yet could not, with any propriety, be said to conceive him: this only could be said of his immediate parent, not even of his next grandmother, much less of Eve, at the distance of almost three thousand years. Nor does the sin in which he was conceived intend any sin of his parents, in begetting and conceiving him, being in lawful wedlock; which acts cannot be sinful, since the propagation of the human species by natural generation is a principle of nature implanted by God himself; and is agreeably to the first law of nature, given to man in a state of innocence, “increase and multiply”, (<O128>Genesis 1:28). Marriage is the institution of God in paradise; and in all ages has been accounted “honourable in all, [when] the bed is undefiled”, (<S134>Hebrews 13:4). Nor does it design his being conceived when his mother was in “profluviiis”, of which there is no proof, and is a mere imagination, and can answer no purpose; much less that he was conceived in adultery, as the contenders for the purity of human nature broadly intimate; which shows how much they are convicted by this text, to give into such an interpretation of it, at the expense of the character of an innocent person, of whom there is not the least suggestion of this kind in the Holy Scriptures; but on the contrary, she is represented as a religious woman, and David valued himself upon his relation to her as such, (<R16>Psalm 86:16 116:16). Besides, had this been the case, as David would

have been a bastard, he would not have been suffered to enter into the congregation of the Lord, according to the law in (^{<1671>}Deuteronomy 23:2); whereas he often did with great delight, (^{<1904>}Psalm 42:4 55:14). Moreover, it is beside his scope and design to expose the sins of others, much less his own parents, while he is confessing and lamenting his own iniquities: and to what purpose should he mention theirs, especially if he himself was not affected by them, and did not derive a corrupt nature from them? Nor is the sin he speaks of any actual sin of his own, and therefore he does not call it, as before, “my” iniquity and “my” sin; though it was so, he having sinned in Adam, and this being in his nature; but “iniquity” and “sin”, it being common to him with all mankind. Hence we learn the earliness of the corruption of nature; it is as soon as man is conceived and shapen; and that it is propagated from one to another by natural generation; and that it is the case of all men: for if this was the case of David, who was born of religious parents, was famous for his early piety, and from whose seed the Messiah sprung, it may well be concluded to be the case of all. And this corruption of nature is the fountain, source, and spring of all sin, secret and open, private and public; and is mentioned here not as an extenuation of David’s actual transgressions, but as an aggravation of them; he having been, from his conception and formation, nothing else but a mass of sin, a lump of iniquity; and, in his evangelical repentance for them, he is led to take notice of and mourn over the corruption of his nature, from whence they arose. The Heathens themselves affirm, that no man is born without sin^{f679}.

Ver. 6. *Behold, thou desirest truth in the inward parts*, etc.] With delight and pleasure, as the word^{f680} signifies: meaning either Christ, the truth and the life, formed and dwelling in the hearts of his people; or the Gospel, the word of truth, which has a place there; and particularly that branch of it which proclaims pardon to sensible sinners, and is the ground of hope within them: or else a true and hearty confession of sin, which David now made; or rather internal holiness and purity of heart, in opposition to the corruption of nature before acknowledged: this is what is agreeable to the nature of God, is required by his holy law, and is wrought in the hearts of his people in regeneration; and this is “truth”, real, and not imaginary, genuine and unfeigned; where it is there is a true sense of sin, a right sight of Christ, unfeigned faith in him, sincere love to him, hope in him without hypocrisy, and a reverential fear of God upon the heart; the inward parts are the seat of all this, and in the exercise of it the Lord takes great delight and pleasure;

and in the hidden [part] thou shall make me to know wisdom; either Christ, the wisdom of God; or the Gospel, and particularly that part of it which concerns the pardon of sin; or a true knowledge of sin, and of the way of life and salvation by Christ, which is the truest and highest wisdom: and the phrase “hidden” or “secret” may either denote the nature of the wisdom made known, which is hidden wisdom, the wisdom of God in a mystery; or the manner in which it is made known; it is in a hidden way, privately, and secretly, and indiscernibly like the wind, by the Spirit and grace of God; or the seat and subject of it, “the hidden part”, as we supply it; the hidden man of the heart. David begins to rise in the exercise of his faith in the grace of God, “thou shall make me to know”, etc. unless the words should be rendered as a prayer, as they are by some, “make me to know”^{f681}, etc. and as are the following.

Ver. 7. *Purge me with hyssop*, etc.] Or “thou shalt purge me with hyssop”^{f682}; or “expiate me”; which was used in sprinkling the blood of the paschal lamb on the door posts of the Israelites in Egypt, that the destroying angel might pass over them, (^{<0222>}Exodus 12:22,23); and in the cleansing of the leper, (^{<0844>}Leviticus 14:4-7); and in the purification of one that was unclean by the touch of a dead body, etc. (^{<0496>}Numbers 19:6,18); which the Targum on the text has respect to; and this petition of the psalmist shows that he saw himself a guilty creature, and in danger of the destroying angel, and a filthy creature like the leper, and deserving to be excluded from the society of the saints, and the house of God; and that he had respect not hereby to ceremonial sprinklings and purifications, for them he would have applied to a priest; but to the sprinkling of the blood of Christ, typified thereby; and therefore he applies to God to purge his conscience with it; and, as Suidas^{f683} from Theodoret observes, hyssop did not procure remission of sins, but has a mystical signification, and refers to what was meant by the sprinkling of the blood of the passover; and then he says,

and I shall be clean; thoroughly clean; for the blood sprinkled on the heart by the spirit clears it from an evil conscience, purges the conscience from dead works, and cleanses from all sin;

wash me; or “thou shall wash me”^{f684}; alluding to the washing at the cleansing of a leper, and the purification of an unclean person, (^{<0848>}Leviticus 14:8 ^{<0499>}Numbers 19:19); but had in view the fountain of Christ’s blood, in which believers are washed from all their sins, (^{<0300>}Zechariah 13:1 ^{<0406>}Revelation 1:5);

and I shall be whiter than snow; who was black with original corruption, and actual transgressions; but the blood of Christ makes not only the conversation garments white that are washed in it; but even crimson and scarlet sins as white as wool, as white as snow, and the persons of the saints without spot or blemish, (⁶⁶⁷⁴Revelation 7:14 ²³⁰⁸Isaiah 1:18) (⁴⁰²⁵Ephesians 5:25-27); “whiter than the snow” is a phrase used by Homer ^{f685}, and others, to describe what is exceeding white.

Ver. 8. *Make me to hear joy and gladness*, etc.] Which he had not heard for some time; sin had sadly broke in upon and interrupted his spiritual peace and joy; for though the love and favour of God cannot be lost, yet his sensible presence, which puts joy and gladness into the heart, may; and though an interest in Christ ever continues, and union to him is always the same; yet a view of interest in him, which fills with joy unspeakable and full of glory, and communion with him, may not be had for a time: and though justification by his righteousness, from whence flows much peace, is an invariable blessing; yet the comfortable perception of it may be taken away: and though salvation by Christ is a certain thing, yet the joy of it may be lost for a season; which was now the case of the psalmist: and when he desires that God would cause him to hear joy and gladness, his meaning is, that he might have that made known unto him; namely, the forgiveness of his sins, which would give him joy: not by an articulate voice from heaven, which he did not expect; nor by an angel from thence, which was not usual; but by the prophet, who as yet might not have declared to him that God had put away his sin; or, if he had, he might desire to have it repeated, for his fuller assurance, and greater joy; or by his Spirit, in an impulse on his mind, saying to him, thy sins are forgiven thee; which would give him great joy, fulness of it, even what is inconceivable and inexpressible, signified by these two words, “joy” and “gladness”;

[that] the bones [which] thou hast broken may rejoice: a backsliding believer is not only like a bone out of joint, (⁴⁸⁰¹Galatians 6:1); but his falls are sometimes both to the bruising of him, and to the breaking of his bones; of which when he is sensible, the quick sense of his sin is as the pain of a broken bone; (see ¹⁹⁸⁰Psalm 38:3,6,8,9); and here the breaking of them is ascribed to God; not that he is the cause or occasion of falling into sin, which breaks the bones, (³⁰¹³James 1:13); but of afflictions, corrections, and chastisements for sin, which are sometimes expressed by this phrase, (²³⁸³Isaiah 38:13 ²³⁰⁴Lamentations 3:4,16); and which David was threatened with, and gave him great uneasiness; and of the menaces and

threatenings of the law, which being let into his conscience, worked wrath and terror there; and also of that true contrition of heart, and brokenness of spirit, which the Lord produces, and can only cure, by the discoveries of pardoning grace; which affects the whole frame of nature, the report of which makes the bones fat, and all of them to say, who is a God like unto thee? (^{<150>}Proverbs 15:30 ^{<150>}Psalm 35:9,10).

Ver. 9. *Hide thy face from my sins*, etc.] In whose sight they were committed, being now ashamed of them himself, and ashamed that any should see them, and especially his God; and being filthy and nauseous, he knew they must be abominable to him, who is of purer eyes than to behold iniquity; and being breaches of his law, must be offensive to him, and provoke the eyes of his glory; and were such that he knew would not bear the examination of justice; and that if God was strict to mark them, he could not stand before him: moreover, in this petition the psalmist deprecates a severe chastisement of them, which is sometimes expressed by setting sins before him, (^{<90>}Psalm 90:8); and entreats the pardon of them, or oblivion and non-remembrance of them, that they might be cast behind his back, and into the depths of the sea;

and blot out all mine iniquities; as in (^{<51>}Psalm 51:1); here repeated, to show his deep sense of them, and his great importunity for the forgiveness of them; and adds the word all, including all his other sins, with those he had lately committed; for he knew that, if anyone, was left unpardoned, he could never answer for it.

Ver. 10. *Create in me a clean heart, O God*, etc.] Which was now defiled with sin, and of which being convinced, he was led more and more to see the impurity of his heart and nature, from which all his evil actions flowed; and being sensible that he could not make his heart clean himself, and that this was the work of God, and a work which required creating power, he entreats it of him: for as the first work of conversion is no other than a creation, or a production of something new, which was not before; so the restoring of a backslider, as it goes by the same name, it requires the same power; and as the implantation of grace at first, and particularly of faith, is a work of almighty power; so the same power must be put forth to bring it into exercise, after falls into sin; that it may afresh deal with the heart purifying blood of Christ, which only can make it clean, and is what is here meant;

and renew a right spirit within me; by which is designed, not the Holy Spirit of God ^{f686}; for he is the renewer; nor the spirit or soul of man as to its essence; but with respect to the qualities of it; and here it signifies a renewing of the inward man, or an increase of grace, and causing it to abound in act and exercise; and intends a spirit of uprightness and integrity, in opposition to dissimulation and hypocrisy; a spirit “prepared [and] ready” ^{f687} to every good work, (~~4054~~ Matthew 26:41); “one firm” ^{f688} and unmoved from obedience to the Lord, by sin, temptations, and snares; a heart fixed, trusting in the Lord, and comfortably assured of an interest in pardoning grace and mercy.

Ver. 11. *Cast me not away from thy presence*, etc.] As abominable; as a vessel in which he had no pleasure; with indignation and wrath; as one that is angry with another, cannot bear him in his sight, but bids him be gone from him. Nothing is more desirable to a child of God than the presence of God; and nothing gives him more sensible pain than his absence; and even to be deprived of or denied the means of enjoying his presence the word and ordinances, makes them very uneasy: to be utterly, and for ever deprived of it, is the case of the damned in hell, and is the punishment of loss they sustain; and, on the other hand, the happiness of the saints in heaven is to enjoy it without interruption. The people of God are never cast away from his favour, or out of his heart’s love; but they may for a while be without his gracious presence, or not see his face, nor have the light of his countenance, nor sensible communion with him, which is here deprecated. David might call to mind the case of Cain, (~~0044~~ Genesis 4:14,16); or rather the more recent one of Saul, whom the Lord rejected, and from whom he departed upon his sinning, and which he might fear would be his case, (~~0285~~ 1 Samuel 28:15);

and take not thy Holy Spirit from me; or “the Spirit of thine holiness”; the third Person in the Trinity; so called, not because this epithet of “holy” is peculiar to him; for it is used also of the Father, and of the Son, (~~4371~~ John 17:11 ~~0160~~ Psalm 16:10); but because he is equally holy with them, and is the author of holiness in his people, which is therefore called the sanctification of the Spirit, (~~4002~~ 1 Peter 1:2); and without whom David knew that purity and holiness of heart and spirit he had desired could not be renewed and increased in him; and therefore deprecates the taking of him away; which shows that he was not as yet removed from him, not with standing he had fallen into great sins; and his sense of sin, and confession of it, and his fervent application for pardoning grace, and purity of heart, abundantly

prove it. The Spirit of God is a gift of his, which is without repentance, and where he once is as a spirit of regeneration and sanctification, he ever abides: his external gifts may be taken away; but internal grace is an incorruptible seed, and always continues. By sin the Spirit of God may be grieved, so as to withdraw his gracious influences, and his powerful operations may not be felt; and this is what is here deprecated. The Targum interprets this of the spirit of prophecy which David had, by which he composed psalms and songs prophetic of Christ, and of Gospel times, and which was not taken away from him; (see ~~4030~~ 2 Samuel 23:1,2).

Ver. 12. *Restore unto me the joy of thy salvation*, etc.] Not temporal, but spiritual and eternal; and designs either Christ himself, who is God's salvation, of his appointing and providing, in the view of whom, as such, David had much spiritual joy; or the salvation he was to work out, which God the Father had contrived the scheme of in him, had covenanted with him to do, and had appointed his people to: salvation itself is a sure thing, and can never fail, being founded upon the purpose and counsel of God, which shall ever stand; and is secured in the covenant of grace, which can never be removed; and is now completely wrought out by Christ, and is applied by his Spirit to the heirs of it, who shall certainly and fully enjoy it; otherwise the glory of all the three Persons in it would be lost: but the joy of it may be interrupted and discontinued for a while, through falls into sin, as this case of David, and the case of Peter, show; and therefore a restoration of it is desired, by showing a fresh interest in this salvation; and particularly by an application of pardoning grace and mercy; (see ~~438B~~ Psalm 35:3,9 51:8);

and uphold me [with thy] free Spirit: or "let thy free Spirit uphold me" ^{f689}; the same with the Holy Spirit of God; called "free", because he is a most free and munificent giver: he gives his grace, and bestows his gifts severally, as he pleases, and liberally, and upbraids not; and because he is freely given of God; his graces are freely given, as faith, hope, love, etc. and because he frees them to whom he is given from the bondage of sin and corruption, and makes them Christ's free men, and delivers them into the liberty of the children of God; and so is a spirit of adoption, in opposition to a spirit of bondage, by which they have freedom and boldness to call God their Father; and by whom also they have liberty of soul at the throne of grace, and can freely make known their requests, and spread their cases before God; (see ~~4815~~ Romans 8:15,16 ~~4487~~ 2 Corinthians 3:17); also he may be so called, because he makes the saints ready and

willing to obey the will of God, and to run with cheerfulness the way of his commandments; and is moreover “a princely spirit” ^{f690}, or beneficent, as some choose to render the words; and which becomes such who are set among princes, and are made kings and priests unto God: and with this spirit the psalmist desires to be “upheld”, to be strengthened by it, to do the will and work of God, that so he might not stumble and fall into sin as he had done; that he might be stayed, supported, and comforted with it, as the Holy Spirit of promise; that so he might not faint and sink under his present sense of sin, and the guilt of it; and that he would be not only a guide unto him in the ways of God, but that he would hold up his goings in them, that so he might walk both at liberty and in safety. The Targum interprets this also of the spirit of prophecy.

Ver. 13. [*Then will I teach transgressors thy ways*, etc.] David was a prophet as well as a king; (see ^{<4123>}Acts 2:30); and taught men the fear of the Lord, (^{<4341>}Psalm 34:11), and instructed them in his ways, as he here promises he would; by which are meant, either the ways which God prescribes and directs men to walk in, as the paths of faith, holiness, and truth, and the ways of his commandments; or which he himself has walked in; meaning not the ways of his providence, which are sometimes past finding out; but the ways of his grace, the steps and methods he has taken in the salvation of men, by forming the scheme of it, by choosing unto it, by making a covenant with his Son, and appointing him to effect it; and particularly his ways and methods in receiving and pardoning backsliders, when returned by repentance to him; and who may be meant by “transgressors” here: and then the sense is, that David, upon his being received and pardoned, would teach others like himself how graciously God had dealt with him; how plenteous he is in mercy; how ready to forgive, and how faithful to his promises; and so encourage them to go to him, and acknowledge their transgressions, and seek pardoning grace at his hands, who does abundantly pardon, and whose ways are not as theirs; (see ^{<3517>}Isaiah 55:7-9);

and sinners shall be converted unto thee: or “that sinners may be converted unto thee” ^{f691,1}; this being the end of teaching by the word, and the means of the conversion of profane and unregenerate sinners, through the power of divine grace; though rather this seems to be understood of the conversion of God’s own people after backslidings, and not of first conversion; (see ^{<4023>}Luke 22:32 ^{<3159>}James 5:19,20).

Ver. 14. *Deliver me from blood guiltiness*, etc.] Or “from bloods”^{f692}; meaning not the corruption of nature; (see ^{<51616>}Ezekiel 16:6); though to be rid of that, and to be free from the guilt and condemnation of it, is very desirable, (^{<6074>}Romans 7:24); but either from capital punishment in his family, the effusion of blood and slaughter in it, threatened him on account of his sin, (^{<1020>}2 Samuel 12:10). So the Targum is,

“deliver me from the judgment of slaying or killing;”

or rather from the guilt of the blood of Uriah, and other servants of his, he had been the occasion of shedding, and was chargeable with, being accessory thereunto, (^{<10115>}2 Samuel 11:15-17 12:9); which lay heavy upon his conscience, pressed him on every side, as if he was in prison, and brought upon him a spirit of bondage to fear; and therefore he prays to be delivered from it, by the application of pardoning grace, which would be like proclaiming liberty to the captive;

O God, thou God of my salvation; who has contrived it for his people, chosen them to it, secured it for them in covenant, and provided his Son to be the author of it, and sends his Spirit to apply it. The psalmist knew, that being God he could pardon his sin, remove his guilt, and free him from obligation to punishment, which none else could; and being the “God of [his] salvation”, and his covenant God, he had reason to hope and believe he would;

[and] my tongue shall sing aloud of thy righteousness; goodness, grace, and mercy, in forgiving sin; for “righteousness” sometimes designs clemency, goodness, and mercy; (see ^{<19301>}Psalm 31:1); and faithfulness in making good the divine promise to forgive such who are sensible of sin, and repent of it, acknowledge it, and ask for mercy; or the righteousness of Christ, well known to David, (^{<6046>}Romans 4:6); which justifies from all sin, removes the guilt of it, and fills the soul with joy and gladness, (^{<2910>}Isaiah 61:10).

Ver. 15. *O Lord, open thou my lips*, etc.] The Targum adds, “in the late”; which were shut with a sense of sin, with shame of it, and sorrow for it; and though they were in some measure opened in prayer to God for the forgiveness of it, as appears by various petitions in this psalm, yet he still wanted a free spirit and boldness at the throne of grace, which the believer has when his heart is sprinkled from an evil conscience by the blood of Christ; and especially his lips were shut as to praise and thanksgiving; the

guilt of sin had sealed up his lips, that he could not sing the praises of God as he had formerly done; and only a discovery of pardoning grace could open them, and for this he prays:

and my mouth shall show forth thy praise: the praise of his mercy, grace, goodness, truth, and faithfulness, in psalms, hymns, and spiritual songs; (see ^{<1937>}Psalm 103:1-3).

Ver. 16. *For thou desirest not sacrifice*, etc.] Legal sacrifice; for there was no sacrifice appointed under the law for murder and adultery;

else would I give [it]; he would gladly have offered it up;

thou delightest not in burnt offering; at least such kind of sacrifices, though they were of divine appointment, and at that time in full force and use; yet they were not the only and principal sacrifices God desired and delighted in; nor were they at all acceptable to him without faith in Christ, and an humble sense of sin; and when offered in the best manner, yet spiritual obedience, acts of mercy, and sacrifices of praise and thanksgiving, were more pleasing to him, (^{<1915>}1 Samuel 15:15,22 ^{<2006>}Hosea 6:6 ^{<1980>}Psalm 69:30,31); wherefore the psalmist proposed to offer praise in (^{<1515>}Psalm 51:15), and adds what follows.

Ver. 17. *The sacrifices of God [are] a broken spirit*, etc.] That is humbled under a sense of sin; has true repentance for it; is smitten, wounded, and broken with it, by the word of God in the hand of the Spirit, which is a hammer to break the rock in pieces; and that not merely in a legal, but in an evangelical way; grieving for sin as committed against a God of love; broken and melted down under a sense of it, in a view of pardoning grace; and mourning for it, while beholding a pierced and wounded Saviour: the sacrifices of such a broken heart and contrite spirit are the sacrifices God desires, approves, accepts of, and delights in;

a broken and a contrite heart, O God, thou wilt not despise; but regard, and receive with pleasure; (see ^{<1927>}Psalm 102:17); the Lord binds up and heals such broken hearts and spirits, (^{<1970>}Psalm 147:3 ^{<2000>}Isaiah 61:1); he is nigh to such persons, looks upon them, has respect unto them, and comes and dwells among them, (^{<1948>}Psalm 34:18 ^{<2000>}Isaiah 66:1,2 57:15).

Ver. 18. *Do good in thy good pleasure unto Zion*, etc.] This verse, and (^{<1519>}Psalm 51:19), are thought, by a Spanish Rabbi mentioned by Aben Ezra, to have been added by one of the holy men that lived in the time of

the Babylonish captivity; though rather it is thought, by the latter, to be written by David, under a spirit of prophecy, concerning, times to come; and so Kimchi thinks they are prophetic of future things; of the destruction of the first and second temple, and of the acceptableness of sacrifices in the times of the Messiah: and by Zion is meant the church, under the Gospel dispensation, (^{<3822>}Hebrews 12:22 ^{<640>}Revelation 14:1); and the “good” prayed for includes all the good and glorious things spoken of the church of Christ in the latter day; such as an increase of its numbers, the bringing in the fulness of the Gentiles, the conversion of the Jews, and the kingdoms of this world becoming the kingdoms of our Lord and of his Christ; the spread of the Gospel all over the world, the purity of Gospel doctrine, worship, and ordinances, the spirituality of religion, the power of godliness, and an abounding of brotherly love, and the like. The “good pleasure” of God, in which this is desired to be done, may denote either ִּוְצֵר־טוֹב , “the acceptable time”; or “time of good pleasure”; the Gospel dispensation, so called (^{<2308>}Isaiah 49:8 ^{<4002>}2 Corinthians 6:2), in which it has been foretold, and may be expected these things shall be done; or else the cause, source, and spring of them, which is the sovereign good will and pleasure of God, from whence flow all the blessings of grace and goodness;

build thou the walls of Jerusalem; not literally taken; for these do not appear to have stood in need of being repaired or rebuilt in David’s time; but the church of God, which is a spiritual house, built up of lively stones, true believers; which may be said to be more and more built up by an addition of such unto it: it is as a city compact together, whose walls are salvation, and its gates praise, (^{<2301>}Isaiah 26:1 60:18); of the wall of the new Jerusalem, (see ^{<6212>}Revelation 21:12,18,19).

Ver. 19. *Then shall thou be pleased with the sacrifices of righteousness*, etc.] Which must be different from the legal ones he desired not, and did not delight in, (^{<3516>}Psalm 51:16); but design sacrifices under the Gospel dispensation, as the word “then” shows, which connects this verse with (^{<3518>}Psalm 51:18): and in the first place intend the sacrifice of Christ, which is of a sweet smelling savour to God; and his righteousness, with which he is well pleased, because the law is magnified and made honourable by it; and next the saints themselves, who present their bodies to him a holy, living, and acceptable sacrifice, they being accepted with him in Christ the beloved; as also their good works, particularly acts of charity and beneficence, with which sacrifices God is well pleased; and especially the spiritual sacrifices of praise and thanksgiving, which are acceptable to him

through Jesus Christ; as all are that are offered in faith through him, and from love, and with a view to the glory of God; (see ^{<4482>}Ephesians 5:2) (^{<6121>}Romans 12:1 ^{<8135>}Hebrews 13:15,16);

with burnt offering, and whole burnt offering; the difference between these two, according to Aben Ezra and Kimchi, was, that the **hl w[**, “olah”, or “burnt offering”, was the daily sacrifice; and the additional ones, which were of beasts and birds, (^{<8100>}Leviticus 1:1-17), and the **l yl k**, “calil”, was the meat offering of the priests, which was wholly consumed, (^{<8162>}Leviticus 6:22,23); though this also is sometimes used of beasts, (^{<0070>}1 Samuel 7:9); and both may signify love to God, and to our neighbour; or a man’s devoting himself to the Lord in the flames of love, as a whole burnt offering to him, and which is better than all burnt offerings, (^{<4123>}Mark 12:33);

then shall they offer bullocks upon thine altar; or “calves”^{f693}; meaning the calves of the lips, (^{<2842>}Hosea 14:2); interpreted the fruit of the lips, even giving thanks to the name of God, (^{<8116>}Hebrews 13:16); which sacrifices of praise being offered up on the altar Christ, come with acceptance before God, (^{<8130>}Hebrews 13:10,16 ^{<2807>}Isaiah 56:7).

PSALM 52

INTRODUCTION TO PSALM 52

*To the chief Musician, Maschil, [A Psalm] of David,
when Doeg the Edomite came and told Saul, and said unto him,
David is come to the house of Ahimelech*

Of the title “Maschil”, (see Gill on “^{f693}Psalm 32:1”), title. The occasion of this psalm is here related, the history of which is in (^{f694}1 Samuel 21:7 22:8-10,18,21,22). The sum of it is this; David having fled from Saul, came to Ahimelech the priest at Nob, and desired bread and a sword of him, which were given him, Doeg the Edomite being present at the same time. Sulpicius Severus ^{f694} calls him a Syrian, following the Greek version of (^{f695}1 Samuel 21:7 22:9,18,22); and so does Josephus ^{f695}, through a mistake of the letter **d** for **r**, an Aramite instead of an Edomite; (see Gill on “^{f696}1 Samuel 21:7”) and (see Gill on “^{f697}1 Samuel 22:9”); this man observed what was done for David by the priest; and when Saul complained to his captains that they all conspired against him, and no man was sorry for him, or showed him the intrigue between David and his son; Doeg stood up and related what, and more than what he had heard and seen pass between David and Ahimelech; upon which Saul sent for the priest, and all his father’s house with him, and charged him with treasonable practices; and though he solemnly protested his innocency, Saul would not believe him, but ordered his footmen to fall upon him, and upon all the priests with him; but they refusing, he commanded Doeg to do it, who accordingly did, and slew eighty five priests, and destroyed all in the city of Nob, men, women, children, and sucklings, oxen, asses, and sheep; only Abiathar, the son of Ahimelech, escaped, who fled to David, and reported the whole affair; upon which he penned this psalm: in which he has respect not only to the then present case, but to future times, Doeg being a type of antichrist, the man of sin; in his name, which signifies “anxious [and] solicitous” ^{f696}, as he was to gain the king’s favour, and obtain wealth and honour; so is antichrist to grasp all power, civil and ecclesiastical, and to get worldly honour and riches: in the country he was of, being an Edomite; and it is easy to observe, that Edom is the name

which the Jews commonly give to the Roman empire, in which antichrist has his seat and power: in his religion, being a proselyte of the Jews, and was at an act of devotion, detained before the Lord, when he saw and heard what passed between David and Ahimelech; so antichrist appeared with the mask of religion, rose up out of the church, and sat in the temple of God, showing himself as though he was God: in his office, the chiefest of the herdmen, or mightiest among the shepherds of Saul; so antichrist calls himself “princeps pastorum”, that is, “the chief of pastors”; assuming to himself the title which belongs to Christ, the chief Shepherd and Bishop of souls: and, lastly, in his cruelty in slaying the priests of the Lord. Antichrist is notorious for shedding and drinking the blood of the saints, the faithful confessors and witnesses of Jesus Christ. In this psalm David upbraids him with his glorying in his wickedness, and checks it by observing that the grace and goodness of God to his people ever endures, (^{<1514>}Psalm 52:4); charges him with devising mischief, and loving it, (^{<1512>}Psalm 52:2-4); and foretells his everlasting ruin and destruction, (^{<1515>}Psalm 52:5); which will be seen by the righteous with pleasure, who will have just reason to insult over him, (^{<1516>}Psalm 52:6,7); and the psalm is concluded with an account of the happy condition and comfortable frame of soul the psalmist was in, in a view of all his troubles and enemies; he was flourishing in the church of God, trusted in the mercy of God for ever, and determined always to praise him and wait upon him, which is good for the saints to do, (^{<1518>}Psalm 52:8,9).

Ver. 1. *Why boastest thou thyself in mischief?* etc.] Or “in evil”^{f697}; in that which is sinful; to glory in riches, wisdom, and strength, which are not in themselves evil, is wrong; and to rejoice in such boastings, all such rejoicing is evil; to be a doer of mischief, or sin, is bad; to make a sport of it, worse; but to glory in it, and boast of it when done, is worse still: to be boasters of evil things, is the character of antichrist and his followers, (^{<1512>}Timothy 3:2); who not only boast of their merit, their good works, and works of supererogation, and of their riches, and honour, and grandeur, saying, “I sit as a queen”, (^{<1517>}Revelation 18:7); but of their wickedness in shedding the blood of the saints, thinking thereby they do God good service, and merit heaven, and eternal happiness; as Doeg boasted of his slaughter of the priests, and of his gaining the king’s favour by it;

O mighty man! referring either to his office, being the chief of Saul’s herdmen, and set over his servants, (^{<1517>}1 Samuel 21:7 22:9); or ironically, to the mighty deed he had done, in slaying the unarmed priests, and putting

to death the very sucklings at the breast, and even the innocent sheep, oxen, and asses; or to his great wickedness and power to commit it; though man has no power and free will to that which is good, yet he has to that which is evil; so the Septuagint, Vulgate Latin, and the eastern versions render it, “O thou! mighty in wickedness”; and to the same purpose the Targum paraphrases it, “mighty to shed innocent blood”; and the note of Aben Ezra is, “mighty to do evil”. A learned writer^{f698} thinks this relates to Saul, and describes him as a man of power and dignity. The character well agrees with the little horn and Romish beast, (²⁰⁷⁰Daniel 7:20 ⁶¹³¹Revelation 13:2,4,7);

the goodness of God [endureth] continually: that is, the love, grace, and mercy of God; this is observed as what is the matter of the saints’ boasting, in opposition to the wicked boasting of Doeg; they glory in the love of God, and in that they know him who exerciseth lovingkindness, which is the source of all the blessings of grace and goodness; and in Christ, through whom all are communicated to them; and in him, as made every blessing to them, wisdom, righteousness, sanctification, and redemption: they ascribe the whole of their salvation, and all they have, to the grace of God, and glory in nothing as of themselves, and as though not received of the Lord. Moreover, the psalmist may take notice of this, as what was his support under all the persecutions he endured from men; that he had an interest in the grace and goodness of God, which is immutable and everlasting, invariably the same in all states and conditions; and that he was encompassed about with the favour of God as with a shield; and that it was not in the power of his most implacable enemies to separate him from the love of God; and therefore it was egregious folly in Doeg to boast himself in mischief; for, be he as mighty as he might, he could not prevent his sharing in the divine goodness, which always continues.

Ver. 2. *Thy tongue deviseth mischiefs*, etc.] Abundance of mischiefs, in a variety of ways, against many persons, even all good men. What properly belongs to the heart is here ascribed to the tongue; because, as Aben Ezra observes, it is the interpreter and discoverer of the thoughts of the heart: out of the abundance of that the tongue speaks and declares the mischief it has devised. Doeg intended mischief to David, when he spoke to Saul, (⁶²²¹1 Samuel 22:9,10); so antichrist devises mischiefs against the saints of the most High, to wear them out, and thinks to change times and laws, (²⁰⁷⁵Daniel 7:25);

like a sharp razor, working deceitfully; that is, his tongue was like a razor; the razor is but a small instrument, and the tongue is but a little member: the razor is a sharp and cutting one, and so is the tongue; and therefore compared to a sharp sword, (^{<35704>}Psalm 57:4); (see ^{<34818>}Jeremiah 18:18); the razor takes off the beard cleanly and wholly; Doeg's tongue was the cause of the utter ruin of Ahimelech's family and the city of Nob; and as a razor may be said to "work deceitfully", when it turns aside in the hand of him that useth it, and with the hair takes off more than it should, even skin and flesh, or cuts the man's throat; so in a deceitful and insidious manner did Doeg work the destruction of Ahimelech and the priests of the Lord.

Ver. 3. *Thou lovest evil more than good*, etc.] Indeed not good at all; such comparatives being strong negatives; (see ^{<49318>}Psalm 118:8,9); a wicked man loves evil, and nothing else; his carnal mind being enmity to all that is good

[*and*] *lying rather than to speak righteousness*; as appears by his affirming that Ahimelech inquired of the Lord for David, when he did not, (^{<10210>}1 Samuel 22:10,15); and by suffering some things to pass for truths which were falsehoods, when it lay in his power to have disproved them: and such a lover of lies is antichrist; (see ^{<5002>}1 Timothy 4:2 ^{<5121>}2 Thessalonians 2:11).

Selah; on this word, (see Gill on "^{<4180>}Psalm 3:2"). The Targum renders the word "Selah" here "for ever", as in (^{<4915>}Psalm 52:5).

Ver. 4. *Thou lovest all devouring words*, etc.] Or "words of swallowing up"^{f699}; such as lies, calumnies, and detractions are, which devour the characters and reputations of men, and are the cause sometimes of their utter ruin and destruction; of the devouring and blasphemous words of antichrist (see ^{<6635>}Revelation 13:5,6);

O [thou] deceitful tongue; (see Gill on "^{<4910>}Psalm 52:2").

Ver. 5. *God shall likewise destroy thee for ever*, etc.] As a just retaliation for the mischief done to others; or, "therefore God shall destroy"^{f700}, etc. even body and soul in hell, with an everlasting destruction, which will be the case of every wicked man, and particularly of the antichristian party, (^{<6440>}Revelation 14:10,11); the word is used of breaking down the house in which the leprosy was, (^{<13445>}Leviticus 14:45); and denotes the utter extinction of Doeg's family, and the irrecoverable ruin of antichrist, (^{<6682>}Revelation 18:21);

he shall take thee away; as fire from the hearth, (²³⁰⁴Isaiah 30:14); or as burning coals from the altar: a word from the root here used signifies a censer: and the meaning is, that as his tongue was a fire, and set on fire of hell, and he was as a burning coal, he was fit for nothing but to be cast into everlasting burnings;

and pluck thee out of [thy] dwelling place; “tent”, or “tabernacle” ^{f701}; referring to the tents of shepherds, he being the chief of Saul’s shepherds, or to some stately palace he had built for himself to dwell in, upon his advancement at court; or rather to the tabernacle of the Lord, where he had been an hypocritical worshipper; but now should be cut off from the church of God, as a rotten member, and cast out of the tabernacle of Jacob, (³⁰²²Malachi 2:12); while David flourished as an olive tree in the house of the Lord, (⁴⁵¹⁸Psalms 52:8);

and root thee out of the land of the living. In retaliation for his rooting out Ahimelech’s family, and the inhabitants of Nob; so in like manner he and his should be destroyed root and branch, and not see the goodness of the Lord in the land of the living, nor enjoy eternal life in the world to come.

Selah; on this word, (see Gill on “⁴⁸⁰²Psalms 3:2”). The Targum renders the word “Selah” here “for ever”, as in (⁴⁵¹⁸Psalms 52:3).

Ver. 6. *The righteous also shall see*, etc.] The Targum adds, “the punishment of the wicked”; particularly what is before predicted of Doeg. The judgments of God upon the ungodly, as they are certain, so they will be visible, either in this world, or in that to come, (⁶¹⁵⁰Revelation 15:4 ²³⁶⁴Isaiah 66:24);

and fear; the Targum adds, “from before the Lord”; not with a slavish fear, with a dread of the same punishment, from which they are free, through the righteousness of Christ imputed to them, by which they are denominated righteous ones; though the judgments of God on others strike them with solemn awe and reverence, (⁴⁵⁹²Psalms 119:120), but with a filial godly fear; with a fear of God for his goodness to them, in delivering them out of the hands of wicked men, which engages them more and more to fear the Lord, and to serve and worship him; (see ⁶¹⁵⁰Revelation 15:4);

and shall laugh at him; at Doeg; and so at any other wicked man, when they see the vengeance of God upon him, (⁴⁵⁹⁰Psalms 58:10); not that they rejoice at that, barely considered in itself, or as it is an evil and mischief to wicked men; for that does not become them, (²¹⁴⁷Proverbs 24:17,18); but

as it is expressive of the care of God over them, and love to them, in avenging their enemies; and more especially as the glory of divine justice is displayed therein; (see ^{<6681>}Revelation 18:20 19:1,2); for all this will be eminently fulfilled in the destruction of antichrist.

Ver. 7. *Lo, [this is] the man [that] made not God his strength,* etc.] The Targum renders it, “that made not the Word of the Lord his strength”. These are the words the righteous would say, when they should see the destruction of Doeg: see the man, the mighty man, and his end; what all his ill gotten honour and riches are come to; and what his wickedness, deceit, and cruelty, have brought upon him. The righteous make the Lord their strength, put their trust in him, in whom is everlasting strength; do all they do in his strength; fly to him as their “strong hold”, as the word ^{f702} may be rendered; thither they run, and are safe: but the rich man’s wealth is his strong city, (^{<21810>}Proverbs 18:10,11); there he thinks himself safe, and places his confidence in it, as follows:

but trusted in the abundance of his riches; (see Gill on “^{<19416>}Psalm 49:6”); so the antichristian whore is represented as boasting of her riches and honour, and trusting in them, that they would always continue, (^{<6817>}Revelation 18:7); like the fool in (^{<21219>}Luke 12:19,20);

[and] strengthened himself in his wickedness; encouraged and hardened himself in sin, gave up himself to it; and, by art obstinate continuance in it, strengthened the vicious habits contracted; stretched out his hand against God, and strengthened himself against the Almighty; went on in a daring manner, promising himself impunity; and as if his wickedness was his strength, his safeguard and protection: or in his mammon, his wealth and substance; as the Targum interprets it; and so R. Saadiah Gaon ^{f703}, and with which the Syriac version agrees; and then the sense is the same with the other clause. But, alas! what are all such forces of strength, when wrath comes forth from the Lord of hosts? (^{<13618>}Job 36:18,19 ^{<21104>}Proverbs 11:4).

Ver. 8. *But I [am] like a green olive tree in the house of God,* etc.] Or rather it should be supplied, “I shall be” ^{f704}; since David was at this time an exile from the house of God: and this expresses his faith and confidence, that, notwithstanding his present troubles, he should be restored again, and be in a very flourishing condition, in the church of God; which is here meant by “the house of God”: it being of his building, and where he dwells, and where to have a place is the great privilege of the saints; they are planted there by the Lord himself, and shall never be rooted up; they are

fixed there, and shall never go out; which was David's confidence, (⁴²²¹⁶Psalm 23:6); and where he believed he should be as "a green olive tree"; which is a very choice and fruitful tree, has fatness in it, produces an excellent oil; is beautiful to look at; delights in hot climates and sunny places; is found on mountains, we read of the mount of Olives; is ever green and durable, and its leaves and branches are symbols of peace: all which is applicable to truly righteous persons and believers in Christ; who are the excellent of the earth, are filled with the fruits of righteousness; are fat and flourishing; have the oil of grace, the anointing which teacheth all things; are a perfection of beauty, made perfectly comely through Christ's comeliness; thrive under him, the sun of righteousness; grow in the mountain of the Lord's house, the church: their grace is incorruptible, their leaf withers not; they are rooted in Christ, and ever continue; they are the sons of peace, and their last end will be eternal peace. Now as such David was assured he should be, when his enemy would be rooted up out of the land of the living, and cast like a dry and worthless branch into everlasting burnings; the ground of which confidence follows:

I trust in the mercy of God for ever and ever; the mercy of God is not only an encouragement to trust, but the object of it; not the absolute mercy of God, but the grace and goodness of God in Christ Jesus, which endures continually, (⁴⁵²¹¹Psalm 52:1); and so does hope in it, which never makes ashamed, but abides to the end. The psalmist seems to have respect to the mercy promised him, that he should sit upon the throne. This he believed, and therefore was assured he should be in the flourishing circumstances in the house of God before mentioned.

Ver. 9. *I will praise thee for ever*, etc.] Both in this world, as long as he lived, and had a being in it; and in the world to come, to all eternity. This is a resolution respecting what he would do, when he should be in the happy condition he was confident of;

because thou hast done [it]; the Targum interprets it, "the revenge of my judgment"; meaning the vengeance of God on Doeg; and to the same sense Aben Ezra and Kimchi: though it may refer to the comfortable and happy condition he should be in, (⁴⁵²¹⁸Psalm 52:8); and which he wholly ascribes to the grace and goodness of God, and not to any merits of his own, and therefore determines to praise him for it;

and I will wait on thy name; on the Lord himself, in his house and ordinances, for his presence and fresh supplies of grace and strength, when

he should be restored. Or the sense is, that in the mean while he would wait patiently on the Lord, until he had accomplished what he had promised, and David believed;

for [it is] good before thy saints; the sense is, either that it is good to wait upon the Lord and for him; which appears to be so to all the saints, by the comfortable experience they have had of it, (²³¹⁸Isaiah 40:31 ²³¹⁸Lamentations 3:26); or the name of the Lord is good unto them, pleasant, delightful, and comfortable, as proclaimed, (⁰²⁴⁶Exodus 34:6,7); (see ²¹⁰³Song of Solomon 1:3); and also (⁶¹⁵⁴Revelation 15:4).

PSALM 53

INTRODUCTION TO PSALM 53

To the chief Musician upon Mahalath, Maschil, [A Psalm] of David

The word “mahalath” is only used here and in (~~3881~~ Psalm 88:1). Some, with Aben Ezra, take it to be the first word of a song, to the tune of which this psalm was set; others, with Jarchi, that it is the name of a musical instrument on which it was sung; a hollow instrument; of the same nature with “nehiloth”, (see Gill on “~~3901~~ Psalm 5:1”), title. Though it may relate to the argument or subject matter of the psalm, and be rendered, “concerning sickness” or “infirmity”¹⁷⁰⁵; and, as Jarchi observes, some interpret it, “concerning the sickness or weakness of Israel”, when the temple was destroyed. But it seems much better to understand it of the sickness and disease of sin, and the weakness following upon that, to which all mankind are subject; since the psalm manifestly treats of the general corruption and depravity of human nature. This psalm is the same with (~~3941~~ Psalm 14:1-7), and is expressed in the same words, with some little difference; the reason of its repetition is variously conjectured. Some think that the compiler of the book of Psalms, observing various readings in it occasioned by copying, thought fit to insert it both ways; but it is most likely to be composed by David himself, at different times, and it may be on different occasions, and with different views. Some think the former, namely the fourteenth psalm, was written concerning Nabal, and this concerning Doeg; according to Jarchi, that was concerning Nebuchadnezzar, this concerning Titus Vespasian; or, as others think, Antiochus Epiphanes. Kimchi is of opinion that this psalm, being placed between one that relates to Doeg, and another that refers to the Ziphites, points at the likeness there is between the case of David and the Messiah; that as David had many who sought to ensnare him, yet God rewarded them, and established him in the kingdom; so it will be with the Messiah: but it is much more reasonable with others to conclude, that it is repeated either because of the importance of it; because that as the former may refer to the corruption of the Jews in the times of David, this to the corruption of men in the times of Christ and his apostles, and under the Gospel dispensation, until the second coming of

Christ, especially under the reign of antichrist. The argument of the psalm, according to the Syriac version, is concerning Ahithophel, who gave counsel to Absalom to pursue his father David and kill him: and, according to the Arabic version, it is a prophecy concerning Babel and Sennacherib; so Theodoret: but rather concerning mystical Babylon, and the man of sin.

Ver. 1. *The fool hath said in his heart, [there is] no God,* etc.] The Targum adds, “of whom is revenge”; or there is no God to punish and avenge the wicked;

corrupt are they; the Chaldee paraphrase is, “the wicked have corrupted their ways”; as all flesh had done in the old world, (^{<9062>}Genesis 6:12);

and have done abominable iniquity; iniquity is the abominable thing that God hates, and makes men abominable in his sight; in (^{<9101>}Psalm 11:1), it is read, “abominable worlds”: the Targum paraphrases the words, “they are far from good, for iniquity is found in them”; (see ^{<6208>}Revelation 21:8,27);

[there is] none that doeth good; (see Gill on ^{<9141>}Psalm 14:1”).

Ver. 2. *God looked down from heaven upon the children of men,* etc.] In (^{<9142>}Psalm 14:2), it is read, “the Lord” or “Jehovah”; in everything else there is an agreement in this verse; (see Gill on ^{<9142>}Psalm 14:2”);

to see if there were [any] that did understand; the Targum is, “that were understanding” in the law; it doubtless means understanding in divine and spiritual things;

that did seek God; the above paraphrase is, “seeking doctrine from before the Lord”.

Ver. 3. *Every one of them is gone back,* etc.] From God, and the way of his commandments. In (^{<9143>}Psalm 14:3), it is, “they are all gone aside”; (see Gill on ^{<9143>}Psalm 14:3”);

they are altogether become filthy; [there is] none that doeth good, no, not one. What follows in this verse is the same as (^{<9143>}Psalm 14:3).

Ver. 4. *Have the workers of iniquity no knowledge?* etc.] In (^{<9144>}Psalm 14:4), it is, “have all the workers”, etc. There are none of them but what have, unless given up to judicial blindness, and hardness of heart, to believe a lie, as antichrist and his followers, (^{<9210>}2 Thessalonians 2:10,11); (see Gill on ^{<9144>}Psalm 14:4”);

who eat up my people, [as] they eat bread; and drink their blood, and are drunken with it, (^{6676b}Revelation 17:6);

they have not called upon God; but upon their idols, upon the Virgin Mary, and saints departed. In (^{3940b}Psalm 14:4), it is, “upon the Lord”.

Ver. 5. *There were they in great, fear, [where] no fear was*, etc.] Before; neither of God nor man, nor any dread of punishment, but the utmost security, (^{6687b}Revelation 18:7,8,10); also (see Gill on “^{1945b}Psalm 14:5”);

for God hath scattered the bones of [him] that encampeth [against] thee; either against Christ, or against his church and people; who set themselves against the person, office, and grace of Christ, and seek to distress and destroy his interest: “the bones [of such] God will scatter”: that is, he will destroy antichrist and his armies, which are his strength, as the bones are the strength of the human body; and make such a carnage of them, that the fowls of the air shall eat their flesh, and their bones shall be scattered here and there; (see ^{6697b}Revelation 19:17-21). So the Targum,

“for God scatters the strength of the armies of the wicked.”

Kimchi interprets it of the bones of the nations that shall encamp against Jerusalem, in the days of Gog; (see ^{6698b}Revelation 20:8,9); and Aben Ezra observes, that “thee” respects either God or the Messiah;

thou hast put [them] to shame; this is either an address of the psalmist unto God, declaring what he had done; or rather of God the Father to his Son Christ Jesus; and so Kimchi and Ben Melech say this refers to the Messiah: and it may be expressive of the shame and confusion that antichrist and his followers will be thrown into, when they shall make war with the Lamb, and he shall overcome them, (^{6674b}Revelation 17:14);

because God hath despised them; or rejected them as reprobates; given them up to a reprobate mind; and being ungodly men, has before ordained them to this condemnation. The Targum is,

“for the Word of the Lord hath rejected them;”

as filthy, loathsome, and abominable, and cast them alive into the lake of fire, (^{6621b}Revelation 19:20).

Ver. 6. *O that the salvation of Israel [were come] out of Zion!* etc.] Or, “who will give ¹⁷⁰⁶ out of Zion the salvation of Israel?” The Targum adds,

“except the Lord”; and this is a request to him for it: and, as in (³⁹⁴⁷Psalm 14:7), it may be a wish for the first coming of Christ, to work out salvation for his people; here it may be expressive of the desire of the church for his coming in a spiritual manner, in the latter day, to take to himself his great power, and reign; to destroy antichrist, and deliver his people from bondage and oppression by him; when the Gentiles shall be gathered in, the Jews will be converted, and all Israel saved; (see ⁶¹²⁵Romans 11:25,26). It is in the original text, “salvations”¹⁷⁰⁷; denoting the complete salvation of the church; when all her enemies will be destroyed, and all peace and prosperity shall be enjoyed by her; (see Gill on “³⁹⁴⁶Psalm 14:6”).

when God bringeth back the captivity of his people: who have been carried into it by antichrist, (⁶³⁰Revelation 13:10);

Jacob shall rejoice, [and] Israel shall be glad; for now the kingdoms of this world will become Christ’s; the marriage of the Lamb will be come, and the bride made ready, through the calling of the Gentiles, and the conversion of the Jews; which will occasion the twenty four elders, the representatives of the Christian church, to give thanks to the Lord God Almighty, and cause many voices to be heard in heaven, expressing great joy on this occasion, (⁶¹¹⁵Revelation 11:15-18 19:1-7).

PSALM 54

INTRODUCTION TO PSALM 54

To the chief Musician on Neginoth, Maschil, [A Psalm] of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

Of the word “neginoth”, (see Gill on “^{<3901>}Psalm 4:1”), title; and of “maschil”, (see Gill on “^{<3901>}Psalm 32:1”), title. The occasion of writing this psalm were the discoveries the Ziphims or Ziphites made to Saul of David being in their neighbourhood; which they did twice, as appears from (^{<0234>}1 Samuel 23:14,19 26:1). Which of these gave occasion to the psalm is not certain; it is very likely that it was composed after both had been made. These Ziphims were the inhabitants of a city called Ziph, which was in the tribe of Judah, (^{<0155>}Joshua 15:55), near to which was a wilderness, which had its name from the city in which David was when they came to Saul with this news of him.

Ver. 1. *Save me, O God, by thy name*, etc.] That is, by himself, by his power, and of his grace and goodness; the Lord’s name is often used for himself. David in his distress applies to his God for salvation and deliverance, who only could give it; which was right; and his prayer was remarkably heard and answered: for when Saul came down upon the first discovery, and beset David and his men all around, just as he was about to seize the prey, tidings came to him of the invasion of the Philistines; which obliged him directly to quit his pursuit of David, and return in haste for the defence of his country, (^{<0226>}1 Samuel 23:26-28); and upon the second discovery, when Saul came again to take him, Saul was delivered into the hands of David, who could have took away his life if he would; but he only took his spear and cruse of water by his bolster, as a proof of his being in his power, (^{<0212>}1 Samuel 26:12). Of such avail is the effectual fervent prayer of a righteous man. This prayer is suitable enough to David’s antitype and son, the Messiah; (see ^{<0301>}Psalm 69:1 ^{<3877>}Hebrews 5:7); and especially to sensible sinners; who, being made acquainted with, their lost and perishing condition, inquire the way of salvation; and finding it is not by works, but by Christ alone, apply in that way for it, and desire that God would save them by his Son; who is his name, in whom his name is, and

whose name Jesus, a Saviour, is of God's giving; and this name is a strong tower, whither such souls, sensible of danger, flee and are safe; nor is there any other name in which salvation is, and which is therefore exceeding precious, and like ointment poured forth; (see ^{<0231>}Exodus 23:21 ^{<0121>}Matthew 1:21 ^{<0810>}Proverbs 18:10 ^{<4012>}Acts 4:12 ^{<2108>}Song of Solomon 1:3). Or, "for thy name's sake"^{f708}; for the sake of the glory of his divine perfections; which was displayed in the deliverance of David, and more abundantly in the salvation of lost sinners; such as the wisdom, power, faithfulness, justice, grace and mercy of God. Such a petition shows that man cannot save himself; that no creature, none but God can save him; and that a sensible sinner desires to be saved in such a way that God may be glorified;

and judge me by thy strength; David, though innocent, had many charges laid against him; his enemies were lively and strong; he puts his cause into the hands of the Lord, his strong Redeemer, who was able to plead it thoroughly against those that strove with him; so Christ, his antitype, committed his cause to him that judgeth righteously, (^{<0123>}1 Peter 2:23); and so should every believer.

Ver. 2. *Hear my prayer, O God*, etc.] The psalmist first puts up his petitions, and then desires to be heard; his distress, and the fervency of his spirit, not suffering him to observe order;

give ear to the words of my mouth; for the prayer which was conceived in his mind, and inwrought there by the Spirit of God, was expressed vocally.

Ver. 3. *For strangers are risen up against me*, etc.] Meaning such as Doeg the Edomite, or Heathen soldiers, that Saul had hired and took into his army, who were aliens from the commonwealth of Israel; and such as these rose up against David's antitype, the Messiah, (^{<0811>}Psalm 2:1,2) (^{<4027>}Acts 4:27). Or rather the Ziphims, who were of his own nation, yea, of his own tribe, yet used him as barbarously as the very Heathens would have done, or worse; and who, though notwithstanding they were of Israel, might not be Israelites indeed, but strangers to an inward experience of divine and spiritual things: for men may be professors of religion, and yet be strangers to God in Christ, to Christ himself, and the way of salvation by him, and communion with him; to the Spirit of God, and the operations of his grace on the heart; to themselves, their own hearts, and their state and condition by nature; to the Gospel of Christ, and to the people of God; and these are sometimes the most violent persecutors of good and spiritual men;

and oppressors seek after my soul; or “life”^{f709}, to take it away; as did Saul and his army; who are “the mighty” or “strong ones”^{f710}, as the word here used signifies; (see ^{<13241>}1 Samuel 24:11); and as the Jewish sanhedrim, Scribes and Pharisees, sought after the soul or life of Christ, to take that away, as they did;

they have not set God before them. They did not consider themselves as under the omniscient eye of God; they did not set his word before them, as the rule of their conduct, but cast it behind their backs; nor did they regard his providential mercies and layouts as a motive to engage them to obedience to him, but despised them; they had not the fear of God before their eyes, nor in their hearts, nor any concern for his glory; and therefore did the wicked things they did against his servant.

Selah; on this word, (see Gill on “^{<1388D>}Psalm 3:2”).

Ver. 4. *Behold, God [is] mine helper*, etc.] This being a matter of wonder to be helped in so extraordinary a manner, and a sure and certain case, and what was deserving the attention of others; for the encouragement of their faith and hope in like cases, a “behold” is prefixed unto it: and what is here said is true of David’s son, the Messiah, and is expressed by him in much the same language, (^{<2810>}Isaiah 50:9); and of all the saints whom the Lord helps, as at first conversion, out of the pit wherein is no water, out of the horrible pit, the mire and clay of nature’s darkness, ignorance, and unbelief; so out of all their afflictions and temptations, and out of the hands of all their enemies; he helps in the exercise of grace, and in the discharge of duty; and he helps to all mercies, temporal and spiritual, needful for them; which help is quick and present, seasonable and suitable, always sufficient; and is what they have reason to expect both from what he has said to them in promise, and from what he has done for them;

the Lord [is] with them that uphold my soul; that ministered to his sustenance, as Abigail did, and that gathered to him and joined him, and exposed their lives in the defence of him; these the Lord was with, blessed, protected, and afforded them his gracious presence. Such there were with Christ; who followed him in the regeneration; who ministered to him of their substance, whom God rewarded in a way of grace; and he blesses them that bless his, and do good to them; they being the excellent in the earth, in whom is his delight, the apple of his eye, and his jewels. Or the sense is, that the Lord is he that upheld his soul; not only the chief of his upholders, but the only one: so R. Moses^{f711} interprets it, that he is the

alone upholder, and is instead of all upholders, and answers to them all; who upheld his soul in life, and followed him with his goodness: as when God is said to be the first, and “with the last”, the meaning is, that he is the first and the last, (²³¹⁰Isaiah 41:4); (see ⁴⁹³⁷Psalms 118:7); so he upheld the soul of Christ in the wilderness, and in the garden, and on the cross; (see ²³⁴¹Isaiah 42:1). And he upholds all his people in a providential way in their beings, and supplies them with all the necessaries of life; and, in a spiritual way, maintaining their spiritual life, supplying them with all grace, bearing them up under all trials, holding up their goings in his ways, and preserving them to the end.

Ver. 5. *He shall reward evil unto mine enemies*, etc.] That eyed him as Saul did; that observed his haunts, where he resorted, and who were with him, as the Ziphites did under Saul’s direction; as the Word ^{f712} here used for “enemies” signifies: the mischief they had devised for him, he believed, would be returned upon their own heads; the pit they digged they would fall into themselves; and the net they had spread for others their own feet would be taken in. This was true as of David’s enemies, so of Christ’s, the wicked Jews, who narrowly watched him to take every advantage against him;

cut them off in thy truth; root and branch, as Saul, and his family, and his courtiers, quickly were, according to the truth of promises made to David, and of threatenings unto them.

Ver. 6. *I will freely sacrifice unto thee*, etc.] Not legal sacrifices; no, nor freewill offerings the law gives directions about, though the allusion is to them; but the freewill offerings of his mouth, (⁴⁹³⁸Psalms 119:108); the sacrifices of praise and thanksgiving, on account of help, salvation, and deliverance, as appears from the following clause; which he determines to offer, not by constraint, but willingly; not by force, but of a ready mind; freely, and with all his heart. The sacrifice of his antitype is himself, his soul and body, as in union with his divine Person; and this was offered up to God, against whom man has sinned, and whose justice must be satisfied; and this was done freely and voluntarily; he gave himself an offering; he laid down his life of himself, and that for sinners. The sacrifices of his people are their prayers and praises, their acts of beneficence, and the presentation of their souls and bodies in divine service; all which they do freely, under the influence of divine grace;

I will praise thy name, O Lord; which explains what is meant by sacrificing: this is what is due to the Lord, and comely in his people;

for [it is] good; either the name of God; and therefore to be praised. He himself is good, as, he is, both in a way of providence and of grace; and it is good, both pleasantly and profitably good, to sing praises to him, (~~1470~~ Psalm 147:1).

Ver. 7. *For he hath delivered me out of all trouble*, etc.] As he desired, (~~1020~~ 1 Samuel 26:24); that is, out of all his present trouble; not that he had no more afterwards; for as soon as one trouble is gone, generally speaking, another comes; but as God delivered him out of his present distress, so he believed he would deliver him out of all his afflictions in future times;

and mine eye hath seen [his desire] upon mine enemies: or revenge, as the Targum supplies it; not that he delighted in the destruction of his enemies, but in the justice of God glorified thereby, and in the goodness of God to him, in delivering him from them; (see ~~1680~~ Revelation 18:20).

PSALM 55

INTRODUCTION TO PSALM 55

To the chief Musician on Neginoth, Maschil [A Psalm] of David.

The occasion of this psalm was either the persecution of Saul, or the conspiracy of Absalom. Some think it was written when David understood that the inhabitants of Keilah would deliver him into the hands of Saul, (^{<0232>}1 Samuel 23:12,13); and others when the Ziphites attempted a second time to do the same, (^{<0201>}1 Samuel 26:1); but since a single person is spoken of that magnified himself against him, (^{<0512>}Psalm 55:12,13); and Ahithophel seems to be designed; it may be thought rather to be written on account of Absalom's rebellion, and Ahithophel's counsel against him; who is considered by many Christian interpreters as a type of Judas, the betrayer of our Lord; and, indeed, there are many things in this psalm, if not the whole, which may be truly applied to Christ, as will be seen in the following exposition of it.

Ver. 1. *Give ear to my prayer, O God,* etc.] Which was for that which is just and right, and equitable to be given, as the word ^{f713} used signifies; being promised in the covenant of grace, ratified and confirmed by the blood of Christ, Not only David was a man much given to prayer, as well as was the sweet psalmist of Israel; but the Messiah, as man, was much and often engaged in this work, in the days of his flesh, (^{<0112>}Luke 6:12 ^{<0117>}Hebrews 5:7);

and hide not thyself from my supplication; made for mercies and blessings, which spring from the free grace and goodness of God, which is the sense of the word ^{f714} here used; and such are all mercies, whether temporal or spiritual; for none are merited by men: and from his supplication for such things the psalmist desires, that as he would not be as one deaf to him, so that he would not hide his eyes, or refuse to look upon him, and deny his requests; (see ^{<0115>}Isaiah 1:15).

Ver. 2. *Attend unto me, and hear me,* etc.] So as to answer, and that immediately and directly, his case requiring present help;

I mourn in my complaint; or “in my meditation”^{f715}; solitary thoughts, and melancholy views of things. Saints have their complaints, on account of their sins and corruptions, their barrenness and unfruitfulness, and the decay of vital religion in them; and because of the low estate of Zion, the declining state of the interest of Christ, and the little success of his Gospel; and they mourn, in these complaints, over their own sins, and the sins of others, professors and profane, and under afflictions temporal and spiritual, both their own and the church’s. Christ also, in the days of his flesh, had his complaints of the perverseness and faithlessness of the generation of men among whom he lived; of the frowardness, pride and contentions of his disciples; of the reproaches, insult, and injuries of his enemies; and of the dereliction of his God and Father; and he often mourned on account of one or other of these things, being a man of sorrows and acquainted with griefs;

and make a noise; not only with sighs and groans, but in so loud a manner as to be called roaring; (see ~~<4921>~~ Psalm 22:1 38:8).

Ver. 3. *Because of the voice of the enemy*, etc.] Of Absalom, as Arama; or of Ahithophel, who gave out he would smite the king only, (~~<1072>~~ 2 Samuel 17:2); and so of any spiritual enemy, as sin, Satan, and the world, when they threaten dominion and tyranny; and of the Scribes and Pharisees reproaching Christ, as being a Samaritan, and having a devil, and doing his miracles by his assistance; menacing, insulting, and triumphing over him, when on the cross;

because of the oppression of the wicked; of Absalom or Ahithophel, as Arama; who conspired against David, and obliged him to quit his palace, and the city of Jerusalem; and is applicable to the troubles which surround the people of God, from every quarter, by wicked men, and to our Lord’s being enclosed by them at the time of his Crucifixion, (~~<4922>~~ Psalm 22:12,13,16);

for they cast iniquity upon me; laid things to his charge he knew not: so wicked men falsely accuse the good conversation of the saints; and so the Jews imputed crimes to Christ he was innocent of; as immorality, sedition, blasphemy, etc.

and in wrath they hate me; as they do all the people of God, because chosen and called, and separated from them: and so they did Christ, and with a mortal hatred, though without a cause.

Ver. 4. *My heart is sore pained within me*, etc.] At the civil war in his kingdom; at the battle likely to ensue between his forces and Absalom's, and at the issue of it; (see ^{<2449>}Jeremiah 4:19); this was true of Christ in the garden, when his soul was exceeding sorrowful unto death, and he was in pain, as a woman in travail, as the word ^{f716} here used signifies; and on the cross, when his heart, like wax, melted in the midst of his bowels;

and the terrors of death are fallen upon me; (see ^{<3054>}2 Samuel 15:14); thus it was with the human nature of Christ, when he desired, if possible, the cup might pass from him.

Ver. 5. *Fearfulness and trembling are come upon me*, etc.] Fear and dread of mind, and trembling of body;

and horror hath overwhelmed me; or "covered me"; he was in the utmost consternation and surprise at what he apprehended would be the issue of things; so Christ in the garden is said to be "sore amazed", (^{<4143>}Mark 14:33); all which terror, fearfulness, trembling, and horror, arose from a sense of sin imputed to him, even of all the sins of his people, the faith of which must be nauseous to him, and the guilt thereof pressing upon him; and from a feeling of the wrath of God, and the curse of the law, which he endured in the room and stead of his people; and this shows the truth of his human nature, and the weakness and insufficiency of that, without his divine nature, to have performed the great work of redemption; also the evil of sin, the exceeding sinfulness of it, and the strictness of divine justice; and likewise the wonderful love of Christ in becoming a surety for his people, and what ease and pleasure they may take; all the pain, the trembling, and horror, were his, and all the joy is theirs.

Ver. 6. *And I said, oh that I had wings like a dove*, etc.] The psalmist pitches upon this creature, partly to suggest that his enemies pursuing him were like the ravenous hawk, and he like the harmless, innocent, and trembling dove; and partly because of its swiftness in flying. Aben Ezra thinks the dove is mentioned, because it is sociable with men, and who send letters by them for quick dispatch, of which instances may be given ^{f717}. This wish is expressed suitably to his character and case. The church is sometimes compared to a dove for its innocence, modesty, chastity, purity, affection, inconsolableness for the loss of its mate, and for its fearfulness, (^{<2124>}Song of Solomon 2:14 4:1 6:9); and so is Christ, (^{<2162>}Song of Solomon 5:12); who was typified by Jonah, whose name signifies a dove; and on

whom the Spirit of God descended as a dove, at his baptism, and by whom he was filled with his dovelike graces;

[for then] would I fly away; so David desired to flee, and did flee with good speed and haste from Absalom his son, (³⁰⁵⁴2 Samuel 15:14 ^{348E}Psalm 3:1), title. Arama observes of the dove, that, when weary with flying with one wing, it rests that, and flies with the other, and so has strength to fly continually without stopping, which he supposes to be the reason why the wing of a dove is desired. So every sensible sinner desires to flee from sin and sinners, and from wrath to come; from avenging justice, to Christ the city of refuge; so Christ, under the terrors of death, in his human nature, in a view of the law's curse and wrath, desired the cup might pass from him, and he might flee and escape death, though with submission to the divine will;

and be at rest; safe and secure from the conspirators, as David was; and as a sinner is that has fled to Christ; in whom is rest from the burden and guilt of sin, from the wrath, curse, and condemnation of the law, and under all afflictions, whether of body or mind; and not in the world, and worldly enjoyments; nor in the law, and the works of it: and as Christ is; not by escaping death, but through dying, and having done his work has ceased from it, and is entered into his rest; which was the joy set before him, that animated him as man to endure the cross, and despise the shame; here also true believers, weary of the world, desire to be, enjoying that rest which remains for the people of God.

Ver. 7. *Lo, [then] would I wander far off, [and] remain in the wilderness,* etc.] So David did when he fled from Absalom, (³⁰⁵²2 Samuel 15:23,27,28 16:1,2); so gracious souls desire to be; not in the wilderness of the people; but to be solitary as in a wilderness, clear of the company of wicked men, as Jeremiah wished for, (^{348E}Jeremiah 9:2); and that they might be more at leisure for and given up unto spiritual devotion, and be secure from their enemies: and as this may be applied to Christ, it shows the wickedness, cruelty, and barbarity of the men of that generation among whom he lived; that he chose rather to be in the wilderness, among wild beasts, than to dwell among them, (³⁰⁷⁷Matthew 17:17) (²⁸³⁸Isaiah 53:8); some apply this to the state of the primitive church under Jewish persecution, when it fled from Judea, and settled in the wilderness of the Gentiles; the preachers of the word being scattered abroad by the windy storm and tempest of persecution, and the Gospel taken from the Jews, and carried to a nation

bringing forth the fruit of it, where it has remained ever since. With this may be compared the state of the church under Rome Pagan, in (~~6616~~ Revelation 12:6,13,14).

Selah; on this word, (see Gill on “~~4982~~ Psalm 3:2”).

Ver. 8. *I would hasten my escape from the windy storm [and] tempest.*] Of an army of rebellious subjects, bearing down all before them, and threatening with utter ruin and destruction; so a powerful army of enemies invading a country is signified by a storm and tempest, (~~2330~~ Isaiah 28:2 32:2); and may be expressive of the storm and tempest of divine wrath and vengeance the sensible sinner hastens his escape from by fleeing to Christ; and of the blowing and furious winds of persecution, which the church, Christ’s dove, flees from, by getting into the clefts of the rock, and the secret places of the stairs, (~~2714~~ Song of Solomon 2:14); and of the storms of divine wrath and justice that fell upon Christ as the surety of his people; from which the human nature, seized with fearfulness, trembling, and horror, desired an hasty escape.

Ver. 9. *Destroy, O Lord,* etc.] Or “swallow up” ^{f718}, as Pharaoh and his host were swallowed up in the Red sea; or as Korah, Dathan, and Abiram, were swallowed up in the earth; so all the enemies of Christ and his church will be destroyed; and death, the last of them, will be swallowed up in victory, (~~2338~~ Isaiah 25:8). The Targum interprets it, “destroy”, or “scatter their counsel”: but this seems to be intended in the next clause;

[and] divide their tongues: as at the confusion of languages at Babel, to which the allusion is: this had its accomplishment in Absalom’s counsellors according to David’s wish, (~~3063~~ 2 Samuel 15:31 17:14); and in the Jewish sanhedrim in Christ’s time, and in the witnesses they produced against him, (~~425~~ Luke 23:51 ~~4149~~ Mark 14:59); and of which there is an instance in the council of the Jews, held on account of the Apostle Paul, (~~4207~~ Acts 23:7);

for I have seen violence and strife in the city: in the city of Jerusalem, now left by David, and possessed by Absalom, by whom “violence” was done to David’s wives, through the advice of Ahithophel; and “strife”, contention, and rebellion, were fomented among the people: this David saw, understood, and perceived, by the intelligence brought him from time to time: and in the times of Christ the kingdom of heaven suffered “violence” in this place, and he endured the “contradiction” of sinners against himself.

Ver. 10. *Day and night they go about it, upon the walls thereof,* etc.] That is, “violence” and “strife” go about the walls of it continually; men of violence and contention are the only watchmen of it: a city must be sadly guarded that has no better watch than this;

mischief also and sorrow [are] in the midst of it; it was full of wickedness within and without; the city, as Aben Ezra observes, was like a circle; violence and strife were as a line round about it, and mischief and sorrow the centre of it: and these two commonly go together; where mischief is, sorrow follows.

Ver. 11. *Wickedness [is] in the midst thereof,* etc.] All manner of wickedness; abominable wickedness; wickedness as arrived to its highest pitch, and as having filled up its measure; (see ^{<3904>}Ezekiel 9:4 ^{<3907>}Zechariah 5:7,8);

deceit and guile depart not from her streets; where truth was fallen, and equity could not enter, (^{<2844>}Isaiah 59:14); for these are contrary the one to the other, and are incompatible; where the one prevails, the other must give way. This whole account shows the aboundings of sin in Jerusalem at this time, and that it was openly and publicly committed, and contains so many reasons of the imprecations in (^{<4589>}Psalms 55:9).

Ver. 12. *For [it was] not an enemy [that] reproached me,* etc.] An open and avowed one; a Moabite or a Philistine; such an one as Goliath, who cursed him by his gods; but one of his own country, city, court, and family, who pretended to be a friend; his son Absalom, according to Arama: so it was not one of the Scribes and Pharisees, the sworn enemies of Christ, who rejected him as the Messiah, and would not have him to reign over them, that reproached him, but one of his own apostles;

then I could have borne [it]; reproach from an enemy is to be expected, and may be patiently endured; and, when it is for righteousness’ sake, should be accounted an happiness, and rejoiced at; but the reproaches of one that has been thought to be a friend are very cutting, wounding, heartbreaking, and intolerable, (^{<4997>}Psalms 69:7,8,20); the calumnies and reproaches of the Scribes and Pharisees were borne by Christ with great patience, and were answered with great calmness and mildness, (^{<4119>}Matthew 11:19 12:24,25 ^{<4388>}John 8:48,49). Or, “I would have lifted up” ^{f719}; that is, my hand, and defended myself; I should have been upon my guard, ready to receive the blow, or to have put it off, or repelled it;

neither [was it] he that hated me: openly, but secretly in his heart;

[that] did magnify [himself] against me; made himself a great man, and set himself at the head of the conspiracy and opposition against him, and spoke great swelling words, in way of raillery and reproach;

then I would have hid myself from him; as David did from Saul, when he became his enemy, (^{Q114}1 Samuel 20:24 23:19 24:1); and as Christ from the Jews, (^{R189}John 8:59); but as for Judas, he knew the place he resorted to; and therefore easily found him, (^{R182}John 18:2); the sense may be, that he would have shunned his company, refused conversation with him; much less would he have admitted him to his privy councils, by which means he knew all his affairs, and there was no hiding and concealing things from him.

Ver. 13. *But [it was] thou*, etc.] The Targum is, “but thou Ahithophel”; of whom the words are literally to be understood, and so they are in the Talmud ^{f720}; and mystically and typically of Judas;

a man mine equal; “a man”, and not a beast, nor a devil; but a man, from whom humanity, kindness, and tenderness might have been expected; though both Ahithophel and Judas acted the part of a devil; and the latter is expressly called one, (^{R160}John 6:70); “mine equal”; or like unto me; as the Targum. Ahithophel was not equal to David in dignity, as the king of Israel; nor in gifts, as the sweet psalmist of Israel; nor in grace as he; but as a man, a mortal dying man: kings and subjects are of the same blood, equally liable to death, and in the grave will be manifestly on a level: or rather the sense is, that he was in his esteem and affliction as himself; he was his friend that he loved as his own soul: so Judas could not be in every sense equal to Christ who is Jehovah’s fellow, and thought it no robbery to be equal with God. Indeed as a man he was like unto him; a frail, mortal man, though not sinless as Christ. The word *ykr* [k may be rendered “according to my appointment” ^{f721}, ordination, or constitution; Judas being a man appointed and ordained to be an apostle of Christ with the rest: or, “according to my esteem” ^{f722}; being had in great esteem and familiarity with Christ: or, “according to my order” ^{f723}, rank and class; being taken into his family, admitted to his table, where he sat down and ate with him, as if he was his equal;

my guide: or “governor” ^{f724}. Ahithophel was not governor over David; but was made a governor by him: he was one of his dukes or nobles, as the

word is rendered in (~~0365~~ Genesis 36:15), was raised to great dignity by him; perhaps was chief minister of state: it is certain he was his counsellor, and his counsel was with him as the oracle of God, (~~1373~~ 1 Chronicles 27:33 ~~0163~~ 2 Samuel 16:23); he was his guide in civil affairs; he was directed by his advice, and it may be was president of his privy council. Judas was not only the guide of them to Christ who took him, (~~4016~~ Acts 1:16); but when the apostles were sent out two by two before the face of Christ, to preach where he himself should come, Judas was sent also, (~~4007~~ Mark 6:7 ~~4007~~ Luke 10:1);

and mine acquaintance: one well known to him, as Ahithophel was to David, and Judas to Christ, his friend and companion, in whom he confided, and who ate of his bread; and all these characters are so many aggravations of his treachery and wickedness.

Ver. 14. *We took sweet counsel together*, etc.] Not in religious matters; for in these the testimonies of the Lord were David's counsellors, (~~4324~~ Psalm 119:24); but in civil things: hearty counsel is one branch of friendship, and which greatly sweetens it, (~~3170~~ Proverbs 27:9); as this may be applied to Christ and Judas, it may denote the mutual delight and pleasure they had, the one in communicating, the other in receiving a notional knowledge of the Gospel, and the mysteries of it, which are the counsel of God, (~~4407~~ Acts 20:27); for if hearers may hear the word gladly, as Herod did, and receive it with joy, as did the stony ground hearers, and yet be destitute of the grace of God; why may not Judas, and other preachers devoid of true grace, be thought to receive and preach the doctrines of the Gospel in a speculative way, with some kind of delight and pleasure? so professors of religion take sweet counsel together, when they communicate to each other what light and knowledge they have in the mysteries of the Gospel, and converse about experience, and the mysteries and secrets of internal godliness, and give and take advice in spiritual things; and sad it is when anyone of these drop their profession, and reproachers, scoffers, or persecutors;

[and] walked unto the house of God in company: David with his royal family and courtiers, and Ahithophel among the rest; where he delighted to go, and that with a multitude. So Christ and Judas often went to the temple together, with the rest of the disciples, who heard many an excellent sermon from his mouth: all which are further aggravations of sin and guilt. And so such persons, who have walked together to the house of God and

in it, have attended together on public worship, and walked together in holy fellowship; when any of these forsake the assembling of themselves together, scoff at religion, speak evil of ordinances, reproach the saints, or persecute them, it is very shocking, cutting, and grieving indeed.

Ver. 15. *Let death seize upon them*, etc.] Ahithophel and his accomplices, Judas and the men with him; as a mighty man, as the king of terrors, and shake them to pieces. Or, “let him exact upon them”^[725]; as a creditor upon the debtor, and demand the debt of punishment for sin: or let him come upon them at an unawares; let them not die a natural, but a violent death. The Targum mentions Doeg and Ahithophel;

[and] let them, go down quick into hell: as Korah, Dathan, and Abiram, went down quick or alive into the earth; so let these men die, and descend into the grave, in their full strength; and accordingly Absalom and Ahithophel died sudden and violent deaths, (^[1072]2 Samuel 17:23 18:9); and so did Judas, (^[426]Matthew 27:5); and the beast and false prophet, another part of the antitype, will be taken and cast alive into the lake of fire, (^[680]Revelation 19:20);

for wickedness [is] in their dwellings; and dwells in them; wherever they go or sojourn, this goes and abides with them, being the reigning principle in their hearts and lives;

[and] among them; in the midst of them; their inward part is very wickedness. The Targum is, “in their bodies”. But rather the sense is, in their hearts; wickedness was both in their houses and in their hearts, and is the reason of the imprecation on them; which arises not from a revengeful spirit, but from a zeal for the glory of God; and is to be considered as a prophecy of what would be, and not to be drawn into an example for private Christians to act by.

Ver. 16. *As for me, I will call upon God*, etc.] Not upon a creature, on idols and images, on angels or saints departed; but upon God, in his time of trouble, for salvation and deliverance from enemies; who is able to save. This is to be understood of calling upon God in prayer; as (^[1557]Psalms 55:17) explains it, and the Targum here renders it; though sometimes invocation of the name of God takes in the whole of divine worship;

and the Lord shall save me; which confidence was founded partly upon his promise to deliver such that call upon him in the day of trouble, (^[1515]Psalms

50:15); and partly upon his power, whose hand is not shortened that it cannot save. The Targum is,

“the Word of the Lord shall redeem me.”

Ver. 17. *Evening, and morning, and at noon, will I pray*, etc.] These being the stated times of prayer with the Jews, and which continued to later ages, (^{<2760>}Daniel 6:10). These times, they say¹⁷²⁶, were fixed by Abraham, Isaac, and Jacob: the morning prayer by Abraham, according to (^{<0228>}Genesis 22:3), the prayer of the “minchah” by Isaac, according to (^{<0243>}Genesis 24:63); and the evening prayer by Jacob, according to (^{<0281>}Genesis 28:11). The prayer of the evening was at the time of the evening sacrifice, to which it is compared, (^{<4902>}Psalms 141:2). This was at the ninth hour, at which time Peter and John went up to the temple to pray; and Cornelius prayed in his own house, (^{<4401>}Acts 3:1 10:30). The prayer of the morning was at the time of the morning daily sacrifice, and was about the third hour of the day; at which time the apostles met together for prayer on the day of Pentecost, (^{<4401>}Acts 2:1,15); and that at noon was at the sixth hour of the day; at which time Peter went up to the housetop to pray, (^{<4409>}Acts 10:9). And now, though we are not tied down to these exact and precise times of prayer, yet this teaches us that we ought to pray frequently and constantly, and that a day should not pass without it; and the morning and evening seem to be very proper seasons for it, seeing the mercies of the Lord are new every morning; and we should be thankful for them and the mercies of the night past, and implore divine protection and grace for the day following; and at evening we should express our thankfulness for the mercies of the day, and commit ourselves and families into the hands of God, who is Israel’s Keeper, that neither slumbers nor sleeps;

and cry aloud; denoting the distress he was in, the fervency of his prayer, and the importunity of it;

and he shall hear my voice; this he might be assured of, from the general character of God, as a God hearing prayer, and from his own special and particular experience of the truth of it, and from the promises made unto him.

Ver. 18. *He hath delivered my soul in peace from the battle [that was] against me*, etc.] That is, God had preserved his life, and delivered him safe and sound from many a battle which was fought against him, and might seem at first to go against him; and had given him peace and rest from all

his enemies before the present trouble came upon him, (~~1001~~2 Samuel 7:1); wherefore he believed, that he who had delivered him in time past would deliver him again; this is the reasoning of faith, (~~1000~~2 Corinthians 1:9,10 ~~1017~~2 Timothy 4:17,18). The Septuagint, Vulgate Latin, Arabic, and Ethiopic versions, render the last clause, “from them that draw nigh unto thee”; and the Syriac version renders it, by way of petition, “deliver my soul from them that know me”; and the Targum,

“lest evil should come unto me;”

for there were many with me; either enemies fighting with him; and so this is mentioned to set forth the more the power of God in his deliverance: or friends, who were on his side; all Israel and Judah, who loved David and prayed for him, as Jarchi interprets it: or the angels of God, as Aben Ezra; who being for the Lord’s people, are more than they that are against them, (~~1016~~2 Kings 6:16); or God, Father, Son, and Spirit; and if he is for us, who shall be against us? (~~1018~~Romans 8:31). The Targum is,

“for in many afflictions his Word was for my help.”

Ver. 19. *God shall hear and afflict them*, etc.] That is, either he shall hear the prayers of his servant, imprecating evils upon his enemies, (~~1019~~Psalm 55:9,15); and shall bring them down upon them, in answer to his requests; or it may be, rendered, “God shall hear and answer them” ¹⁷²⁷; he shall hear their blasphemies, and take notice of their wickedness, and answer them by terrible things in righteousness;

even he that abideth of old; or “is the inhabitant of eternity” ¹⁷²⁸ (~~1025~~Isaiah 57:15); the eternal God, from everlasting to everlasting, who was before all creatures and before all time, and will ever remain the same, out of whose hands there is no escaping. The Targum is,

“and he inhabiteth the heavens from of old to everlasting.”

Selah; of this word, (see Gill on “~~1026~~Psalm 3:2”).

Because they have no changes; Kimchi renders it, who hath no changes; taking *wml* to be the same with *wl*, and interprets it of God; connecting it with the former clause, that he that abideth of old hath no changes. There is no variableness nor shadow of turning with him; he never changes his mind, nor alters his counsel, whether it be for good or evil; and yet wicked

men fear him not. But rather this is to be understood of sinners, as the Targum paraphrases it,

“who are not of old, and who do not change their evil way;”

who have no changes in their hearts, nor in their lives, but continue in their natural and sinful estate, without any impression of the power and grace of God upon them. Or they have no changes in their worldly circumstances, from good to bad, as Aben Ezra explains it; things go well with them, and they are not in trouble as other men; they are at ease and quiet, and are settled on their lees; (see ^{<1807>}Job 10:17) (^{<1973>}Psalm 73:4,5 ^{<2481>}Jeremiah 48:11). Or they have no regard to their last change by death; and are not afraid of that, as Jarchi interprets it; they put away this evil day far from them; think nothing about it, as if it would never be, and as if they had made an agreement with it that this change should never come upon them, (^{<1814>}Job 14:14,20);

therefore they fear not God; do not serve and worship him now, and are not afraid of his judgments here or hereafter; no change being made in their hearts, nor any alteration in their secular affairs for the worse; but having much goods laid up for many years, and sentence against their evil works not being speedily executed, their hearts are hardened, and they live secure in sin.

Ver. 20. *He hath put forth his hands*, etc.] The psalmist returns and describes, in this verse (^{<1878>}Psalm 55:3), the cruelty, perfidy, and hypocrisy of his false friend; who had stretched forth his hands

against such as be at peace with him, or he pretended to be at peace with. So Ahithophel put forth his hands against David, by whom he had been admitted into his privy council, and there had taken sweet counsel together, by entering into a conspiracy and rebellion against him, and by forming a scheme to smite the king only, (^{<1070>}2 Samuel 17:1,2); and Judas, though he did not lay hands on Christ himself, yet he gave his enemies a sign by which they might know him, and seize him, and hold him fast, as they did; and him Christ calls the man of his peace, (^{<1940>}Psalm 41:9); they being at peace when he lifted up his heel against him;

he hath broken his covenant; of friendship that was made between them; he proved false and treacherous, broke through his engagements, and violated his faith.

Ver. 21. [*The words*] of his mouth were smoother than butter, etc.] Such were the words of Ahithophel, when in counsel with David; and such the words of Judas, when he said to Christ, “hail, master”, and kissed him, (^{<135>}Matthew 26:49);

but war [was] in his heart; even a civil war, rebellion against his prince; that was what Ahithophel meditated in his heart; and nothing less than to take away the life of Christ was designed by Judas. The words may be rendered, “they were divided” ^{f729}; that is, his mouth and his heart: “his mouth [was] butter, and his heart war”; the one declared for peace, when the other intended war; (see ^{<208>}Jeremiah 9:8);

his words were softer than oil; at one time full of soothing and flattery:

yet [were] they drawn swords: at another time sharp and cutting, breathing out threatening and slaughter, destruction and death.

Ver. 22. *Cast thy burden upon the Lord*, etc.] These are either the words of the Holy Ghost to David, according to Jarchi; or of David to his own soul in distress, and may be directed to any good man in like circumstances. The word rendered “burden” signifies a gift and so the words are translated by many, “cast thy gift upon the Lord” ^{f730}; what he has given in a way of providence and of grace, acknowledge him to be the author of it; pray for a continuance of mercies, and for fresh supplies, and expect them; and also what he gives in a way of trial, the cross, with all afflictions and troubles: which sense seems most agreeable to the context; and these may be said to be “the gift” of God, as the cup of sorrow Christ drank of is said to be “given” him by his Father, (^{<681>}John 18:11). These are given by the Lord to bring his people to a sense of sin, and acknowledgment of it; to humble them for it, and cause them to return from it; and to try their graces: and then do they cast them upon him, when they acknowledge them as coming from him; wait the removal of them in his time; desire a sanctified use of them, and expect deliverance from them by him. Or the sense is, whatever thou desirest should be given thee by the Lord, cast it on him; that is, leave it with him to do as he pleases, who works all things after the counsel of his own will. The Targum renders it,

“cast thy hope upon the Lord;”

as an anchor on a good bottom, to which hope is compared, (^{<369>}Hebrews 6:19). This is done when persons make the Lord the object of their hope, and expect all from him they hope to enjoy here and hereafter. The

Septuagint version is, “cast thy care upon the Lord”; of thy body, and all the temporal concerns of thy family, and everything relating thereunto; and of thy soul, and its everlasting welfare and salvation; (see ^{<118>}1 Peter 5:7). But Jarchi, Aben Ezra, and Kimchi, interpret the word by **Æaçm**, “thy burden”, which is learnt from the use of it in the Arabic language. The Rabbins did not know the meaning of the word, till one of them heard an Arabian merchant say ^{f731},

“take up **Æybhy**, “thy burden”, and cast it upon the camels.”

The burden here meant is either the burden of afflictions, which is sometimes very heavy; (see ^{<802>}Job 6:23 23:2); no affliction is joyous, but grievous; but some are heavier in their own kind and nature than others, and become so through the multiplicity of them, as in the case of Job; or through the long continuance of them, and especially when attended with the hidings of God’s face, or with the temptations of Satan: or else the burden of sin and corruption, which is an heavy burden, and a very disagreeable one; under which the saints groan, and by which they are hindered in running their Christian race, and which they are like to carry with them to their graves; their only relief under it is to look to Christ, who has borne it and took it away; which may be meant by casting it on the Lord:

and he shall sustain thee; in being, both natural and spiritual; and supply with all things necessary both to the temporal and spiritual life, and support under all trials and difficulties;

he shall never suffer the righteous to be moved; to be shaken and stagger so as to fall, especially totally and finally; for the words may be rendered, “he shall never suffer the righteous to be moved for ever” ^{f732}; or so to be moved by their afflictions as to desert the cause in which they are engaged; nor shall they ever be moved by men or devils, or anything whatever, from their spiritual estate, in which they are by grace; nor from the love of God and covenant of grace; nor out of the hands of Christ; nor from their state of justification, adoption, and sanctification.

Ver. 23. *But thou, O God, shall bring them down*, etc.] Ahithophel and his accomplices in the conspiracy against David, Judas and the wicked Jews concerned in Christ’s death; and did not believe in him;

into the pit of destruction, or “corruption”^{f733}; either the grave, where bodies being put corrupt and putrefy; or hell, where the wicked are punished with everlasting destruction; (see ^{<1985>}Psalm 55:15);

bloody and deceitful men shall not live out half their days; such as Ahithophel and Absalom, Judas, and the murderers of our Lord: or, “do not halve their days”^{f734}; do not come up to the half of the ordinary term of man’s life, which is threescore years and ten. The Jews say^{f735}, that all the years of Doeg were but thirty four, and of Ahithophel thirty three; and probably Judas might be about the same age. Or the sense is, that, generally speaking, such sort of men die in the prime of their days, and do not live half the time that, according to the course of nature, they might live; and which they promise themselves they should, and their friends hoped and expected they would:

but I will trust in thee; the Lord, that he would hear and save him, support him under his burden, supply him with his grace, and every thing needful, and not suffer him to be moved; and that he should live to fill up the measure of his days, do the will and work of God, and then be received to glory.

PSALM 56

INTRODUCTION TO PSALM 56

*To the chief Musician upon Jonathelemrechokim, Michtam of David
when the Philistines took him in Gath*

The words “jonathelemrechokim” are by our translators left untranslated. Aben Ezra takes them to be the beginning of a song; and others think they are the name of a musical instrument: but they seem rather to design the subject matter of the psalm, and may be rendered, “concerning the mute dove among them that are afar off”^{f736}, or “in far places”^{f737}; and refer to David, who, when he wrote this psalm, was among the Philistines, who were aliens from the commonwealth of Israel, afar off from God and his law, and from righteousness; and when David was there, he was at a distance from his native country, his father’s house, the king’s court, and what gave him most concern, from the house and worship of God; and here he was as a mute dove. He may be compared to a dove for his innocence in the case of Saul; and to a silly dove, for his acting the part of a fool or madman before Achish king of Gath; and was mute to what the servants of Achish said, and was dumb before the Lord, who had suffered him to fall into their hands, and into this distress he was now in. They are also applicable to Christ, who is comparable to a dove for his harmlessness, innocence, meekness and humility; and was as a mute one before Pontius Pilate the Roman governor, when his enemies accused him, and he answered not a word; and when among the Roman soldiers, who mocked at him and reviled him, and he reviled not again; and when he was led to be crucified, he opened not his mouth either against God or man. They may be also applied to the church of God, which is often called a dove in (~~2001~~ Song of Solomon 4:1 5:2 6:9); and is in the wilderness, and among wicked men, that are afar off from God, and is silent under all afflictions and persecutions; (see ~~2014~~ Song of Solomon 2:14). The Targum paraphrases the words thus;

“concerning the congregation of Israel, which is like to a silent dove, at the time they are removed afar off from their cities.”

Moreover, the words may be applied to any truly gracious soul, that is sensible of sin, and mourns as a dove for it; has fled to Christ, as doves to their windows; and is harmless and humble; and living among men, aliens from God, is vexed and afflicted by them, yet patiently bears all that is said and done unto it. The fact which occasioned the writing of this psalm is related in (^{<9210>}1 Samuel 21:10-15). Of the word “michtam”, (see Gill on ^{<9161>}Psalm 16:1”), title; and Gussetius ^{f738} is of opinion, that every psalm that has this title belongs to Christ.

Ver. 1. *Be merciful unto me, O God*, etc.] For David could expect no mercy at the hands of men, among whom he was, whose tender mercies were cruel; he being at Gath, the city of Goliath, whom he had slain, and whose sword he had now with him; and among his brethren and friends, who he might justly fear would revenge his death upon him: wherefore he betakes himself to God, and pleads not any merit or righteousness of his own, but implores the grace and mercy of God; and he might expect to find grace and mercy in this his time of need, since there is mercy with the Lord; he is plenteous in it, distributes it freely, delights in so doing, and does it constantly; his mercy endures for ever, it is from everlasting to everlasting on them that fear him;

for man would swallow me up; the Targum renders it “isbi”, a wicked man: it may be understood of some one man, some great man, as Achish king of Gath; or rather Saul king of Israel, who breathed and panted after his ruin and destruction, as the word ^{f739}, signifies; who sought to eat up his flesh, to take away his life, and utterly ruin him: or collectively of many, since it appears, by the following verse, that he had many enemies who were desirous to swallow him up. This he mentions as an aggravation of his distress, and as a reason why he hoped the Lord would be merciful to him; and that he, being God, would not suffer than to prevail; (see ^{<1442>}2 Chronicles 14:12);

he fighting daily oppressth me; this shows that Saul is more especially intended, who was continually with his army pursuing him, and sometimes surrounded him and his men, and reduced him to great distress. This may be applied to the old man, the corruptions of nature, and the lusts of the flesh, which are continually warring against the soul, oppress it, bring it into captivity, and threaten to swallow it up.

Ver. 2. *Mine enemies would daily swallow [me] up*, etc.] For not one man only, but many, were his enemies; who observed and watched him, and

were eagerly desirous of his ruin. The believer has many enemies, sin, Satan, and the world, seeking to devour and destroy him, though they cannot;

for [they be] many that fight against me, O thou most High; he appeals to God, who dwells on high, and sees all things, for the truth of this, that he had many enemies both at Gath and in Israel; as well as applies to him for help, he being higher than they. Some render the words, “for [they] be many that fight against me from on high”^{f740}, or “highly”^{f741}, proudly and haughtily. Aben Ezra gives a very different sense,

“I have many angels on high that fight for me.”

But **מַרְוֹם**, “marom”, is an epithet of God, as in (^{<998>}Psalm 92:8 ^{<306>}Micah 6:6); and so it is interpreted by Jarchi and Kimchi; and also by the Targum, which renders it, O God most High; and adds,

“whose throne is on high;”

which is approved by Gussetius^{f742}.

Ver. 3. *What time I am afraid*, etc.] It was a time of fear with him now; he was afraid of Achish king of Gath, (^{<9212>}1 Samuel 21:12); so believers have their times of fear; about their interest in the love, and grace, and covenant of God; about their sins and corruptions, and the prevalence of them, fearing they shall perish by them; and about their enemies, who are many, lively, and strong;

I will trust in thee; trust and confidence in the Lord is the best antidote against fears; who is unchangeable in his love, in whom is everlasting strength, and who is faithful and true to every word of promise; and therefore there is great reason to trust in him, and not be afraid.

Ver. 4. *In God I will praise his word*, etc.] Or praise him for his words for the whole Scripture that was then in being; for those testimonies which were David’s counsellors in times of difficulty and distress; and particularly for some word of promise made unto him, he was persuaded would be fulfilled, and in which he gloried and made his boast of, and on which his faith and hope were built; and this he did, and determined to do, in the strength of the Lord, and by the assistance of his grace;

in God I have put my trust; either in times past, and was not ashamed or confounded; or now, as he determined he would in (^{<563>}Psalm 56:3);

I will not fear what flesh can do unto me: or continue to fear any or all of my enemies; though I have been afraid of them, I will shake off these fears, trusting in the Lord, and depending on his word. Or, “what can flesh do unto me?”^{f743} which is as grass, and the goodness thereof as the flower of the field. Poor, frail, mortal man! what can he do against me, if God be for me? And therefore why should I fear? Men may contrive schemes, form weapons, and attempt many things against the saints, but can execute nothing, except permitted by the Lord; and the utmost they can do, when suffered, is to kill the body.

Ver. 5. *Every day they wrest my words,* etc.] Form, fashion, and shape them at their pleasure; construe them, and put what sense upon them they think fit. The word^{f744} is used of the formation of the human body, in (~~8108~~ Job 10:8); They put his words upon the rack, and made them speak what he never intended; as some men wrest the Scriptures to their own destruction, (~~6086~~ 2 Peter 3:16); and as the Jews wrested the words of Christ, (~~8219~~ John 2:19 ~~4061~~ Matthew 26:60,61). The word has also the sense of causing vexation and grief, (~~2630~~ Isaiah 63:10); and so it may be rendered here, “my words cause grief”^{f745}; to his enemies; because he had said, in the preceding verses, that he would trust in the Lord, and praise his word, and not be afraid of men; just as the Sadducees were grieved at the apostles preaching, through Jesus, the resurrection of the dead, (~~4018~~ Acts 4:1,2). Or they caused grief to himself; for because of these his enemies reproached him, cursed him, and distressed him. The Septuagint and Vulgate Latin render it, “they cursed my words”; or despised them, as the Ethiopic and Arabic versions:

all their thoughts [are] against me for evil; their counsels, schemes, and contrivances, were all formed to do him all the hurt and mischief they could.

Ver. 6. *They gather themselves together,* etc.] And meet in some one place, to contrive ways and means to do hurt, and then assemble together again to put them in execution; as did the Jews with respect to Christ, (~~4018~~ Matthew 26:3,4 ~~4027~~ Acts 4:27,28). Aben Ezra supposes a various reading without any reason; and that, instead of *wr>wgy* which Jarchi renders “they lodge”, and the Septuagint, and the versions following that, “they sojourn”, it should be read *wcdwgy*, “they assemble in troops”: because they were many: but the sense is, “they stay”^{f746}, or continue in some certain place:

they hide themselves; the Targum adds, “in ambush”: they lay in wait, and caused others to lie in wait for him, in order to take him; as did Saul and his men, and the servants of the king of Gath;

they mark my steps; they observed where he went, that they might seize him; or they observed his heels, as the old serpent did the Messiah’s, that he might bruise them; or they watched for his halting, as Jeremiah’s familiars did for his;

when they wait for my soul; to take away his life, to destroy him; (see ⁴⁸⁹⁵Psalm 119:95); they wanted not a will to do it, they only waited for an opportunity. The Targum is,

“as they waited, they did to my soul:”

or rather, “after they had hoped for my soul” ^{f747}: when they had entertained hopes of taking him, this animated them to do the above things.

Ver. 7. *Shall they escape by iniquity?* etc.] Shall such iniquity as this, or persons guilty of it, go unpunished, or escape righteous judgment, and the vengeance of God? No; and much less shall they escape by means of their iniquity; by their wicked subtlety, or by any evil arts and methods made use of, by making a covenant with death, and an agreement with hell; or escape because of their iniquity; or be delivered because of the abominations done by them, as they flatter themselves, (²⁴⁷⁰Jeremiah 7:10). Some understand these words, not as referring to the escape of David’s enemies, but of himself; and render them, either by way of petition, “because of iniquity”, the iniquity of his enemies before described, “deliver [me] from them”; or “deliver them” ^{f748}, meaning his heels they marked, and his soul they waited for: or by way of assertion or interrogation, “because of iniquity” there shall be; or shall there be “a deliverance to them?” ^{f749} his heels and his soul; or from them, his enemies. Though others choose to render the words thus; “because of [their] iniquity”, there shall be “a casting of them away” ^{f750} by the Lord, and from his presence, with loathing and contempt, as sons of Belial; reprobate silver, rejected of the Lord; which agrees with what follows:

in [thine] anger, cast down the people, O God; Saul’s courtiers, or the servants of Achish king of Gath, or both, who were in high places, but slippery ones; and such are sometimes brought down to destruction in a moment, by that God from whom promotion comes; who putteth down one, and sets up another, and which he does in wrath and anger.

Ver. 8. *Thou tellest my wanderings*, etc.] Not his sins; though these are aberrations or wanderings from the ways of God's commandments; yet these are not told by the Lord: he takes no account of them; the number of them is not kept by him; they are blotted out, cast behind his back, and into the depths of the sea; though sometimes his people think they are told and numbered by him, (^{<3846>}Job 14:16 31:4); but David's moves and flights from place to place are meant, through Saul's pursuit of him, as a partridge on the mountains. Some writers reckon twelve of these moves. The Targum renders it,

“thou numberest the days of my wandering;”

that is, the days of his pilgrimage and sojourning in this world: the number of our days, and months and years, in which we wander about in this uncertain state of things, is with the Lord, (^{<3845>}Job 14:5);

put thou my tears into thy bottle; the allusion is to “lachrymatories”, or tear bottles, in which surviving relatives dropped their tears for their deceased friends, and buried them with their ashes, or in their urns; some of which tear bottles are still to be seen in the cabinets of the curious. A description of which is given by Gejerus ^{f751}, from Olaus Wormius; and who also from Cotovicus relates, that the grave of M. Tullius Cicero was dug up in the island of Zacynthus, A. D. 1544, in which were found two glass urns; the larger had ashes in it, the lesser water: the one was supposed to contain his ashes, the other the tears of his friends: and as this was a custom with the Romans, something like this might obtain among the Jews; and it is a saying with them ^{f752},

“whoever sheds tears for a good man (deceased) the holy blessed God numbers them, and puts them into his treasures, according to (^{<3808>}Psalm 56:8);”

which shows, that they thought that reference is here had to funeral tears. The meaning of the text is, that God would take notice of David's afflictions and troubles, which had caused so many tears, and remember them, and deliver him out of them: these being desired to be put into a bottle was, that they might be kept and reserved; not to make atonement for sin; for as a thousand rivers of oil cannot expiate one sin, could they be come at; so neither as many rivers of brinish tears, could they possibly be shed: nor to obtain heaven and happiness; for there is no comparison nor proportion between the sufferings of the saints and the glory that shall be

revealed in them; though there is a connection of grace through the promise of God between them: but rather, that they might be brought forth another day and shown, to the aggravation of the condemnation of wicked men, who by their hard speeches, and ungodly actions, have caused them;

[are they] not in thy book? verily they are; that is, the tears and afflictions of his people. They are in his book of purposes; they are all appointed by him, their kind and nature, their measure and duration, their quality and quantity; what they shall be, and how long they shall last; and their end and use: and they are in his book of providence, and are all overruled and caused to work for their good; and they are in the book of his remembrance; they are taken notice of and numbered by him, and shall be finished; they shall not exceed their bounds. These tears will be turned into joy, and God will wipe them all away from the eyes of his people.

Ver. 9. *When I cry [unto thee],* etc.] In prayer;

then shall mine enemies turn back; great is the strength of prayer; the effectual fervent prayer of the righteous avails much against their enemies: when Moses lifted up his hands, Israel prevailed: the cases of Asa, Jehoshaphat, and Hezekiah, prove it; this David was assured of, and knew it to be true by experience, his prayer being often the prayer of faith in this respect;

this I know: for God [is] for me; he knew that when he prayed his enemies would flee; because God was on his side, who is greater than they; or by this he knew that God was for him, and was his God, by hearing his prayers, and causing his enemies to turn back: or, however, let things go how they will, this he was assured of, that he had a covenant interest in God, and who would be his God and guide even unto death.

Ver. 10. *In God will I praise [his] word,* etc.] These words are repeated from (~~Psalm~~ Psalm 56:4); and for the greater certainty of the thing, and to show his fixed resolution to do it, and his strong affection for the Lord and his word, they are doubled;

in the Lord will I praise [his] word: in the former clause the word “Elohim” is made use of, which, the Jews say, denotes the property of justice, and in the latter Jehovah, which with them is the property of mercy; and accordingly the Targum paraphrases the words,

“in the attribute of the justice of God will I praise his word; in the attribute of the mercies of Jehovah will I praise his word;”

and to the same sense Jarchi: that is, whether I am in adversity or prosperity, receive evil or good things from the hand of the Lord; yet will I praise him: I will sing of mercy and of judgment, (^{39A10B}Psalm 101:1); or rather the one may denote the grace and goodness of a covenant God in making promises, and the other his truth and faithfulness in keeping them; on account of both which he is worthy of praise. The word “his” is not in either clause in the original text, and they may be rendered, “in God will I praise the word; in the Lord will I praise the word”: in and by the help, assistance, and grace of Jehovah the Father, will I praise the eternal and essential Word, his Son. The Targum renders it his “Memra”; a word often used in it for a divine Person, the eternal Logos; the loveliness of his person, the love of his heart to his people, the fulness of grace that is in him, the offices he sustains on their account, and the virtue of his blood, righteousness, and sacrifice, render him praiseworthy in their esteem.

Ver. 11. *In God have I put my trust*, etc.] (See Gill on “^{3960A}Psalm 56:4”);

I will not be afraid what man can do unto me; the same with flesh in (^{3960A}Psalm 56:4), and is opposed to God, in whom he trusted; and it suggests that he was not, and would not, be afraid of the greatest of men, as well as of the meanest; (see Gill on “^{3960A}Psalm 56:4”); Arama distinguishes between “flesh” and “man”; the former, he says, means the Philistines, and the latter Saul and his army.

Ver. 12. *Thy vows [are] upon me, O God*, etc.] Which he had made to him in the time of his distress and trouble, and which he looked upon himself under obligation to perform; they were debts upon him he ought to pay off; they were with him; they were fresh in his mind and memory; he had not forgot them, which is often the case when trouble is over; and he found his heart inclined to make them good;

I will render praises unto thee; which explains what he meant by his vows; namely, sacrifices of praise and thanksgiving to the Lord: when he was in distress, he had vowed and promised, that, if the Lord would deliver him, he would praise his name, and give him all the glory; and now he resolves to fulfil what he had promised.

Ver. 13. *For thou hast delivered my soul from death*, etc.] From imminent danger of death, when in the hands of the Philistines; not that the soul can

die; that is immortal; but he means his person, on which account he determines to render praise to God: moreover, this may include the deliverance of his soul from a moral or spiritual death, in which he was by nature, being conceived in sin, and shapen in iniquity; from which he was delivered by regenerating grace, when he was quickened, who before was dead in trespasses and sins; and so delivered, as that this death should no more come upon him; the grace of God in him being a well of living water, springing up unto eternal life: and it may also be understood of deliverance from eternal death, by Christ, who has redeemed his people from the curse of the law, and delivered them from wrath to come; so that they shall never be hurt of the second death; that shall have no power over them; but they shall have eternal life; all which is matter of praise and thanksgiving;

[wilt] not [thou deliver] my feet from falling? that is, “thou wilt deliver” them; for this way of speaking strongly affirms; or “hast thou not delivered [them]?”¹⁷⁵³ thou hast; and wilt still deliver, or keep from falling. The people of God are subject to falling; God is the only keeper of them; and they have reason to believe that he will keep them from a final and total falling away; because of the great love which he has for them, the gracious promises of preservation he has made unto them, and his power, which is engaged in keeping of them; and because they are put into the hands of Christ, who is able to keep them, and who has an interest in them, and an affection for them; and because of the glory of all, the three divine Persons concerned in the saints’ preservation; and this is another reason for rendering praises unto the Lord; the end of which follows;

that I may walk before God in the light of the living; to “walk before God” is to walk as in his sight, who sees and knows all hearts, thoughts, words, and actions; with great circumspection, and caution, and watchfulness; to walk according to the word and will of God, in all his ways, commands, and ordinances; and so the Arabic version, “that I may do the will of the Lord”; and so as to please him, as Enoch did, who walked with him, and whose walking with him is interpreted by pleasing him, (^{SHIB} Hebrews 11:5,6); agreeably to which the Septuagint, Vulgate Latin, Syriac, and Ethiopic versions, render the words, “that I may please before the Lord”; or do what is acceptable in his sight. Moreover, to walk before the Lord is to walk in the light of his countenance, to have his presence, enjoy his favour, and be blessed with communion with him. “In the light of the living?” that is, to walk as an enlightened and quickened person, as the children of the light; and to walk in the light of the Gospel, and as becomes

that; and to walk in Christ the light, and by faith on him; and such shall have “the light of life”, (~~f62~~John 8:12); a phrase the same with this here; and designs the light of the heavenly glory, and of the New Jerusalem church state, in which the nations of them that are saved shall walk, (~~f623~~Revelation 21:23,24). Some Jewish ^{f754}writers interpret this of paradise.

PSALM 57

INTRODUCTION TO PSALM 57

*To the chief Musician, Altaschith, Michtam of David,
when he fled from Saul in the cave*

Some think the words “Altaschith” are the beginning of a song, to the tune of which this was set, as Aben Ezra; others, that they are taken from (^{<R025>}Deuteronomy 9:26); they signifying “destroy not” ^{f755}; others, that they refer to what David said to Abishai, when he would have slain Saul, “destroy him not”, (^{<0249>}1 Samuel 26:9); but that was an affair that happened after this psalm was penned: they seem rather to be words which were frequently used by David in the time of his distress; who often said unto the Lord, either in an ejaculatory way, or vocally, or both, “do not destroy [me]”, or “suffer [me] to be destroyed”; of which he was in great danger, as appears from (^{<3574>}Psalm 57:4,6); and therefore prefixed these words in the title of the psalm, in memorial of the inward anguish of his mind, and of what his mouth then uttered; and to this agrees the Chaldee paraphrase,

“concerning the trouble at the time when David said, do not destroy.”

Of the word “michtam”, (see Gill on “^{<3940>}Psalm 16:1”), title. The occasion and time of writing this psalm were David’s fleeing from Saul in the cave; or rather “into” ^{f756} the cave, as it should be rendered; for it was after that Saul was gone that David and his men came out of the cave; but he fled hither for fear of Saul; and while he was here, Saul, with three thousand men, came to the mouth of the cave, and he himself went into it; which must have put David and his men into a very great panic, there being no retreat, nor any human possibility of an escape, but must expect to fall into the hands of the enemy, and be cut to pieces at once. This cave was in Engedi, (^{<0240>}1 Samuel 24:1-3); of which Leviticus Bruyn ^{f757} says, it is on the top of a very high hill, and is extremely dark; which agrees with the account in the above place, since it was on the rocks of the wild goats Saul

sought David, and coming to the sheepcotes there, went into the cave where David was.

Ver. 1. *Be merciful unto me, O God*, etc.] Or “be gracious to me”^{f758}; which words are repeated by him. “Be merciful”, or “gracious, unto me”; to show the greatness of his distress, the eagerness, vehemency, and importunity he used in prayer; his case requiring a speedy answer, and immediate relief; and that he expected only from the mercy and grace of God; (see Gill on “~~Psalm~~ Psalm 56:1”);

for my soul trusteth in thee; or “in thy word”; as the Targum; and in thee only, both as the God of providence and the God of grace; and a great act of faith this was to trust in the Lord in such circumstances; and it was not a bare profession of trust, but it was hearty and sincere; his “soul” trusted in the Lord; he trusted in him with all his heart and soul, and trusted him with his soul or life: and this he makes a reason or argument for mercy; seeing, as the mercy of the Lord is an encouragement to faith and hope; so the Lord has declared, that he takes pleasure in those that hope and trust in it; wherefore mercy may be expected by such;

yea, in the shadow of thy wings will I make my refuge; or “I will hope”^{f759}; the meaning is, that he would betake himself to the power and protection of God, and make him his refuge from the enemy: the allusion is either to the hen, or any other bird covering its young with its wings, when a bird of prey is near, till that is gone; or to the cherubim, whose wings overshadowed the mercy seat, between which the glory of God dwelt; and so the Targum,

“in the shadow of thy Shechinah, or glorious Majesty, will I trust;”

which agrees with his applying to the mercy seat, or to God on a throne of grace and mercy: and here he determines to abide,

until [these] calamities be overpast; the storm of them was over, which was very black and threatening. The Targum is,

“until the tumult is over;”

and so the Syriac version; until Saul and his men were gone, of whom he was afraid. The Septuagint version, and those that follow it, render the words “until sin passeth away”; the cause of these troubles; unless sin is put for sinful men; and so the sense is as before; (see ~~Isaiah~~ Isaiah 26:20).

Ver. 2. *I will cry unto God most high*, etc.] To remember him in his low estate, and who is higher than the highest, than Saul and his mighty men with him. This epithet David no doubt made use of, to encourage his faith in the Lord, who is above all, and can do all things; as follows;

unto God that performeth [all things] for me; in a providential way, having made him, upheld him in being, fed and clothed him, preserved him, and followed him with his goodness all his days; and in a way of grace he performed all his purposes concerning him, all his promises unto him, and was performing and would perfect the work of grace in him; (see ^{<1308>}Psalm 138:8 ^{<1006>}Philippians 1:6). The Targum adds a fable by way of paraphrase on the text,

“who commanded, or prepared a spider, to perfect in the mouth of the cave a web for me;”

so it is in the king’s Bible; as if, when he was in the cave, God so ordered it in his providence, that a spider should spin a web over the month of it, which prevented his persecutors from searching for him in it; but the Scripture is silent in this matter. Such a story is reported of Felix, bishop of Nola, in ecclesiastical history ^{f760}.

Ver. 3. *He shall send from heaven, and save me*, etc.] His angel, as the Targum adds; or his angels, as Kimchi; who are ministering spirits, sent forth by him, to encamp about his people, and guard them, as they did Jacob when in fear of Esau, (^{<1331>}Genesis 32:1,2); or to deliver them out of trouble, as Peter when in prison, (^{<4127>}Acts 12:7); or rather the sense may be, that David did not expect any help and deliverance in an human way, by means of men on earth; but he expected it from above, from heaven, from God above, and which he believed he should have; and he might have a further view to the mission of Christ from heaven to save him, and all the Lord’s people; and which he may mention, both for his own comfort, and for the strengthening of the faith of others in that important article;

[from] the reproach of him that would swallow me up. Meaning Saul; (see ^{<1361>}Psalm 56:1,2). The Targum renders it,

“he hath reproached him that would swallow me up for ever;”

and to the same sense the Septuagint, Vulgate Latin, Ethiopic, Arabic, and Syriac versions; disappointed them, and filled them with reproach, shame, and confusion.

Selah; on this word, (see Gill on “^{<488D>}Psalm 3:2”).

God shall send forth his mercy and his truth; shall manifest and display the glory of these his perfections, his mercy and grace, his truth and faithfulness, in his deliverance and salvation; and which are remarkably glorified in salvation by Christ Jesus; and who himself may be called “his grace and his truth” ^{f761}, as the words may be rendered; he being the Word of his grace, and truth itself, and full of both; and by whom, when sent forth, grace and truth came, (^{<4014>}John 1:14,17); it may also intend a constant supply of grace, whereby God would show forth the truth of his promises to him.

Ver. 4. *My soul [is] among lions*, etc.] Not literally understood; though such there might be in the wildernesses where he sometimes was; but figuratively, men comparable to lions, for their stoutness, courage, strength, fierceness, and cruelty; meaning not his own men, as some think, who were fierce, and of keen resentment against Saul, and would fain have killed him when he was in the cave, had they not been restrained by David, (^{<0240>}1 Samuel 24:4,7); but Saul, and those with him, who were three thousand chosen men, stout, courageous, fierce, and furious. It is usual in scripture to describe powerful princes, and especially persecuting ones, by the name of lions, (^{<3185>}Proverbs 28:15 ^{<2407>}Jeremiah 50:17 ^{<3047>}2 Timothy 4:17). Achilles, in Homer ^{f762}, is compared to a lion for his cruelty. The soul of Christ was among such, when he was apprehended by the band of men that came with Judas to take him; when he was in the high priest’s hall buffeted and spit upon; and when he was in the common hall of Pilate, surrounded by the Roman soldiers; and when he was encircled on the cross with the crowd of the common people, priests and elders, (^{<4855>}Matthew 26:55,67 27:27,39,41 ^{<3222>}Psalm 22:12,13,21); and so the souls of his people are often among lions, persecuting men, and Satan and his principalities, who is compared to a roaring lion, (^{<4888>}1 Peter 5:8); and among whom they are as wonderfully preserved as Daniel in the lion’s den;

[and] I lie [even among] them that are set on fire; of hell, as the tongue is said to be in (^{<3886>}James 3:6); by the devil, who stirred up Saul against David, filled him with wrath and fury, so that he breathed out nothing but flaming vengeance, threatening and slaughter, against him; and by wicked men his courtiers, who kindled and stirred up the fire of contention between them; among these incendiaries, as Junius renders the word ^{f763},

David was, who inflamed the mind of Saul against him, which he suggests in (⁹²⁴⁰1 Samuel 24:10);

[even] the sons of men, whose teeth [are] spears and arrows; whose words, formed by means of their teeth, were very devouring ones, (⁹⁵⁰⁴Psalm 52:4); were very piercing and wounding; calumnies, detractions, and backbitings, speaking against him when absent and at a distance, may be meant; (see ⁹³⁰⁴Proverbs 30:14);

and their tongue a sharp sword; (see Gill on “⁹⁵⁰²Psalm 52:2”); and there was a sort of swords called “lingulae”, because in the shape of a tongue ¹⁷⁶⁴.

Ver. 5. *Be thou exalted, O God, above the heavens,* etc.] That is, show thyself to be God, that sittest in the heavens, and art higher than they, by saving me, and disappointing mine enemies; that I, and those that are with me, may magnify the Lord and exalt his name together. The Targum is,

“be thou exalted above the angels of heaven, O God;”

[let] thy glory [be] above all the earth; that is, above all the inhabitants of the earth, as the Chaldee paraphrase: let the glory of God in my deliverance be seen by all that dwell upon the earth; for by how much the lower and more distressed his case and condition were, by so much the more would the glory of God be displayed in bringing him out of it. Nothing lies nearer the hearts of the people of God than his glory; this is more desirable than their own salvation: David breathes after the one, when he says nothing of the other, that being uppermost; though his meaning is, that the one might be brought about by the other.

Ver. 6. *They have prepared a net for my steps,* etc.] They laid snares for him, as the fowler does for the bird, in order to take him. It denotes the insidious ways used by Saul and his men to get David into their hands; so the Pharisees consulted together how they might entangle Christ in his talk, (⁴²²⁵Matthew 22:15);

my soul is bowed down; dejected by reason of his numerous enemies, and the crafty methods they took to ensnare and ruin him; so the soul of Christ was bowed down with the sins of his people, and with a sense of divine wrath because of them; and so their souls are often bowed down; or they are dejected in their spirits, on account of sin, Satan’s temptations, various afflictions, and divine desertions. The Targum renders it,

“he bowed down my soul;”

that is, the enemy; Saul in particular. The Septuagint, Arabic, and Ethiopic versions, “they bowed down my soul”; the same that prepared a net for his steps; everyone of his enemies; they all were the cause of the dejection of his soul: the Syriac version leaves out the clause;

they have digged a pit before me, into the midst whereof they are fallen [themselves]; contriving and seeking to find out the places where David’s haunt was, Saul got into the very cave where he and his men were; and had his skirt cut off, when his life might as easily have been taken away, (^{<10232>}1 Samuel 23:22,23 24:3,4). (see ^{<19715>}Psalm 7:15,16 9:15).

Selah; on this word, (see Gill on “^{<1982>}Psalm 3:2”).

Ver. 7. *My heart is fixed, O God*, etc.] Firm and sure, trusting in the Lord, believing that he should be saved by him out of his troubles; (see ^{<19103>}Psalm 101:1 112:7,8). So, in a spiritual sense, a heart fixed and established, or that is firm and sure, is one that is assured of its salvation by Christ, rooted and grounded in the love of God, firmly built on the foundation, Christ, and has its affections set on him; and is unmoved, from the hope of the Gospel, and the doctrines of it, by whatsoever it meets with in the world. It may be rendered, “my heart is prepared”, or “ready”^{f765}; that is, according to some, to receive good or evil, prosperity or adversity, at the hand of God; to which sense is Jarchi’s note,

“my heart is faithful with thee in the measure of judgment, and it is faithful with thee in the measure of mercy.”

That is, whether I am chastised with judgments, or followed with mercies, my heart is firm and true to God. The Targum is,

“my heart is prepared for thy law, O Lord; my heart is prepared for thy fear;”

that is, it is prepared for the worship and service of God; it is ready to every good work; it is prepared to pray unto him, and to wait for an answer, which are both from the Lord, (^{<20611>}Proverbs 16:1 ^{<19107>}Psalm 10:17); and particularly to sing praise unto him, as follows;

my heart is fixed; this is repeated, to show the vehemency of his spirit, and the certainty of the thing;

I will sing and give praise; for the salvation wrought for him, and which he was sure of; and before he had finished this psalm, or while he had composed it, did enjoy it.

Ver. 8. *Awake up, my glory*, etc.] Meaning his soul, whom Jacob calls his honour, (^{<0406>}Genesis 49:6); it being the most honourable, glorious, and excellent part of man; is the breath of God, of his immediate production; is a spirit incorporeal and immortal; is possessed of glorious powers and faculties; had the image of God stamped upon it, which made man the glory of God, (^{<6107>}1 Corinthians 11:7); and has the image of Christ on it in regenerated persons; and is that with which God and Christ are glorified; and is, upon all accounts, of great worth and value, even of more worth than the whole world: and this sometimes in the saints is as it were asleep, and needs awaking; not in a literal sense; for it is incapable of natural sleep, being incorporeal; but in a figurative and spiritual sense, as when grace is dormant, and not in exercise; when the soul is backward to and slothful in duty, unconcerned about divine things, and lukewarm and indifferent to them; which is occasioned by prevailing corruptions and worldly cares; and sometimes it becomes dull, and heavy, and inactive, through an over pressure by sorrows and troubles, as the disciples of Christ were found sleeping for sorrow, (^{<0225>}Luke 22:45); which seems to have been the case of the psalmist here; he had been in great distress, his soul was bowed down, (^{<6506>}Psalms 57:6); he had hung his harp upon the willow, and could not sing one of the Lord's songs in the place and circumstances he was in; but now he calls upon his soul, and arouses all the powers and faculties of it, and stirs up himself to the work of praise, just as Deborah did, (^{<0652>}Judges 5:12); some by his glory understand his tongue, as in (^{<0169>}Psalms 16:9) compared with (^{<4025>}Acts 2:26 ^{<6302>}Psalms 30:12); and so may design vocal singing here, as instrumental music in the next clause:

awake, psaltery and harp; which, by a prosopopoeia, are represented as persons; as if they were animate, sensible, and living: these had been laid aside for some time as useless; but now the psalmist determines to take them up and employ them in the service of praising God: these are fitly put together, because psalms were sung to harps; and so with the Greeks a psalm is said to be properly the sound of the harp ^{f766};

I [myself] will awake early; in the morning, when salvation and joy come; and so soon cause his voice to be heard, as in prayer, so in praise; or "I will awaken the morning": so Jarchi; be up before the sun rises, the morning

appears, or day dawns: this is taking the wings of the morning, and even preventing that. The Targum is,

“I will awake to the morning prayer.”

Ver. 9. *I will praise thee, O Lord, among the people*, etc.] Either among the people of Israel, as Aben Ezra, when each of the tribes meet together; and so it denotes the public manner in which he would praise God for his salvation: or among the Gentiles, as the following clause shows;

I will sing unto thee among the nations: the Apostle Paul seems to have reference to this passage in (^{<515D>}Romans 15:9); which he produces as a proof of the Gentiles glorifying God for his mercy in sending the Gospel among them, and calling them by his grace; by which they appeared to be his chosen and redeemed ones; and in forming them into Gospel churches, among whom his praise was sung: for this supposes something to be done among the Gentiles, which should occasion praise; and here the psalmist represents the Messiah, who in his ministers and members praise God for his wonderful mercy to the Gentile world, as follows.

Ver. 10. *For thy mercy [is] great unto the heavens*, etc.] Which denotes the exceeding greatness and largeness of it; as it is in the heart of God, who is plenteous in mercy; as it is expressed in the covenant of grace, where are stores of it; as it is shown forth in the choice of persons to eternal life; in the mission of Christ into this world to die for them; in the regeneration of them, the pardon of their sins, and eternal life: and this mercy is not only extended to persons in the several parts of the earth, but is as high as the heaven above it, (^{<4A31I>}Psalm 103:11);

and thy truth unto the clouds; the faithfulness of God in performing his purposes and his promises; or the Gospel, and the doctrines of it, which contain the deep things of God; unless Christ himself should be meant, who is the truth which sprung out of the earth, (^{<4951I>}Psalm 85:11); is now ascended unto heaven, and is higher than the heavens; and whose exaltation and glory may be designed in (^{<4957I>}Psalm 57:11).

Ver. 11. *Be thou exalted, O God, above the heavens*, etc.] As Christ now is at the Father’s right hand, and who is God over all, blessed for ever;

[let] thy glory [be] above all the earth; as it is above all the men on earth and angels in heaven. This is repeated from (^{<4957B>}Psalm 57:5); (see Gill on

“~~1576~~ Psalm 57:5”), and shows the vehemency of his desire after these things, and how much his heart was set upon them.

PSALM 58

INTRODUCTION TO PSALM 58

To the chief Musician, Altaschith, Michtam of David

According to the Syriac version, this psalm was written when Saul threatened the priests, because they did not show him where David was, when they knew it. Dr. Lightfoot thinks that the title “Altaschith” refers to David’s not destroying Nabal, as he threatened; and that the venom of Nabal’s tongue in reviling him, and the deafness of his ears in not attending to the messengers that told their errand wisely, are designed in this psalm; and in which the psalmist prophesies of his sudden death, before the pots for his feast could be warmed by the thorns under them, and while he was lively and jovial. Jarchi is of opinion that it was composed after David had been in the trench where Saul lay, and took away the spear and cruse, and went his way, and called to Abner, saying, “answerest thou not?” which is as if he should say, hast thou it not in thy power now to convince Saul, and show him that he pursues me without cause, since, if I would, I could have slain him? Kimchi says it was written on account of Abner, and the rest of Saul’s princes, who judged David as a rebel against the government, and said it was for Saul to pursue after him to slay him; for if they had restrained him, Saul would not have pursued after him; and indeed they seem to be wicked judges who are addressed in this psalm; “do not destroy”. Arama says, it declares the wickedness of Saul’s judges.

Ver. 1. *Do ye indeed speak righteousness, O congregation?* etc.] Of the mighty, as in (^{<1830>}Psalm 82:1); the judges of the land, who were many, and therefore called a congregation, as it is necessary they should; for, being many, they are not so easily bribed; and besides, one may see that in a cause which another does not. The word signifies a “sheaf”^{f767}; and so it is by some rendered, to which a bench or assembly of judges may be compared; because consisting of many, and a select body, who should unite together in a sentence or decree, and act uprightly, like a sheaf of wheat standing upright; (see ^{<1870>}Genesis 37:7); some think the word has the signification of dumbness, or silence; so Jarchi and R. Moses^{f768}; as “elem” in (^{<1850>}Psalm 56:1), title, and render it, “do ye indeed speak dumb justice?”

or “the dumbness of justice”^{f769}; or are you dumb, or your mouth silent, when ye should speak righteousness? and so the psalmist accuses them for their criminal silence, in not contradicting Saul and his courtiers when they spake against him; and for not advising him to another kind of conduct towards him. All men ought to speak that which is right and truth; but especially judges on the bench, who are to judge the people with just judgment, (^{<051618>}Deuteronomy 16:18); but here this is doubted of, and called in question; at least their sincerity in giving judgment: yea, it is denied; for this interrogation carries in it a strong denial; and the meaning is, that they did not speak righteousness, or that which was just and right in the cause of David, when before them;

do ye judge uprightly, O ye sons of men? no, they did not; they were unjust judges. The psalmist calls them “the sons of men”, as in (^{<0229>}1 Samuel 26:19), in distinction from God the Judge of all, and to put them in mind of their frailty and mortality; for though they were gods by office, they were but men, and should die like men, and be accountable to the supreme Judge for all their proceedings in judgment here, (^{<0821>}Psalm 82:1,6,7).

Ver. 2. *Yea, in heart ye work wickedness*, etc.] So far were they from speaking righteousness, and judging uprightly. The heart of man is wickedness itself; it is desperately wicked, and is the shop in which all wickedness is wrought; for sinful acts are committed there as well as by the tongue and hand, as follows. This phrase also denotes their sinning; not with precipitancy, and through surprise; but with premeditation and deliberation; and their doing it heartily, with good will, and with allowance, and their continuance and constant persisting in it;

ye weigh the violence of your hands in the earth; they were guilty of acts of violence and oppression, which, of all men, judges should not be guilty of; whose business it is to plead the cause of the injured and oppressed, to right their wrongs, and to protect and defend them: these they pretended to weigh in the balance of justice and equity, and committed them under a show of righteousness; they decreed unrighteous decrees, and framed mischief by a law; and this they did openly, and everywhere, throughout the whole land.

Ver. 3. *The wicked are estranged from the womb*, etc.] Which original corruption of nature accounts for all the wickedness done by men: they are conceived in sin, shapen in iniquity, and are transgressors from the womb; they are alienated from God, and from that godly life which is agreeable to

him, and he requires; and from the knowledge and fear of him, and love to him; and they desire not the knowledge of him nor his ways; they are far from his law, and averse to it; and still more so to the Gospel of Christ; the doctrines of which, as well as the great things written in the law, are strange things to them; and they are aliens from the commonwealth of Israel, estranged from the people of God, know nothing of them, neither of their joys, nor of their sorrows;

they go astray as soon as they be born, speaking lies; they are wicked from their infancy, from their youth upward; and sin, which is meant by “going astray”, as soon as they are capable of it, and which is very early. Sin soon appears in the temper and actions of them; they go out of God’s way, and turn everyone to their own way, and walk in the broad road which leads to destruction: and particularly they are very early guilty of lying; as soon as they can speak, and before they can speak plain, they lisp out lies, which they learn from their father the devil, who is the father of lies; and so they continue all their days strangers to divine things, going astray from God, the God of truth, continually doing abominations and speaking lies; which continuance in these things makes the difference between reprobate men and God’s elect; for though the latter are the same by nature as the former, yet their natures are restrained, before conversion, from going into all the sins they are inclined to; and if not, yet at conversion a stop is put to their progress in iniquity.

Ver. 4. *Their poison [is] like the poison of a serpent*, etc.] Either their “wrath” and fury, as the word ¹⁷⁷⁰ may be rendered, against God, his people, and even one another, is like that of a serpent when irritated and provoked; or their mischievous and devouring words are like the poison of asps under their lips, (~~4813~~ Romans 3:13); or the malignity of sin in them is here meant, which, like the poison of a serpent, is latent, hid, and lurking in them; is very infectious to all the powers and faculties of the soul, and members of the body; and is deadly and incurable, without the grace of God and blood of Christ;

[they are] like the deaf adder [that] stoppeth her ear; the adder is a kind of serpent, in Hebrew called “pethen”; hence the serpent “Python”. This is not, deaf naturally, otherwise it would have no need to stop its ear, but of choice; and naturalists ¹⁷⁷¹ observe, that it is quicker of hearing than of sight. Jarchi indeed says, when it grows old it becomes deaf in one of its ears, and it stops its other ear with dust, that it may not hear the voice of

the charmer; though others say^{f772} it stops one ear with its tail, and lays the other to the ground; but these seem fabulous. David speaks of it figuratively, that it acts as if it was deaf, regarding no enchantments, but bites notwithstanding; these having no influence on it, which, if they had any, could not be hindered by its deafness; and he compares wicked men to it, who are wilfully deaf to all good counsel and advice given them^{f773}.

Ver. 5. *Which will not hearken to the voice of charmers*, etc.] Or “that use enchantments”, to enchant serpents, by muttering certain words, or by magical songs; by which means it is said that they have been drawn out of their holes, or caused to fly, or have become stupefied, and have lost their poison, and even burst asunder; as Bochart^{f774} relates from Pliny, Aelianus, Lucan, Isidore, Virgil, Ovid, Horace, and others: but an “asp” is unmoved by enchantments, and they are of no avail against its bites and poison^{f775}. Nor do these words suppose that the psalmist approved of enchantments, or affirms the virtue of them to be real, but rather suggests the contrary; he only takes his similitude from the seeming deafness and disregard of serpents to enchantments, to set forth the obstinacy of wicked men: and their resolution to continue in their wicked ways; like the serpent that disregards men:

charming never so wisely; being “wise, skilful”^{f776}, or made wise in enchanting enchantments; one very learned and expert in the art; or in “associating associations, skilful”^{f777}: who makes a consort of magical words to obtain his point, as some think; or because by his enchantments he associates and gathers many serpents together, and tames them; or because he does this by society and fellowship with the devil; methods no ways approved of by the psalmist, only alluded to. It may perhaps better be rendered, “which will not hearken to the voice of the eloquent, putting things together ever so wisely”: the word is used for an eloquent orator, (^(-2XRB)Isaiah 3:3). Such Gospel ministers are, who are mighty in the Scriptures. The voice of the Gospel is a charming voice; it publishes good news and glad tidings; it is a voice of love, grace, and mercy, of peace, pardon, righteousness, and salvation by Christ; and is wisely charmed when it gives no uncertain sound, is all of a piece, and is faithfully preached, as it was by the apostles of Christ; who, as wise men, laid him as the foundation of eternal life and salvation; and especially as it was preached by Christ himself, who spake as never man did: and yet, such were the hardness and obstinacy of the wicked Jews, that they stopped their ears to his ministry, nor would they suffer others to attend upon it; and so it is now: which

shows the insufficiency of the best means of themselves, and the necessity of powerful and efficacious grace, to work upon the hearts of men.

Ver. 6. *Break their teeth, O God, in their mouth*, etc.] From the description of the wicked, the psalmist passes to imprecations on his enemies; whom he represents as cruel and bloodthirsty, and as being stronger than he; and therefore he applies to God, who could, as he sometimes did, smite his enemies on the cheekbone, and break the teeth of the ungodly; which is done by taking the power and instruments of hurting from them: and it may be by “their teeth in their mouth” may be meant their malicious words, calumnies, and detractions; teeth being the instrument of speech; and by “breaking” them, preventing the mischief designed by them;

break out the great teeth of the young lions, O Lord: Saul was the old lion; his princes, nobles, and courtiers, the young ones; whose jaw teeth were as knives to devour David and his men, unless plucked out; or God in his providence should interpose, and hinder the performance of their mischievous and cruel designs; and who could easily destroy them by his blast, and by the breath of his nostrils, (^{<1005>}Job 4:9,10).

Ver. 7. *Let them melt away as waters [which] run continually*, etc.] Let them be disheartened, and their courage fail them, and let there be no spirit left in them, (^{<1005>}Joshua 7:5); or let them be unstable as water that is continually running, ever upon the flux and motion; let them never be settled, but always changing in their state and circumstances, (^{<1001>}Genesis 49:4); or let them “come to nought”, as the Septuagint and Vulgate Latin versions; which is the case of water that runs over or runs away: or “let them be despised”, as Jarchi, and the Arabic, Syriac, and Ethiopic versions; being useless and unprofitable, as water is when passed and gone: or let their ruin and destruction be as swift as the gliding water; let them be brought to desolation in a moment; (^{<1018>}Job 24:18); and let it be irrecoverable, as water running over the cup, and scattering itself, is spilled upon the ground, and cannot be gathered up, (^{<1044>}2 Samuel 14:14). The Targum is,

“let them melt in their sins as water;”

[when] he bendeth [his bow to shoot] his arrows, let them be as cut in pieces; either when the wicked man bends his bow to shoot his arrows against the righteous; when he devises, his chief against him, shoots out bitter words, and attempts to do hurt unto him; let it be as if the string of

his bow and his arrows were all cut to pieces; let all his designs, words, and actions, be without effect, and let not his hand perform his enterprise: or when God bends his bow against the wicked, so Jarchi; and prepares the instruments of death for them, and ordains his arrows against the persecutors, (^{<4972>}Psalm 7:12,13); let then his and his people's enemies be cut off, as the tops of the ears of corn; as the word used signifies, (^{<4824>}Job 24:24). The words may be rendered, "let him (God) direct his arrows; as the tops of the ears of corn are cut off"^{f778}; so let them be.

Ver. 8. *As a snail [which] melteth, let [everyone of them] pass away*, etc.] As a snail when it comes out of its shell liquefies, drops its moisture, and with it makes a "path", from whence it has its name **ל וּל בַּץ**, in the Hebrew language; and so the Targum here,

"as the snail moistens its way;"

which moistness it gradually exhausts, and melts away, and dies: so the psalmist prays that everyone of his enemies might die in like manner. Some think reference is had to the snail's putting out its horns to no purpose when in danger, and apply it to the vain threatenings of the wicked; a strange difference this, between a roaring young lion, (^{<4886>}Psalm 58:6), and a melting snail. The Septuagint, Vulgate Latin, and all the Oriental versions, render it, "as wax [which] melteth": (see ^{<4882>}Psalm 68:2);

[like] the untimely birth of a woman, [that] they may not see the sun; (see ^{<4886>}Job 3:16). The Targum is,

"as an abortive and a mole, which are blind and see not the sun."

So Jarchi renders it a "mole", agreeably to the Talmud^{f779}. Or, "let them not see the sun"^{f780}; let them die, and never see the sun in the firmament any more; Christ, the sun of righteousness; nor enjoy the favour of God, and the light of his countenance; nor have the light of life, or eternal glory and happiness; (see ^{<4949>}Psalm 49:19).

Ver. 9. *Before your pots can feel the thorns*, etc.] Which is soon done; for as dry thorns make a great blaze, so they give a quick heat; the pots soon feel them, or the water in them soon receives heat from them. From imprecations the psalmist proceeds to prophesy, and foretells the sudden destruction of wicked men, which would be before a pot could be heated with a blaze of thorns. The Targum is,

“before the wicked become tender, they harden as the thorn:”

that is, they never become tender, or have any tender consciences, but are hardened in sin from their infancy. Some render the words, “before your thorns grow up to a brier” or “bramble”^[781]; little thorns become great ones, tender thorns hard ones, as Jarchi; that is, as he interprets it, before the children of the wicked are grown up, they are destroyed; those sons of Belial, who are like to thorns thrust away, (^[4236]2 Samuel 23:6). Others, as Aben Ezra, “before they understand”; that is, wise and knowing men; “that your thorns are a bramble”; or from lesser ones are become greater; and so denotes, as before, the suddenness and quickness of their destruction, as follows:

he, that is, God,

shall take them away as with a whirlwind: not to himself, as Enoch; nor to heaven, whither Elijah went up by a whirlwind; but out of the land of the living, and as with a tempest, to hell, where snares, fire, and brimstone, are rained upon them; (see ^[4271]Job 27:20,21 ^[4916]Psalms 11:6);

both living, and in [his] wrath: when in health and full strength, and so go quick to hell; as Korah and his company alive into the earth; and all in wrath and sore displeasure: for the righteous are also taken away; but then it is from the evil to come, and to everlasting happiness; and through many tempestuous providences, which are in love, and for their good, do they enter the kingdom: and those that are alive at Christ’s coming will be caught up to meet him in the air; but the wicked are taken away as in a whirlwind, alive, and in wrath.

Ver. 10. *The righteous shall rejoice when he seeth the vengeance*, etc.] Before imprecated and foretold; the punishment inflicted by the Lord, to whom vengeance belongs, in a way of vindictive wrath; for what befalls the wicked in an afflictive way is in wrath, and as a vengeance upon them: and as the judgments of God are sometimes manifest, are to be seen, they are observed by the righteous, who rejoice at them; not as evils and miseries simply considered, nor from a private affection; but as the glory of divine justice is displayed therein, and the goodness of God is shown to them, by delivering them out of their hands; (see ^[6630]Revelation 18:20 19:1-3);

he shall wash his feet in the blood of the wicked; which denotes the great destruction of the wicked, and the abundance of blood that shall be shed; (see ^[6640]Revelation 14:20); and the entire victory the saints shall have over

them, and their security from them, (~~19821~~ Psalm 68:21-23); as well as the satisfaction, and pleasure and refreshment, as it were, they shall have in their destruction; signified by their feet being washed in their blood, instead of being washed in water, usual in the eastern countries; because of the glory of the divine perfections appearing therein. The Septuagint, Vulgate Latin, and all the Oriental versions, read, “his hands”.

Ver. 11. *So that a man shall say*, etc.] Any man, and every man, especially, that is observing, wise, and knowing; he shall conclude, from such a dispensation of things, from God’s dealing with the wicked after this manner:

verily, [there is] a reward for the righteous; or “fruit”^{f782} for them: they have the fruits of divine love, the blessings of an everlasting covenant; and the fruit of Christ, the tree of life, which is sweet unto their taste, as are the benefits of his death, his word and ordinances; and the fruits of the Spirit, his several graces wrought in their souls; and the fruits of righteousness, the effect of which is peace; and is a reward they receive in, though not for keeping the commands of God; and they gather fruit unto eternal life, which is the recompence of reward, the reward of the inheritance, the great reward in heaven, which remains for them; and which they shall have, not for their own righteousness’s sake, but for the sake of Christ’s righteousness; from which they are denominated righteous persons, and which gives them a right and title to it: so that this is a reward, not of debt as due to them, and to be claimed by them on account of any thing they have done; but of grace, streaming through the blood and righteousness of Christ;

verily, he is a God that judgeth in the earth; that there is a God is known by the judgments that he executeth; and that he judgeth in the earth, and is the Judge of all the earth, who will do right, may be concluded from the vengeance inflicted on wicked men; and he will one day judge the world in righteousness, by him whom he has ordained to be Judge of quick and dead. The words in the Hebrew text are in the plural number, **μϋϳ ρϚ μϋϣ** **a**, “gods that judge”: which Kimchi and Ben Melech say is on account of honour; or as they, with Aben Ezra, interpret it, of the angels: but these are not judges in the earth; rather it is expressive of a trinity of Persons in the Godhead, Father, Son, and Spirit. The Father is the Judge of all, though he does not execute judgment; but has committed it to the Son,

who is Judge of quick and dead; and the Spirit judges, reproveth, and convinces the world of sin, righteousness, and judgment.

PSALM 59

INTRODUCTION TO PSALM 59

*To the chief Musician, Altaschith, Michtam of David;
when Saul sent, and they watched the house to kill him.*

The history of Saul's sending messengers to watch the house of David, and to kill him when he rose in the morning, is in (^{<091>}1 Samuel 19:11); which was the occasion of his writing this psalm; though the title of the Syriac version of it is,

“David said or composed this, when he heard that the priests were slain by Saul:”

and in the same is added,

“but unto us it declares the conversion of the Gentiles to the faith, and the rejection of the Jews.”

And which perhaps is designed in (^{<095>}Psalm 59:5,13); and some interpreters are of opinion that the whole psalm is to be understood of Christ, of whom David was a type, especially in his sufferings; and there are some things in it which better agree with him than with David, as particularly his being without sin, (^{<098>}Psalm 59:3).

Ver. 1. *Deliver me from mine enemies, O my God,* etc.] David had his enemies in his youth, notwithstanding the amiableness of his person, the endowments of his mind, his martial achievements, his wise behaviour and conduct, and the presence of God with him; yea, it were some of these things that made Saul his enemy, who, by his power and authority, made others; (see ^{<085>}1 Samuel 18:5-16). Christ had his enemies, though he went about doing good, both to the bodies and souls of men, continually; the chief priests, Scribes, and Pharisees, were his implacable enemies, and even the people of the Jews in general: and the church of God, and members of it, whom David may represent, have their enemies, sin, Satan, and the world; and as David and Christ, so the church has a covenant God to go unto, from whom deliverance from enemies may be desired and expected;

defend me from them that rise up against me; or, “set me on high above them”^{f783}; out of their reach, as David was protected from Saul and his men, who rose up in an hostile manner against him; and as Christ was, when raised from the dead, and exalted at his Father’s right hand; and as the saints are in great safety, dwelling on high, where their place of defence is the munition of rocks; and therefore it matters not who rise up against them.

Ver. 2. *Deliver me from the workers of iniquity*, etc.] (See Gill on “~~1008~~ Psalm 6:8”);

and save me from bloody men; such as Saul sent to kill David, as appears from the title of the psalm; and such as were concerned in the death of Christ; and such, are the enemies of God’s people, the followers of the man of sin. The heap of words, the various expressions used in a way of petition, in this verse and (~~1801~~ Psalm 59:1), show the distress the psalmist was in, and whom he represents; his importunity, earnestness, and fervency in prayer.

Ver. 3. *For, lo, they lie in wait for my soul*, etc.] As the men did that watched his house, when Saul sent to kill him; so the Jews sought and lay in wait to take away the life of Christ; and very often was it the case of the Apostle Paul, that he was in danger of his life, through the lying in wait of the Jews; so Satan makes use of cunning devices, stratagems, and wiles, to ruin the souls of God’s people, if possible; and false teachers lie in wait to deceive them. The emphasis lies upon the word “soul”, which is so precious, and the redemption of which has cost so much, even the blood of Christ;

the mighty are gathered against me; or, “dwell by me”; (see ~~1806~~ Psalm 56:6); around his house, the soldiers that Saul sent; and such were the enemies of Christ, (~~1804~~ Psalm 69:4); the chief priests, Scribes, and elders, men of great authority and influence among the people; the kings of the earth and rulers, Herod and Pontius Pilate, with the Gentiles, and people of the Jews, (~~4005~~ Acts 4:26,27); yea, Satan, and his principalities and powers; and who are also those against whom the saints wrestle, and would be too mighty for them, were it not that God, and Christ, and the Holy Spirit, and the holy angels, are on their side;

not [for] my transgression, nor [for] my sin, O Lord; as the cause of such usage and treatment. David was not without original sin, in which he was

conceived and born; nor without inward corruptions, of which he often complained; nor without actual transgressions, and some very gross ones, and which he owned and confessed, and prayed for the pardon of: but in the case of Saul there was no transgression nor iniquity in him, as he declared to him himself, and appeals to God for the truth of it, (^{<0241>}1 Samuel 24:11 ^{<0208>}Psalm 7:3-5). One of the words here used signifies “rebellion” ^{f784}; of this he was not guilty; he never entered into any treasonable measures, nor committed any treasonable practices, nor conspired against the life and crown of his sovereign; in this respect he was quite clear and innocent. Christ, his antitype, was entirely without sin, without original or actual transgression; he had no sin in his nature, nor committed any in his life; he had none inherent in him, only the sins of his people imputed to him; and therefore the usage he met with from men was very cruel and unjust. And as for the saints, though they are not free from sin, original and actual, yet in the case for which they suffer reproach, and are persecuted by men, they are not criminal; they have done nothing to deserve such usage; they do not suffer as evildoers, but as Christians, (^{<0415>}1 Peter 4:15,16).

Ver. 4. *They run and prepare themselves without [my] fault*, etc.] Or, “without sin [in me]”; or “without punishment [in them]”; so the same word is rendered, (^{<0281>}1 Samuel 28:10). “They run”, in an hostile manner, “against me”, as the Syriac version adds; or like dogs up and down, about the city, to find him and kill him; (see ^{<0207>}Psalm 59:7,14). Or this may denote their readiness and swiftness to shed blood, (^{<0116>}Proverbs 1:16); “and prepare themselves” with weapon, with instruments of death, as the men did that were sent to kill him; and as the band of men that came with Judas to take Christ prepared themselves with swords and staves. The Targum is,

“they order or ordain war;”

which they prosecuted without any occasion of it from him, and wilt, impunity in them. Wherefore it follows,

awake to help me; or “to meet me” ^{f785}; (see ^{<0429>}Genesis 46:29 ^{<0344>}Exodus 4:14,27); with succour and supplies, and to deliver out of the hands of enemies. The Lord, though he neither slumbers nor sleeps, yet seems to be asleep when he does not arise to help his people, but suffers the enemy to prevail; and when he seems to take no notice of their case, but hides his eyes, and shuts them as a man asleep. Hence the following petition,

and behold; the distress the psalmist was in, and the wickedness and malice of his enemies against him.

Ver. 5. *Thou therefore, O Lord God of hosts*, etc.] Of the armies in heaven, the angels, and of all the inhabitants of the earth; who are all under him, and at his dispose, and can do among them and with them whatsoever he pleases;

the God of Israel; of the people of Israel, literally understood; and mystically of all the elect of God, Jews and Gentiles. The former epithet is expressive of his power, this of his grace and goodness in a covenant way; and both encouraged the psalmist to address him on the following account:

awake to visit all the Heathen: either the wicked Israelites that rose up against David, and sought to take away his life, who behaved like Heathens towards him, and were accounted as such by him; and the petition is, that God would arise and punish them, everyone of them, according to their deserts: or else the Gentiles, properly so called, whom he desires the Lord would visit, either in a way of grace, by sending the Gospel to them, and taking out of them a people for his name, as he did, (~~4154~~ Acts 15:14); foreseeing, by a spirit of prophecy, that the Jews would be rejected for their ill usage of the Messiah; (see Gill on "~~4906~~ Psalm 59:1"), title: or in a way of punishment for their idolatry and impiety; and particularly the antichristian states and powers, called the Heathen, and Gentiles, and nations of the earth, (~~4906~~ Psalm 10:16 ~~6102~~ Revelation 11:2,18); may be here meant; whom God will visit for their idolatry, blasphemy, and bloodshed;

be not merciful to any wicked transgressors; that are perfidiously and abominably wicked, as Judas Iscariot, the Romish antichrist. The Targum renders it, "princes of a lie"; that speak lies in hypocrisy, and are given up to believe a lie, as the followers of antichrist. God is merciful to wicked men and to transgressors, but not to wicked transgressors; apostates may be meant, such as deal perfidiously and treacherously, as the word ^{f786} used signifies; who sin wilfully and knowingly, after they have received the knowledge of the truth; sin against light and evidence, and obstinately and wickedly persist therein: who sin the sin against the Holy Ghost, the sin unto death, which is not to be prayed for, (~~6346~~ 1 John 4:16); or otherwise this may seem to be contrary to the command and example of Christ, (~~4154~~ Matthew 5:44 ~~4234~~ Luke 23:34).

Selah; on this word, (see Gill on "~~4880~~ Psalm 3:2").

Ver. 6. *They return at evening*, etc.] It was at evening Saul sent messengers to watch David's house, that they might take him in the morning; but missing him, perhaps after a fruitless search for him all the day, returned at evening to watch his house again; or they might come, and go and return the first evening. So it was night when Judas set out from Bethany, to go to the chief priests at Jerusalem, to covenant with them, and betray his master; and it was in the night he did betray him, after he had eaten the passover at evening with him. Or, "let them return"^{f787}, as in (⁴⁵⁹⁴Psalm 59:14); with shame and confusion, as David's enemies, when they found nothing but an image in the bed, which they reported to Saul; and as Judas returned to the chief priests with confusion and horror. Or, "they shall return"^{f788}; which being prophetically said, had its accomplishment, both in the enemies of David and of Christ; and will be true of all the wicked, who will return from their graves and live again, and give an account of themselves at the evening of the day of the Lord, which is a thousand years; in the morning of which day the dead in Christ will rise, but the rest will not rise until the end of the thousand years;

they make a noise like a dog: which is a very noisy creature, and especially some of them, which are always yelping and barking; though indeed there are some that are naturally dumb, and cannot bark: such there are in the West Indies, as we are told^{f789}; and to which the allusion is in (²⁵⁶⁰Isaiah 56:10); and which may serve to illustrate the passage there: but those referred to here are of another kind; and this noise of theirs either respects their bark in the night, as some dogs do continually, as Aben Ezra and Kimchi; or to their howling, as the Syriac and Arabic versions. Wicked men are compared to dogs, (⁴¹⁰⁶Matthew 7:6) (⁴⁶²⁵Revelation 22:15); and particularly the enemies of Christ, (⁴⁹²⁶Psalm 22:16,20), in allusion either to hunting dogs, who make a noise all the while they are pursuing after the game; or hungry ravenous ones, who make a noise for want of food; and this character agrees not only with the Roman soldiers, who were Gentiles, and whom the Jews used to call by this name, (⁴¹⁵⁶Matthew 15:26); but the Jews also, even their principal men, as well as the dregs of the people, who were concerned in the death of Christ; and may be truly said to make a noise like dogs when they cried Away with this man, and release unto us Barabbas, crucify him, crucify him; for which they were instant and pressing with loud voices, and their voices prevailed, (⁴²³⁸Luke 23:18,21,23);

and go round about the city; as Saul's messengers, very probably, when they found David had made his escape from his house, searched the city round in quest of him; and there was much going about the city of Jerusalem at the time of our Lord's apprehension, trial, and condemnation; after he was taken in the garden: they went with him first to Annas's house, then to Caiaphas's, then to Pilate's, and then to Herod's, and back again to Pilate's, and from thence out of the city to Golgotha. The allusion is still to dogs, who go through a city barking ^{f790} at persons, or in quest of what they can get; so informers and accusers may be called city dogs, as some sort of orators are by Demosthenes ^{f791}.

Ver. 7. *Behold, they belch out with their mouth*, etc.] Bark like dogs, so Aben Ezra; or "bubble out" ^{f792}, as a fountain bubbles out with water; so they cast out their wickedness in great abundance; (see ~~2407~~ Jeremiah 6:7); the phrase denotes the abundance of evil things and wicked speeches that came out of their mouths, which showed the naughtiness of their hearts; so David's enemies blustered and threatened what they would do to him could they find him; and Christ's enemies poured out their wicked charges of blasphemy and sedition against him, in great plenty, and without proof;

swords [are] in their lips; the words of their lips were like sharp swords; (see ~~1852~~ Psalm 55:21 57:4); threatening the most severe and cruel things: or, besides their lips, and what they belched out with their mouths, they took swords in their hands in a literal sense; as Saul's messengers did to kill David, and as Judas and his band of men, who came to take Christ as a thief, with swords and staves, (~~4185~~ Matthew 26:55);

for who, [say they], doth hear? what they uttered with their mouths and lips, in a blustering and threatening manner; though they were overheard by men, who carried what they said and designed to do to Michal, David's wife. The meaning may be, they would say what they pleased, and did not care who heard them, having nothing to fear from any, they having their orders from the king; (see ~~9124~~ Psalm 12:4); and so the Targum,

“behold they belch out with their mouths words which are sharp as swords, and with their lips saying, we shall prevail; for who is he that hears, and can punish?”

Aben Ezra's note is,

“they thought that God did not hear their counsels;”

and therefore the next words are in direct opposition to them; but so to think is monstrous stupidity and brutishness, (^{<3904>}Psalm 94:4-9); some take the words to be the words of David, complaining that the civil magistrate, none of the judges, took notice of or punished such who belched out their lies and calumnies against him, saying, “for who doth hear?” no man.

Ver. 8. *But thou, O Lord, shall laugh at them*, etc.] Disappoint their counsels, hinder them from performing their enterprise; send them back with shame and confusion, and expose them to the laughter and derision of others; as Saul’s messengers were, when instead of David they found an image in the bed, with a pillow of goats’ hair for its bolster, (^{<0916>}1 Samuel 19:16); the same is said as here with respect to the enemies of Christ, (^{<1911>}Psalm 2:4);

thou shall have all the Heathen in derision: either David’s enemies, who, though Israelites, yet acted like Heathens to him, as in (^{<1815>}Psalm 59:5); or the Gentiles that were gathered together against Christ, (^{<1911>}Psalm 2:1-4); or the antichristian states and powers, who will be triumphed over at the time of their ruin, (^{<6620>}Revelation 18:20); and even all the wicked at the last day, (^{<1023>}Proverbs 1:26).

Ver. 9. [*Because of his strength will I wait upon thee*, etc.] Either because of the strength of Saul, who was stronger than David, he determined to wait upon the Lord for salvation and deliverance from him; or because of the strength of the Lord, which he expected from him, and therefore would wait upon him for it. The Septuagint and Vulgate Latin versions, and also the Chaldee paraphrase, render the words, “my strength will I keep for thee”; or “with thee”. I ascribe all my strength unto thee; I expect every supply of it from thee, and put my trust and confidence in thee for it: so did Christ as man, and had strength from the Lord, according to his promise, (^{<2307>}Isaiah 50:7,9) (^{<1821>}Psalm 89:21 86:17); and so every believer, (^{<2424>}Isaiah 14:24 40:31);

for God [is] my defence; or “my high refuge”; or “high tower” ¹⁷⁹³; (see ^{<1911>}Psalm 9:9 46:7); where he was defended and exalted, as is petitioned (^{<1811>}Psalm 59:1); and was safe and secure from every enemy.

Ver. 10. *The God of my mercy shall prevent me*, etc.] Or “of my grace”, or “goodness”, as the Targum; (see ^{<6150>}1 Peter 5:10). God is gracious in himself, and he has treasured up a fulness of grace in Christ: he is the donor of all the blessings of grace in the covenant; and the author of all

internal grace in the hearts of his people; and who supplies them with more grace as they want it; and he is the Father of all temporal and spiritual mercies. The “Cetib”, or writing, is **wdsj** , “his mercy”; the “Keri”, or reading, is **ydsj** , “my mercy”; grace or mercy is the Lord’s; it is his own, which he disposes of as he pleases; being given and applied, it is the believer’s; all the grace and mercy in the heart of God, in his Son, and in his covenant, is the saints’, which he keeps for them with Christ for evermore; “the God of my mercy”, or “grace”, is the same with “my merciful”, or “my gracious God”; who goes before his people, as he does the Messiah, with the blessings of his goodness, (^{<1210>}Psalm 21:3). It may be rendered, “hath come before me”; and denote the antiquity of his love, being before his people’s to him, and the early provisions of his grace and mercy for them: or “doth prevent me”: expressing the freeness of it; he not waiting for any duties, services, or conditions to be performed, but bestows his grace and mercy, notwithstanding much unworthiness: or “shall come before me”; designing the seasonable and timely application of mercy come before his fears, as it sometimes does the prayers of his people, (^{<2363>}Isaiah 65:24);

God shall let me see [my desire] upon mine enemies; expressed in the following verses, (^{<1591>}Psalm 59:11-15); or “vengeance upon them”; as the Targum paraphrases it; (see ^{<15810>}Psalm 58:10).

Ver. 11. *Slay thou not*, etc.] Though they deserved to be slain, and the Lord seemed as if he was about to slay them, who was able to do it; he seemed to be whetting his glittering sword, and his hand to take hold of vengeance ready to execute it; wherefore intercession is made to spare them, which agrees with Christ’s petition on the cross, (^{<1234>}Luke 23:34). The Targum adds, “immediately”: slay them not directly, and at once; give them space for repentance; and so the Jews had: for it was forty years after the death of Christ before their destruction was: or the meaning may be, slay them not utterly; destroy them not totally: and so it was; for though multitudes were slain during the siege of Jerusalem, and at the taking of it, yet they were not all slain: there were many carried captive, and sent into different parts of the world, whose posterity continue to this day. The reason of this petition is,

lest my people forget: the Syriac version renders it, “lest they should forget my people”; or my people should be forgotten. David’s people, the Jews by birth and religion, though not as yet his subjects, unless in designation and

appointment, and Christ's people according to the flesh: now if these had all been slain at once, they had been forgotten, like dead men out of mind: or Christ's special and peculiar people; his chosen, redeemed, and called ones, who truly believe in him, and are real Christians; and then the sense is, if full vengeance had been taken of the Jews at once, and they had been cut off root and branch, so that none of them remained, Christ's people would have forgot them, and the vengeance inflicted on them for their rejection of the Messiah; but now they are a continued and lasting instance of God's wrath and displeasure on that account, and they and their case cannot be forgotten. The Arabic version renders it, "lest my people forget the law"; its precepts and sanction, its rewards and punishments;

scatter them by thy power; or let them wander up and down like fugitives and vagabonds in the earth, as Cain did, and as the Jews now do, being dispersed in the several parts of the world; and which was done by the power of God, or through the kingdom of God coming with power upon that people, (⁴⁰⁰Mark 9:1); or "by thine army"^{f794}; the Roman army, which was the Lord's, being permitted by him to come against them, and being made use of as an instrument to destroy and scatter them, (⁴²⁷Matthew 22:7);

and bring them down; from their excellency, greatness, riches, and honour, into a low, base, mean, and poor estate and condition, in which the Jews now are;

O Lord, our shield; the protector and defender of his people, while he is the destroyer and scatterer of their enemies.

Ver. 12. [*For*] *the sin of their mouth, [and] the words of their lips*, etc.] The words may be read as one proposition, "the words of their lips [are] the sin of their mouth"^{f795}; they speak nothing but evil; whatever they say is sin; out of the abundance of their evil hearts their mouths speak: or "for the sin of their mouth" and lips; because of the calumnies cast by them on the Messiah, traducing him as a sinful man, a blasphemer, a seditious person, and even as one that had familiarity with the devil;

let them even be taken in their pride; in their city and temple, of which they boasted, and prided themselves in; and so they were: or for their pride in rejecting the Messiah, because of his mean descent and parentage, and because his kingdom was not with outward pomp and observation; and being vain boasters of their carnal privileges, and works of righteousness,

they refused to submit to the righteousness of God, and were neither subject to the law of God, nor to the Gospel of Christ;

and for cursing and lying [which] they speak; for cursing the Messiah, pronouncing him accursed, and treating him as such, by hanging him on a tree; and for lying against him, saying that he was a Samaritan, and had a devil, and cast out devils by Beelzebub; and that he was a deceiver of the people, and a wicked man: for these things they were taken in their besieged city, as is here imprecated.

Ver. 13. *Consume [them] in wrath, consume [them]*, etc.] The repetition of the request shows the ardour and vehemency of the mind of the petitioner, and the importunity in which he put up the petition; and suggests that the persons designed were guilty of very great sins, deserving of the wrath of God, and which came upon them to the uttermost, (^{<31216>}1 Thessalonians 2:16);

that they [may] not [be]; either any more in the land of the living; be utterly extinct, having no being in this world, (^{<26115>}Jeremiah 31:15); or that they might not be in the glory and grandeur, in the honour, dignity, and felicity, they once were in; which best suits the present state of the Jews; and this sense better agrees with what follows;

and let them know that God ruleth in Jacob, unto the ends of the earth; this is to be understood of the Messiah, who is God over all, blessed for ever, and is the ruler in Israel, King of saints; reigns over the house of Jacob, in his church, and among his people, wherever they are; even to the ends of the earth, where he has had, or will have, some that are subject to him: for his dominion will be from sea to sea, and from the river to the ends of the earth, (^{<3778>}Psalm 72:8); and this his government is known to men good and bad, by the judgments which he executeth; and particularly it is apparent that he is made Lord and Christ, and that he is come in his kingdom, and with power, by the vengeance taken on the Jewish nation.

Selah; on this word, (see Gill on “^{<498>}Psalm 3:2”).

Ver. 14. *And at evening let them return; [and] let them make a noise like a dog, and go round about the city.*] What in (^{<4516>}Psalm 59:6) is related as matter of fact, is here expressed by way of imprecation; and what is there taken notice of as their sin, is here wished for at their punishment; unless it can be thought that this should refer to the conversion and return of the Jews in the evening of the world, and to their humiliation and mourning for

piercing Christ, and to their very distressed and uncomfortable condition they will be in, until they have satisfaction that their sins are forgiven them; (see Gill on “⁻³⁹¹⁶Psalm 59:6”).

Ver. 15. *Let them wander up and down for meat*, etc.] Like hungry dogs;

and grudge if they be not satisfied; or murmur and howl as dogs when hungry, and can find nothing to eat; or “when they shall not be satisfied, and shall lodge”¹⁷⁹⁶; when they shall get nothing to satisfy their hungry appetite, and shall go to bed without a supper, and lie all night without food. The Targum is,

“they shall wander about to seize the prey to eat, and will not rest till the are satisfied, and will lie all night;”

that is, in quest of prey.

Ver. 16. *But I will sing of thy power*, etc.] In creating all things out of nothing; in upholding all things in being; in the redemption of his people; in their conversion and calling; in the preservation of them to eternal happiness; in the performance of his promises to them; in the destruction of their enemies; and in their protection:

yea, I will sing aloud of thy mercy in the morning; of providential mercies, which are new every morning; and of special mercy in the heart of God, in the covenant of his grace, in redemption, in regeneration, in the pardon of sin, and in eternal life and salvation;

for thou hast been my defence; (see Gill on “⁻³⁹¹⁹Psalm 59:9”);

and refuge in the day of my trouble; whither he fled, and found protection and safety; (see Gill on “⁻³⁹¹⁹Psalm 9:9”).

Ver. 17. *Unto thee, O my strength, will I sing*, etc.] That is, to God, whom he made his strength, and put his trust in for strength, and from whom he received it; and he therefore determined to sing praise to him for it, and give him the glory of it;

for God [is] my defence: as before in (⁻³⁹¹⁹Psalm 59:9,16);

[and] the God of my mercy; (see Gill on “⁻³⁹¹⁹Psalm 59:10”).

PSALM 60

INTRODUCTION TO PSALM 60

To the chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with Aramnaharaim, and with Aramzobah, when Joab returned, and smote of Edom in the valley of Salt twelve thousand

The words “shushaneduth” are thought, by Aben Ezra, to be the beginning of a song, to the tune of which this psalm was set; though others, as he observes, take them to be the name of a musical instrument, on which it was sung. Some take “shushan” to be an instrument of six chords, an hexachord; and “eduth”, which signifies a “testimony”, to be the title of the psalm, it being a testimony, or lasting memorial, of the victory obtained over the Syrians and Edomites; though rather they may be considered as expressing the subject matter of the psalm; and so the Targum interprets them,

“concerning the ancient testimony of the sons of Jacob and Laban;”

referring to (^{<0347>}Genesis 31:47); they may be rendered, as they are by some, “concerning the lily of the testimony” ^{f797}; and be applied to the Gospel, the testimony of our Lord Jesus, the pure, lily white, and unblemished testimony it bears to him, his person, office, and grace; and particularly to salvation as alone in him, and to which witness is borne in this psalm, (^{<0011>}Psalm 60:11,12). This psalm is a “michtam”, or golden psalm of David, and its use is “to teach”. It is of the instructive kind, and teaches where help and salvation are to be expected; (see ^{<5016>}Colossians 3:16); it was written when David “strove”, or fought, with Aramnaharaim, the Syrians of Mesopotamia, which lay between the two rivers, Tigris and Euphrates, from whence is the name; hence the Septuagint render it Mesopotamia of Syria; and the Targum is,

“he made war with Aram, which is by Euphrates;”

and at the same time David also fought with Aramzobah, or the Syrians of Zobah, as they are called in (^{<0005>}2 Samuel 10:6); with Josephus ^{f798}, Zobah is the same with Sophene; but wrongly, as is thought by learned men ^{f799}:

for though this is a name which some part of Syria goes by in Mela ^{f800}; and Ptolemy ^{f801} makes mention of a place of this name; yet that was beyond Euphrates, and in Armenia; whereas this must be nearer the land of Israel; for it is said ^{f802} that Aramzobah is the country of Syria, which David subdued, and joined to the land of Israel; concerning which the Jews so often say, that in some things it was the same with it: according to Hillerus ^{f803}, it is the same country which the Arabians call Kinnosrina, the chief city of which is Haleb, or Aleppo; and R. Benjamin Tudelensis ^{f804} making mention of Haleb, says, this is Aramzobah. Moreover, this psalm was written “when Joab returned, and smote of Edom in the valley of salt twelve thousand”; the “valley of salt” was near the Dead Sea, and upon the borders of Idumea; the battle fought here by Joab was either the same with the former, or different from it, at or about the same time; and accounts seemingly different from this are given in (~~1083~~2 Samuel 8:13 ~~1382~~1 Chronicles 18:12); in the first of these the number is said to be eighteen thousand Syrians, and the victory is ascribed to David; and in the latter the same number as there, but said to be Edomites, as here, and the slaughter ascribed to Abishai. The note of R. Abendana ^{f805}, for the reconciling of this, is worth transcribing: Our Rabbins of blessed memory say there were two battles; that Abishai, the son of Zeruiah, slew eighteen thousand, and after that Joab came and smote of them twelve thousand; and this is what is said; and “Joab returned”, etc. the sense is, he returned after Abishai: and in the book of Samuel the battle is ascribed to David, because he was the root or chief (that is, under whom Joab and Abishai fought); but R. David Kimchi writes, that there were between them all eighteen thousand only; that Abishai began the battle, and smote of them six thousand, and after that Joab returned, and smote of them twelve thousand; but of a truth the wise R. Joel Ben Sueb gives the right sense of this affair, which is this; when David was fighting with the Syrians of Naharaim and Zobah, it was told him that Edom was come out to meet him, and help the Syrians; and then he veiled himself in prayer, and said this psalm; and Joab returned from the army, and went to meet the Edomites, that they might not pass over to help the Syrians, and join them, and he smote of them twelve thousand; and David was left fighting with the Syrians of Naharaim and Zobah, and subdued them under him, and he turned to help Joab; and Abishai, the son of Zeruiah was over the army, and he smote of them eighteen thousand, and they were in all thirty thousand, according to our Rabbins of blessed memory; and the text in (~~1083~~2 Samuel 8:13); should be inverted and explained thus;

“when he returned from smiting the Syrians, he got him in the valley of salt a name; for his fame went abroad, because he smote there eighteen thousand, and this was in Edom.”

The Targum very wrongly renders it,

“and there fell of the armies of David and Joab twelve thousand.”

The title of this psalm, in the Syriac version, is,

“which David gave out, saying, if I should come into the hands of Saul, I shall perish; and he fled, and those that were with him: but to us it declares the conversion of the Gentiles, and the rejection of the Jews.”

The former part of which is quite foreign; but the latter seems to be right; for reference is had to both in this psalm, and to Christ, the banner displayed, or ensign lifted up, and to his dominion over Jews and Gentiles in the latter day, and to that salvation which is alone in him.

Ver. 1. *O God, thou hast cast us off*, etc.] What is said in this verse, and (^{Psalm 60:2,3}), are by some applied to times past; to the distress of the people Israel by their neighbours in the times of the judges; to their being smitten by the Philistines, in the times of Eli and Samuel; and to the victory they obtained over them, when Saul and his sons were slain; and to the civil wars between the house of Saul and David; but rather the whole belongs to future times, which David, by a prophetic spirit, was led to on the occasion of the victory obtained, when before this the nation had been in bad circumstances. This refers to the casting off of the Jews as a church and nation, when they had rejected the Messiah and killed him, persecuted his apostles, and despised his Gospel; of which (see ^{Romans 11:15,19-21});

thou hast scattered us; as they were by the Romans among the various nations of the world, and among whom they are dispersed to this day; or “thou hast broken us” ^{f806}, as in (^{Psalm 80:12}); not only the walls of their city were broken by the battering rams of the Romans, but their commonwealth, their civil state, were broke to pieces by them. Jarchi applies this to the Romans; his note is this;

“when Edom fell by his hand (David’s), he foresaw, by the Holy Ghost, that the Romans would rule over Israel, and decree hard decrees concerning them;”

thou hast been displeased; not only with their immorality and profaneness, with their hypocrisy and insincerity, with their will worship and superstition, and the observance of the traditions of their elders; but also with their rejection of the Messiah, and contempt of his Gospel and ordinances;

O turn thyself to us again; which prayer will be made by them, when they shall become sensible of their sins, and of their state and condition, and shall turn unto the Lord; and when he will turn himself to them, and turn away iniquity from them, and all Israel shall be saved, (^{<5125>}Romans 11:25,26); or “thou wilt return unto us”^{f807}; who before were cast off, broken, and he was displeased with; or others to us.

Ver. 2. *Thou hast made the earth to tremble; thou hast broken it*, etc.] As is frequently done by an earthquake; which, whatever natural causes there may be of it, is always to be ascribed to God. The ancient Heathens^{f808} were of opinion that all earthquakes were of God. This respects not the whole earth, but the land of Israel only; and so the Targum,

“thou hast moved the land of Israel, thou hast shaken and rent it;”

and it does not design a natural earthquake in it, but a figurative one; a shaking and rending of their civil and church state; (see ^{<8126>}Hebrews 12:26,27);

heal the breaches thereof; for it shaketh; which will be done in the latter day, when they shall return into their own land, and be restored as at the beginning, (^{<2310>}Isaiah 30:30).

Ver. 3. *Thou hast showed thy people hard things*, etc.] As to have their city and temple buried, multitudes of them slain, and the rest carried captive, and put into the hands of cruel lords and hard masters, and made a proverb, a taunt, and a curse, in all places; and all this done to a people that were the Lord’s by profession, who called themselves so, though now a “loammi”, (^{<3000>}Hosea 1:9); and these were hard things to flesh and blood, yet no other than what they deserved;

thou hast made us to drink the wine of astonishment; or “of trembling”^{f809}, (^{<2517>}Isaiah 51:17); that is, to endure such troubles as made them tremble, and astonished and stupefied them; took away their senses, and made them unfit for anything, being smitten with madness, blindness, and astonishment

of heart, as is threatened them, (~~1638~~ Deuteronomy 28:28); (see ~~6107~~ Romans 11:7,8).

Ver. 4. *Thou hast given a banner*, etc.] The word **Sn** is, by Jarchi, taken to signify “temptation” or “trial” ^{f810}; and he interprets it of many troubles which they had, that they might be tried by them, whether they would stand in the fear of God, and so considers these words as a continuation of the account of the distresses of the people of Israel; but they are rather to be considered as declaring a peculiar blessing and favour bestowed upon some among them, who are here described, when the rest were involved in the greatest calamities, signified by a “banner” or “ensign” given them; by which is meant, not so much David literally, and the victory he obtained over the Syrians and Edomites, of which the banner displayed might be a token; but the Messiah, who is said to be given for a banner, or set up as an ensign for the people, (~~2310~~ Isaiah 11:10); for the gathering of them to him, to prepare them for war, and animate them to fight the good fight of faith, and oppose every enemy; to direct where they should stand to be on duty, where they should go, and whom they should follow; and is expressive of the victory over sin, Satan, and the world, they have through him: and this is given

to them that fear thee; who have the grace of fear put into their hearts; who fear the Lord and his goodness, and serve him with reverence and godly fear; who worship him both inwardly and outwardly, in spirit and in truth, whether among Jews or Gentiles, though the former may be chiefly intended; such as old Simeon, Anna the prophetess, and others, to whom Christ was made known; and especially the apostles of Christ, and those to whom their ministry became useful; whose business it was to display this banner, set up this ensign, and hold out this flag; as it follows:

that it may be displayed because of the truth; not because of the truth of Abraham, as the Targum; nor because of the truth, sincerity, and uprightness, of those that fear the Lord; but because of his own truth and faithfulness in the performance of his promises made concerning the displaying of this banner; or the sending of his son into the world, and the preaching of his Gospel in it; (see ~~6108~~ Romans 15:8).

Selah; on this word, (see Gill on “~~1002~~ Psalm 3:2”).

Ver. 5. *That thy beloved may be delivered*, etc.] Some think that these words express the effect or end of the banner being displayed; but because

of the word “Selah” at the end of (^{380b} Psalm 60:4), which makes so full a stop; rather they are to be considered in construction with the following clause. By the Lord’s “beloved” ones are meant, not so much the people of Israel, who were loved and chosen by the Lord above all people on the face of the earth, as the elect of God, both among Jews and Gentiles, who are the chosen of God, and precious, and are loved of him with a free, sovereign, everlasting, and unchangeable love: these are the beloved of Father, Son, and Spirit; who, falling into a state of condemnation and death in Adam, and being under the power of sin, and involved in the guilt and faith of it; and being fallen into the hands of many enemies, sin, Satan, and the world; stood in need of deliverance out of all this, which they could not work out of themselves, nor any creature for them; wherefore, that they might be delivered, the following request is made;

save [with] thy right hand; from sin, the cause of damnation; from the law, which threatens with condemnation and death; from Satan, that would devour and destroy; and from all their enemies; from wrath to come, from hell and the second death; or from going down to the pit of corruption. The persons for whom this petition is put up are not only David himself, but all the beloved ones; and these God has appointed unto salvation; Christ is the Saviour of them, and to them salvation is applied in due time by the Spirit, and in a little while they will be in the full possession of it: and this is wrought out by the “right hand” of the Lord; either by his mighty power, the saving strength of his right hand, who is mighty to save; or by his Son, the man of his right hand, made strong for himself, who able to save to the uttermost; and by whom God has determined to save, and does save all his people; or the words may be rendered, “save thy right hand, [thy] Benjamins”, ^{f811} who are as near and dear to thee as thy right hand, being his mystical self, to whom salvation is brought by him, (^{230b} Isaiah 63:1,5);

and hear me; in so doing, he suggests he would hear and answer him his prayers would be ended and accomplished; this being the sum of them, his own salvation, and the salvation of the Lord’s beloved ones. The “Cetib”, or writing of this clause, is, “hear us”; the “Keri”, or reading of it, “hear me”.

Ver. 6. *God hath spoken in his holiness*, etc.] Or “in his holy place” ^{f812}; in heaven, the habitation of his holiness and of his glory; or “in the house of the sanctuary”, as the Targum: in the tabernacle, in the holy place by Urim

and Thummim; and in the most holy place by his sacred oracle, from between the mercy seat: or “by his Holy Ones”, as the Arabic version; by his holy prophets, Samuel and Nathan, by whom he spoke to David concerning the kingdom; and by his Holy Spirit dictating this psalm, and the rest unto him; and by his Son, his Holy One, by whom he has spoken in these last times unto his people, to which this psalm has reference: or it may be understood of the perfection of his holiness in which he has spoken, and by which he has sworn; not only to David literally, concerning the extent of his dominion, the perpetuity and stability of it; but to David’s son and antitype, the Messiah, concerning his seed, possession, and inheritance, (^{<1899>}Psalm 89:19,20,35,36 2:8,9);

I will rejoice; at the holiness of the Lord, which is matter of joy to the saints, especially as the is displayed and glorified in salvation by Christ, (^{<1972>}Psalm 97:12); and at what he said in his holiness to David, concerning his temporal kingdom, and the duration of it; because he knew that what he said he would perform; and at what was spoken to him by the Messiah, in council and covenant, concerning his seeing his seed, and prolonging his days; which was the joy set before him, which carried him through his sorrows and sufferings, (^{<3812>}Hebrews 12:2); wherefore he believed his kingdom should be enlarged, both among Jews and Gentiles, as follows;

I will divide Shechem; a city in Mount Ephraim, (^{<617>}Joshua 20:7); and so was in the hands of Ishbosheth the son of Saul; as the valley of Succoth, Gilead, Ephraim, and Manasseh, after mentioned, and all the tribes of Israel, were, but Judah, (^{<1014>}2 Samuel 2:4,9); but, because of God’s promise, David believed that they would be all in his possession; signified by dividing, as a land is divided for an inheritance when conquered, (^{<637>}Joshua 13:7); or this is said in allusion to the dividing of spoils in a conquered place; and so the Targum,

“I will divide the prey with the children of Joseph, that dwell in Shechem;”

and as Shechem was the same with Sychar, near to which our Lord met with the Samaritan woman, and converted her, and many others of that place, then might he be said to divide the spoils there, (^{<4018>}John 4:5,29,41,42);

and mete out the valley of Succoth; with a measuring line, so taking possession of it, (^{<1012>}2 Samuel 8:2 ^{<3812>}Zechariah 2:1-4); Succoth was near

to Shechem, (^{<1317>}Genesis 33:17,18); and was in the tribe of Gad, and in a valley, (^{<1637>}Joshua 13:27); there was a Succoth in the plain of Jordan, (^{<1076>}1 Kings 7:46); it signifies booths, tents, or tabernacles, and may mystically signify the churches of Christ, wherein he dwells and exercises his dominion.

Ver. 7. *Gilead [is] mine*, etc.] This is particularly mentioned, because over this Abner made Ishbosheth king, (^{<1019>}2 Samuel 2:9); and is the place to which the Jews shall be brought in the latter day, when converted, (^{<3100>}Zechariah 10:10); It was a country that abounded with pastures fit for feeding cattle, (^{<1030>}Numbers 32:1 ^{<2200>}Song of Solomon 4:1), and may point out those green pastures where Christ makes his flocks to lie down and rest;

and Manasseh [is] mine; Ephraim also [is] the strength of mine head: these two were also under Saul's son when David first came to the throne, but afterwards became his, as was promised him, and he believed, (^{<1019>}2 Samuel 2:9 5:1-3). And the concord and harmony of the people of God among themselves, and under David their Prince, the King Messiah, are signified and Ephraim being one in the hand of the by the ceasing of the envy of the one, and of the vexation of the other, (^{<3579>}Ezekiel 37:19,24 ^{<2813>}Isaiah 11:13); Ephraim was more numerous and populous than Manasseh, and abounded with mighty men, which are the strength of a prince, and therefore called here the strength of his head;

Judah [is] my lawgiver; manifestly referring to (^{<1490>}Genesis 49:10); which furnished out persons fit to be counsellors in enacting laws, and proper to be employed in the execution of them. The great Lawgiver is Christ himself, who came of this tribe, (^{<2322>}Isaiah 33:22); All this is expressive of dominion over the whole land of Judea, Ephraim, and Manasseh, with the places mentioned with them; the house of Joseph being, as Aben Ezra observes, in the north part of it, and Judah in the south. Next mention is made of the subjection of the Gentiles, and dominion over them.

Ver. 8. *Moab [is] my washpot*, etc.] To wash hands and feet in: and so the Syriac version, "and Moab the washing of my feet"; a vessel for low and mean service, and so denotes the servile subjection of the Moabites to David; (see ^{<1082>}2 Samuel 8:2); and as the words may be rendered, "the pot of my washing"^{f813}. Great numbers of the Moabites might be at this time servants to the Israelites, and to David and his court particularly; and might be employed, as the Gibeonites were, to be drawers of water, to fill their

pots, in which they washed their hands and feet, and their bathing vessels, in which they bathed themselves: Aben Ezra explains it,

“I wilt wash their land as a pot;”

and so may not only signify the very great subjection of the Gentiles, even the chief among them, to Christ and his church, (^{<2023>}Isaiah 49:23 60:14); but as Moab was begotten and born in uncleanness, and his posterity an unclean generation, it may design the washing, cleansing, sanctifying, and justifying of the Gentiles in the name of Christ, and by his Spirit, (^{<461>}1 Corinthians 6:11);

over Edom will I cast out my shoe; as a token of possessing their land, (^{<807>}Ruth 4:7); so some; or of subduing them; putting the feet on which the shoe is upon the necks of them, (^{<602>}Joshua 10:24). So Kimchi interprets it,

“the treading of my foot;”

to which the Targum agrees, paraphrasing it thus;

“upon the joint of the neck of the mighty men of Edom I have cast my shoe.”

It may allude to a custom ^{f814} in confirming a bargain, or taking possession, to pluck off the shoe in token of it, *yl [n* may be rendered “my glove”; as it is by the Targum on (^{<807>}Ruth 4:7,8); for, as the shoe encloses and binds the foot, so the glove the hand: and the allusion may be thought to be to a custom used by kings, when they sat down before any strong city to besiege it, to throw in a glove into the city; signifying they would never depart from the city until they had took it. Hence the custom, which still continues, of sending a glove to a person challenged to fight. And indeed the custom of casting a shoe was used by the emperor of the Abyssines, as a sign of dominion ^{f815}. Take the phrase in every light, it signifies victory and power; that he should be in Edom as at home, and there pluck off his shoe, and cast it upon him; either to carry it after him, as some think, which was the work of a servant, to which the Baptist alludes, (^{<401>}Matthew 3:11); or rather to clean it for him; for as Moab was his washpot, to wash his hands and feet, in Edom was his shoe cleaner, to wipe off and remove the dirt and dust that was upon them ^{f816}; all which denotes great subjection: and this was fulfilled in David, (^{<1034>}2 Samuel 8:14); and may refer to the spread of the Gospel in the Gentile world, and the power

accompanying that to the subduing of many sinners in it, carried thither by those whose feet were shod with the preparation of the Gospel of peace;

Philistia, triumph thou because of me: some take this to be an ironic expression, like that in (²¹¹⁰Ecclesiastes 11:9); so R. Moses in Aben Ezra, and also Kimchi. Triumph now as thou usedst to do, or if thou canst: but rather they are seriously spoken, seeing they had reason to rejoice and be glad, because they had changed hands and masters for the better, being subject to David, (¹⁰⁸¹2 Samuel 8:1), with this compare (¹⁹⁴⁸Psalm 108:9), and may very well be applied to the Gentiles, subdued and conquered by Christ, who triumph in him; and because delivered out of the hands of sin, Satan, and the world, through his victorious arms.

Ver. 9. *Who will bring me [into] the strong city?* etc.] Which some understand of Rabbah of the Ammonites, which Joab besieged, and sent to David to come and take it in person, (¹⁰²⁶2 Samuel 12:26,29). The Targum interprets it of Tyre, which was a strong fortified city, (²³⁰⁴Ezekiel 26:4,11). It rather seems to be the same with Edom, or the metropolis of the Edomites; since it follows:

who will lead me into Edom? which was situated in the clefts of the rock, and on the height of the hill, (²⁴⁹⁶Jeremiah 49:16); but is mystically to be understood of the city of Rome, the great and mighty city, as it is often called in the book of the Revelation, (⁶⁶¹⁸Revelation 11:8 17:18 18:10); whose destruction is certain, being predicted; and after which there have been desires raised in the hearts of God's people in all ages; and particularly just before the time God will put it into the hearts of the kings of the earth to burn it with fire; who are here represented by David, as desirous of entering into it in triumph to destroy it, (⁶⁶⁷⁶Revelation 17:16).

Ver. 10. *[Wilt] not thou, O God?* etc.] This is an answer to the question, and is made by putting another, which tacitly contains in it an affirmation that God would do it. He has foretold the destruction of the Romish antichrist; he has said it shall be: he is faithful to his purposes, predictions, and promises; he is able to effect it; strong is the Lord that judgeth Babylon, (⁶⁶⁸⁰Revelation 18:10); He will put it into the hearts of the kings of the earth to hate her; he will encourage them to reward her double; he will give her blood to drink, because she is worthy; her destruction will be according to his righteous judgment, and will be irretrievable; he will call upon all his people to rejoice at it, whose shoutings on this occasion will be like those of persons that enter into a conquered city in triumph;

[which] hadst cast us off; who seemed in former times to have cast off his people, when they were killed all the day long; accounted as sheep for the slaughter; were slain in great numbers in the Low Countries; burnt here in England; massacred in France and Ireland: especially God seemed to have cast off his people, and to have had no regard to his interest, when antichrist so prevailed, that all the world wondered after the beast;

and [thou], O God, [which] didst not go forth with our armies: but suffered the antichristian beast to make war with the saints, and to overcome and kill them; and which was the case in many pitched battles with the Waldenses and Albigenes before the Reformation, and with the Protestants in Germany since. But this will not be always the case; he whose name is the Word of God, the King of kings, and Lord of lords, will fight with the antichristian powers, and overcome them, and make his people more than conquerors over them; and his having formerly seemed to have cast them off, and not going forth with their armies, will serve as a foil to set off the glorious and complete victory that will at last be obtained.

Ver. 11. *Give us help from trouble*, etc.] To have trouble is the common lot of all men, but especially of the people of God. They have some troubles which others have not, arising from indwelling sin, Satan's temptations, and the hidings of God's face; and as for outward troubles, they have generally the greatest share of them, which are certain to them by the appointment of God, and the legacy of Christ; though they are needful and for their good, and lie in their way to heaven. But perhaps here is particularly meant the time of trouble, which will be a little before the destruction of antichrist; which will be great, and none like it; will be the time of Jacob's trouble, though he shall be saved out of it, (~~2811~~Jeremiah 30:7). This will be the time of the slaying of the witnesses, the hour of temptation, that will try the inhabitants of the Christian world; and when the saints, as they do in all their times of trouble, will seek to the Lord for help, in whom it is, and who has promised it, and gives it seasonably, and which is owing wholly to his own grace and goodness; and therefore it is asked that he would "give" it;

for vain [is] the help of man: or "the salvation of man"^{f817}; man himself is a vain thing; vanity itself, yea, lighter than vanity; even man at his best state, and the greatest among men; and therefore it is a vain thing to expect help and salvation from men, for indeed there is none in them; only in the Lord God is the salvation of his people, both temporal and spiritual.

Ver. 12. *Through God we shall do valiantly*, etc.] Or, “through the Word of the Lord”, as the Targum; Christ, whose name is the Word of God, appearing at the head of his armies, in a vesture dipped in blood, and with a sharp sword proceeding out of his mouth, will inspire his people to fight valiantly under him; and who, in his name and strength, will get the victory over all their enemies, the beast, false prophets, and kings of the earth, and all under them; (see ^{<6691>}Revelation 19:11-21);

for he [it is that] shall tread down our enemies; as mire in the street, or as grapes in a winepress; even kings, captains, mighty men, and all the antichristian nations and states; the beast, false prophet, and Satan himself, (^{<6695>}Revelation 19:15,18-20 20:2,10); and so there will be an end of all the enemies of Christ and his people; after which they will spend an endless eternity together, in joy, peace, and pleasure. The victory is wholly ascribed to God the Word; it is not they that shall do valiantly, that shall tread down their enemies; but he by whom they shall do valiantly shall do it; even the mighty **awh**, “He”, to whom was promised, in Eden’s garden, the bruising the head of the serpent, and all enemies, (^{<0085>}Genesis 3:15); and who has the same name here as there.

PSALM 61

INTRODUCTION TO PSALM 61

To the chief Musician upon Neginah, [A Psalm] of David.

“Neginah” is either the beginning of a song, as Aben Ezra; or the musical note or tune of one: or rather the name of a musical instrument, which was touched by the hand, or with a quill or bow. It is the singular of “neginoth”, (see Gill on “~~Psalm~~ Psalm 4:1”). This psalm was written by David, when at the end of the earth, or land of Judea, as appears from (“~~Psalm~~ Psalm 61:2); either when he was fighting with the Syrians, as R. Obadiah, and so was composed about the same time with the former; or when he was in the land of the Philistines, being obliged to fly there from Saul, as Kimchi and others: or rather after he himself was king, since mention is made of the king in it; and when he fled from his son Absalom, and passed over to the other side of Jordan, and came to Mahanaim, (“~~2 Samuel~~ 2 Samuel 17:22,24); where very probably he wrote this psalm. In it respect is had to the Messiah, as in (“~~Psalm~~ Psalm 61:2,6); though Arama thinks it was composed after the prophecy came to Nathan that David should not build the temple; (see “~~Psalm~~ Psalm 61:4).

Ver. 1. *Hear my cry, O God,* etc.] Being in distress; and which was vocally expressed with great fervency and importunity;

attend unto my prayer; which psalm was made by him, and not for him; inwrought in his heart by the Spirit of God, and put up by him with a true heart and full assurance of faith, and related to his own case in particular. Aben Ezra thinks that the former word designs public prayer, vocally and openly expressed; and that this intends prayer in the heart, or mental prayer; both the Lord hears and attends unto, and is here requested; which is marvellous grace and condescension in him.

Ver. 2. *From the end of the earth will I cry unto thee,* etc.] Where he now was, as is observed on the title, (see Gill on “~~Psalm~~ Psalm 61:1”): though he was distant from his own house, and from the house of God, he did not restrain prayer before him, but continued to cry unto him, and determined to do so; and as the people of God are sometimes forced to flee to distant

parts, they have a God still to go to, who is a God afar off, as well as at hand. It may be the psalmist may represent the church in Gospel times, throughout the whole world, even at the further parts of it, in the isles afar off, where men may and do lift up holy hands to God without wrath and doubting:

when my heart is overwhelmed; or “covered”^{f818}; with grief and sorrow for any trouble, outward or inward, and ready to sink, and fail and die. Sometimes the saints are overwhelmed with a sense of sin, are pressed down with the weight and burden of its guilt; their faces are covered with shame and confusion; and their hearts are swallowed up and overwhelmed with overmuch sorrow, both at the number of their sins, and at the aggravated circumstances of them; and especially when they are without a view of pardoning grace and mercy, (⁻¹⁹⁰⁴Psalm 38:4,10 51:12) (⁻²¹⁸²Lamentations 3:42,43); and sometimes they are overwhelmed with afflictive providences; the Lord causes all his waves and billows to go over them, and they are just ready to sink; and did he not stay his hand, and stop contending with them, the spirit would fail before him, and the souls that he has made, (⁻¹⁹⁰⁴Psalm 42:6,7 ⁻²⁵⁷⁶Isaiah 57:16); and sometimes with divine desertions, which cause a “deliquium” of soul, and throw them into fainting fits, (⁻²¹⁸⁶Song of Solomon 5:6); and sometimes through unbelieving frames; and did not the Lord appear to them, and strengthen their faith, and remove their unbelief, they would sink and die away, (⁻¹⁹⁷¹Psalm 77:2,3,7-9 27:13). And at all such times it is right to cry unto the Lord, and make the following request to him:

lead me to the rock [that] is higher than I; not the land of Israel, as Kimchi thinks, the psalmist being now in the low lands of the Philistines; nor Jerusalem, and the fort and hill of Zion; he being now at the extreme and lower parts of the land: this sense is too low. Some think that some great difficulty is meant; which seemed insuperable, and like a rock inaccessible, which he could not get up to, and upon, and get over; and therefore desires the Lord would lead him up it, and over it, before whom every rock, mountain, and hill, becomes a plain, (⁻³⁰⁰⁷Zechariah 4:7); but rather Christ is meant, the Rock of Israel, the Rock of our salvation, and our refuge. He is higher than David, and all the kings of the earth; higher than the angels in heaven, and than the heavens themselves, (⁻³⁰⁷⁵Hebrews 7:26); and who by his height is able to protect and defend his people from all their enemies; and by the shade he casts to refresh and comfort them; and by the sufficiency in him to supply all their wants; for he is as a rock impregnable,

and well stored, (²³³⁶Isaiah 33:16 32:9). And here gracious souls desire to be led by the Spirit of God always, and especially when in distressing circumstances; and he does lead them to his blood for pardon and cleansing, and to his righteousness for justification and acceptance with God, and to his fulness for fresh supplies.

Ver. 3. *For thou hast been a shelter for me*, etc.] Or “refuge” ^{f819}, from avenging justice; a hiding place and covert from the storms and tempests of divine wrath; a shadow and a screen from the heat of Satan’s fiery darts, and the blast of his terrible temptations, (²³⁰⁴Isaiah 25:4);

[and] a strong tower from the enemy: from Satan the devouring lion, from furious persecutors, and every other enemy; (see ⁴⁸⁸⁰Proverbs 18:10); and this experience the psalmist had of protection from the Rock in former times made him desirous of being led to it now.

Ver. 4. *I will abide in thy tabernacle for ever*, etc.] Under the protection of the Lord, as in a shepherd’s tent, or as in one belonging to a general of an army, where are fulness and safety; (see Gill on “⁴²⁷⁶Psalm 27:5”); or else the tabernacle of the congregation is meant; the house of God, the place of divine and public worship, where he desired and determined always to continue, (⁴²³⁶Psalm 23:6); or else the tabernacle which was prefigured by that below, where he knew he should dwell to all eternity. Kimchi, by “for ever”, understands a long time; and Jarchi explains it both of this world and of the world to come; which is true, understanding the tabernacle of the church below, and the church above;

I will trust in the covert of thy wings. Or, “in” or “into the secret of thy wings” ^{f820}; this he determined to make his refuge for the present time, and while in this world; (see Gill on “⁴⁵⁰¹Psalm 57:1”).

Selah; on this word, (see Gill on “⁴⁹⁸⁰Psalm 3:2”).

Ver. 5. *For thou, O God, hast heard my vows*, etc.] Or “my prayers”, as the Septuagint and other versions. Vows are so called, because it was usual to make vows in trouble, when prayer was made to the Lord for help and deliverance, (⁴⁶⁶³Psalm 66:13,14 132:1,2). This is a reason why the psalmist was encouraged to put his trust in the Lord, because his prayers were heard by him; or he was sure they would be, as he had entreated, (⁴⁵⁰¹Psalm 61:1). The past is put for the future, as Kimchi and Ben Melech observe; and it may be because of the certainty of his prayers being heard; and which may be concluded from the Lord’s declaring himself a God

hearing prayer, from the prevalent mediation of Christ, from the assistance and intercession of the Spirit, and from the exercise of faith in prayer, and the divine promises; or while he was crying to God an answer was returned, and he was delivered out of his troubles, (^{<395B>}Isaiah 65:24 ^{<20B>}Daniel 9:20,21,23). Another reason follows:

thou hast given [me] the heritage of those that fear thy name: not the land of Israel, as Aben Ezra and Jarchi; which was given for an inheritance to the posterity of Abraham, (^{<395B>}Psalm 105:11); and which was never more fully in their possession than in the times of David: nor the tabernacle or sanctuary of the Lord, as Kimchi; where he desired to dwell, (^{<390B>}Psalm 61:4); and now had his request granted: but the heavenly glory, the incorruptible inheritance, the inheritance of the saints in light, prefigured by them both; which is the gift of God their Father to them his children; comes to them through the death of Christ the testator; is not of the law, and the works of it; is not acquired nor purchased; but is owing to the free grace of God; to predestinating grace, as the source of it; to justifying grace, through the righteousness of Christ, as the right unto it; and to regenerating and sanctifying grace, as the meetness for it. Wherefore it manifestly belongs to those that “fear the name of the Lord”, himself, his perfections, particularly his goodness; who adore and admire, serve and worship him, internally and externally; not with a slavish fear, but with a filial godly fear. The Targum renders it,

“thou hast given an inheritance to them that fear thy name;”

that in the King’s Bible is,

“an inheritance in the world to come;”

so the Septuagint, Vulgate Latin, and the Oriental versions; and which sense is given by Aben Ezra. It may be understood of them that fear the Lord, being the inheritance itself; as they are of Christ, David’s son and antitype, and who is designed in (^{<390B>}Psalm 61:6): (see ^{<453B>}Deuteronomy 32:9) (^{<390B>}Psalm 2:8 16:6).

Ver. 6. *Thou wilt prolong the King’s life*, etc.] Or “add days to the days of the King”^{f821}. Meaning either himself, who, though his life was in danger by fighting with the Syrians and Edomites, or rather through the conspiracy of his son; yet was assured that he should yet live many years more, and especially in his posterity; and that his kingdom would be established for ever, as was promised him, (^{<407B>}2 Samuel 7:12-16). Or rather the King

Messiah, so the Targum: and Kimchi observes, that if this psalm respects the captivity, the King is the King Messiah: it may be understood of his life as man; who, though he died, rose again, and lives for evermore; and that, as to the glory of God the Father, so to the good of his people, for whom he makes intercession; and of the continuance of his spiritual seed, in whom he may be said to live, and his days be prolonged, (²⁸³⁰Isaiah 53:10); and of the duration of his kingdom, of which there will be no end. For it is an everlasting one, as follows:

[and] his years as many generations; he living, and his posterity and kingdom continuing, age after age. The Targum is,

“his years as the generations of this world, and the generations of the world to, come.”

Ver. 7. *He shall abide before God for ever*, etc.] Or “sit” ^{f822}; or “may he sit”. Being raised from the dead he was received up to heaven into the presence of God, and sat down at his right hand; where he abides for ever, a Priest upon his throne, having an unchangeable priesthood, (³⁰⁷²Hebrews 7:24);

and prepare mercy and truth, [which] may preserve him; which, if literally understood of David, is a prayer that the Lord would show him favour and kindness, and perform his promises to him, whereby his life would be preserved from the plots and, conspiracies of his enemies, and his kingdom be established; or that he might be exalted to exercise mercy towards his subjects, and administer justice, or execute the judgment of truth among them; which would make for the preservation of his person, and the support of his throne and government, (³¹¹⁸Proverbs 20:28). But as the words may be applied to the Messiah, they are to be understood, not of the preservation of his corporeal life while here on earth; but either of the preservation of his people, in whom he lives, through the mercy and truth of God, expressed in the exertion of his power, by which they are preserved unto the heavenly kingdom and glory; or of the security of his kingdom, which not being of this world, is not supported by worldly power and policy, but in a spiritual manner, and by spiritual means; such as mercy, or “grace and truth”; that is, the doctrines of grace and truth, which came by Christ, and are preached by his ministers, and are the means of continuing, promoting, and preserving his kingdom and interest in the world, Or the words may be rendered, “may mercy and the truth of manna keep thee”; the true manna, Christ; (see ⁴¹⁶²John 6:32); or “mercy and

truth, as the manna, keep thee”^{f823}; as that was kept in the golden pot, (^{<1263>}Exodus 16:33); or rather as that kept and sustained the Israelites in the wilderness.

Ver. 8. *So will I sing praise unto thy name for ever*, etc.] Or constantly; and not only in this world, but in that to come, for the favours before mentioned; for hearing his prayers; giving him a goodly heritage; prolonging the King’s life; and preparing mercy and truth to preserve him;

that I may daily perform vows; which is done by praising the Lord, giving him the glory of all mercies, as vowed and promised; (see ^{<1804>}Psalm 50:14). The Targum adds,

“in the day of the redemption of Israel, and in the day that the King Messiah shall be anointed, that he may reign.”

PSALM 62

INTRODUCTION TO PSALM 62

To the chief Musician, to Jeduthun, [A Psalm] of David.

Concerning “Jeduthun”, (see Gill on “^{1901}Psalm 39:1”), title. Kimchi thinks this psalm was written concerning the captivity; and Jarchi **twt dh l** [, concerning the decrees and judgments made against Israel by their enemies; and so some of their ancient expositions ^{f824}; but it seems to have been composed by David when in distress, either through Saul and his courtiers, or by reason of the conspiracy of Absalom. Theodoret takes it to be a prophecy of the persecution of Antiochus in the times of the Maccabees.

Ver. 1. *Truly my soul waiteth upon God*, etc.] In the use of means, for answers of prayer, for performance of promises, and for deliverance from enemies, and out of every trouble: or “is silent” ^{f825}, as the Targum; not as to prayer, but as to murmuring; patiently and quietly waiting for salvation until the Lord’s time come to give it; being “subject” to him, as the Septuagint, Vulgate Latin, Arabic, and Ethiopic versions; resigned to his will, and patient under his afflicting hand: it denotes a quiet, patient, waiting on the Lord, and not merely bodily exercise in outward ordinances; but an inward frame of spirit, a soul waiting on the Lord, and that in truth and reality, in opposition to mere form and show; and with constancy “waiteth”, and “only” ^{f826} on him, as the same particle is rendered in (^{1911}Psalm 62:2,6); and so Aben Ezra here;

from him [cometh] my salvation; both temporal, spiritual, and eternal, and not from any creature; the consideration of which makes the mind quiet and easy under afflictive provide uses: the contrivance of everlasting salvation is from the Father, the impetration of it from the Son, and the application of it from the Spirit.

Ver. 2. *He only [is] my Rock and my salvation*, etc.] The Rock on which the church is built, and every believer; and which was David’s safety, shelter, and shade, and which made him easy in his present state; and he

was the author of his salvation, and the rock and strength of it, (^{<1981>}Psalm 95:1);

[he is] my defence; or refuge; (see ^{<1989>}Psalm 9:9 46:7 59:9,17);

I shall not be greatly moved; or “with much motion”, as Kimchi; or “with great motions”, as Jarchi: he could not be moved off of the rock on which he was built; nor out of the city of refuge, whither he had betook himself for safety; and though he might be troubled in spirit, and shaken in mind, and staggered in his faith, and fall from some degree of steadfastness of it; yet not fall so as to be utterly cast down, or finally and totally, and so as to perish eternally. Aben Ezra interprets it, “shall not be moved” into the great deep; into the abyss or bottomless pit; and so some of the ancient Midrashes expound **hbd** of “hell”^{f827}; but much better is the Targum,

“I shall not be moved in a day of great affliction;”

(see ^{<4423>}Acts 20:23,24 ^{<3183>}1 Thessalonians 3:3).

Ver. 3. *How long will ye imagine mischief against a man?* etc.] Against a good man, as the Targum; or against any Israelite, as Kimchi; or rather he means himself, a single man, a weak man, and an innocent one; which aggravated their sin, in devising his hurt, and contriving ways to take away his life, as did Saul and his courtiers; and, Absalom, and those that were with him. R. Jonah, from the Arabic language, interprets the word here used of putting or drawing out the tongue to a great length; that is, multiplying words, as lies and calumnies, in agreement with (^{<1964>}Psalm 62:4); but Jarchi, Aben Ezra, and Kimchi, explain it as we do, of devising mischief. The Targum is,

“how long do ye rage against a good man?”

Ye shall be slain all of you; this is a further aggravation of their folly, since it would issue in their own ruin; the mischief they devised for him would fall upon themselves. Some understand this **hl pt Ærd**, “by way of prayer”; as Aben Ezra, Kimchi, and Ben Melech,

“may ye be slain all of you:”

there is a double reading of these words; Ben Naphtali, who is followed by the eastern Jews, reads them actively, “ye shall slay”; with which agree the Septuagint, Vulgate Latin, and all the Oriental versions; and so the Targum,

“ye shall become murderers all of you.”

Ben Asher, who is followed by the western Jews, reads passively as we do, “ye shall be slain”; and which is approved by Aben Ezra, Kimchi, and others;

as a bowing wall [shall ye be, and as] a tottering fence; which are easily and suddenly pushed down; and so these similes denote the easy, sudden, and certain destruction of those men; (see ^{<23613>}Isaiah 36:13); though some connect the words with the men against whom mischief was imagined by his enemies, who was like a bowing wall and a tottering fence; and so are expressive of his weakness, and of the easy destruction of him; and read the words, “ye shall be slain all of you”, in a parenthesis; but the former sense seems best.

Ver. 4. *They only consult to cast [him] down from his excellency*, etc.] Either from the excellency of God, from his greatness, and from his height, as Kimchi; or from his grace, as the Arabic version: that is, they consulted to discourage him from looking to God, his rock and fortress, and from trusting in him; or rather, from his own excellency, from what high estate of dignity and honour he was advanced to, or designed for, namely his kingly office. Saul and his courtiers consulted how to prevent his coming to the throne, and Absalom and Ahithophel how to pull him down from it, and seize his crown and kingdom; which latter best agrees with the expression here;

they delight in lies; in making and in spreading them, in order to hurt his character, and give his subjects an ill opinion of him; and thereby alienate their affections from him, and weaken their allegiance and obedience to him; (see ^{<6215>}Revelation 22:15);

they bless with their mouth: saying, God bless the king, or save the king:

but they curse inwardly; they curse the king in their hearts, and when by themselves in private, when they imagine nobody hears them; (see ^{<2110>}Ecclesiastes 10:20).

Selah; on this word, (see Gill on “^{<4980>}Psalm 3:2”).

Ver. 5. *My soul, wait thou only upon God*, etc.] Be silent and subject to him, acquiesce in his providences, rest in him patiently and quietly, wait for his salvation; (see Gill on “^{<3611>}Psalm 62:1”); perhaps some new temptation

might arise, and David's soul began to be uneasy and impatient; for frames are very changeable things; and therefore he encourages it to be still and quiet, and patiently wait on the Lord, and on him only:

for my expectation [is] from him; or "my hope", as the Targum; the grace of hope is from the Lord, and the thing hoped for is from him; he is the author and the object of it; and his word of promise encourages to the exercise of it; or "my patience"; as the Septuagint, Vulgate Latin, and Arabic versions. The grace of patience is from the Lord; the means of it is his word; and it is exercised, tried, and increased by afflictions sent and sanctified by him; and "expectation" is nothing else than these graces in exercise, a waiting patiently for things hoped for Old Testament saints expected the first coming of Christ; New Testament saints expect his second coming; and all expect good things from him in time and eternity; nor shall their expectation fail and perish; and therefore is a reason why their souls should wait only on the Lord.

Ver. 6. *He only [is] my rock and my salvation*, etc.] (See Gill on "~~96B~~ Psalm 62:2");

[he is] my defence; these epithets of God are repeated, to strengthen his faith and hope in him, and to encourage a patient waiting upon him;

I shall not be moved; neither greatly, nor at all; his faith gets fresh strength and rigour, the more he considers God as his rock, salvation, defence, and refuge; (see Gill on "~~96B~~ Psalm 62:2").

Ver. 7. *In God [is] my salvation*, etc.] Or "upon God"^{f828}; he that is God over all has took it upon him to save me; he is the author of salvation to me; and it is in him safe and secure, and I shall be saved in him with an everlasting salvation:

and my glory; the author of all his temporal glory, honour, and dignity; and of all his spiritual glory, which lay in the righteousness of Christ put upon him, and in the grace of God wrought in him; and of the eternal glory he was waiting for; and besides, God was the object of his glorying, of whom he boasted, and in whom he gloried; (see ~~96B~~ Psalm 3:3);

the rock of my strength, [and] my refuge, [is] in God; not only his strength, as well as his righteousness and refuge; but the firmness and security of his strength were in God, who is the Rock of ages, in whom is everlasting strength.

Ver. 8. *Trust in him at all times, [ye] people,* etc.] Of the house of Israel, as the Targum; or of God, as Aben Ezra; all that are Israelites indeed, and are the Lord's covenant people; these are exhorted and encouraged to trust in him; not in a creature, nor in any outward thing, in riches, wisdom, strength, birth, privileges, the law, and the works of it; in their own righteousness, in their hearts, in themselves or in others; but in the Lord only, both for temporal and spiritual blessings: the Targum is, "in his Word"; his essential Word, by whom the world was made, and who, in the fulness of time, was made flesh, and dwelt among us, and who is a proper object of trust; in him should the people of God trust; in his person for acceptance with God, in his righteousness for justification, in his blood for pardon, in his grace for supply, and in his strength for support, deliverance, and salvation, and that "at all times": there is no time excepted; there is not a moment in which the Lord is not to be trusted in: he is to be trusted in in adversity as well as in prosperity; in times of affliction, when he is present, and will not forsake; in times of temptation, when his grace is sufficient for them; and in times of darkness, when he will arise and appear unto them;

pour out your heart before him: as Hannah did, (⁴⁰¹⁵1 Samuel 1:15); and as water is poured out, (²¹¹⁹Lamentations 2:19); it means the desires of the heart, the complaints of the soul, the whole of their case which they should spread before the Lord, and make known unto him; (see ¹⁹⁴¹Psalm 102:1), title, and (Psalm 142: 2); the phrase denotes the abundance of the heart, and of its requests, and the freedom with which they should be made to the Lord; for through the blood and sacrifice of Christ a believer may come to the throne of grace with boldness and liberty, and there freely tell the Lord all his mind, and all that is in his heart;

God [is] a refuge for us; to whom the saints may have recourse in all their times of trouble, and where they find safety and plenty, (²³³⁶Isaiah 33:16).

Selah; on this word, (see Gill on "⁴⁹⁸Psalm 3:2").

Ver. 9. *Surely men of low degree [are] vanity,* etc.] Or "sons of Adam"^{f829}; of the earthly man; of fallen Adam; one of his immediate sons was called Hebel, "vanity"; and it is true of all his sons; but here it designs only one sort of them; such as are poor and low in the world; mean men, as the phrase is rendered in (²¹¹⁹Isaiah 2:9); (see Gill on "¹⁹⁴²Psalm 49:2"); these are subject to sinful vanity; their thoughts are vain, their affections vain, their minds vain, their conversation vain, sinful, foolish, fallacious, and inconstant. The wicked poor are, generally speaking, of all persons, the

most wicked; and therefore, though they are the multitude, they are not to be trusted in. The Arabic version is, they are as a “shadow”, fleeting and unstable, no solidity in them; the Syriac version, “as a vapour”, that soon passeth away, like the breath of the mouth, and so not to be accounted of;

[and] men of high degree [are] a lie; or “sons of men”; of **çya**, “the great man”^{f830}, as it is rendered in (²³¹⁹Isaiah 2:9), noblemen, men of high birth, fortune, rank, and quality; these are a “lie”, fallacious and deceitful: they talk of their blood, as if it was different from the rest of mankind; but, trace them up to their original, Adam, and it is a lie. All men are made of one blood, (⁴⁴⁷⁶Acts 17:26); their riches promise them peace and pleasure, and long life, but do not give those things, (²¹²⁶Luke 12:16-20); their honour is fickle and inconstant; they are act in high places, and those are slippery ones; they are brought to desolation in a moment; and if they continue in them till death, their glory does not descend after them, (¹⁹⁴⁷Psalms 49:17-73:18); they make promises of great things to those who apply to them, but rarely perform, and are by no means to be confided in. This distinction of high and low degree is observed in (⁵⁰⁰⁹James 1:9,10);

to be laid in the balance, they [are] altogether [lighter] than vanity; take a pair of balances, and put men both of high and low degree together in one scale, and vanity in the other, vanity will weigh heaviest; the scale in which men are will go up, as the word^{f831} here used signifies: they are “in the balances to ascend”; or being put in the balances, they will ascend, and the scale in which vanity is will go down; for, take them altogether, they are “lighter” than that: the word “lighter” is not in the text, but is rightly supplied, as it is by Aben Ezra, Kimchi, and Ben Melech. This last clause, according to the accents, may be best rendered thus; being put “in the balance, they must ascend; they are [lighter] than vanity together”. The Targum is,

“if they should take the sons of men in a balance, and weigh their fates, they themselves would be “lighter” than nothing, as one;”

or than vanity together.

Ver. 10. *Trust not in oppression*, etc.] Either in the power of oppressing others; (see ²³¹²Isaiah 30:12); or in riches gotten by oppression, which being put into a man’s hand by his friend, he keeps, and will not return them; so Aben Ezra and Kimchi interpret it of mammon unlawfully

obtained; mammon of unrighteousness, or unrighteous mammon; (see ^{<2471>}Jeremiah 17:11);

and become not vain in robbery; in riches gotten by open rapine and theft; and men become vain herein when they boast of such riches, place their confidence in them, and think to make atonement for their sins by burnt sacrifices purchased with them, (^{<2310>}Isaiah 61:8);

if riches increase; in a lawful way, in such manner as the fruits of the earth do, as the word ^{f832} used signifies: if they increase in great abundance from a little, as from one grain of corn many proceed; and insensibly, as the seed sown grows up, a man knows not how, through diligence and the blessing of God from heaven;

set not your heart [upon them]; your affections on them; they are ensnaring, they are apt to take the heart from God, to draw off the affections from Christ and things above, to choke the word, and lead into many temptations and harmful lusts; let not your hearts be elated, or lifted up with them; be not highminded, or filled with pride and vanity on account of them; nor put any trust in them, for they are uncertain things. Jarchi interprets it of the increase of the riches of others; (see ^{<1916>}Psalms 49:16,17).

Ver. 11. *God hath spoken once*, etc.] One word of his is more to be confided in, and depended on, than all the men and things in the world. The meaning is not that God hath only spoke once; he has spoke often; he spoke all things out of nothing in creation; he spoke all the words of the law at Mount Sinai; he spoke by the prophets under the Old Testament dispensation, and by his Son in the last days, and still by the ministers of the Gospel: but the sense is, that what God has once spoken stands; it is irreversible and immutable; it is firm, sure, and unalterable; he does not repent, he cannot lie, nor will he alter the thing that is gone out of his lips; and therefore his word is to be trusted to, when men of high degree are a lie;

twice have I heard this; that is, many times, as Kimchi explains it: the Targum refers this, and the preceding clause, to the delivery of the law:

“one law God spake, and twice we heard it from the mouth of Moses the great scribe;”

but the meaning is, that the psalmist had heard of two things, and was well assured of the truth of them, and which were the foundation of his trust and confidence; one is mentioned in this verse and the other in (~~1822~~Psalm 62:12); the first is,

that power [belongeth] unto God; great power, even almighty power, as appears from the creation of all things out of nothing, the preservation of them in their beings, the government of the world, the redemption of his people by Christ, the work of grace upon their hearts by his Spirit, the perseverance of the saints, their deliverance from their enemies, and the destruction of them. The ancient Cabalists¹⁸³³ among the Jews have endeavoured, from this passage, to establish a Trinity in unity, they speak of

“three superior “Sephivot”, or numbers; and of them it is said, “God hath spoken once, twice have I heard this”: once and twice, lo, the three superior numbers, of whom it is said, one, one, one, three ones; and this is the meaning of “God hath spoken once, twice have I heard this; this” in it makes them one.”

Ver. 12. *Also unto thee, O Lord, [belongeth] mercy*, etc.] This is the other thing the psalmist had heard, and was assured of, and which encouraged his hope and trust in the Lord; that mercy belonged to him, (~~1807~~Psalm 130:7); as appears, not only from the common bounties of his providence, daily bestowed upon his creatures; but from the special gift of his Son, and of all spiritual mercies and blessings in him; from the regeneration of the Lord’s people, the pardon of their sins, and their eternal salvation;

for thou renderest to every man according to his work; and which is a reason proving that both power and mercy belong to God; power in punishing the wicked according to their deserts, and mercy in rewarding the saints, not in a way of merit, or of debt, but of grace. Some interpret the words, as Aben Ezra and Kimchi observe, “though thou renderest”, etc. that is, God is gracious and merciful, though he is also just and righteous in rendering to every man as his work is, whether it be good or evil.

PSALM 63

INTRODUCTION TO PSALM 63

A Psalm of David, when he was in the wilderness of Judah

This psalm was composed by David, either when he was persecuted by Saul, and obliged to hide himself in desert places, as in the forest of Hareth, the wildernesses of Ziph, Maon, and Engedi, (^{<0215>}1 Samuel 22:5 23:14,24,25 24:1); all which were in the tribe of Judah, (^{<0155>}Joshua 15:55,62); or when his son Absalom rebelled against him, which obliged him to flee from Jerusalem, and go the way of the wilderness, where Ziba and Barzillai sent him food, lest his young men that were with him should faint there, (^{<0153>}2 Samuel 15:23 16:2 17:29). The Septuagint version, and those that follow that, call it the wilderness of Idumea, or Edom, as the Arabic version; and so the Chaldee paraphrase,

“in the wilderness which was on the border of the tribe of Judah;”

as Edom was, (^{<0152>}Joshua 15:21); so the Messiah, David’s son, was in a wilderness, where he was tempted by the devil, and where he was hungry and thirsty in a literal sense, as David was here in a spiritual sense, as the psalm shows, (^{<0001>}Matthew 4:1,2); and the church of God, whom David sometimes represents, is said to be in a wilderness, where she is fed for a time, and times, and half a time, even during the whole reign of the antichristian beast, (^{<0124>}Revelation 12:14); and, indeed, all the saints are, at one time or another, in a desert condition, and while they are here are in the wilderness of the people, (^{<0114>}Hosea 2:14 ^{<0115>}Ezekiel 20:35).

Ver. 1. *O God, thou [art] my God*, etc.] Not by nature only, or by birth; not merely as an Israelite and son of Abraham; but by grace through Christ, and in virtue of an everlasting covenant, the blessings and promises of which were applied unto him; and he, by faith, could now claim his interest in them, and in his God as his covenant God; who is a God at hand and afar off, was his God in the wilderness of Judea, as in his palace at Jerusalem. The Targum is,

“thou art my strength;”

early will I seek thee; or “I will morning thee”^{f834}; I will seek thee as soon as the morning appears; and so the Targum,

“I will arise in the morning before thee;”

it has respect to prayer in the morning, and to seeking God early, and in the first place; (see ^{<908B>}Psalm 5:3 55:17); or “diligently”^{f835}; as a merchant seeks for goodly pearls, or other commodities suitable for him; so Aben Ezra suggests, as if the word was to be derived, not from **rj ç**, “the morning”, but from **rj s**, “merchandise”; and those who seek the Lord both early and diligently shall find him, and not lose their labour, (^{<908B>}Proverbs 2:4,5 8:17 ^{<8106>}Hebrews 11:6);

my soul thirsteth for thee; after his word, worship, and ordinances; after greater knowledge of him, communion with him, and more grace from him; particularly after pardoning grace and justifying righteousness; (see ^{<908B>}Psalm 42:1,2 ^{<4086>}Matthew 5:6); My flesh longeth for thee; which is expressive of the same thing in different words; and denotes, that he most earnestly desired, with his whole self, his heart, soul, and strength, that he might enjoy the presence of God;

in a dry and thirsty land, where no water is; such was the wilderness of Judea, where he now was, and where he was destitute of the means of grace, of the ordinances of God’s house, and wanted comfort and refreshment for his soul, which he thirsted and longed after, as a thirsty man after water in a desert place.

Ver. 2. *To see thy power and thy glory*, etc.] Either the ark, as the Jewish writers generally interpret it; the symbol of God’s presence and glory, and which is called his strength and his glory; (see ^{<908B>}Psalm 78:61 132:8); or rather the Lord Christ, who is the power of God, as well as the wisdom of God; by whom he made the world, and upholds it; by whom he has redeemed his people, and keeps and preserves them; and whose power is seen in the efficacy of the word and ordinances: and who is also the glory of God; he is the brightness of his Father’s glory; his glory is the glory as of the only begotten of the Father; he has the same glorious nature, perfections, names, homage, and worship; and the glory of all the divine attributes is displayed in the work of salvation and redemption he has wrought out; and this glory is to be seen, through the glass of the word and ordinances, in the house of God. Hence it follows;

so [as] I have seen thee in the sanctuary; where he comes and blesses his people, and manifests himself unto them, as he does not unto the world; where his goings are seen, and his footsteps traced, (^{398b}Psalm 68:24). The psalmist calls to mind former experiences in the sanctuary; and these stimulate him to an eager desire of fresh tastes of the grace of God, and clearer views of his power and glory. Or, as in a dry and thirsty land my soul longed and thirsted for time, so have I desired to see thee in the sanctuary; or so I see thee there as if in the sanctuary.

Ver. 3. *Because thy lovingkindness [is] better than life*, etc.] For life without the love of God is nothing else than death: a man that has no share in the love of God is dead while he lives; all the enjoyments of life, health, riches, honour, friends, etc. are nothing without the love of God; the meanest temporal blessings with it are preferable to the greatest without it, (³¹⁵⁷Proverbs 15:17); it lasts longer than life, and therefore must be better than that; death cannot separate from it; it continues to all eternity. And that the saints prefer it to this natural life appears by their readiness to lay it down for the sake of Christ and his Gospel, in which the lovingkindness of God is so richly manifested unto them; to which may be added, that it is the love of God which gives to his people spiritual life, and which issues in eternal life, and therefore must be better than a temporal one. The Targum is,

“for better is thy kindness, which thou wilt do for the righteous in the world to come, than the life which thou givest the wicked in this world;”

my lips shall praise thee; that is, for thy lovingkindness, and because it is better than life, and any enjoyment of it.

Ver. 4. *Thus will I bless thee while I live*, etc.] With his whole heart and soul, as he had sought after him, and as under a sense of his lovingkindness; and as he now praised him with his lips, so he determined to do as long as he had life and being; by proclaiming his blessedness, by ascribing blessing and honour to him, and by giving him the glory of all mercies temporal and spiritual;

I will lift up my hands in thy name; not against his enemies, against those that fought against him, as Kimchi and Ben Melech interpret it, but unto God in heaven; and that not as a gesture used in swearing, but either in blessing, as Aben Ezra observes; so the high priest lifted up his hands when

he blessed the people; or in prayer, or in both, so Jarchi's note is, to pray and to praise; (see Gill on "^{438P}Psalm 28:2"). The Targum is,

"in the name of thy Word I will spread out my hands in prayer for the world to come;"

that is, in the name of the Messiah, the essential Word, in whose name prayer is to be made, and whereby it becomes prevalent and successful; (see ^{441B}John 14:13,14 16:23,24,26). This is a prayer gesture; (see Gill on "^{438P}Psalm 28:2").

Ver. 5. *My soul shall be satisfied as [with] marrow and fatness, etc.]*

When he should return to the house of the Lord, and partake of the provisions of it, called the fatness of his house, (see Gill on "^{438B}Psalm 36:8"). The phrase denotes the abundance of spiritual refreshment and delight in the word and ordinances, and the great satisfaction had in them; and may have some regard to benefits arising from prayer, as well as other ordinances. Fat was not to be eaten under the legal dispensation, and therefore not to be literally taken; but in the typical and spiritual sense which David understood, and therefore respects that, or otherwise he would speak contrary to the law of God: he refers to those spiritual good things which they typified, and give spiritual pleasure and satisfaction;

and my mouth shall praise [thee] with joyful lips; such a full meal, such a rich entertainment, calls for abundant thankfulness; which is here signified by the mouth praising the Lord, and doing this with lips of shouting, expressions of joy, songs of praise, jubilee songs. The allusion is to the use of music and singing at festivals; (see ^{236D}Isaiah 5:12).

Ver. 6. *When I remember thee upon my bed, etc.]* Or "beds" ^{f836}; seeing he lay in many, as Kimchi observes, being obliged to flee from place to place. The sense is, that when he was on his bed in the night season, when alone, and free from worldly cares and fatigues, and called to mind the love of God to him, the past experience of his kindness, his promises to him, and the fulfilment of them: that he should then be delightfully entertained, abundantly satisfied, and his mouth be filled with songs of praise;

[and] meditate on thee in the [night] watches; which the Jewish writers on the text say were three, as they were with the Jews, but with the Romans four; (see Gill on "^{404E}Matthew 14:25"); and the night, in the times of Homer ^{f837}, was divided into three parts: the night season is a very proper one for meditation on the perfections, providences, promises, word and

works of God; and which is very delightful and profitable, when attended with the presence, Spirit, and grace of God. The Targum is,

“in the watches I will meditate on thy word.”

Ver. 7. *Because thou hast been my help*, etc.] Or, “that thou hast been my help” ^{f838}; and so the words may be considered as the subject of his meditation in the night watches, at least as a part of it; and as what gave him a great deal of pleasure to reflect upon, how the Lord had been in times past a present help to him in time of trouble;

therefore in the shadow of thy wings will I rejoice; meaning under the protecting power of God, where he knew he was safe, and therefore had reason to rejoice. The allusion is to the chirping of chickens under the wing of the hen; (see ^{<1950>}Psalm 57:1 61:4). The Targum is,

“in the shadow of thy Shechinah will I rejoice;”

referring it may be to the Shechinah, or presence of God, between the cherubim, whose wings overshadowed the mercy seat.

Ver. 8. *My soul followeth hard after thee*, etc.] In a way of duty, and in the use of means; as prayer, meditation, etc. though at a distance from the house of God, and worship of it; that he might not lose sight of him; that he might know more of him, and have more communion with him; being drawn after him with the cords of love, and strongly affected to him. Or, “my soul cleaveth after thee”, or “to thee” ^{f839}; not to the world, and the things of it; not to that which is evil, but to that which is good, even the “summum bonum”; not to the creature, but to the Lord; which is expressive of union to him, even such an one as is between man and wife, who cleave to each other, and are one flesh, (^{<1024>}Genesis 2:24); and as is between head and members, vine and branches; (see ^{<1017>}1 Corinthians 6:17); and of communion in the exercise of grace, and discharge of duty. To cleave to the Lord into hold to him, the head; to exercise the graces of faith, hope, and love upon him; and to follow him in his ways and worship; to abide by his truths; to attend his ordinances; to keep close to his people, and to adhere firmly to his cause and interest; (see ^{<1123>}Acts 11:23). The Targum is,

“my soul cleaveth after thy law;”

thy right hand upholdeth me; that he fell not through the snares laid for him, and the stumbling blocks thrown in his way; that he stood and bore up under all his afflictions, temptations, and difficulties; that he was enabled to follow hard after the Lord, and cleave unto him; this supported, supplied, and protected him, even the mighty power and grace of God. In what a happy, comfortable, and safe condition must the psalmist be! his soul following hard after the Lord; and the Lord holding and sustaining him with his right hand! and how vain must be the attempts of his enemies against him! whose destruction is next predicted.

Ver. 9. *But those [that] seek my soul to destroy it*, etc.] Meaning his life; for as for his soul, that was immaterial and immortal, and could never be destroyed by man: but as for his natural life, his enemies laid snares for that, and sought to take it away, and nothing less would satisfy them;

shall go into the lower parts of the earth; not the grave, whither the righteous go as well as the wicked; besides, by their being the portion of foxes, as follows, it seems that they should have no burial; but hell is meant, the bottomless pit. Some take it to be a prayer, as Kimchi and Ben Melech; “may they go”, or “let them go”, etc. (see ^{<6815>}Psalm 55:15). The allusion may be thought to be to the death of Korah and his company.

Ver. 10. *They shall fall by the sword*, etc.] As Saul, his sons, and mighty men, did, (^{<0810>}1 Samuel 31:4-6); or, “they shall make him pour out” ^{f840}; that is, his blood, “by the hands” or “[means] of the sword”; meaning either some principal enemy, as Saul in particular, or everyone of his enemies; who should be thrust with the sword, their blood let out, and they slain: so antichrist, the enemy of David’s son, will be put to death in this manner, (^{<6630>}Revelation 13:10);

they shall be a portion for foxes; falling in desolate places where foxes run, and so become the food of them, and have no other burial. The foxes hunt after dead carcasses, and will find them out where they are, in holes and ditches; as appears from the case of Aristomenes, related by Pausanias ^{f841}: so the followers of antichrist, their flesh will be eaten by the fowls of heaven, (^{<66917>}Revelation 19:17,18).

Ver. 11. *But the king shall rejoice in God*, etc.] Not Saul, as R. Obadiah; as if David wished him well, and that he might have reason to rejoice in God, though he sought his hurt; which sense is rejected by Aben Ezra: but either David, who speaks of himself as king, being anointed by Samuel, and

who, upon the death of Saul, was so in fact; and who rejoiced, not merely at the destruction of his enemies, for he lamented the death of Saul, (^{<3017>}2 Samuel 1:17); but in God, in his grace and goodness to him, and in his power and justice shown in the vengeance taken on them. Or rather, the King Messiah, who rejoiced in God because of the good of his people, their conversion and salvation, and their deliverance from their enemies, (^{<1910>}Psalm 21:1 ^{<2101>}Luke 10:21);

everyone that sweareth by him shall glory; not by David, though such a form of swearing was used; (see ^{<1051>}2 Samuel 15:21); or, “to him”: and so describes his faithful subjects swearing allegiance to him: but rather by the Lord, in whom the king should rejoice; and designs the worshippers of him; swearing by him being sometimes put for the whole worship and service of God, (^{<1613>}Deuteronomy 6:13). The Heathens used to swear by their deities, and their chief was called Jupiter Horcius, because he presided over oaths ^{f842}. Or else that the King Christ should rejoice in God; and intends such as believe in him and confess him; (see ^{<2453>}Isaiah 45:23), compared with (^{<5141>}Romans 14:11). And every such an one will glory, not in themselves, nor in anything of theirs, but in Christ, in his grace and righteousness, and in what he is unto them;

but the mouth of them that speak lies shall be stopped; such as Saul’s courtiers, who invented and spread lies of David; but now upon the death of Saul, and David’s advancement to the throne, would be silent; their mouths being stopped either by death, or through fear: and so all the followers of antichrist, that make and believe a lie, will have their mouths stopped, when cast into the lake of fire, (^{<6108>}Revelation 21:8).

PSALM 64

INTRODUCTION TO PSALM 64

To the chief Musician, A Psalm of David

This psalm is applied by R. Obadiah to Haman and Mordecai. The enemy is Haman, the perfect man shot at is Mordecai; about whom Haman communed with his friends to lay snares for him, and searched diligently for occasions against him and his people, which issued in his own destruction. The ancient Midrash^{f843} of the Jews applies it to Daniel, when cast into the den of lions; and Jarchi supposes that David, by a spirit of prophecy, foresaw it, and prayed for him who was of his seed; and that everything in the psalm beautifully falls in with that account: Daniel is the perfect man aimed at; the enemy are the princes of Darius's court, who consulted against him, communed of laying snares for him, and gained their point, which proved their own ruin. But the psalm literally belongs to David, by whom it was composed. The Arabic versions call it a psalm of David, when Saul persecuted him; and the Syriac version refers it to the time when Gad said to him, abide not in the hold, (⁰²⁷⁵1 Samuel 22:5). He is the perfect man, who was upright and innocent as to what he was charged with in respect to Saul; who is the enemy, from the fear of whom he desires his life might be preserved; and who with his courtiers took counsel against him, and laid deep schemes to destroy him, but at last were destroyed themselves. Moreover, the psalm may very well be applied to the Messiah, the son of David, and who was his antitype, and especially in his sufferings: he is the perfect man in the highest sense; the Jews were the enemies that took counsel, and searched for occasions against him, and accomplished their designs in a good measure; for which wrath came upon them to the uttermost. The psalmist also may be very well thought to represent the church and people of God; who in all ages have had their enemies and their fears; against whom wicked men have devised mischief, and levelled their arrows of persecution; though no weapon formed against them shall prosper.

Ver. 1. *Hear my voice, O God, in my prayer*, etc.] The prayer of the psalmist was vocal and expressed in a mournful manner, with groans and

cries, as the word ^{f844} used signifies, and with great ardour and fervency; his condition, by reason of his enemies, being very distressing, and therefore he is very eager and earnest that he might be heard;

preserve my life from fear of the enemy; David had his enemies. Saul and his courtiers, and was afraid of them; Christ had his enemies the wicked Jews, who sought his life before the time, and therefore he walked no more in Judea till near the time; and whose human nature was sometimes possessed of the fears of death, though they were sinless ones: the church and people of God have their enemies; as the men of the world, who revile, reproach, and persecute them; Satan their adversary, who goes about seeking to devour them; and their own corruptions and lusts which war against their souls; and death, the last enemy, which is so to human nature, though by the grace of Christ friendly to the saints. And the people of God have their fears of these enemies; they are afraid of men, their revilings and persecutions, though they have no reason since God is on their side; and of Satan, whose fiery darts and buffetings are very distressing, though if resisted he will flee; and of their own corruptions, lest they should one day perish by them; or, at least, lest they should break out, to the wounding of their souls, and the dishonour of God: and some of them, through fear of death, are all their lifetime subject to bondage: which fears, though they are not the saints' excellencies, but their infirmities, yet are consistent with the grace of God; and under the power and influence of these fears they apprehend sometimes their life to be in danger; and therefore pray to the God of their life, who has given them it, and is the preserver of it, that he would preserve their natural life, as he does; as also their spiritual life, which is preserved by him; is bound up in the bundle of life with the Lord their God, and is hid with Christ in God.

Ver. 2. *Hide me from the secret counsel of the wicked*, etc.] The word used denotes both the place where wicked men meet together for consultation; (see ^{<0446>}Genesis 49:6 ^{<0900>}Psalms 1:1); and the counsel itself they there take; from the bad effects of which the psalmist desired to be hid and preserved. So Saul and his courtiers secretly took counsel against David, and the Jews against Christ, and that very privily and secretly; (see ^{<0446>}Matthew 26:3 27:1);

from the insurrection of the workers of iniquity; their noise, rage, and tumult; (see ^{<0446>}Psalms 2:1,2). The former phrase denotes their secret machinations and designs, and this their open violence; and the persons that

entered into such measures are no other than evildoers and workers of iniquity; though they might be under a profession of religion, as David's enemies, and the Jews, who were Christ's enemies, were, (⁴⁰⁷²Matthew 7:22,23); and who are further described in the next verses.

Ver. 3. *Who whet their tongue like a sword*, etc.] Use cutting, wounding, killing, and devouring words; on which they set an edge, and make them keener and keener to hurt and ruin the characters and reputations of good men, and grieve and distress their minds;

[and] bend [their bows to shoot] their arrows, [even] bitter words; such are the these doctrines of heretical men, which are roots of bitterness, that defile some and trouble others; such are the oaths and curses of profane sinners, whose mouths are full of cursing and bitterness; and such are the blasphemies of antichrist against God, against his tabernacle, and against them that dwell therein; and such are the hard speeches spoken by ungodly sinners against Christ and his people; these are like arrows shot from a bow, and full of deadly poison. The Targum is

“they stretch out their bows, they anoint their arrows with deadly and bitter poison.”

There seems to be an allusion to fixing letters in arrows, and so shooting or directing them where it was desired they should fall and be taken up; so Timoxenus and Artobazus sent letters to one another in this way, at the siege of Potidaea ^{f845}; and after the same manner, the Jews say ^{f846}, Shebna and Joab sent letters to Sennacherib, acquainting him that all Israel were willing to make peace with him; but Hezekiah and Isaiah would not allow them to.

Ver. 4. *That they may shoot in secret at the perfect*, etc.] Meaning himself, who though not without sin, and far from perfection in himself, in the sight of God and with respect to his righteous law, which was exceeding broad; and therefore he saw an end of all perfection, and desired that God would not enter into judgment with him; but yet, in the case of Saul, he was quite clear and innocent, and without fault. Likewise the Messiah, of whom David was a type, may be meant; who has all the perfections of the divine and human nature in him, and is without sin, holy, harmless, pure, and undefiled: and it may be applied to the church and people of God, who, though they are not perfect in themselves, far from it, sin being in them, and their graces weak; unless it be in a comparative sense; yet they are

perfect in Christ Jesus, their souls being clothed with his righteousness, and so are the spirits of just men made perfect. And this character may also respect the truth and sincerity of grace in them, and the uprightness of their hearts and conversation; and such as these wicked men level their arrows at, and direct their spite and venom against, and that in the most private and secret manner;

suddenly do they shoot at him; as unseen by him, so unawares to him;

and fear not; neither God nor judgment to come. Though some understand this of the perfect who, though shot at in this manner are intrepid and courageous, and have no fear of their enemies; but the former sense seems best, which describes persons that neither fear God, nor regard man.

Ver. 5. *They encourage themselves [in] an evil matter*, etc.] Or “strengthen him” ^{f847}; that is, Saul, by making use of arguments and reasonings to induce him to go on in his wicked persecution of David; or they strengthened and hardened themselves in their wickedness, as Saul’s courtiers and the enemies of Christ did, and as all wicked men do, when they observe the sentence against them is not speedily executed, (²⁰⁸¹Ecclesiastes 8:11);

they commune of laying snares privily; that is, they conversed together, and consulted how to lay snares for the perfect man in the most private manner, that they might entrap him and destroy him;

they say, who shall see them? either the snares laid, or the persons that laid them? None; no, not even God himself; (see ⁴⁹⁰¹Psalms 10:11,14).

Ver. 6. *They search out iniquities*, etc.] The Targum adds,

“to destroy the just.”

Either occasions against them, by charging them with sin and hiring false witnesses against them, as did the enemies both of David and Christ; they sought for proper time and opportunity of committing the iniquities they were bent upon, and even searched for new sins, being inventors of evil things, (⁴⁰³Romans 1:30);

they accomplish a diligent search; diligently searched out the perfect man, and found him; and also false witnesses against him, and carried their point; which was especially true with respect to Christ;

both the inward [thought] of everyone [of them], and the heart, [is] deep; being full of cunning, craftiness and wickedness, so as not to be searched out and fully known; (see ^{<1889>}Psalm 5:9 ^{<2470>}Jeremiah 17:9).

Ver. 7. *But God shall shoot at them [with] an arrow,* etc.] With one or other of his four judgments; famine, pestilence, sword, and wild beasts, (^{<3141>}Ezekiel 14:21); which he brings upon wicked men; and may be compared to arrows, as they are, (^{<3656>}Ezekiel 5:16,17 ^{<4905>}Psalm 91:5,6 ^{<6524>}Deuteronomy 32:41,42); because they move swiftly. The judgment of wicked men lingereth not, though it may seem to do so; and because they often come suddenly and at an unawares, when men are crying Peace, peace; and because they are sharp and piercing, penetrate deep and stick fast, and wound and kill; they are not arrows of deliverance, unless to the Lord's people, who, by his judgments on the wicked, are delivered from them; but destroying ones, (^{<12317>}2 Kings 13:17 ^{<1846>}Psalm 144:6); when God draws the bow and shoots, execution is done. This is said in opposition to what wicked men do, (^{<3643>}Psalm 64:3,4); and in just retaliation; they shoot at the perfect, and God shoots at them;

suddenly shall they be wounded; with the wound of an enemy, with the chastisement of a cruel one, with a deadly wound that shall never be healed; not with the arrow of God's word, but with the stroke of his hand; which comes suddenly, falls heavy, and makes the wound incurable.

Ver. 8. *So shall they make their own tongue to fall upon themselves,* etc.] The evil things they have wished for, threatened unto, and imprecated on others, shall come upon themselves; the curses they have cursed others with shall come upon themselves; the pit they have dug for others, they fall into. So Haman, to whom some apply the psalm, was hanged on the gallows he made for Mordecai; and the accusers of Daniel, to whom others apply it, were cast into the same den of lions they procured for him; and Babylon, who has been drunk with the blood of the saints, shall have blood given her to drink.

all that see them shall flee away; not being able to help them, nor to bear the horrible sight, and fearing the same judgments should fall on themselves; (see ^{<0463>}Numbers 16:34 ^{<6680>}Revelation 18:10,15). Or, "they shall move themselves"^{f848}; shake their heads in a way of derision, as Jarchi interprets it; or skip for joy, as the word is rendered in (^{<2487>}Jeremiah 48:27); and then it must be understood of the righteous; who, seeing the vengeance on the wicked, rejoice, as in (^{<4576>}Psalm 52:6 58:10); though, as

they are afterwards particularly mentioned, others seem to be designed. The word is used for lamenting and bemoaning one's self, in (²⁸¹⁸Jeremiah 31:18); and so may be applied to the friends of the wicked lamenting and bemoaning their ruin, and their being bereaved of them, (⁶⁸⁸⁰Revelation 18:9,11).

Ver. 9. *And all men shall fear*, etc.] Either God himself, or his judgments: they shall be frightened at them, learn righteousness by them, worship God, and give glory to him; they shall fear him as King of saints, his judgments being made manifest; not with a slavish fear, but with reverence and godly fear; (see ⁶¹¹³Revelation 11:13 15:4);

and shall declare the work of God; the punishments inflicted on wicked men; his work of justice and judgment, which is his work, his strange work; for there is no evil of punishment but the Lord has done it, (²³²⁰Isaiah 28:21 ³⁰⁸⁶Amos 3:6);

for they shall wisely consider of his doings; consider that it is done by him, and done well and wisely, after the counsel of his own will; and so consider it as to be admonished, and take warning and caution by it. This is the use men in general should make of such dispensations of Providence; the use the righteous in particular make of them follows:

Ver. 10. *The righteous shall be glad in the Lord*, etc.] They rejoice at the vengeance executed on the wicked; but then their joy centres in the Lord: it is not at the ruin of the wicked, simply considered, but because of the glory of God's justice displayed therein, and of his grace and mercy to them. They rejoice in the Lord, because of what he is unto them, and because of what he has done for them; because of his righteousness they are clothed with, from whence they are denominated righteous ones; and because of the salvation he has wrought out for them; and they are the more affected with it when they see the calamities, woes, and destruction of wicked men; (see Gill on "⁴⁹²¹Psalm 32:11");

and shall trust in him; who is known by his judgments he executes on the wicked; and the more he is known, be it in what way it will, the more is he trusted in, (⁴⁹⁹⁰Psalm 9:10,16). The Targum paraphrases it,

“and shall trust in his Word;”

either in his word of promise, or rather in his essential Word, Christ;

and all the upright in heart shall glory; not in men, nor in themselves, nor in any creature, or creature enjoyments; nor in their wisdom, strength, riches, nor righteousness; but in Christ, in his wisdom, righteousness, and strength; in whom all the seed of Israel are justified and glory; and in what he is to them, and has done for them; of the upright in heart, (see Gill on “~~Psalm~~ Psalm 32:11”).

PSALM 65

INTRODUCTION TO PSALM 65

To the chief Musician, A Psalm [and] Song of David

Some copies of the Septuagint and Vulgate Latin versions read

“a song of Jeremiah and Ezekiel, “sung” by the people of the captivity, when they were about to come out;”

and some copies have “Haggai”: but though it is possible it might be sung upon that occasion, it is certain it was not then composed, but was written by David, as the genuine title shows: as for Jeremiah; he was not carried captive to Babylon, and Ezekiel died before the return of the people from it; nor is there anything in the psalm relating to that captivity. The title of it, indeed, in the Arabic version, is concerning the captivity of the people; which it seems to have taken from some Greek copy; and Kimchi and Arama interpret it of the captivity of the people of the Jews; but then they mean their present captivity, and their deliverance from it. According to the title of it in the Syriac version, the occasion of it was the bringing up of the ark of God to Sion; and Aben Ezra is of opinion that David composed the psalm at that time; or that one of the singers composed it at the building of the temple, and which he thinks is right, and perhaps is concluded from (~~1391B~~ Psalm 65:1,3); and who also says it was composed in a year of drought; but it rather seems to have been written in a year of great plenty, as the latter part of it shows; and the whole seems to respect the fruitful, flourishing, and happy state of the church in Gospel times, for which it is a song of praise.

Ver. 1. *Praise waiteth for thee, O God, in Sion*, etc.] Who dwells in Sion, as Jarchi interprets it; and so the Targum; whose Shechinah, or glorious Majesty, is in Sion; (see ~~1391B~~ Psalm 76:2); or else Sion, which designs no other than the church of God, and which is so called under the Gospel dispensation, (~~18122~~ Hebrews 12:22 ~~6141~~ Revelation 14:1); is the place where “praise” waits for God, that being the city of our solemnities, as well as the city of the great King; and not only a house of prayer, but of praise, where the sacrifices, both of prayer and praise, are offered to God through Christ

with acceptance: and praise may be said to “wait” for him here, because it is “due” to him here, as some render it, on account of many blessings and privileges of grace here enjoyed, through the word and ordinances; and because the people of God wait upon him here with their tribute of praise, which is comely in them to bring, and is “agreeable” and acceptable to him; and because it “remains”, abides, and continues here; or, in other words, the saints are continually praising the Lord here, giving thanks to him always for all things, (^{f849}Psalm 84:4 ^{f850}Ephesians 5:20); some render the words “praise [is] silent for thee” ^{f849}; because there is no end of it, as Jarchi observes; or, because of the greatness of the works of the Lord, praise cannot reach him, as Ben Melech expresses it. The greatest shouts, and loudest acclamations of praise, are but silence in comparison of what ought, if it could be expressed, on account of the nature, perfections, and works of God. The Targum is,

“before thee praise is reputed as silence.”

In the king of Spain’s Bible it is,

“the praise of angels is reputed before thee as silence;”

perhaps it may be best rendered, “[to] thee [belong]”, or “[are due], silence [and] praise” ^{f850}: there ought to be first a silent and quiet waiting upon God for mercies wanted, and which he has promised to give; and, when they are bestowed, praise should be rendered unto him. Gussetius ^{f851} gives the sense of the words, and renders them,

“praise, which is thine image, which bears a likeness to thee shall be paid in Sion;”

and unto thee shall the vow be performed: that is, of praise and thankfulness for deliverance and salvation, made in a time of trouble and distress; (see ^{f852}Psalm 66:13,14).

Ver. 2. *O thou that hearest prayer*, etc.] So as to answer it sooner or later, in one way or another, and always in the fittest time, and in the best way; so as to fulfil the requests and supply the wants of men, so far as may be for their good, and God’s glory; which is a proof of the omnipresence, omniscience, and all sufficiency of God; who can hear the prayers of his people in all places at the same time, and knows all their persons and wants, and what is most proper for them, and can and does supply all their needs, and causes all grace to abound towards them; and it also shows his

wondrous grace and condescension, to listen to the cries and regard the prayers of the poor and destitute;

unto thee shall all flesh come; being encouraged by the above character of him. All sorts of persons may come to him; men of all nations, of every rank and degree, condition and circumstance; there is no bar unto nor bounds about the throne of grace; the way to it lies open through the Mediator; and all sensible sinners shall and do come thither, though they are but “flesh”, frail and mortal, corrupt and sinful creatures, and know themselves to be so; and they that come aright come through Christ, the new and living way, in his name, and in the faith of him, and of being heard for his sake, and under the gracious influences of the spirit of grace and supplication: it may be considered as a prophecy of the calling of the Gentiles, and of their calling upon God through Christ, and of their coming to God in his house, which was to be, and is, an house of prayer to all people, (^{<3807>}Isaiah 56:7 ^{<3821>}Zechariah 8:21-23).

Ver. 3. *Iniquities prevail against me*, etc.] Or, “are mightier than I”^{f852}; this may be understood either of the iniquities of others, his enemies; their “words of iniquities”^{f853} or iniquitous words, as in the Hebrew text; their calumnies, reproaches, false charges, and accusations, which prevailed against David in Saul’s court; or rather his own iniquities, inward lusts, indwelling sins, as well as open transgressions, which he considers as his enemies, as numerous and powerful, too mighty for him, which warred against him, and sometimes got the better of him, and threatened him with utter ruin and destruction; but amidst all this he spies atonement and pardon through the blood and sacrifice of Christ, as follows;

[as for] our transgressions, thou shall purge them away; not only his own, but others, which Christ has done by the sacrifice of himself; and when his blood is applied to the conscience of a sensible sinner, it purges it from all his sins, (^{<3803>}Hebrews 1:3 9:14); it may be rendered, “thou shall expiate them”, or “make atonement for them”^{f854}; which Christ, our propitiation, has done: this was the work appointed him, which he undertook, came into the world to do, and has performed, (^{<2024>}Daniel 9:24) (^{<3817>}Hebrews 2:17 9:26); or “thou shalt cover them”; with the blood and righteousness of Christ; or forgive them for the sake of them, (^{<4901>}Psalms 32:1,2).

Ver. 4. *Blessed [is the man whom] thou choosest*, etc.] In eternity; both to grace and glory; for such have true faith in Christ given them, called the faith of God’s elect, and shall never perish: they are effectually called by

the grace of God, and are justified by the righteousness of Christ, and shall be glorified; or in time, for there is a choice in time, as the fruit, effect, and evidence of the eternal choice, and is no other than effectual calling; (see ~~<B159>~~John 15:19) (~~<A012>~~1 Corinthians 1:26); and happy are those who are both chosen and called; both election and the effectual calling are to grace and glory, and spring from the good will and pleasure of God; and the Targum in the king of Spain's Bible is,

“blessed is the man in whom thou art well pleased;”

and causeth to approach [unto thee]; the same Targum supplies,

“unto the fear of thee;”

or unto thy fear and worship. The persons whom God has chosen for himself are, in their state of nature, at a distance from him by reason of sin; and through the blood and sacrifice of Christ, by which atonement is made, they are brought nigh to him; and in the faith of Christ the Mediator, their hearts are engaged to approach unto God, and come with boldness to his throne, and ask grace and mercy of him; and through the grace of Christ they have nearness to him, and communion with him, (~~<A018>~~Ephesians 2:18 3:12);

[that] he may dwell in thy courts; or “he shall dwell” ^{f855}; the man that is chosen of God, and brought nigh by Christ; he shall not only come into the house of God, and tread in his courts, but he shall dwell there, ever abide, and never go out;

we shall be satisfied with the goodness of thy house; even all that are like this man, chosen by the grace of God, redeemed by the blood of Christ, brought into the house of God, and have a place and a name there, better than that of sons and daughters of men: by “the house” of God we are to understand the church of God; and by “the goodness” of it the provisions of grace in it, the word and ordinances, and the blessings of grace held forth in them, and especially Christ the bread of life, whose flesh is meat indeed, and whose blood is drink indeed; of which true believers may eat, and do to full satisfaction; and blessed are they that have such food, and appetites for it, and are filled with it. The Targum paraphrases it,

“the righteous shall say, we shall be satisfied with the goodness of shy house.”

It follows,

[even] of thy holy temple: which means the same as the house of God; namely, the church; (see ⁽⁴¹²⁾Ephesians 2:21). Some, as Aben Ezra observes, interpret it, “thou Holy One in thy temple”; as if it was an address to God, and a description of him as in his temple.

Ver. 5. *[By] terrible things in righteousness wilt thou answer us,* etc.] Not by afflictive dispensations of Providence, which, though disagreeable to flesh and blood, and are sometimes terrible to good men, when they apprehend the wrath of God in them, and look upon them as punishments for sin; yet these are consistent with the love of God to them, are for their spiritual good, and, when viewed in this light, they rejoice and glory in them; but as afflictions are not prayed for, nor to be prayed for, there being no direction for it, nor example of it, they cannot be considered as answers of prayer; but the Lord answers his people in this way, by inflicting judgments on their enemies: by such terrible things did he answer the Israelites at the Red sea, in the wilderness, and in the land of Canaan, (⁽⁴⁵⁰⁷⁾Deuteronomy 10:17,21) (⁽⁴⁹⁶²⁾Psalms 106:21,22 66:5,6); and in this way will he answer his people in the destruction of antichrist and his followers, (⁽⁴⁰¹⁹⁾Revelation 6:9 16:6 18:8 19:20). Moreover, by “terrible things” may be meant things stupendous, marvellous, and even miraculous; and by such things does God sometimes answer his people, in destroying their enemies and saving them; and which are so called, because they inject horror and terror into their enemies, and fill them with fear and reverence of God: and which are done “in righteousness”; in faithfulness to his promises made to his people; in the exercise of his vindictive justice upon their enemies; in goodness, grace, and mercy to them, as “righteousness” sometimes signifies, as in (⁽⁴⁵¹⁴⁾Psalms 51:14); and not for their righteousness, who do not present their supplications to him for the sake of that; but for the righteousness of his Son, for the sake of which they are heard and answered;

O God of our salvation: not only temporal, but spiritual and eternal; which he has resolved upon, and chose his people to, and has settled the way and manner of, in which it should be brought about; has secured it in covenant for them, promised it in his word, sent his Son to obtain it, and his Spirit to give knowledge and make application of it; and from this character of his, and the concern he has in salvation, it may be concluded he will answer the prayers of his people for their good;

[who art] the confidence of all the ends of the earth; of all that dwell upon the continent, to the uttermost parts of the habitable world;

and of them that are afar off [upon] the sea: not only in ships upon the sea, but upon islands in the sea; and so the Targum,

“and of the islands of the sea, which are afar off from the dry land;”

and Kimchi and Ben Melech interpret it in the same manner; such snare the isles in which we live: this seems to refer to Gospel times, in which the Lord is not only the “confidence” or “hope of Israel”, but of the Gentiles also; who are encouraged to hope in the Lord, and put their confidence in him, seeing with him there is forgiving mercy, and plenteous redemption; hath appointed Christ to be his salvation to the ends of the earth; has sent his Gospel into all the world declaring this; and Christ in it encourages all the ends of the earth to look unto him for salvation; and multitudes upon the continent, and in different isles, have been enabled to hope in him.

Ver. 6. *Which by his strength setteth fast the mountains,* etc.] In the first creation and formation of them, when they were settled on their basis so firmly that they are rarely removed, and when they are it is something extraordinary. Some understand this of the Lord’s preparing the mountains with the rain of his strength, for the bringing forth of herbs and grass for the service of man and beast, and of his adorning them with trees; and the Targum is,

“who preparest food for the wild goats of the mountains;”

others interpret them of kingdoms and communities, comparable to mountains, (^{<2512>}Jeremiah 51:25 ^{<3047>}Zechariah 4:7 ^{<6170>}Revelation 17:9); but these are not set fast, they are not firm and stable, but in a course of time are removed, and give way to others; rather the church of God is meant; (see ^{<2112>}Isaiah 2:2); where the same phrase is used as here; and “mountains” may signify particular churches, or indeed particular believers; for all that trust in the Lord are like to mountains, (^{<3012>}Psalms 125:1); and these are set fast in the everlasting love of God, by which their mountain is made to stand strong; in eternal election, which is the foundation of God that stands sure; in the covenant of grace, which is more immovable than hills and mountains; and on Christ the Rock, against whom the gates of hell can never prevail; and who are so established, settled, and kept by the power of God, that they cannot be removed by the most boisterous storms

and winds of the world's persecutions, Satan's temptations, or their own sins and corruptions;

[being] girded with power: not the mountains, but God himself; whose power, like himself, is infinite, and appears in the works of his hands, of nature, providence, and grace: the allusion is to a mighty man girded for battle; or for the performance of great undertakings.

Ver. 7. *Which stilleth the noise of the seas, the noise of their waves*, etc.] By a word speaking; as our Lord did when here on earth, and which was a proof and evidence of his eternal power and Godhead. These figurative expressions are interpreted by the next clause;

and the tumult of the people: of wicked men, who foam and rage against the people of God, and are like a troubled sea that cannot rest; but God can say to these proud waters, which threaten to go over their souls, Peace, be still; he can stop their opposition, quell their insurrections, restrain their wrath, and make them peaceable and quiet; wherefore the saints have no reason to be afraid of them, (^{<D412>}Psalm 46:2,3 76:10 124:1-5).

Ver. 8. *They also that dwell in the uttermost parts are afraid at thy tokens*, etc.] The tokens of his wrath and displeasure at wicked men, seen in the punishments inflicted on them, which cause them to fear and tremble. Some interpret them of the sun, moon, and stars, which are set for "signs", as the word ^{f856} used signifies; and which declare the glory of God to the uttermost parts of the earth, and strike men with awe and reverence of him; and others of thunder and lightning, which are sometimes very dreadful and terrible. Moreover, the word ^{f857} signifies signs and wonders, marvellous things, miraculous operations; and may be understood of those that were wrought in the first times of the Gospel, for the confirmation of it; some of which were wrought in the uttermost parts of the earth; or, however, were heard of there, and believed; which caused them to receive the Gospel with all reverence, not as the word of man, but as the word of God;

thou makest the outgoings of the morning and of the evening to rejoice; some interpret this of the morning and evening sacrifices; others of the sun that goes forth in the morning, and rejoices as a strong man to run his race, and of the moon and stars that appear in the evening, and both give pleasure and delight to the inhabitants of the earth; others of men who go forth in the morning cheerfully to their labour, and of the beasts that go out in the evening to seek their prey, (^{<D415>}Psalm 19:5 104:20-23); but it seems

better to understand it of the rising of the stars before the sun in the morning, and the appearance of them after the moon is up in the evening; or of the rising and setting sun; of the east and west, which include the whole world, and the inhabitants of it; who are made to rejoice at the coming of the Gospel among them, which rings the good news and glad tidings of peace, pardon, righteousness, and salvation, by Christ, whereby his name becomes great, and is praised among the Gentiles; (see ^{<3011>}Malachi 1:11).

Ver. 9. *Thou visitest the earth, and waterest it*, etc.] So the Lord looked upon the earth, quickly after its formation, before rain came upon it, and he watered the whole face of the ground, (^{<0005>}Genesis 2:5,6); so he cared for the land of Judea in particular, and watered it with the rain of heaven, (^{<0111>}Deuteronomy 11:11,12); (see ^{<0201>}2 Samuel 21:1-14); to which some think reference is had here; and so he visits and waters the whole earth in general, at certain times and seasons, (^{<4446>}Acts 14:16,17); this may be applied to the church and people of God in Gospel times, who are his husbandry, and the good ground on which the seed falls and is received, and brings forth fruit; and are comparable to the earth that drinks in the rain that comes oft upon it, and brings forth herbs meet for those that dress it, and receives a blessing from God, (^{<3007>}Hebrews 6:7); thus the Lord visited his people, by the mission of his Son to redeem them, whose coming was as the rain, the former and latter, to the earth, (^{<0006>}Luke 1:68,78 ^{<3003>}Hosea 6:3); so he visited the Gentile world, by the preaching of the Gospel by his apostles, whose doctrines dropped as the rain, and distilled as the dew and small rain on the tender herb, and as showers on the grass; and so made a wilderness a pool of water, and the dry land springs of water, (^{<4454>}Acts 15:14 ^{<0532>}Deuteronomy 32:2 ^{<2308>}Isaiah 40:18); and in like manner he visits particular persons in conversion, and waters them with the graces of his Spirit, by which he regenerates, quickens, and sanctifies them, and makes them fruitful, (^{<2343>}Isaiah 44:3 ^{<0005>}John 3:5 4:14 7:37,38);

thou greatly enrichest it with the river of God, [which] is full of water; not Shiloah nor Jordan; but the clouds which are full of rain, which falling upon the earth, impregnate it with rich particles, which make it very fertile and fruitful; so the Targum,

“with a multitude of fruits thou enrichest it out of the river of God, which is in heaven, which is full of rain:”

this may mystically denote the river of God's everlasting love, which is full of the blessings of grace, and which flowing upon his people, makes them fruitful, and enriches them with the riches of grace and glory; (see ^{<916>}Psalm 46:4);

thou preparest them corn, when thou hast so provided for it; or because thou hast so prepared it ^{f858}; that is, the earth being disposed and prepared by the Lord, watered and enriched with the rain of heaven, produces corn in great plenty for the inhabitants of the earth; which may spiritually design either the fruitfulness of the saints, whose hearts are disposed and prepared by the grace of God to receive the seed of the word, which brings forth fruit in them; or the bread corn, that wheat of the Gospel, and Christ the sum and substance of it, which is of God's preparing for his people, and by which they are nourished and made comfortable; (see ^{<3017>}Zechariah 9:17).

Ver. 10. *Thou waterest the ridges thereof abundantly,* etc.] Kimchi calls them the eminences of the earth, the little hills, the higher parts of ploughed land; those which lie between furrow and furrow seem to be meant, which being watered with rain become lower, and are made fruitful: these may denote such as are lifted up with their own imaginary purity and righteousness; and who, when the grace of God takes hold upon them, are humbled, and confess themselves the chief of sinners and the least of saints, renounce their own righteousness, and submit to Christ's;

thou settlest the furrows thereof; or "thou causest [the rain] to descend into the furrows thereof" ^{f859}; which fills them, and makes them fruitful; and may design humble souls, whom the Lord fills with his good things, and makes them fruitful in every good work;

thou makest it soft with showers; which through drought is become like iron and brass, and, without large and heavy showers, as the word ^{f860} used signifies, and these repeated, it is so hard, that no impressions can be made upon it, nor anything spring out of it; and such is the hard heart of man, which God only can make soft by the means of his word, through the energy of his Spirit, and the efficacy of his grace; which coming in great abundance, like large showers of rain, removes the hardness of the heart, makes it susceptible of divine impressions, and of receiving the seed of the word, whereby it becomes fruitful;

thou blessest the springing thereof; the tender blade, when it first peeps out of the earth; this the Lord nourishes and cherishes; he preserves it from

the nipping frosts, by covering it with snow; he waters it with the dews of heaven, and warms it with the beams of the sun; he causes it to grow, and brings it to perfection: so the Lord takes great notice of the springing and buddings forth of grace, of the first acts and exercises of it in young converts, and takes care of them; and as he will not hurt them himself, nor break the bruised reed, nor quench the smoking flax; so he takes care that others should not; (see ^{<2711>}Song of Solomon 6:11 7:11 2:15); he gives them more grace, and strengthens what they have; causes it to grow, and brings it on to perfection. The word here used is the same by which Christ, the branch, is expressed, (^{<3008>}Zechariah 3:8 6:12); and as the Lord has blessed him with the blessings of goodness, so he blesses all the branches which are in him, (^{<4154>}John 15:4,5) (^{<4008>}Ephesians 1:3).

Ver. 11. *Thou crownest the year with thy goodness*, etc.] The whole circling year, from one end of it to the other; particularly that season of it when the harvest is gathered in; the seed being sown, the earth watered, the springing of it blessed, and the corn brought to perfection, the year is crowned with a plentiful harvest: this may denote the acceptable year of the Lord, the year of the redeemed, the whole Gospel dispensation, (^{<2702>}Isaiah 61:2 63:4); in certain seasons and periods of which there have been great gatherings of souls to Christ; at the first of it multitudes were converted in Judea, and in the Gentile world, which were the first fruits of the Spirit; and in all ages there have been more or less instances of this kind; and in the latter day there will be a large harvest, when the Jews will be converted, and the fulness of the Gentiles brought in;

and thy paths drop fatness; the heavens, as Jarchi interprets it; or the clouds, as Kimchi; which are the chariots and horses of God, in which he rides, and are the dust of his feet, (^{<1948>}Psalms 104:3 ^{<3015>}Habakkuk 3:15) (Na 1:3); and these drop down rain upon the earth, and make it fat and flourishing; and may mystically design the administration of the Gospel, and the administration of ordinances; which are the paths in which the Lord goes forth to his people, and directs them to walk in, and in which he meets them with a fulness of blessings, and satisfies them as with marrow and fatness.

Ver. 12. *They drop [upon] the pastures of the wilderness*, etc.] As well as upon the ploughed land, and turn them into a fruitful field; which may denote the Gentile world, whither the Gospel was sent by Christ, and preached by his apostles; and whose doctrines dropped as the rain, and

prospered to the thing whereunto they were sent, and made this wilderness as the garden of God;

and the little hills rejoice on every side; or “joy girds the hills”; or “they are girded with joy”^{f861}; or “gird themselves with joy”, as the Targum; being covered on all sides with grass, herbs, and trees: these may denote the churches of Christ, and little hills of Sion, who rejoice when the interest of Christ flourishes, (~~f864~~ Psalm 68:14,15 14:7).

Ver. 13. *The pastures are clothed with flocks*, etc.] Of sheep, which are so thick, that there is scarce anything to be seen upon the pastures but them; which look as if they were clothed with them: these may intend the multitude of converts, signified by the flocks of Kedar, and rams of Nebaioth; which gathering about the church, and joining to her, she clothes herself with them as with an ornament, (~~23117~~ Isaiah 60:7,8 49:18) it may be rendered the “rams clothe”, or “cover, the flocks”^{f862}; or the flocks are clothed, or covered, with the rams, as expressive of their copulation with them; and so the Targum,

“the rams ascend upon the flocks;”

which sense is favoured by the Septuagint, Vulgate Latin, Ethiopic, and Arabic versions;

the valleys also are covered over with corn; being made very fruitful with the rain, and bringing forth in great abundance; so humble souls are the most fruitful ones;

they shout for joy, they also sing; that is, the pastures, hills, and valleys, being laden with all kind of fruit for the use of man and beast, for necessity and pleasure, which occasion joy to the inhabitants of the earth: this may be expressive of the joy that will be among men, when the interest of Christ will be in a more flourishing condition in the latter day; (see ~~23013~~ Isaiah 49:13 55:9-13).

PSALM 66

INTRODUCTION TO PSALM 66

To the chief Musician, A Song [or] Psalm.

This psalm does not bear the name of David in the title of it, yet is generally thought to be one of his; but because the plural number is used in it, which is not so common in David's psalms, Aben Ezra is of opinion it is not his, but written by the singers. This is not a sufficient objection: and besides, in (אֶבְרָת) Psalm 66:13-20), the singular number is used. The Arabic version ascribes it to David, and that version makes the subject matter of it to be "concerning the resurrection"; as do the Septuagint, Ethiopic, and Vulgate Latin versions. The title of the Syriac version is,

"concerning sacrifices and burnt offerings, and the incense of rams; the spiritual sense intimates to us the calling of the Gentiles, and the preaching, that is, of the Gospel;"

which comes nearest the truth: for the psalm respects Gospel times, and the church of Christ under the New Testament, spread throughout the world, and especially as it will be in the latter day; (see אֶבְרָת) Psalm 66:1,4); and so in Yalkut Simeoni on the psalm, it is said to be a psalm for time to come, and agrees with (אֶבְרָת) Zephaniah 3:9); "I will turn to the people a pure language", etc. Kimchi says it is a psalm concerning the gathering of the captives of Israel; and so Jarchi and Obadiah expound it; and Theodoret says David wrote this psalm for the captives in Babylon.

Ver. 1. *Make a joyful noise unto God*, etc.] The Creator of the ends of the earth; the Provider for all his creatures; and the Dispenser of the blessings of grace, under the Gospel dispensation, to men in all countries. The Messiah may well be thought to be intended, since the psalm refers to Gospel times; who is God over all, blessed for ever; to whom a joyful noise, shouts, and acclamations, are to be made by all his subjects, true believers in him, in all lands, as to their King; (see אֶבְרָת) Numbers 23:21); who is ascended on high, has led captivity captive; received gifts for them, and gives them to them; is enthroned on his Father's right hand, is crowned with glory and honour, where he reigns, and must reign, till all enemies are

put under his feet; when his kingdom will be from sea to sea, and from the river to the ends of the earth: and upon the destruction of his enemies, and the enlargement of his kingdom in the latter day, voices will be heard in heaven, the church; and such joyful noises as are here exhorted and directed to, (^{<6600>}Revelation 19:1-7 11:15-17 15:3,4). Moreover, such acclamations are suitable to him, as a victorious conqueror; who, at his death, overcame sin, Satan, the world, and death itself; and, by the ministry of the Gospel, went forth conquering, and to conquer; and has subdued many people in all nations, and caused his ministers to triumph in him in every place; and who, by his Spirit and grace, still continues to bring souls to a subjection to him, to dispossess Satan from them, to set up his throne in their hearts, and reign there, and to make them more than conquerors through himself that has loved them: of which there will be more numerous instances in the latter day; and all such are under great obligations to make a joyful noise unto him, or to express their joy and thankfulness in loud singing of his praises;

all ye lands; that is, all the inhabitants of the earth, as the Targum; not Judea, to which some restrain it, but the whole earth: for Christ is the Saviour of some, in all countries, of the children of God, that are scattered abroad throughout the whole world, for whom he is a propitiation. The Gospel has been sent to all nations, and preached to every creature; some in all lands have been converted, and made partakers of the blessings and privileges of the Gospel, and therefore have reason to be glad and make a joyful noise; and the more so, inasmuch as they were in a state of great darkness and ignorance before, without Christ, without hope, and without God in the world.

Ver. 2. *Sing forth the honour of his name*, etc.] Meaning not any particular names of the Messiah, such as in (^{<2306>}Isaiah 9:6 7:14); or his name “Jesus”, a Saviour; though they are all honourable and glorious, and furnish out sufficient matter for a song: but rather that by which he was made known to the sons of men, his Gospel; (see ^{<4195>}Acts 9:15). Which is a glorious Gospel; the truths of which may be expressed in a song of praise, to the honour and glory of Christ, and to the instruction and profit of men, (^{<5136>}Colossians 3:16). Or rather Christ himself is meant; his name often designs himself, (^{<4121>}Matthew 12:21 ^{<4990>}Psalms 9:10 ^{<1810>}Proverbs 18:10). There that is due unto him, and ought to be given which is done when all divine perfections and works are ascribed to him, divine worship is paid

him, and the glory of salvation given him; which may be done in psalms, hymns, and spiritual songs;

make his praise glorious: let the high praises of him be in your mouths; give him, the most excellent praise; praise him in the best manner. This is done when we sing his praise with grace in our hearts in exercise; when we with one mind and mouth glorify him; and when we honour him, the Son, as we honour the Father.

Ver. 3. *Say unto God*, etc.] Or, “concerning God”^{f863}, as some; or, “before God”, as the Targum; say to him as follows, in psalms and hymns of praise:

how terrible art thou in thy works! or “reverend”^{f864}; to be feared and revered with a godly fear on account of them; such as the works of nature and providence, which are stupendous and marvellous, fearfully and wonderfully wrought; and especially those of grace and redemption, in which the goodness of Christ is manifest, and for which he is to be feared: unless rather his judgments upon his enemies are here meant; who, though he is a Lamb to his own people, is the Lion of the tribe of Judah to them, whom he will break in pieces as a potter’s vessel it may be read, “how terrible”, or “tremendous”, is everyone of “thy works”; so Aben Ezra, and also Jarchi, who interprets the next clause,

through the greatness of thy power, thus,

“when thou showest to the world thy power, by the pestilence, or sword, or famine, or lightnings:”

shall thine enemies submit themselves unto thee? in a lying, flattering, and deceitful manner, as the word^{f865} here used signifies; (see Gill on “~~1984~~ Psalm 18:44”); or, as the above interpreters,

“they shall, through the greatness of fear, confess the lies and transgressions they have committed.”

It will be a forced, and not a free, confession and submission; Christ’s enemies, whether they will or not, will be obliged to own that he is Lord, to the glory of God the Father, (¹⁹⁹⁰Philippians 2:10,11).

Ver. 4. *All the earth shall worship thee*, etc.] The Messiah, who is equal with God; the Creator of men; the Redeemer of his people; the Head of the church, and King of saints; their Lord, and therefore to be worshipped; with internal worship, in the exercise of faith, hope, and love; and with

external worship, in the word and ordinances, by prayer and praise, public and private. This universal worship, that will be yielded him, will be in the latter day; which shows that this psalm respects those times, when Christ shall be King over all the earth, and his name, worship, and religion, one, (^{384B}Zechariah 14:9,16 ^{665A}Revelation 15:4);

and shall sing unto thee; the song of Moses and the Lamb, the Lamb's new song, the song of redeeming grace; which none but the redeemed ever can sing aright, (^{64B}Revelation 14:3 15:3);

they shall sing [to] thy name; or, "they shall", or "let them sing thy name"^{f866}; thou shall be the subject of their song; thy person, offices, kingdom, grace, and glory: or they shall sing to the honour of thy name, as in (^{384B}Psalm 66:2).

Selah; on this word, (see Gill on "^{384B}Psalm 3:2").

Ver. 5. *Come and see the works of God*, etc.] Of the Messiah, God manifest in the flesh; those divine works which he did when here on earth; his miraculous works, which were proofs of his deity and Messiahship; his preaching the Gospel, in so divine a manner as never man did; his works of obedience to the law, which were pure and perfect; the everlasting righteousness he wrought out for the justification of his people; and the great work of redemption and salvation finished by him, which none but God could ever have effected. This is an invitation to the inhabitants of all lands, where the Gospel should come with power, to take notice of and consider these works of Christ, and the glory of his might, wisdom, and grace in them, in order to engage them to sing his praise;

[he is] terrible [in his] doing toward the children of men; in his vengeance on the Jews, for disbelieving and rejecting him; in destroying antichrist, and pouring out the vials of his wrath on the antichristian states; and in the everlasting damnation of the wicked. So that as his other works in the former clause design these of grace, this doing of his respects his work, his strange work of judgment on his enemies; on account of which he is terrible to them, and revered by his people.

Ver. 6. *He turned the sea into dry [land]*, etc.] The Red sea, or sea of Zuph, as the Targum; by causing a strong east wind to blow, which made it dry, so that the children of Israel passed through it on dry ground, (^{024D}Exodus 14:21,22). Or, "he turneth"^{f867}; for though the allusion is to the making the Red sea dry land, when the Israelites passed through it; yet

it refers to something to be done in the times of Christ and the Gospel dispensation. So Christ might be said to do this literally, when he walked upon the sea of Galilee as on dry land, and enabled Peter to do so likewise, (⁴¹⁴⁵Matthew 14:25,29); and figuratively, when he makes his people walk through the sea of this world, and the waters of afflictions in it, without overflowing them. He with them, bears them up, and upholds them with his right hand; so that they pass on, as on dry land, till they come safe to the shores of bliss and happiness;

they went through the flood on foot; or “river”^{f868}; the river Jordan, as the Targum: for this alludes not to the passage of the Israelites through the sea, but through Jordan, when they entered into the land, of Canaan, (⁴¹⁸⁷Joshua 3:17). The words may be rendered, according to Kimchi,

“they shall pass through the river on foot;”

the Targum adds,

“the children of Israel;”

so the Septuagint, Vulgate Latin, Ethiopic, and Arabic versions. Such things are said in prophecy concerning the people of God in future times; (see ²¹¹⁵Isaiah 11:15,16 51:10,11). So the river Euphrates shall be dried up, to make way for the kings of the east, (⁶¹²Revelation 16:12);

there did we rejoice in him; still alluding to the above cases, when Israel passed through the Red sea, and sung praise to God; and went through Jordan, and set up stones of memorial, (¹⁵¹Exodus 15:1 ¹⁴¹⁶Joshua 4:6,7). Or “there shall we rejoice in him”: so the Septuagint, Vulgate Latin, Ethiopic, Syriac, and Arabic versions; only the latter reads in the singular, “he shall rejoice.” The Targum is,

“I will lead them to the mountain of his holiness, there shall we rejoice in his word:”

in the essential Word, the Messiah, as the saints do rejoice in him in his house, under his word and ordinances; when they see the salvation wrought out by him, and their interest in it; the righteousness he has brought in, and themselves clothed with it; pardon procured by him, and that applied to them; and when they are favoured with a sight of him, and communion with him; so will they rejoice in him when the marriage of the Lamb is come, and the bride is ready; when antichrist shall be destroyed,

and they shall have got the victory over him; then they shall stand on the sea of glass, and there shall they sing the song of Moses and of the Lamb, (~~6807~~ Revelation 19:7,8 18:20 15:2,3); and when they shall have come through all their difficulties safely to heaven; there shall they rejoice in Christ, and with him to all eternity.

Ver. 7. *He ruleth by his power forever*, etc.] Christ is the Ruler in Israel, King over his holy hill of Zion; who must reign till all enemies are put under his feet. He rules in the kingdom of nature and providence by his power, and does whatsoever he pleases; nor can any stay his hand. He rules in the kingdom of grace, in the hearts of his people, by his efficacious grace; which makes them willing, in the day of his power, to be subject to him; and in the latter day he will take to himself his great power and reign, when he will be King for ever. His kingdom is an everlasting kingdom, it shall never be subverted nor usurped; nor will he in it be succeeded by another; he will reign to the end of the world, throughout the thousand years, with his saints on earth, and then with them in heaven for evermore. The Targum renders it,

“over the world;”

over the whole world; for Christ will be King over all the earth in the latter day, (~~3840~~ Zechariah 14:9);

his eyes behold the nations; the antichristian states. He sees all the idolatry and wickedness committed in them; and his eyes will be as flames of fire to destroy them, when the time is come. The allusion is to God’s looking through the pillar of fire and cloud upon the Egyptians in the Red sea, and troubling them, (~~0124~~ Exodus 14:24);

let not the rebellious exalt themselves. That are rebels against Christ, would not have him to reign over them; antichrist, who exalts himself above all that is called God, and all his followers. Or, “they shall not exalt themselves”^{f869}: or, as the Targum,

“they shall not be exalted in themselves for ever;”

(see ~~6817~~ Revelation 18:7,8).

Selah; on this word, (see Gill on “~~4080~~ Psalm 3:2”).

Ver. 8. *O bless our God, ye people*, etc.] In all countries, that know the Lord and fear him; ascribe blessing, and honour and glory, to Christ our

God, on account of his works, actions, perfections, kingdom and power; and because of the destruction of those who are rebels to his government;

and make the voice of his praise to be heard; far and near, in psalms, and hymns, and spiritual songs; by shoutings, and loud acclamations of joy; (see ~~6895~~ Revelation 19:5,6); where Christ is called our God, and a like exhortation is made as here.

Ver. 9. *Which holdeth our soul in life*, etc.] Or, “putteth our soul in life” ^{f870}, or “among the living”, which is not to be understood of infusing a living soul in man, nor of the preservation of natural life, which is common to all men; but of appointing and ordaining them unto eternal life, as the Targum; and of procuring it for them by Christ; and of implanting a principle of spiritual life in them, by his Spirit and grace; and of the preservation of the principle of life, that it be not lost; and of giving them a right and title to eternal life, and that itself: all which are a sufficient reason, and powerful argument, to bless our God, and praise his name. It follows:

and suffereth not our feet to be moved; that is, not to be greatly moved; or if moved so as to slip and fall, yet not so as to fall finally and totally; (see ~~4852~~ Psalm 55:22 56:12,13).

Ver. 10. *For thou, O God, hast proved us*, etc.] And by the experiment found them to be true and faithful; to have the truth of grace, and the root of the matter in them; not reprobate silver, or their grace counterfeit grace; but of the right kind, solid and substantial;

thou hast tried us as silver is tried; in a furnace, where it is put and melted by the refiner, and purified from the dross that attends it. So the Targum,

“thou hast purified us as the silversmith purifieth the silver;”

or tries it by melting and purifying it. Thus the Lord puts his people into the furnace of afflictions, and sits as a refiner and purifier of them; hereby he tries their graces, faith, patience, hope, and love, their principles and their professions; refines their graces, and makes them more bright and illustrious; removes their dross and tin, and reforms their manners; and proves them to be good silver, and approves of them, and esteems them as such, even as his peculiar treasure. From whence it appears, as well as from the following verses, that afflictions are of God; that they are for the good of his people, and not their hurt; like silver they are put into the fire of

affliction, not to be destroyed and lost, but to be purged and refined; and that they are not in wrath, but in love: and this, with what follows, may respect the sufferings of the saints under Rome, Pagan and Papal; when Christ's feet, the members of his mystical body, were like unto fine brass, as if they burned in a furnace; when their graces were tried, their works were known, and their persons proved and approved, (^{<6115>} Revelation 1:15 2:9-13,18,19); (see ^{<813>} Zechariah 13:9).

Ver. 11. *Thou broughtest us into the net*, etc.] That is, suffered them to be taken in the net of wicked men, which they laid and spread for them; whereby they were drawn either into bad principles or bad practices, or into ruinous circumstances; though the Lord does not leave his own people there, but breaks the net or snare, sooner or later, and they escape; (see ^{<495>} Psalm 9:15 10:9 124:6,7). Jarchi interprets it of a strait place, as in a prison; and which has often been literally true of the people of God, into which, though they have been cast by Satan, or by men instigated by him, yet, because permitted by the Lord, it is ascribed to him, (^{<620>} Revelation 2:10);

thou laidst affliction upon our loins: the Targum renders it "a chain": the word signifies anything that is binding and pressing; it seems to be a metaphor taken from the binding of burdens upon the backs of any creatures. Afflictions often lie heavy upon the saints, are very close upon them, and press them sore, even, as they sometimes think, beyond measure; though the Lord supports them, and will not suffer them to sink under them.

Ver. 12. *Thou hast caused men to ride over our heads*, etc.] Jarchi and Kimchi interpret it of the kings and nations of the world ruling over Israel; and may very well design the Heathen powers and antichristian states tyrannizing over Christian people. The word in the original text is singular, "a man"^{<871>}, a frail mortal man; and may be understood of the man of sin and son of perdition; who rides upon the heads of men, exalts himself above all that is called God, and has exercised dominion over the saints in a most lawless and tyrannical manner. Vitringa, on (^{<288>} Isaiah 43:2) interprets it of Antiochus Epiphanes, who was a type of antichrist, and supposes the following clause to refer to the persecution of the church in his time. The Targum renders it, "a lord of rebuke"; that is, either one worthy of rebuke, as antichrist is; or one that gives rebukes, delivers out anathemas and excommunications, as he does: though some translate the

words of the Targum, “lords of usury”, or “usurers”; a title not unfit for the creatures of antichrist;

we went through fire and through water; through afflictions, compared to fire and water; through fiery trials and overwhelming providences, though not destroyed by them, because the Lord was with them; (see ^{<340>}Isaiah 43:2); therefore they are said to go through them, not to abide in them; nor to sink under them, and perish by them: they went cheerfully through them for Christ’s sake, even the greatest hardships and difficulties, which this phrase may be expressive of. It may have a particular reference to the sufferings of the saints in Gospel times; to the burning of the martyrs with fire and faggot, who, like Elijah, went up to heaven in a fiery chariot; and to the flood of waters cast out after the woman, the church, by the dragon; (see ^{<615>}Revelation 1:15 12:15,16);

but thou broughtest us out into a wealthy [place]; the Targum is, into largeness; or into a large place; (see ^{<989>}Psalms 18:19 118:5). This may intend either the state of the church upon the Reformation, or rather as it will be in the latter day glory; when there will be a large spread of the Gospel, and of the interest of Christ, everywhere; when the church will be enlarged with converts, and the members of it with the gifts and graces of the Spirit; and which will be a state of great liberty and freedom in the worship of God, both inward and outward. The Septuagint version renders it, “into refreshment”: so the Tigurine version, and Piscator; as those times will be times of refreshing from the presence of the Lord, which will be everywhere among his people, in his word and ordinances, and to a great degree; (see ^{<489>}Acts 3:19). The Arabic version, “unto rest”; from adversity, from persecution; for, after this state takes place, there will be no more persecution; no more fines, imprisonment, racks, and torturing deaths, for the sake of Christ and his Gospel. The word used signifies a well watered place ^{f872} or land; such as was the land of Canaan, (^{<887>}Deuteronomy 8:7-9); and such will be the state of the church in the latter day: the Spirit will be poured down like floods of water upon the dry ground; the doctrines of the Gospel will drop as the rain, and as showers upon the grass: the ordinances of it will be as green pastures beside the still waters; and every believer will be as a watered garden, whose springs fail not; it will be a time of great plenty and prosperity in spiritual things. Ainsworth renders it, “to an abundant place”; so Gejerus: a place abounding with all good things: a “wealthy” one, as we translate it. And even in a literal sense this will be the wealthy time of the church; when

kings shall come into it, and bring their riches and honour there, and use them for the good of it, (^{<23423>}Isaiah 49:23 60:3,11,16,17); and then also will the saints be enriched with every gift, and be rich in grace and in all good works.

Ver. 13. *I will go into thy house with burnt offerings*, etc.] The psalmist here represents the saints and faithful in those times, who being delivered out of all their troubles, and brought into a large, free, plentiful, and comfortable condition, will come together into the place of public worship, and there unite in their sacrifices of praise to God; will come and present themselves as a whole burnt offering to the Lord; will come with hearts inflamed with love to God and one another, which is more than all whole burnt offerings and sacrifices, (^{<41233>}Mark 12:33);

I will pay thee my vows; thanksgivings promised in time of distress, as follows; (see ^{<13104>}Psalm 50:14).

Ver. 14. *Which my lips have uttered*, etc.] Or “opened” ^{f873}; publicly and distinctly declared, and from which there is no going back; (see ^{<07133>}Judges 11:33);

and my mouth hath spoken when I was in trouble; this refers to the time when the people of God were under antichristian tyranny and bondage; and when they vowed and promised, that, if the Lord would deliver them, they would give him all praise and glory.

Ver. 15. *I will offer unto thee burnt sacrifices of fatlings*, etc.] Of the fattest of the flock; that is, of the best; such as Abel offered, (^{<0004>}Genesis 4:4);

with the incense of rams; or “rams with incense” ^{f874}; the Targum is,

“with sweet incense, the sacrifice of rams;”

Kimchi interprets it of incense of the fat of rams.

I will offer bullocks with goats; he proposed to offer all kind of offerings, to show gratitude and thankfulness for the favours received; by all which are meant the calves, or fruit of the lips, the sacrifices of praise, thanksgiving to God, in the name of the whole church and people of God; (see ^{<6801>}Revelation 19:1-7).

Selah; on this word, (see Gill on “^{<4980>}Psalm 3:2”).

Ver. 16. *Come [and] hear, all ye that fear God*, etc.] Who have a reverential affection for him, and by whom he is worshipped and served with reverence and godly fear; these have good things done for themselves, and will glorify God for what he does for others: these know the nature, worth, and value of the good things the Lord does for the souls of men, and hear them with pleasure and profit; when to tell them to others is casting pearl before swine, and giving that which is holy to dogs; and therefore only such as fear the Lord are called upon to come and hear what follows. Jarchi interprets this character of proselytes; (see ~~4158~~ Acts 13:26);

and I will declare what he hath done for my soul: not what he had done for God, or offered unto him, or suffered for his sake; nor what God had done for his body in the make and preservation of it; but what he had done for his soul, and the salvation of that: what God the Father had done in setting him apart for himself; in making a sure, well ordered, and everlasting covenant with him in Christ; in blessing him with all spiritual blessings in him; in providing for the redemption of his soul by him; in pardoning his sins, justifying his person, adopting him into his family, and regenerating, quickening, and sanctifying him: also what God the Son had done for him; in engaging to assume a true body and a reasonable soul on his account; and to make that soul an offering for his sin, and thereby obtain for him eternal redemption, even the salvation of his immortal soul: likewise what God the Spirit had done for him; in quickening and enlightening his soul; in implanting principles of grace and holiness in it; in showing Christ unto him, and bringing near his righteousness, and leading him to him for salvation and eternal life; in applying exceeding great and precious promises to him, and remembering to him such on which he had caused him to hope; in delivering him out of temptation and troubles, and in carrying on the work of his grace in him hitherto: these are things that are not to be concealed in a man's breast, but to be told to the church and people of God, to their joy and comfort, and to the glory of divine grace; (see ~~4159~~ Mark 5:19).

Ver. 17. *I cried unto him with my mouth*, etc.] Crying designs prayer, and supposes distress; and crying with the mouth denotes vocal, ardent, and fervent prayer;

and he was extolled with my tongue: at the same time the psalmist prayed for deliverance out of his distresses, he praised God for the mercies he had received: and did, as the Apostle Paul directs, make known his requests

with thanksgiving, (^{<3006>}Philippians 4:6); or “he was exalted under my tongue” ^{f875}; that is, in his heart, as some interpret it; his heart and his mouth went together; and out of the abundance of his heart his tongue spoke of the goodness, kindness, and mercy of God to him. The Targum is,

“and his promise was under my tongue;”

and so he was very different from a wicked man, who keeps iniquity under his tongue, as a sweet morsel, (^{<3012>}Job 20:12).

Ver. 18. *If I regard iniquity in my heart*, etc.] There was iniquity in his heart, as there is in every good man’s heart, and a great deal too; it is full of it; and it should be regarded in some sense, so as to guard against it, and pray to be kept from it, that it may not break forth into action; and so as to loath it, abhor it, and be humbled for it; but not so as to nourish and cherish it, to take delight and pleasure in it: or “if I look upon it” ^{f876}, as it may be rendered; that is, with approbation of it, and satisfaction in it, and ordered his conversation according to it; or acted the deceitful and hypocritical part in prayer; or had any evil intention in his petitions, to consume on his lusts what he asked for;

the Lord will not hear [me]; for the Lord hears not sinners that delight in sin, and live in it; neither profane sinners nor hypocrites; (see ^{<3031>}John 9:31 ^{<3028>}Job 27:8,9).

Ver. 19. *[But] verily God hath heard [me]*, etc.] So that it was a plain case that he had not regarded iniquity in his heart; had not lived a vicious course of life, nor was an hypocrite; otherwise God would not have heard his prayer; whereas he had, and which is confirmed in the following clause;

he hath attended to the voice of my prayer; which is an instance of the grace and condescension of God, and showed in what high favour the psalmist was with the Lord, and what regard he had unto him; and therefore could not be the man his enemies represented him to be.

Ver. 20. *Blessed [be] God, which hath not turned away my prayer*, etc.] Has not been angry against it, shut it out, or covered himself with a cloud that it might not pass through, which sometimes saints have complained of, (^{<3004>}Psalm 80:4 ^{<3018>}Lamentations 3:8,44); but graciously heard and received it;

nor his mercy from me; for that endures for ever, and is from everlasting to everlasting on them that fear the Lord, (~~19A317~~ Psalm 103:17); all which require thankfulness and praise, which is here given.

PSALM 67

INTRODUCTION TO PSALM 67

To the chief Musician on Neginoth, A Psalm [or] Song.

According to the Septuagint, Vulgate Latin, Arabic, and Ethiopic versions, this psalm is a psalm of David; and very probably it was written by him, since the spirit and language of it agree with that sweet singer of Israel, though his name is not in the title; wherefore Aben Ezra says, we know not who composed it: and so the inscription of the Syriac version pronounces the same uncertain; which adds,

“the people sung it when they brought David over Jordan;”

meaning after Absalom’s rebellion was over, (~~1094~~2 Samuel 19:41); but what follows better expresses the occasion and intent of it;

“but to us it intimates a prophecy in it concerning the calling of the Gentiles, and the preaching of the apostles; likewise concerning the judgments of the Lord:”

and it seems indeed to breathe out the desires of the church after the coming of Christ, and spiritual blessings by him, and the spread of the Gospel among the Gentiles, as what would bring forth much fruit in the earth, and be the occasion of great joy. The ancient Jews ^{f877} apply it **abldyt [I**, “to future time”; the world to come, the times of the Messiah: and Kimchi understands it of the gathering of the present captivity when the Messiah comes, and of the destruction of Gog and Magog. Of the word “neginoth”, (see Gill on “~~1091~~Psalm 4:1”), title.

Ver. 1. *God be merciful unto us, and bless us*, etc.] That is, God, of his unmerited mercy, of his rich grace and free favour, bless us with the coming of his Son, the promised seed, in whom all nations are to be blessed; and with the blessings of peace, pardon, and righteousness in him; all which with him spring from the tender mercy of God, the riches of his grace, and his great love; than which nothing could be more desirable to the Old Testament saints, who were shut up under the law, until faith

came; and though children, they differed nothing from servants, being in a state and under a spirit of bondage: for the psalmist seems to represent the whole church under that dispensation: some understand the words as a prophecy, expressing the certainty of what would be; and, as the words may be rendered, “God will be merciful”, or “gracious to us”^{f878}, and he will bless us”; as he has promised to do;

[and] cause his face to shine upon us; that is, grant his gracious presence, and the discoveries of his love; that he would favour with communion with himself through Christ, and a greater knowledge of him in him; or that he would cause him, who is his face, his image, the brightness of his glory, to appear and shine forth; the great light, the sun of righteousness, and dayspring from on high, that was to arise and shine upon the people of God. The Targum is,

“and cause the splendour of his face to shine with us always;”

there seems to be some reference to the high priest’s form of blessing in (^{<4064>}Numbers 6:24-26).

Selah; on this word, (see Gill on “^{<4082>}Psalm 3:2”).

Ver. 2. *That thy way may be known upon earth*, etc.] God’s way and method of grace, in the salvation of sinners; the contrivance of it in Christ, the impetration of it by him, and the application of it by his Spirit; and the way of sinners to him through Christ, the way, the truth, and the life, the new and living way to the Father; and the way of life and salvation, which is grace, and by Christ alone; and the Gospel which points out this way, and is itself called the way of God, (^{<4085>}Acts 18:25); together with the ordinances of it, which are ways of pleasantness, and paths of peace; all this was made known by the apostles and first preachers of the Gospel; not only in the land of Judea, but throughout the whole earth;

thy saving health among all nations; or “thy salvation”; or “thy Jesus”^{f879}; whose name signifies a Saviour; and who is the only one, and an able and willing one, and is God’s salvation, of his appointing, promising, and sending; salvation is by him, and by him only; he came to obtain it, and he is the author of it; health is also by him, he is the physician of souls, and his blood the balm that cures every disease; so that he is the Saviour, salvation, and saving health, to his people; this was unknown to the nations of the world until the Gospel came among them, until the grace of God bringing this salvation appeared unto them, and shone upon them, (^{<4011>}Titus 2:11).

Ver. 3. *Let the people praise thee, O God*, etc.] Let them have occasion to praise God, the people of the Jews, for the mission of Christ, and for the blessings of grace and peace with him;

let all the people praise thee; all the nations of the world, for making known the way of life and grace, and the saving health or salvation of God unto them: the word used signifies to “confess”^{f880}; and so the Targum,

“the people shall confess before thee, O God; all the people shall confess before thee;”

that is, shall confess their sins, being made sensible of them; and confess the true and living God, turning from their idols to serve him; and Christ to be the only Saviour and Redeemer, being now made known unto them, through the preaching of the Gospel.

Ver. 4. *O let the nations be glad and sing for joy*, etc.] As they were glad, and did sing for joy, and glorified God, when Christ was made known, and the Gospel was preached unto them, (^{<485>}Acts 8:5,8 13:47,48).

for thou shalt judge the people righteously; meaning not the people of the world at the last day, at the general judgment, which will be a righteous one; when God will judge the world in righteousness, according to the strict rules of justice and equity, by him whom he has ordained, (^{<981>}Psalms 96:1-3 ^{<473>}Acts 17:31); but either the righteous judgment which will be executed on the enemies of Christ’s church and people; particularly on antichrist, which will be matter of great joy, (^{<601>}Revelation 19:1,2); and Kimchi interprets it of the judgment of the nations which shall come with Gog and Magog; or else the judging and vindicating the Lord’s own people, defending their cause, righting their wrongs, and suffering no weapon to prosper against them;

and govern the nations upon earth; or “lead [them]”^{f881}; not to punishment, as Kimchi, who interprets this clause as the other; but by his grace and Spirit, into the knowledge of his way, and saving health; or as a shepherd leads his flock into green pastures, and beside the still waters; or as a king leads and governs his people, as David guided the people of Israel, with the skilfulness of his hands; so Christ leads and governs his people, protects and defends them, holds them by his right hand, guides them with his counsel, and then receives them to glory; (see ^{<921>}Psalms 23:2 78:72 73:24).

Selah; on this word, (see Gill on “^{<498D>}Psalm 3:2”).

Ver. 5. *Let the people praise thee, O God; let all the people praise thee.*] (See Gill on “^{<497B>}Psalm 67:3”). This is repeated from that preceding verse to show the earnest desire of the church that it might be so; or that there might be an occasion for it; the ardour of her mind, and fervency of her petitions, and how much she was solicitous for the praise and glory of God; or to declare the certainty of it, she most strongly believing that so it would be; as the Targum, “the people shall confess”, etc. because of a new favour to be enjoyed, mentioned in (^{<497D>}Psalm 67:6).

Ver. 6. [*Then*] *shall the earth yield her increase*, etc.] Not literally the land of Israel, as in some copies of the Targum, and as Kimchi interprets it; (see ^{<498B>}Leviticus 26:3,4); but mystically and spiritually the church of God in the times of the Messiah, (^{<498C>}Ezekiel 34:23-27); the word of God preached in the world is the seed sown in it; converts to Christ are the increase or fruit of it; and the church is God’s husbandry, where it is yielded or brought forth; and this increase is of God, and is owing to the efficacy of his grace attending the ministration of the word, (^{<498E>}1 Corinthians 3:6); it had its accomplishment in part in the first times of the Gospel, when it was preached by the apostles throughout the earth, and brought forth fruit everywhere, (^{<500C>}Colossians 1:5,6); and has been fulfilling more or less ever since, and will appear more abundantly in the latter day; a large increase and a plentiful harvest of souls shall be brought in, both Jews and Gentiles: or this may be understood of the fruitfulness of believers in Christ, who may be called “earth”, because of their common original from the earth with the rest of mankind; because they are inhabitants of the earth; and because they have earthly as well as heavenly principles in them; but more especially because they are the good ground on whom the seed of the word falls and becomes fruitful; or are the earth which drinks in the rain of the Gospel, and of grace, and brings forth fruit meet for them, by whom it is dressed, and receives blessing of God, (^{<498A>}Matthew 13:23 ^{<498F>}Hebrews 6:7); these yield the fruits of the Spirit, increase in grace, and abound in the exercise of it; bring forth fruits meet for repentance, being filled with the fruits of righteousness by Christ; for the increase and fruit yielded by them are owing to the grace of God, to their grafting into Christ the vine, and to the influence of the blessed Spirit. Some of the ancients understand this of the incarnation of Christ; (see ^{<498I>}Psalm 85:11 ^{<498H>}Isaiah 45:8); then “the earth” is the Virgin Mary, who was, as to her original, of the earth, earthly; of whose earthly substance

Christ took flesh, and is called the fruit of her womb; yea, the fruit of the earth, (~~414~~Luke 1:42 ~~341~~Isaiah 4:2); for though he is the Lord from heaven, as to his divine nature, and came down from thence, not by change of place, but by assumption of nature; yet, as to his human nature, he was made of a woman, and is the seed of the woman, the promised seed, in whom all nations of the earth were to be blessed; and it here follows:

[and] God, [even] our own God, shall bless us; not as the God of nature and providence only; but as the God of grace, as a covenant God in Christ, in which sense he is peculiarly his people's own God, so as he is not others; and as such he blesses them with all spiritual blessings in Christ: or the repetition of the word "God", with the affix "our own", may denote the certainty of the divine blessing, the assurance had of it, and the great affection of the persons that express it: and some think, because the word is repeated three times in this verse and (~~398~~Psalm 68:7), respect is had to the trinity of Persons in the Godhead; God the Father blesses his people in Christ with the blessings of justification, pardon, adoption, and eternal life: the Son, who is Immanuel, God with us, God in our nature, our own God, God manifest in the flesh; he blesses with the same blessings of grace, peace, and eternal happiness; he was raised up of God as man and Mediator, and sent to bless his people, (~~418~~Acts 3:26).

Ver. 7. *God shall bless us*, etc.] The Holy Spirit blesses with regenerating and renewing grace; with faith, comfort, joy and peace, by shedding abroad in the heart the love of the Father and the Son; by applying precious promises; by testifying adoption; by making meet for heaven and happiness, and working up for the selfsame thing eternal glory;

and all the ends of the earth shall fear him; the one God, Father, Son, and Spirit, the object of religious fear, internal and external; for this includes the exercise of that inward grace of filial fear, and the performance of all divine worship, public and private; and which in the latter day will be found among Jews and Gentiles, in all the inhabitants of the earth, even to the ends of it, (~~388~~Hosea 3:5 ~~654~~Revelation 15:4).

PSALM 68

INTRODUCTION TO PSALM 68

To the chief Musician, A Psalm [or] Song of David

The Targum makes the argument of this psalm to be the coming of the children of Israel out of Egypt, and the giving of the law on Mount Sinai; in which it is followed by many of the Jewish interpreters: but Aben Ezra rejects such an interpretation of it, and thinks that David composed it, concerning the war he had with the uncircumcised nations, the Philistines and others, (^{<1081>}2 Samuel 8:1), etc. And so the title of the Syriac version begins,

“a psalm of David, when the kings prepared themselves to fight against him:”

and Kimchi says it was composed on account of Sennacherib’s army coming against Jerusalem, in the times of Hezekiah, and so delivered by David, under a spirit of prophecy concerning that affair; though he owns that some of their writers interpret it of the war of Gog and Magog, in the times of the Messiah they yet expect. But they are much nearer the truth, who take it that it was written on occasion of the ark being brought to the city of David; seeing it begins with much the same words that Moses used when the ark set forward in his times, (^{<1085>}Numbers 10:35); and the bringing of which was attended with great joy and gladness, (^{<1064>}2 Samuel 6:14,15); such as the righteous are called upon to express in this psalm, (^{<1083>}Psalm 68:3,4). And this being a type of Christ, and of his ascending the holy hill of God, may be allowed of; for certain it is that this psalm treats of the coming of Christ, and of blessings by him, and of victory over his enemies; and particularly of his ascension to heaven, as most evidently appears from (^{<1003>}Ephesians 4:8,9); and from prophecies in it, concerning the calling of the Gentiles. Wherefore the latter part of the Syriac inscription of it is very pertinent;

“also a prophecy concerning the dispensation of the Messiah, and concerning the calling of the Gentiles to the faith.”

Jarchi interprets (^{<988>}Psalm 68:31) of the Messiah.

Ver. 1. *Let God arise*, etc.] Which, as Kimchi observes, is either by way of prayer, or by way of prophecy; and in either way the sense is the same: for, if it is considered as a prayer, it is a prayer of faith that so it would be; or, if as a prophecy, it is certain that so it should be. And this is to be understood of the same divine Person, whose chariots the angels are; who is said to be the “Adonai”, or “Lord” in the midst of them; and of whom it is prophesied that he should ascend to heaven, (^{<987>}Psalm 68:17,18); even the Messiah, who is God over all. And this “arising”, attributed to him, may be interpreted either of his incarnation, his exhibition and manifestation in the flesh; which is sometimes called in Scripture a raising of him up, as in (^{<403>}Acts 3:26 13:23); or of his resurrection from the dead, as it is interpreted by many of the ancients; which, as it was a certain thing, and previous to his ascension hereafter spoken of, so it was a proof of his deity; for though it was only the man that rose, who died and was buried, yet as in union with the divine Person of the Son of God, and who rose by virtue of that union; and thereby he was declared to be the Son of God with power. Or else rather this is to be understood of his arising and exerting his power as a man of war, as a mighty and victorious hero, on the behalf of his people, and against his enemies; as he did when he arose and met Satan, the prince of the world, and engaged with all the powers of darkness; (see ^{<983>}Psalm 45:3,4 ^{<940>}John 14:30,31); and this sense is confirmed by what follows:

let his enemies be scattered; let them also that hate him flee before him: the sense of these two clauses is the same; his enemies, and those that hate him, are the same persons; and to be scattered and flee express the same things; for enemies, being discomfited, flee and scatter. Some interpret this of the watch set to guard our Lord’s sepulchre; who, upon his rising from the dead, were filled with great fear and dread, and scattered, and fled to the priests, to acquaint them with what was done: others, of the Jewish nation in general, who were enemies to Christ; and hated him, and would not have him to reign over them; against whom he rose up and exerted his great strength; came in his kingdom and power against them; poured out his wrath upon them to the uttermost; which issued in the utter destruction of them, as a body politic; and in the entire dispersion of them in all countries, which remains until quite recently. Or rather the whole is to be applied to Satan, and to his principalities and powers; the professed enemies of Christ, personal and mystical; who, when he arose and exerted

his mighty power in his conflict with them, in the garden and on the cross, were spoiled and dissipated, and obliged to fly before him: and who at the same time overcame the world, made an end of sin, abolished death, as well as destroyed him which had the power of it; (see ^{<410f>}Numbers 10:35).

Ver. 2. *As smoke is driven away, so drive [them] away*, etc.] This both describes the character of wicked men, Christ's enemies; as their darkness and ignorance, their will worship and superstition, and their detestableness to God, (^{<410e>}Revelation 9:2 ^{<350e>}Isaiah 65:5); and the manner of their destruction; which is as easily brought about as smoke is driven by the wind, and is as irretrievable, like smoke that vanisheth into air ^{f882}; (see ^{<350d>}Psalms 37:20 ^{<350e>}Isaiah 51:6);

as wax melteth before fire; whereby its consistency, form, and strength, are lost. Respect may be had, both in this and the foregoing metaphor, to the fire of, divine wrath, and the smoke of eternal torments; since it follows:

[so] let the wicked perish at the presence of God; the appearance of Christ, either in his awful dispensation against the Jews, or in the last judgment; when the wicked shall not be able to stand before his face, but shall call to the rocks and mountains to hide them from him; and when they shall be bid to depart from him, and shall be punished with everlasting destruction in soul and body, from the presence of the Lord, and the glory of his power.

Ver. 3. *But let the righteous be glad*, etc.] At the incarnation of Christ, which is matter of joy to all people that believe in him; as did Zacharias and Elisabeth, who were both righteous, and also Simeon; and at his resurrection from the dead, since it is for their justification, by which they are denominated righteous; as did the disciples of Christ, and as do saints in all ages; who know the power of his resurrection, and the influence it has on the regeneration of their souls, the justification of their persons now, and the resurrection of their bodies hereafter; and at the destruction of the enemies of Christ and theirs;

let them rejoice before God; in the presence of him; enjoying communion with him; having views of interest in him; as they do when this is the case, and as they will when they shall appear before him, and stand at his right hand at the last day, clothed with his righteousness, and having palms in their hands;

yea, let them exceedingly rejoice; as they have just reason to do, in his person, grace, righteousness, and salvation. All these expressions denote

the greatness, frequency, fervency, fulness, and continuance of their joy. They may be rendered in the future, “but the righteous shall be glad”^{f883}, etc. so the Targum.

Ver. 4. *Sing unto God*, etc.] Manifest in the flesh, risen from the dead, ascended on high, set down at the right hand of his divine Father; having exerted his great strength in their redemption; and therefore should sing the song of redeeming love, with grace and melody in their hearts, unto him;

sing praises to his name: to the honour of his name Jesus, a Saviour, because of the great work of salvation wrought out by him; give him all the praise and glory of it, which due unto his name;

extol him that rideth upon heavens: having ascended above them, and being higher than they, and so is exalted above all blessing and praise; and uses his power and greatness for the help of his people: (see ^{<6326>}Deuteronomy 33:26). Some choose to render the words, “prepare the way”^{f884}, as John the Baptist is said to do before him, (^{<2103>}Isaiah 11:3); “for him that rideth through the deserts”, or “fields”^{f885}; as he did through the fields of Judea on an ass; and through the nations of the world, in the ministry of the word, carried thither by his apostles; whereby places, comparable to deserts for their barrenness and unfruitfulness, became like the garden of the Lord: or rather, “that rideth in the west”; it being at the west end of the tabernacle and temple, where the cherubim were, on which Jehovah rode, they being his chariot;

by his name JAH; or Jehovah; which being a name incommunicable to creatures, and given to Christ, shows him to be the most High; a self-existent Being, the immutable and everlasting “I AM”; which is, and was, and is to come; from whom all creatures receive their being, and are continued in it; and who is also Jehovah our righteousness; and by, in, and because of this name, is he to be extolled and magnified;

and rejoice before him; (see Gill on “^{<4803>}Psalm 68:3”).

Ver. 5. *A father of the fatherless*, etc.] In a literal sense, so as to show mercy to them, take care of them, and protect them; and this is a character which the great God often assumes, partly to express his power and providence over such, and partly to signify his tenderness, mercy, and goodness to them; and in which he should be imitated by civil magistrates, and by all good men: for it was not only a law in Israel to show regard to such, and take care not to afflict them, but it is also a branch of pure

undefiled Christian religion, (^{<5027>}James 1:27), in attending to which we resemble the great Author of it, who is here intended. Moreover, this may be understood in a spiritual sense of such who are deserted by their friends, or are called to leave father and mother for the sake of Christ and his Gospel; and who are like fatherless ones, in an helpless condition in themselves, and are sensible of it; and will not trust in the creature, nor in any works of their own, but apply to Christ, where they have help and salvation, in whom the fatherless find mercy, (^{<2848>}Hosea 14:3); and who afterwards, when they are without the presence of Christ, and sensible communion with him, are like orphans or fatherless children; but Christ, who is the father of such, will not leave them so, will have pity on them, show favour to them, provide everything needful for them, and will come and visit them, as in (^{<6148>}John 14:18); where the word “orphans” or “fatherless” is used of Christ’s disciples;

and a Judge of the widows; of such who are widows indeed in a literal sense, and especially that are believers, his elect that cry unto him; (see ^{<2182>}Luke 18:2,3,6,7); and of such who are so in a spiritual sense; even of the whole church of Christ, who may, even now, be said to be in a widowhood estate, as well as under the former dispensation; since Christ, her bridegroom, is gone to heaven, and who yet, in the mean time, is her Judge, protector, and defender; and when she is made ready for him, as a bride adorned for her husband, will come and take her to himself, and she shall remember the reproach of her widowhood no more, (^{<2504>}Isaiah 54:4,5);

[is] God in his holy habitation: in heaven, the habitation of his holiness, where is Christ the high and Holy One; and has respect to the poor and lowly, the fatherless and the widow: or in his church, his holy temple, where he dwells and walks, and grants his gracious presence, and will do to the end of the world, according to his promise; or in his holy human nature, the temple and the tabernacle, in which the Godhead dwells.

Ver. 6. *God setteth the solitary in families*, etc.] Which the Jewish writers generally understand of an increase of families, with children in lawful marriage; (see ^{<4839>}Psalm 113:9); an instance of which we have in Abraham and Sarah; from which single or solitary ones, when joined in marriage, sprung a numerous offspring, (^{<2512>}Isaiah 51:2 ^{<3812>}Hebrews 11:12). And to this sense the Targum paraphrases the words;

“God is he that joins, couples single ones into a couple, as one:”

some copies add,

“to build an house out of them;”

that is, a family; (see ^{<R411>}Ruth 4:11). But it may be better interpreted of the fruitfulness and increase of the church with converts, under the Gospel dispensation, even from among the Gentiles; who were before solitary, or were alone, without God and Christ, and aliens from the commonwealth of Israel; but being called and converted by the ministry of the word, were brought into and placed in Gospel churches, or families; (see ^{<2511>}Isaiah 54:1 ^{<R06>}Galatians 4:26,27 ^{<H29>}Ephesians 2:19 ^{<4423>}Acts 14:23); and may be applied to particular persons, who, before conversion, may be said to be “solitary” or alone; living without God, the knowledge and fear of him, and fellowship with him, being alienated from the life of him through ignorance; and without Christ, and communion with him, he not dwelling in them, nor they in him; and also sensual, not having the Spirit, his graces and fruits; being destitute of faith, hope, and love: and, moreover, aliens from the people of God, having no society with them, being in a state of solitude and darkness, and under the power of sin and Satan; helpless and “desolate”, as the word here used rendered, (^{<12516>}Psalms 25:16). But, in effectual calling, such are brought out of this dismal state, and being drawn with the cords of love by the Spirit, to the Father and the Son, and brought to a spiritual acquaintance with them, they are “set in families”, or placed in Gospel churches; which, as families, have a master over them, who is Christ the Son and firstborn, of whom they are named; where are saints of various ages, sizes, and standing; some fathers, some young men, and some children; where are provisions suitable for them, and stewards to give them their portion of meat in due season, who are the ministers of the word; and laws and rules, by which they are directed and regulated, and everything is kept in good decorum;

he bringeth out those which are bound with chains; as Peter and others literally, (^{<4115>}Acts 12:5-11 ^{<7123>}2 Corinthians 11:23); or rather it is to be understood spiritually of such as are bound with the chains of their own sins, and are under the power of them, with the fetters of the law, in which they are held, and who are led and kept captive by Satan; those Christ the Son makes free, proclaims liberty to them, says to such prisoners, Go forth; and, by the blood of his covenant, sends them forth, and directs them to himself, the strong hold, as prisoners of hope; (see ^{<2310>}Isaiah 61:1 49:9 ^{<R911>}Zechariah 9:11,12). The Septuagint and Vulgate Latin versions render

it, “he bringeth forth the prisoners with fortitude”; so Apollinarius, “with his great power and strength”; and the Syriac version, with prosperity; or in a pompous manner, as the Targum. But the words may be better rendered, “he bringeth forth the prisoners”, either as Ainsworth, “into fit (and commodious) places”, or rather, “into the conveniencies” or “commodities”: that is, of life, such as prisoners are destitute of;

but the rebellious dwell in a dry [land]; meaning the Jews, to whom Christ came, and whom they rejected, reviled, hated, and would not have him to reign over them, and were a gainsaying and disobedient people; for which their land was smitten with a curse, and in the time of their wars became a dry land; when famine and pestilence were everywhere, and such tribulation as was never known, (^{23X21}Isaiah 8:21,22 ⁴¹⁴⁶Matthew 24:6,7,21). Moreover, the nations of the world, among whom they are dispersed, are a dry land to them; and even such places as are become fruitful through the preaching of the Gospel are no other to them, who neither do hear it, nor will they hear it; and they are like persons in a dry and thirsty land, vainly expecting a Messiah, who will never come. This may also be applied to all that obey not the Gospel of Christ, who will be punished with everlasting destruction from his presence, and shall not have a drop of cold water allowed them to cool their tongue. The allusion may be thought to be to the Jews, that murmured and rebelled against God, and vexed his Spirit in the wilderness, where their carcasses fell; and so dwelt in a dry land, and entered not into rest, or the land of Canaan. The Septuagint, Vulgate Latin, and all the Oriental versions, render it, “in graves”; Apollinarius paraphrases it,

“he bringeth the dead out of the graves to light.”

Ver. 7. *O God, when thou wentest forth before thy people*, etc.] In the pillar of cloud, and in the pillar of fire, as the Targum adds; and this divine Person was the Son of God, the Angel of his presence, in whom his name was, even his name JAH or Jehovah before mentioned;

when thou didst march through the wilderness; at the head of the Israelites, leading, guiding, and directing them; providing for them all things necessary, and protecting them against their enemies. And so Christ goes before his people, as they pass through the wilderness of this world; and does the like good offices for them, until he, as the great Captain of their salvation, brings them safe to glory: for what is here said is taken notice of as a resemblance of what he now does, or has done, under the Gospel

dispensation, to which this psalm belongs; particularly of his marching through the wilderness of the Gentile world, in the ministry of the word by his apostles, wherein he went forth conquering and to conquer.

Selah; on this word, (see Gill on “^{<1982>}Psalm 3:2”).

Ver. 8. *The earth shook*, etc.] Not only about Sinai, but in other places; (see ^{<1341>}Psalm 114:1,4,6,7 ^{<1386>}Habakkuk 3:6,10). It may also design the dread and trembling of the inhabitants of the earth, when they heard of the wonderful things God did for his people, (^{<1254>}Exodus 15:14-16);

the heavens also dropped at the presence of God; the Targum supplies, dew; to which may be added, quails and manna: though it rather seems to design a large shower of rain, which followed the lightning and thunder, when the law was given;

[even] Sinai itself [was moved] at the presence of God, the God of Israel: it is said to quake greatly, (^{<1298>}Exodus 19:18). The words of this verse and (^{<1387>}Psalm 68:7) seem to be borrowed out of the song of Deborah, (^{<1078>}Judges 5:4,5). Like effects followed the promulgation of the Gospel, even a shaking of the heavens and of the earth as an emblem of the removing of the ceremonial rites and Mosaic ordinances. Let it be observed, that Christ, who went before the Israelites in the wilderness, and whom they tempted and rebelled against, is called the God of Israel.

Ver. 9. *Thou, O God, didst send a plentiful rain*, etc.] Not of water literally taken, as when the Israelites passed through the sea, (^{<1377>}Psalm 77:17); or when the thunderings and lightnings were on Mount Sinai, at the giving of the law, which are commonly attended with rain, (^{<1296>}Exodus 19:16); or in the land of Canaan, which was the land that drank in the water of the rain of heaven, (^{<1511>}Deuteronomy 11:11); nor the rain of manna and of quails, as Arama, (^{<1214>}Exodus 16:4 ^{<1323>}Psalm 78:23,27); but either the effusion of the Holy Spirit, ordinary or extraordinary; that, on the day of Pentecost, in consequence of Christ’s ascension, prophesied of in this psalm, was a “plentiful” one indeed; when the disciples were filled with the Holy Ghost, and baptized with it: yea, the ordinary measure of the Spirit’s grace in conversion is abundant, and exceeding abundant; it is shed abundantly through Christ, and superabounds sin, and may be called, as the words here signify, “a rain of liberalities”^{f886}, or a free and liberal rain; for it comes from the free grace of God, and makes those on whom it descends a willing people in their obedience. The Spirit of God is a free Spirit; and,

where he is, there is liberty, in the exercise of grace, and in the discharge of duty. Or else the ministration of the Gospel^{f887} is meant; which is compared to rain, (^{f887}Deuteronomy 32:2 ^{f887}Isaiah 55:9-11). This, especially in the first times of the Gospel, was a very large and plentiful one; it being sent all over the world, and brought forth fruit in every place: this was also a “liberal” one, flowed from the free grace of God; the subject of it is free grace; and the tendency and effect of it are, to make men free from the bondage of the law, and the spirit of bondage which that induces. The Targum is,

“thou hast let down the dews of quickening, and the rains of good pleasure;”

grace, or free favour;

whereby thou didst confirm thine inheritance when it was weary; that is, the church, as the Targum explains it; the inheritance of Christ, which he has chosen, the Father has given him, and he possesses: the people of God, “weary” with the burdensome rites and ceremonies of the law; with their own sins and corruptions, a burden too heavy for them to bear; with the sins of others, among whom they dwell; with the temptations of Satan, with which they are annoyed; with the persecutions of the men of the world, which make them weary sometimes, and faint in their minds; and with the common afflictions of life, which often make them weary of life itself. Now, by the plentiful ministration of the doctrines of the Gospel, accompanied with the Spirit and grace of God, the hearts of the Lord’s people are refreshed, as the weary, dry, and thirsty land, is with a comfortable shower of rain; and by it weary souls have rest, or at least are directed by it to Christ, where they find it: and as the earth is “prepared”^{f888}, as the word used signifies, by rain, for the nourishment of plants; so is the church by the Gospel, whose plants are an orchard of pomegranates, for the reviving and fructifying of those who are planted in it; whereby they appear to be trees of righteousness, and the planting of the Lord; and so are confirmed, settled, and established in the house of God, and in the truths of the Gospel.

Ver. 10. *Thy congregation hath dwelt therein*, etc.] That is, in the Lord’s inheritance, in the midst of his church and people. The word for “congregation” signifies “beasts” or “living creatures”^{f889}: some understand them of the Gentiles, who, before the Gospel came among them, were comparable to such; but, under the Gospel dispensation, being called and

taken out by it, were put among the people of God, and dwelt in his inheritance. Though, without any limitation, it may be applied to all that are quickened and made alive by the grace of God; to all that are written among the living in Jerusalem; and particularly to the ministers of the Gospel, who are signified by the four living creatures, in Ezekiel's vision and in John's Revelation; though not to the exclusion of any living believer, who has a name and a place here, and who are fellow citizens with the saints, and of the household of God:

thou, O God, hast prepared of thy goodness for the poor; blessings of goodness, spiritual blessings, blessings of grace and of glory; which flow from divine goodness, are in themselves good, and in their effects; and these were prepared in the covenant of grace and in Christ from all eternity; and that for persons poor and mean, indigent and helpless; and so the goodness of God in preparing them appears to be free and unmerited. The Targum is,

“thou hast prepared an host of angels to do good to the poor of God.”

Arama interprets it of the manna.

Ver. 11. *The Lord gave the word*, etc.] The word of the Gospel to his apostles. He committed the word of reconciliation to them; he intrusted them with it, as a sacred depositum; he gave gifts unto them, qualifying them for the ministration of it; he gave them a commission to preach it; and he gave them a door of utterance to speak it as it should be, and an opportunity to publish it. The Targum wrongly interprets it of the word of the law;

great [was] the company of those that published [it]; there were in our Lord's time twelve apostles and seventy disciples, who were sent out to preach the Gospel; and many more in the times of the apostles, and since. The word for “company” signifies an “army”^{f890}: Christ's ministers are soldiers, and war a good warfare; they have weapons which are not carnal, but spiritual, and mighty through God, and they are made to triumph in Christ in every place. And the word rendered “those that published” is in the feminine gender; not as suggesting that women would be preachers of the Gospel under the New Testament dispensation, for that is forbidden, (~~443~~ 1 Corinthians 14:34); but in allusion to the custom of women in Israel publishing the victories obtained by their armies and generals; (see ~~487~~ 1

Samuel 18:7); and it may be it is used to denote the weakness of Gospel ministers in themselves, who have the treasure of the word put into their earthen vessels, that the power may appear to be of God, and not of man; so ministers are called maidens, (^{310B}Proverbs 9:3); and this same word is used of them in (^{231B}Isaiah 40:9). And it may be observed, that notwithstanding it is of the said gender, yet it is by the Targum interpreted of men, thus;

“but Moses and Aaron evangelized the word of God to the great army of Israel.”

And it may also be observed, that this word **twrçbmh**, which signifies a “publishing of good news”, is derived from a root which signifies “flesh” denoting, that the good tidings of the Gospel, or of peace and pardon, righteousness, life, and salvation, published in it, are by an incarnate Saviour, or through his assumption of our flesh, and suffering in it.

Ver. 12. *Kings of armies did flee apace*, etc.] Or “they fled, they fled”^{f891}; or “they flee, they flee”. This is either the subject matter of the word “published”, the words of the publishers so saying; or the effect of the publication of the Gospel: for though some, by these kings of armies, understand the apostles either fleeing from place to place because of persecution, or running to and fro, as they interpret the words, to spread the Gospel; yet they rather intend the enemies of the Gospel, and the chief of them that opposed themselves to it; namely, Roman emperors and kings, and who fled before it; particularly at the time of the downfall of Paganism, when they fled to the mountains and hills, and called upon them to hide them from Christ, (⁶⁶⁵Revelation 6:15,16);

and she that tarried at home divided the spoil; the church, compared to a woman that keeps at home, (^{510B}Titus 2:5), who shared in the spoils token out of the hands of Satan, and from among the Gentiles, even converted souls, brought unto her. What is promised to Christ, (^{253D}Isaiah 53:12); is said of the church; she being made more than a conqueror through him, and sharing in all his victories and spoils. It denotes the certain and easy success of the Gospel ministry, attended with a divine power, and the advantages thereof to the church of Christ; this was particularly true of the church in the times of Constantine.

Ver. 13. *Though ye have lain among the pots*, etc.] Kimchi takes these words to be the words of the women, or of the psalmist addressing the

Israelites going out to war; that though they should lie in a low, dark, and disagreeable place, in the camp, in the open field, exposed to wind and weather; yet they should be fair and beautiful, and be loaded with gold and silver, the spoil of the enemy. But Fortunatus Scacchus^{f892} refers them, much better, to the encampment of the Israelites in their tents, and to the disposition and order of their army going to battle: the body of the army in the middle, and the two wings, right and left, on each side; whose glittering armour of gold and brass, the rays of the sun striking on them, are fitly resembled by the colours on the wings and back of a dove. Another learned writer^{f893} thinks they are an address to the wings of the dove; that is, to the dove itself, meaning the Holy Spirit, expostulating with him how long he would dwell within the limits and borders of the land of Canaan; which was not long after the ascension of Christ, for soon was the gift of the Holy Ghost poured down upon the Gentiles, But rather they are an address to the people of Israel; intimating, that though they had been in adversity, and their lives had been made bitter with hard bondage, in mortar and in brick, and in all manner of service in the field; and had lain among the brick kilns and furnaces when in Egypt; and in the times of the Judges had suffered much from their neighbours, by whom they were frequently carried captive; and had been in affliction in the times of Saul; yet now in prosperous circumstances in the times of David, who had conquered their enemies, and enlarged their dominions, and restored peace; and especially would be more so in the days of Solomon, when they enjoyed great plenty and prosperity, and silver was made to be as the stones of the street. Though it is best of all to apply the words to the church and people of God in Gospel times; and they may describe their state and condition by nature and by grace, in adversity and in prosperity: the former in this clause, in which there is an allusion to scullions, or such as lie among coppers and furnaces, and are black and sooty; and so it describes the Lord's people before conversion, who are black with original sin and actual transgressions; who being transgressors from the womb, and as long as they live and walk in sin, and have their conversation with the men of the world, may be said to lie among the pots: and this may also be expressive of the church of Christ being in adversity, and black with the sun of persecution smiting her; and she might be said to lie among the pots while the ten Heathen persecutions lasted, and also in the reign of antichrist; during which time the church is in the wilderness, and the witnesses prophesy in sackcloth;

[yet shall they be as] the wings of a dove covered with silver, and her feathers with yellow gold: alluding to the white silver colour of some doves. Such were the white doves Charon of Lampsacum speaks of ^{f894}, seen about Athos, which were like the white crow Ovid calls ^{f895} the silver fowl with snowy wings: and also it may be to the time when they become of a golden colour, at which time they are fit for sacrifice, as the Jews ^{f896} observe; or to the different appearances of them, according as the rays of light and of the sun differently fall upon them. So the philosopher ^{f897} observes, that the necks of doves appear of a golden colour by the refraction of light. And this describes the saints and people of God as they are by grace. They are comparable to the dove on many accounts: like doves of the valleys, everyone of them mourn for their iniquities; like the trembling and fearful dove, tremble at the apprehensions of divine wrath, and judgment to come under first convictions; and are fearful of their enemies, and of their own state; are humble, modest, and meek; think the worst of themselves, and the best of others; flee to Christ for refuge, and to ordinances for refreshment; are chaste and affectionate to Christ, and harmless and inoffensive in their lives and conversations, (^{<3176>}Ezekiel 7:16 ^{<3111>}Hosea 11:11 ^{<2101>}Song of Solomon 4:1 ^{<2118>}Isaiah 60:8 ^{<1016>}Matthew 10:16). Being “as the wings of a dove covered with silver” may denote the purity of doctrine held by them; the words of the Lord being as silver purified seven times, (^{<1216>}Psalm 12:6); and the preciousness and sincerity of their faith, by which they mount up with wings as eagles; and the holiness of their conversation, being as becomes the Gospel of Christ: and being as the “feathers” of a dove covered “with yellow gold” may denote their being adorned with the graces of the Spirit, as faith, hope, and love; which are more precious than gold that perisheth, and are called chains of gold, (^{<2110>}Song of Solomon 1:10); (see ^{<1007>}1 Peter 1:7); or their being clothed with the righteousness of Christ, signified by gold of Ophir, and clothing of wrought gold, (^{<1919>}Psalm 45:9,13); or their being enriched with the unsearchable, solid, substantial, and durable riches of Christ, (^{<1118>}Revelation 3:18). And both may describe also the prosperous estates of the church, either in the first ages of Christianity, when she was clothed with the sun, and had a crown of twelve stars on her head, (^{<1121>}Revelation 12:1); or in the latter day, when her light will be come, and the glory of the Lord will rise upon her; when her stones will be laid with fair colours, and her foundations with sapphires; when she shall, have the glory of God upon her, and be as a bride adorned for her husband, (^{<2101>}Isaiah 60:1,2 54:11,12 ^{<1121>}Revelation 21:9-11).

Ver. 14. *When the Almighty scattered kings in it*, etc.] His inheritance, his congregation, the church, (^{388B}Psalm 68:9,10). Which some understand of his diffusing, and spreading and giving, in large numbers, ministers and preachers of the Gospel, pastors and teachers; who are kings and spiritual governors, are over churches, and have the rule over them in the Lord: and so Jarchi interprets them of the disciples of the wise men. Or they may be understood of the Lord's bringing into his churches such as are made kings and priests unto God, and in whose hearts grace reigns; and even of kings, in a literal sense, who will be brought into the church in the latter day, (^{234B}Isaiah 49:23 60:3,11,16 ^{387B}Psalm 68:27,29). Though they may be interpreted of wicked kings, and the destruction of them "by it" ^{f898}, the dove, the church of Christ; which will be done at the battle of Armageddon, at which time we read of the church being clothed in white, as follows; (see ⁶⁶⁴Revelation 16:14,16 19:8,14,18,19). The name of "Almighty" well agrees with Christ, (^{610B}Revelation 1:8); or "Shaddai", who is sufficient, all sufficient; and whose grace is sufficient for his people, (^{471B}2 Corinthians 12:9);

it was [white] as snow in Salmon; a mountain near to Shechem, (⁰⁰⁹⁸Judges 9:48); which seems to have had its name from the shady trees upon it; and which also, as it seems from hence, was sometimes covered with snow; as was Lebanon, so called from the whiteness of the snow on it; and Olympus is called snowy by Homer, from the snow continually on it ^{f899}. Jarchi and Kimchi interpret it, "in darkness", or "in the shadow of death"; denoting, as Ainsworth observes, light in darkness; joy in tribulation: but rather it may design the purity of the church and people of God, through the imputation of Christ's righteousness to them, which is as fine linen, clean and white; and through his pardoning blood, whereby their scarlet and crimson sins are as white as wool, as white as snow; and through the sanctifying grace of the Spirit, by which they are washed and cleansed, and made all glorious within; and through the holiness of their lives and conversations, they hating the garment spotted with the flesh; and washing their garments, and making them white in the blood of the Lamb: or they may be said to be so, as having got the victory over all their enemies; and especially this will be the case when the kings of the earth will be scattered and destroyed by the Almighty Saviour, (^{610B}Revelation 7:9 19:14).

Ver. 15. *The hill of God [is as] the hill of Bashan*, etc.] The church is the hill of God, an excellent and supereminent one, and in which he dwells, as is said in (^{386B}Psalm 68:16); called an hill for its visibility, and especially as

it will be in the latter day, when it will be established and exalted above the mountains and hills, the kingdoms of this world, (^{<231D>}Isaiah 2:2); this is compared to the hill of Bashan for fertility and fruitfulness; hence we read of the kine and bulls, the rams and lambs, and fatlings of Bashan, and of the oaks thereof, (^{<6214>}Deuteronomy 32:14 ^{<4212>}Psalms 22:12) (^{<231D>}Isaiah 2:13 ^{<6218>}Ezekiel 39:18 ^{<101D>}Amos 4:1); the ordinances of the church are green pastures, where his people become fat and flourishing, (^{<421D>}Psalms 23:2 92:13,14);

an high hill, [as] the hill of Bashan; or “an hill of eminences”^{f900}; it had several tops, or little hills that rose up from it; so the church of Christ, though but one hill or church in general, yet there are several little hills belong unto it, or particular congregational churches, of which it consists: for “a mountain abounding with cheese”^{f901}; which fed much cattle, and these produced much milk, of which large quantities of cheese were made, and so is expressive of the fruitfulness of it.

Ver. 16. *Why leap ye, ye high hills?* etc.] Meaning the kingdoms of this world that lift up themselves above, and look with contempt upon the interest, kingdom, and church of Christ; lie in wait for it, leap upon it, insult over it, and endeavour to crush and extirpate it; but all in vain; these high hills and mountains are nothing before Zerubbabel King of saints; his church is built on a rock, and the gates of hell cannot prevail against it; the little stone cut out of the mountain without hands will become a great mountain, and fill the whole earth, and break in pieces and consume the kingdoms of it: the word **dxr**, in, the Arabic language, signifies “to lie in wait”, as Jarchi from R. Moses Hadarsan observes; and to look out, and leap upon the prey; so R. Hai in Ben Melech says, it has the signification of looking, observing, hoping, or waiting, in the Arable language^{f902};

[this is] the hill [which] God desireth to dwell in; as in (^{<421D>}Psalms 132:13); the Word of the Lord, as the Targum; the essential Word, the Messiah: his desire was towards his church and people, in eternity, in time, and now is; he has chosen and desired them for his habitation, and in the midst of them he delights to be, (^{<601B>}Revelation 1:13);

yea, the Lord will dwell [in it] for ever: he dwells in his church now by his gracious presence; he will dwell in the New Jerusalem church state personally for the space of a thousand years; and after that he will dwell with and among his people to all eternity; (see ^{<4214>}Psalms 132:14).

Ver. 17. *The chariots of God [are] twenty thousand,* etc.] By which are meant the angels, as the following clause shows; called “chariots”, because they have appeared in such a form, (^{<1211>}2 Kings 2:11 6:17); and because, like chariots of war, they are the strength and protection of the Lord’s people; and because of their swiftness in doing his work; and because they are for his honour and glory: they are the chariots of God, in which he rides about the world doing his will; they are the chariots in which Christ ascended up to heaven, and in which he will descend at the last day; and in which he now fetches the souls of his people to him at death, and will make use of them at the resurrection to gather them to him, when their bodies are raised by him: their number is very great, and in other places is mentioned as greater, (^{<2070>}Daniel 7:10 ^{<4651>}Revelation 5:11); Christ speaks of twelve legions of them, (^{<4263>}Matthew 26:53); there is a multitude of them, and they are said to be even innumerable, (^{<4213>}Luke 2:13 ^{<8122>}Hebrews 12:22); which is observed, both for the glory of God, and for the safety of his people: even “thousands of angels”; the word for “angels” is only used in this place; Kimchi and Ben Melech take it to be one of the names of angels by which they were called: some derive it from a word which signifies “peaceable [and] quiet”; as expressive of the tranquil state in which they are in heaven, always beholding the face of God there: others from a word which signifies “sharp”, as Jarchi; and so refers to their being the executioners of God’s wrath and vengeance on men, and alluding to a sort of chariots with sharp hooks used in war: others from a word which signifies to “second”; these being the second, or next to God, the chief princes; or, as Aben Ezra, it denotes the number of angels, even “two thousand”; so the Targum,

“the chariots of God are two myriads (or twenty thousand) of burning fires, two thousand of angels lead them;”

the Lord [is] among them [as in] Sinai, in the holy [place]; that is, at the head of them, being their Governor and Commander, at whose beck they are, and ready to do his will; and he was among them when he ascended to heaven, as it follows, being carried up by them; as he was among them at Sinai, when the law was given; for Christ was there then, (^{<4473>}Acts 7:38); and attended with ten thousands of his holy angels, by whom the law was ordained, spoken, and given, (^{<4532>}Deuteronomy 33:2 ^{<4473>}Acts 7:53 ^{<8119>}Galatians 3:19) (^{<8102>}Hebrews 2:2); which Sinai is called the holy place, from the presence of God there, and the law given from it: or else the sense is, that Christ is among the angels as in Sinai of old; so in the holy place, in

Sion his holy hill, the church under the Gospel dispensation, where there are an innumerable company of angels, (^{<S122>}Hebrews 12:22); according to the construction of the word in the Hebrew text, it seems as if Sinai was in the holy place, the inside of it being of cedar, like the Shittim wood that grew about Sinai ^{f903}; or rather the worship commanded and directed to on mount Sinai was performed in it.

Ver. 18. *Thou hast ascended on high*, etc.] Which is to be understood, not of Moses ascending up to the firmament, as the Targum and Jarchi interpret it, of which we nowhere read; nor of David's going up to the high fortresses, as Aben Ezra; nor of God's ascent from Mount Sinai; but of Christ's ascension to heaven, as the apostle cites and explains it in (^{<A08>}Ephesians 4:8,9); which ascension respects him as man, was not figurative, as in (^{<A172>}Genesis 17:22); but real and local, from earth to heaven, and was certain and visible; he was seen to go up by angels and men; and, because of the certainty of it, it is here expressed in the past tense, though it was then future;

thou hast led captivity captive; meaning either such who had been captives, in which sense the word is used, (^{<A08>}Psalm 126:1); and so may design either those who had been prisoners in the grave, but were set free at Christ's resurrection, and went with him in triumph to heaven; or all his people, whom he redeemed by his blood from that captivity and bondage they were in by nature; or rather those who led them captive are here meant by "captivity"; such as sin, Satan, the world, death, and every spiritual enemy, whom Christ conquered and triumphed over; the allusion may be to public triumphs, when captives were led in chains, even kings and great men, that had captivated others: the words seem to be borrowed out of (^{<A152>}Judges 5:12);

thou hast received gifts for men; the gifts of the Holy Spirit, qualifying men for the ministry of the Gospel, as they are interpreted by the Apostle, (^{<A08>}Ephesians 4:11); these Christ received from his divine Father in human nature, when he ascended up to heaven, in order to give them to men; and which he did in a very extraordinary manner on the day of Pentecost. The Targum and Syriac version render it, "thou hast given gifts to men"; and the Arabic version, "and he gave gifts to men", as the apostle, (^{<A08>}Ephesians 4:8);

yea, [for] the rebellious also; disobedient and unbelieving ^{f904}, as all men are by nature, even God's elect, before conversion, (^{<A08>}Titus 3:3); who are

not only called by grace, and have the blessings of grace bestowed upon them; but some of them have gifts given them, whereby they are fitted to preach the Gospel to others, as Saul, the blasphemer, persecutor, and injurious; and some of those among the Jews, that were concerned in the crucifixion of Christ: though some think the Gentiles are intended, on whom the Holy Spirit was poured forth after our Lord's ascension; and so the Targum interprets it of the rebellious, who become proselytes, and return by repentance;

that the Lord God might dwell [among them]; that is, that they, by the gifts and graces of the Spirit bestowed on them, might become a fit habitation for God; or that "they", the rebellious, being now partakers of the grace of God and his gifts, "might dwell [with] the Lord God"^{f905} in his churches; enjoy his divine presence, and have communion with

him in his word and ordinances.

Ver. 19. *Blessed be the Lord, who daily loadeth us [with benefits]*, etc.] With all spiritual blessings, with an abundance of grace, as well as with temporal mercies, for which he is, and ought to be, praised day by day: so Aben Ezra and Kimchi supply the text, and suppose the word "blessings" or "goodness" to be wanting; though the words may be rendered, "blessed be the Lord day by day, he will hear us", or "carry us"^{f906}; as a father his child, or a shepherd his lambs; and so he does from the womb, even to hoary hairs; and therefore blessing and praise should be ascribed to him; (see ^{<44B>}Isaiah 46:3,4 63:9); or "he will put a burden upon us"^{f907}; meaning the burden of afflictions: these are of the Lord's laying upon his people; and he will lay no more upon them than he will enable them to bear; and will, in his own time and way, deliver them from them, and be the author of salvation to them, as follows; and therefore his name is to be praised, (^{<40B>}1 Corinthians 10:13); the Targum interprets it of the burdensomeness of the law;

"blessed be the Lord every day, he burdens us, adding precepts unto precepts;"

[even] the God of our salvation; the author of temporal, spiritual, and eternal salvation, as Christ is.

Selah; on this word, (see Gill on "^{<48B>}Psalm 3:2").

Ver. 20. [*He that is*] *our God*, etc.] Or “God for us”^{f908}; is on our side; and is the mighty God, able to save to the uttermost;

[*is*] *the God of salvation*; or “God for salvations”^{f909}; for the obtaining of them for his people, and giving them to them, even of every kind;

and unto God the Lord [belong] the issues from death; deliverance from it; Christ has abolished it, and him that had the power of it; has delivered himself from it, and will deliver all his people from it, though they become subject to it, as well as from eternal death; for he has the keys of hell and death in his hands. Some render the words, “to God the Lord belong the issues”, or “ways unto death”^{f910}; he has various ways of bringing persons to death, of destroying his and his people’s enemies; and so Jarchi, Aben Ezra, and Kimchi interpret it; though the following words seem to be opposed to these: the Heathens had a notion that the power of death belonged to God; hence they had a deity called the god of death, “Dites”^{f911}.

Ver. 21. *But God shall wound the head of his enemies*, etc.] Him who is the chief of his enemies, even Satan the prince of devils, the god of the world, the father of the wicked Jews, all enemies of Christ; to “wound” is the same as to bruise him, as in (^{<ORBS>}Genesis 3:15); and so the Targum here,

“but God shall break the head of his enemies;”

disappoint his schemes, blast his designs, crush his power and authority, demolish his empire, and eternally destroy him with the fire prepared for him and his angels; and the same may be applied to the man of sin, and all other enemies of Christ, who is the divine Person here, and all along, spoken of; (see ^{<ORBS>}Psalms 110:6);

[*and*] *the hairy scalp of such an one as goeth on still in his trespasses*; by whom may be meant antichrist: Jarchi interprets it of Esau, who was an hairy man, and a figure of antichrist: and his hairy scalp may denote his fierceness and cruelty, appearing like a savage beast, drinking the blood of the saints; and like a thief and a robber, who used to let their hair grow long, shagged, and entangled, to strike terror into men they met with, (^{<ORBS>}Job 5:5); and also his pride and haughtiness; he exalting himself above all that is called God, and opening his mouth in blasphemy against him: and likewise it signifies his great power and authority, he having people, kingdoms, and nations, depending upon him, as hair on the head, and subject to him: and of him it may be truly said, that he “goes on still in his

trespasses"; in tyranny, idolatry, superstition, and will worship; taking no notice of what God says by his witnesses, nor any warning by what the eastern empire suffered by the Turks and Saracens; so as to repent of the works of his hands, of worshipping idols of gold, silver, brass, and wood; nor of his murders, sorceries, fornications, and thefts; but still persisting in them, until his, and the sins of his followers, reach to heaven,

(^{<4611>}Revelation 9:20,21 18:5); but the God-man, Christ Jesus, will give him a deadly wound, of which he shall never be healed: this also holds true of all that persist in a sinful course of life without repentance; who are workers of iniquity, whose lives are one continued series of sinning; these will be punished by Christ with everlasting destruction.

Ver. 22. *The Lord said*, etc.] Within himself, in his own heart; he resolved upon it in his mind; or he said it in council and in covenant; he undertook and engaged to do what follows; or he spoke of it in promise and in prophecy, as what would be done;

I will bring again from Bashan; as he delivered his people from Og king of Bashan formerly, (^{<4023>}Numbers 21:33-35); so he purposed and promised to ransom them out of the hands of him that was stronger than they; to recover them from the strong man armed, and deliver them from the power of darkness, and translate them into his own kingdom, and save them from all the bulls of Bashan; (see ^{<4972>}Psalms 22:12); to which text Jarchi refers in the exposition of this; though some understand it of the fat and great ones of the earth, of the conversion of kings and princes, (^{<4979>}Psalms 22:29);

I will bring [my people] again from the depths of the sea; out of the most wretched and desperate condition, out of the depths of sin and misery; out of an helpless and hopeless state, in which they were through the fall, and their actual transgressions: the allusion is to the bringing of the children of Israel through the Red sea, and out of the depths of it, unto dry land: the Targum interprets the whole of the resurrection of the righteous, whether devoured by wild beasts, or drowned in the sea; (see ^{<6113>}Revelation 20:13); some interpret the passage of the Lord's gathering of his people, in the effectual calling, from the east and from the west; from the east, signified by Bashan; and from the west, by the depths of the sea; (see ^{<2415>}Isaiah 43:5).

Ver. 23. *That thy foot may be dipped in the blood of [thine] enemies*, etc.] This verse is in connection with (^{<4982>}Psalms 68:21), with (^{<4983>}Psalms 68:23) being to be read in a parenthesis: the sense is, that the Messiah would so

wound the head and hairy scalp of his people's enemies, and there should be such a large effusion of blood, that their feet should be dipped therein, (⁶⁴⁴⁰Revelation 14:20); (see Gill on "⁴²⁸⁰Psalm 58:10");

[and] the tongue of thy dogs in the same; who should lick it up, as the dogs licked the blood of Jezebel, (¹²¹⁹1 Kings 21:19 ⁴¹⁸⁵2 Kings 9:35,36); and so such a carnage will be made of antichrist and his followers, that the fowls of the heavens will be called upon to eat the flesh of kings, captains, and mighty ones, (⁶⁶⁹⁷Revelation 19:17,18).

Ver. 24. *They have seen thy goings, O God,* etc.] In saving his people, and destroying his enemies;

[even] the goings of my God, my King, in the sanctuary; the walk and conversation of Christ, when he was made flesh, and dwelt among men; his manner of life and deportment; his works and miracles, his sufferings, death, and resurrection from the dead; all which his apostles were eyewitnesses of; as also his going up to heaven, which was visible to angels and men; likewise his progress and victorious expeditions in Judea, and in the Gentile world, by the ministry of the word, in which he went forth conquering, and to conquer; which sense is confirmed by the following words: for Christ, who is God over all, the Lord and God of his people, and King of saints, is here, as throughout the psalm, intended. The Targum interprets it of the path or goings of the divine Majesty upon the sea, which the house of Israel saw.

Ver. 25. *The singers went before,* etc.] The apostles and ministers of the word, the sweet singers of Israel, the charmers that charm so very wisely: the Gospel is a joyful sound; it is like vocal music, harmonious and delightful; it is as a very lovely song of one that hath a pleasant voice, as Ezekiel's ministry was, (²⁶⁸⁰Ezekiel 33:32); it is a voice of love, grace, and mercy, of peace, pardon, and righteousness, and of eternal life and salvation by Christ; it is as music in the ears of sensible souls, when sounded forth, and sung out clearly and distinctly by the faithful ministers of it. The allusion seems to be to singers going before armies, when marching to battle, or returning with victory; (see ⁴⁰⁴¹2 Chronicles 20:21,28);

the players on instruments [followed] after; so the sweet strains of the Gospel, the melodious notes and distinguishing sounds of it, as well as the

praises of God's people, are, in the New Testament, signified by harps, and men's playing upon them, (^{<668>}Revelation 5:8 14:2 15:2);

amongst [them were] the damsels playing with timbrels; or “in the midst of the virgins playing [with] timbrels”^{f912}; or “beating on tabrets”; as women used to do when they met their kings returning from the conquest of their enemies; (see ^{<618>}1 Samuel 18:6,7); these may be the pure and primitive churches of Christ, and the members thereof, rejoicing at the preaching of the Gospel, and praising God for the blessings of grace in it; in the midst of which the ministers of the word sung the new song of Gospel truths: and who may be compared to damsels or virgins for their beauty and comeliness through Christ; for their relation to him, being betrothed unto him; and for their strong and chaste affection for him; for their uncorruptness in doctrine and worship, and their uprightness in their lives and conversation, (^{<644>}Revelation 14:4); the allusion may be to Miriam and the women with her at the Red sea, (^{<615>}Exodus 15:20); and the Targum interprets the whole verse of Moses and Aaron singing at the Red sea, and of Miriam and the women playing with timbrels.

Ver. 26. *Bless ye God in the congregations*, etc.] This was what they said as they sung and played; they called upon the churches, and the members of them, and upon one another, to bless the Lord Jesus Christ, God manifest in the flesh; not by invoking or bestowing a blessing on him, which cannot be, and of which he has no need; but by proclaiming him to be God over all, blessed for evermore, as he is in himself; and the perfections of his nature, by attributing all the blessings of nature, grace, and glory to him, in whom they are, and from whom they come; and by exercising faith upon him for them particularly, and for pardon, righteousness, supplies of grace, and everlasting salvation; and by giving him the glory of all, and ascribing blessing and honour to him on account of them; which should be done openly and publicly, in the several particular congregated churches of Christ; and this shows the psalm still refers to Gospel times, in which only such churches are;

[even] the Lord, from the fountain of Israel; or, “the Lord, [who is] of the fountain of Israel”^{f913}; that is, whose natural descent is from Israel, or Jacob, as Christ's was, according to the flesh, (^{<615>}Romans 9:5); though some take this to be a description of the posterity of Jacob, those that go out from the fountain of Israel, as Aben Ezra and Kimchi; (see ^{<381>}Isaiah 48:1); so the Tigurine version, and others; who are called upon to bless the

Lord: but then it must be understood not of the carnal Israelites, they rejected the Messiah, Jesus, and called him accursed; but the spiritual seed of Jacob, whether Jews or Gentiles; Israelites indeed, in whom is no guile. The Targum, and so Jarchi, interpret it of the seed of Israel; compare with this (~~<404>~~ Luke 1:41,44); the words may be read, “for”, or “because of [the fountain of] Israel” ^{f914}: God, who is the fountain of living wafers; Christ, whose blood is the fountain opened for sin and uncleanness; the Spirit, who, in the operations of his grace, is a well or fountain of living water, springing up unto eternal life; and all spiritual blessings, and the abundance of them, which the spiritual Israel of God enjoy, may be designed by this phrase; and so be considered as the reason why God the Lord is to be blessed. Some understand it of the Scriptures, from whence all divine knowledge, blessing, and praise are derived; and others of the heart, and the abundance of it, from whence, and not with the lips only, men should bless and praise the Lord.

Ver. 27. *There [is] little Benjamin, [with] their ruler*, etc.] Or who is “their ruler” ^{f915}; that is, in the congregations or churches, where he was a ruler; or in the procession, the triumphal progress of Christ in Judea, and in the Gentile world, by the ministry of the word; where the singers and players of instruments, and damsels with timbrels, went in order: for not the tribe of Benjamin is meant, called “little”, because Benjamin was Jacob’s younger son; or because it was greatly weakened and reduced at Gibeah, (~~<4708>~~ Judges 20:48); and was one of the smallest tribes in Israel; and Saul’s family, who was the first king of Israel, the least in that tribe, (~~<402>~~ 1 Samuel 9:21); though the Targum interprets it of the tribe; and so Jarchi; but the Apostle Paul is here meant, who was of the tribe of Benjamin, (~~<510>~~ Romans 11:1 ~~<518>~~ Philippians 3:5); was a young man when he was converted, (~~<4075>~~ Acts 7:58); as the Septuagint and Vulgate Latin versions have it here; was “little” in stature, as is generally reported of him, and as his name “Paul” may be thought to signify, and might be given him on that account; (see ~~<7000>~~ 2 Corinthians 10:10); and was little in his own eyes, less than the least of all saints, and the chief of sinners; one born out of due time, and unworthy to be called an apostle; as well as he was little and contemptible in the eyes of others; yet he was greatly honoured by Christ, had an authority from him, was a “ruler” in his churches; set in the first place there, made an apostle, and was an apostle of the Gentiles, and not a whit behind the very chief of the apostles; and he was a principal in this progress, and therefore is named first: he was a chosen vessel to bear the

name of Christ, and carry it into the Gentile world; he travelled and laboured more abundantly than the rest, and preached the Gospel fully from Jerusalem round about to Illyricum. The Septuagint and Vulgate Latin versions, render it, “there was Benjamin the younger in an ecstasy”, or trance, as the Apostle Paul was, (~~400~~ Acts 9:9 22:17 ~~472B~~ 2 Corinthians 12:2-4); but our version is best;

the princes of Judah, [and] their council; or “company”, as Kimchi; their churches, or congregations over which they presided, or were the means of gathering; these were the apostles, some of which were of the tribe of Judah, of which tribe Christ was, and so must be those that are called his brethren, (~~405~~ Matthew 13:55 ~~401A~~ Acts 1:14); these were “princes”, not only in common with other Christians, by adoption and regeneration, but by their office, being apostles, and over others in the Lord; and besides the church at Jerusalem, where James presided, there were other churches in Judea, which had spiritual guides and governors over them; (see ~~383~~ Hebrews 13:7,17); and so the Septuagint version, and those that follow it, render the words, “the princes of Judah, their governors”; and so Aben Ezra interprets them, and observes that “regem”, in (~~370~~ Zechariah 7:2) so signifies; to which the sense of R. Menachem in Jarchi agrees, who renders it “their purpled ones”; so Cocceius; but Gussetius ^{f916} renders it “their stoning”; who stoned those that preached the Gospel to them; (see ~~425~~ Matthew 21:35 23:37); or stoned their enemies, conquered them; or “their stone” ^{f917}, the Messiah, that sprung from Judah, (~~442A~~ Genesis 49:24 ~~482~~ Psalm 118:22);

the princes of Zebulun, and the princes of Naphtali; the rest of the apostles, who were of Galilee, in which country lay the tribes of Zebulun and Naphtali: such as Peter, Andrew, James and John, Philip and Nathaniel, (see ~~401B~~ Matthew 4:13-21 ~~304A~~ John 1:44-46).

Ver. 28. *Thy God hath commanded thy strength*, etc.] Which is either an apostrophe or an address to the Messiah, as in (~~198B~~ Psalm 45:7); declaring, that as his God and Father had purposed and promised to send forth, so he had sent forth, the rod of his strength out of Zion, (~~380~~ Psalm 110:1,2); that is, his Gospel, both into the several cities of Judea, and into the Gentile world, where it was the power of God unto salvation, both to Jew and Gentile: or else these words are spoken to the churches and congregations, in whom the Lord’s name was to be blessed; or to the princes, rulers, and governors of them before mentioned, showing that the Lord has made

good his promise to them, that as their day was their strength should be; and it was owing to their being strengthened by him that they walked up and down in his name, doing his work, and preaching his Gospel, both to Jews and Gentiles: to which they reply by petition,

strengthen, O God, that which thou hast wrought for us; which, if understood of the apostles, princes, and rulers, refers to the work of preaching the Gospel, and the success of it, desiring it might be more and more confirmed; and to the settlement of Christianity in the Pagan world, and also to the work of the reformation from Popery in later times; compare with this (^{<4182>}Revelation 3:2); if of the churches, and the members thereof, it may respect the carrying on and finishing the work of grace in them. It is rendered “in us” by the Septuagint and others; (see ^{<2362>}Isaiah 26:12); for this work sometimes seems to be very low and weak, and needs strengthening, and it is God only that can do it, and he will do it, (^{<4180>}1 Peter 5:10); and this shows that the grace of God is not only necessary at first conversion, but to be continued for the performing of the work of grace until the day of Christ.

Ver. 29. *Because of thy temple at Jerusalem*, etc.] Not the material temple there, which was not in being in David’s time, but was built by his son, and destroyed by Nebuchadnezzar; and though it was rebuilt by Zerubbabel, repaired by Herod, and was the Messiah’s temple, into which he entered as the Lord and proprietor of it, (^{<3001>}Malachi 3:1); yet was quickly after his time demolished, and will never be rebuilt more; but the Messiah’s spiritual temple, of which he is the builder, foundation, and cornerstone; the materials of which are believers in him, and it is for his service, worship, and glory: and “because of Jerusalem”, ^{f918}, as it may be translated: by which also the church of Christ is meant, which is the heavenly Jerusalem, the Jerusalem which is above, and free, the mother of us all, the city of the great King, the place of divine worship, and well fortified by the power and grace of God. The words may be rendered “above Jerusalem” ^{f919}, and connected either with (^{<3068>}Psalm 68:28), and so point at the place, heaven, the temple and palace of the Messiah; from whence spiritual health and strength are desired, and may be expected; or with the following words, and the sense be, “from”, or “out of thy temple in Jerusalem”: even out of the material temple, the Gospel should be preached, as it was by the apostles on the day of Pentecost; and so the word of the Lord went out from thence, and from Jerusalem into Judea, and so into the Gentile world,

where it is continued, and will be until the kings of the earth shall be converted, as follows;

shall kings bring presents unto thee: that is, such as should become Christians, as Constantine, and others, in the earlier ages of Christianity; who brought their riches and wealth to Christ, and into his church, with a design for the good and welfare of it, though it proved otherwise; and as many will in the latter day, who, being converted, will bring presents to the King Messiah, join his churches, and be their nursing fathers; (see ^{<3720>}Psalm 72:10,11 ^{<2423>}Isaiah 49:23 60:3,11,16); and who will bring their glory and honour, and that of the nations, into the New Jerusalem church state, (^{<621>}Revelation 21:24,26); and it will be because of his church and people, and for their good and welfare, as well as for the glory and honour of Christ, that those presents will be brought; and which will not only be theirs, their good things, but themselves, whom they will present to the Lord, as living and acceptable sacrifices, (^{<611>}Romans 12:1); the Targum is,

“out of thy temple thou shalt receive offerings; upon Jerusalem thy Shechinah dwells; out of their palaces kings shall bring unto thee sacrifices.”

Ver. 30. *Rebuke the company of spearmen*, etc.] Or, “of the reed” ^{f920}; that is, men that use and fight with spears, like to reeds, as Kimchi and Ben Melech interpret it. Aben Ezra says, that spears are so called in the Kedarene or Arabian language; and the Arabians use a sort of reed for a spear, as Mr. Castel out of Avicenna observes ^{f921}, and Pliny ^{f922} says they are used spears: or rather the words should be rendered, “rebuke”, restrain, destroy “the wild beast”, or “beasts of the reed” ^{f923}; as the Syriac, Septuagint, and Vulgate Latin versions, and others, render it: the allusion is to such kind of creatures as lions in the thickets of Jordan; (see Gill on ^{<2409>}Jeremiah 49:19”); and the behemoth, that lies under the covert of reeds, (^{<1841>}Job 40:21); or as the crocodile in the river Nile, and other rivers of Egypt, which abounded with flags and reeds, in which such creatures lay; (see ^{<2406>}Isaiah 19:6,7 35:6 36:6); perhaps the hippopotamus, or river horse, is referred to; so may design an insidious, cruel, and tyrannical prince; such an one as Pharaoh king of Egypt, (^{<2701>}Isaiah 27:1); a type of antichrist, and who seems to be here meant; for as Rome, for its wickedness, cruelty, and idolatry, is spiritually called Egypt, (^{<6108>}Revelation 11:8); so the Romish antichrist is the beast ascending out of the bottomless

pit; and is an insidious creature, lies in wait to deceive, puts on the mask and visor of Christianity; has two horns, like a lamb in his ecclesiastic capacity; lies covered with the reeds of the traditions, inventions, and the doctrines of men; and teaches men to trust in the staff of a broken reed, in their own merits, and the merits of others. Jarchi interprets it of Esau, who is like to a wild boar that dwells among the reeds; and the Talmud ^{f924} interprets it of a beast that dwells among reeds, and the gloss explains it of the nation of Amalek; the Turks, according to some, are meant;

the multitude of bulls; the secular powers of the beast of Rome; the antichristian states, their kings and princes, comparable to these creatures for their great strength, power, and authority, and for their fierceness and furiousness in persecuting the people of God: these are horned creatures, the ten horns of the beast, in his civil and secular capacity, with which he pushes at the saints, casts them down, and tramples upon them; (see ~~<2013>~~ Psalm 22:13 ~~<2598>~~ Ezekiel 39:18); compared with (~~<6698>~~ Revelation 19:18);

with the calves of the people; or the people, comparable to calves for their weakness, folly, and stupidity; these are the common people under the government and influence of the kings and princes of the earth; the people, multitudes, nations, and tongues, over whom the antichristian harlot sits, rules, and reigns: this phrase shows that the whole is to be taken, not in a literal, but figurative, sense;

[till everyone] submit himself with pieces of silver; that is, rebuke them by thy word, or by thy providences, until they become sensible of their sins, repent of them, and submit themselves to Christ; and bring with them their wealth and substance, and lay it at his feet for the use of his interest, as a testification of their subjection to him: but as this is not to be expected from the persons before described, at least not from everyone of them, the words require another sense, and are to be considered as a continued description of the persons to be rebuked, and may be rendered, even everyone “that treads with pieces of silver” ^{f925}; that walks proudly and haughtily, being decorated with gold and silver on their garments; so the Romish antichrist is said to be decked, his popes, cardinals, and bishops, with gold and precious stones, (~~<6670>~~ Revelation 17:4); or “everyone that humbles himself for pieces of silver” ^{f926}, as the word is rendered in (~~<2013>~~ Proverbs 6:3); that lies down to be trampled upon for the sake of temporal advantage; and so it describes the parasites and flatterers of the man of sin, who crouch unto him, take his mark in their hands or

foreheads, that they may be allowed to buy and sell; all these, it is desired, God would rebuke, not in love, but with flames of fire, as he will sooner or later; for when the kings of the earth are become Christians, as in (~~1989~~ Psalm 68:29), God will put it into their hearts to hate the whore, and burn her flesh with fire;

scatter thou the people [that] delight in war; as antichrist, and the antichristian states, do: they take delight in making war with the saints, and in slaying of them, to whom power has been given so to do; with whose blood they have been made drunk, and have took as much pleasure in the shedding of it as a drunken man does in indulging himself to excess in liquor; but these in God's own time shall be scattered, when Christ the Lamb shall fight against them with the sword of his mouth, and shall utterly destroy them; (see ~~6637~~ Revelation 13:7 17:6,14) (~~6695~~ Revelation 19:15-21).

Ver. 31. *Princes shall come out of Egypt*, etc.] The Vulgate Latin and all the Oriental versions render it "ambassadors". This verse is a prophecy of the conversion of the Gentiles, under the names of Egypt and Ethiopia; which will be at the same time that the kings of the earth will become Christians, and antichrist will be destroyed. The Gospel is said to be preached in Egypt by Mark the Evangelist; and no doubt but there were conversions there in the first times of the Gospel; but there will be more in the latter day; (see ~~4987~~ Psalm 87:3,4) (~~2390~~ Isaiah 19:1-25). Unless we understand this of kings and princes, that shall leave the communion of the church of Rome, which is spiritually and mystically Egypt, and join themselves with the true churches of (see ~~6610~~ Revelation 11:8 18:4). The conversion of every sinner is a coming out of Egypt; it is a call of them out of darkness and bondage, worse than that of Egypt, into light and liberty, when they are set among princes, even the princes of Christ's people;

Ethiopia shall soon stretch out her hands unto God; the Gospel is said to be preached in Ethiopia by the Evangelist Matthew, and also by Matthias, who succeeded Judas in the apostleship; by means of whose ministry there is reason to conclude some were converted: and we have an instance of a famous Ethiopian, that was converted and baptized by Philip, (~~4487~~ Acts 8:27); and who very likely carried the Gospel into this country, and spread it: so that this prophecy began to have its fulfilment then, but will have a greater hereafter; see, (~~4987~~ Psalm 87:4). All men are like Ethiopians, even God's elect, in a state of nature and unregeneracy: they are black with original sin and actual transgressions; and can no more remove this

blackness than the Ethiopian can change his skin, (^{<24123>}Jeremiah 13:23). They are, like them, idolaters, serving divers lusts and pleasures, the idols of their own hearts; are in a state of distance, afar off from God and Christ, and from his people, word, and ordinances; and are enemies in their minds by wicked works, yea, enmity itself, and stretch out their hands against God; but when they are called and converted, and made sensible of their state, then they stretch out their hands unto God, as a gesture of sorrow, (^{<2498>}Jeremiah 4:31 ^{<25017>}Lamentations 1:17); expressing their sorrow for sin, as committed against God, and because of the evil that is in it; and look to Christ, and stretch out their hands to him, whom they have pierced, and mourn; and as a prayer gesture, (^{<8113>}Job 11:13). For, as soon as a man is converted, he prays and cries to God for pardoning grace and mercy, and to be cleansed from his sin, and to be openly received into his favour, and to enjoy communion with him; and as the gesture of a man in the utmost danger, who stretches out, his hand to lay hold on anything to save him; and so a sinner, sensible of its danger, and seeing Christ and salvation in him, it stretches out its hand, lays hold on him, and will have him and no other to be its Saviour, and receives his righteousness, and grace out of his fulness; and as the gesture of one that is conquered, resigning up himself into the victor's hands, as a token of submission, peace, and reconciliation ^{f927}; so sinners, in the day of Christ's power upon them, are made willing to submit and give up themselves to him. In the Hebrew text it is, "shall make her hands to run unto God" ^{f928}; that is, with an offering, gold or some treasure, to bring it unto God, as Aben Ezra, Kimchi, and Ben Melech, interpret it, which may very well be understood of the offering of themselves, as well as of the spiritual sacrifices of prayer and praise. The Targum is,

“the sons of Ham shall come, the great men out of Egypt, to be made proselytes; the children of Cush (or Ethiopia) shall run to stretch out their hands in prayer to God.”

Jarchi's note is,

“and then when thou shalt destroy Esau (his posterity), and the King Messiah shall arise, they shall bring to thee gifts out of Ethiopia.”

And so he owns this to be a prophecy of the Messiah; and so it is applied to the times of the Messiahs and to the nations bringing gifts to him, in the Talmud ^{f929}, and other Jewish writings ^{f930}.

Ver. 32. *Sing unto God, ye kingdoms of the earth,* etc.] Not only the Egyptian and Ethiopian kingdoms, but all the kingdoms of the world; which will now be converted to Christ, and become his, even all the Papal, Pagan, and Mahometan kingdoms; (see ^{<6115>}Revelation 11:15). These are called upon to sing songs and hymns of praise to Christ, who is God, for redemption by him, and salvation in him; and for their deliverance from all the darkness and delusions under which they formerly were;

O sing praises unto the Lord; the Lord of all, the Lord of lords, the Head of the church, and Saviour of the body; and whom those converted nations will acknowledge to be their Lord and King; and make their homage, and bring their tribute of praise to him, for breaking the antichristian yokes that were upon them, and freeing them from the tyranny and bondage with which they were oppressed: this will be fulfilled in the latter day; (see ^{<6115>}Revelation 11:1,5,16,17 15:2-4 19:1,2).

Selah; on this word, (see Gill on “^{<498D>}Psalm 3:2”).

Ver. 33. *To him that rideth upon the heaven of heavens, [which were] of old,* etc.] Or “eastward” ^{<f931>}; the first, second, and third heavens, which were created from the beginning of time by Christ himself, (^{<4925>}Psalm 102:25) compared with (^{<3010>}Hebrews 1:10). These he rode upon when he ascended on high, even far above all heavens, as the apostle says, (^{<4010>}Ephesians 4:10); and so above the heaven of heavens, when he was made higher than they, and both Lord and Christ; and placed his throne in them, and from thence exercises his government over the whole world: and it may be observed, that it was from Mount Olivet, which was to the east of Jerusalem, that Christ ascended, and so to the eastern part of the heavens, (^{<4012>}Acts 1:12 ^{<3144>}Zechariah 14:4); (see ^{<6115>}Revelation 7:2);

lo, he doth send out his voice; which is his Gospel, for that is the voice of Christ; which he utters by his ministers, and which his sheep, his people, hearken unto, and can distinguish from the voice of a stranger. This is a voice of love, grace, and mercy; it speaks of righteousness, peace, pardon, and salvation by him, and is very joyful and comfortable to hear. This he sent out by his apostles into all the earth, after his ascension to heaven; and which he has been, more or less, sending out in one place or another, by his ministers, ever since; and in the latter day will send it out more clearly, fully, and largely, by a set of ministers he will raise up for that purpose;

[and that] a mighty voice; or, “a voice of strength”^{f932}; a strong and powerful voice, such as the Gospel is, when accompanied with the power and Spirit of God. It is a soul shaking and awakening voice; it is an heartmelting and an heartbreaking one; it is a quickening and an enlightening voice; it quickens dead sinners, gives life unto them, and the entrance of it gives light to dark minds: it is a soul charming and alluring one; it draws to Christ, engages the affections to him, and fills with unspeakable delight and pleasure. The Targum interprets this of the voice of the spirit of prophecy; Aben Ezra understands this voice as saying what follows.

Ver. 34. *Ascribe ye strength unto God*, etc.] The Messiah; by asserting him to be the mighty God, even the Almighty; by attributing works of strength and power to him: such as the creation of all things; upholding all things in their being; the redemption and preservation of his people; the resurrection of the dead, etc. by applying to him, and exercising faith on him for spiritual strength, and giving him the glory of it: so the Targum,

“give the glory of strength to God.”

Moreover, this may be understood of ascribing dominion and power to him by the kingdoms of the earth, who are here addressed, when they shall be converted to him; and who, upon this enlargement of his kingdom, will be congratulated by his people, for taking to himself his great power and reigning, (^{<64115>}Revelation 11:15-17);

his excellency [is] over Israel; the spiritual Israel, such who are Israelites indeed. Over these his glorious Majesty in his kingdom rules; they are subject to him, and acknowledge him for their King; and among them is his Shechinah, or divine Presence. Or over Israel, literally understood; when they shall, as at this time the prophecy refers to, be all called, converted, and saved: they shall seek the Lord their God, and David their King, and he shall be Prince over them;

and his strength [is] in the clouds; which are round about him, the chariots in which he rides, and in which he shows his strength; by sending forth from thence the rain of his strength, the terrible lightning and thunder. In these he went up to heaven, and in these he will come again to judgment. They may be mystically understood of the ministers of the Gospel, especially in the latter day, who may be compared to clouds for their numbers, they will then be many; for their swiftness in moving to and fro,

and spreading the Gospel; and for their being full of the doctrines of grace, comparable to rain; (see ^{<21818>}Isaiah 5:6). And the Lord's strength will be seen in them, who will greatly strengthen them to do their work; his strength will be made perfect in their weakness; the excellency of the power attending their ministrations, to the large conversion of sinners, will appear to be of God, and not of man.

Ver. 35. *O God, [thou art] terrible*, etc.] In his judgments and acts of vengeance, on antichrist and the antichristian states; being the Lion of the tribe of Judah, that will break them to pieces as a potter's vessel: or "reverend"^{†933}; to be feared and worshipped by his saints;

out of thy holy places; both out of heaven, the habitation of his holiness, by angels and glorified saints there; and out of all his churches, the several assemblies of them, among whom he is greatly to be feared and adored: the Targum interprets it of the house of the sanctuary;

the God of Israel [is] he that giveth strength and power unto [his] people; his peculiar covenant people, his Israel he is the God of. These are weak, and encompassed about with infirmities; he has strength in himself for them; he has promised it to them, and he gives it to them as a pure gift and unmerited favour of his. It may be understood of the great degree of strength that will be given them in the latter day; when a small one shall be a strong nation, and the feeble shall be as David, and David as God, as the Angel of the Lord, (^{<21811>}Isaiah 60:21) (^{<38128>}Zechariah 12:8); and of the dominion and greatness of the kingdom under the whole heaven; which will be given to the saints of the most High, (^{<21071>}Daniel 7:27);

blessed [be] God: the psalm is concluded with an ascription of blessing to the Messiah, who is God blessed for evermore; and who, as Mediator, is the promised seed, in whom all nations were to be blessed, and now will be; (see ^{<11512>}Revelation 5:12,13).

PSALM 69

INTRODUCTION TO PSALM 69

To the chief Musician upon Shoshannim, [A Psalm] of David.

Of the word “shoshannim”, (see Gill on “^{<980>}Psalm 45:1”), title. The Targum renders it,

“concerning the removal of the sanhedrim;”

which was about the time of Christ’s death. The Talmudists ^{f934} say, that forty years before the destruction of the temple, the sanhedrim removed, they removed from the paved chamber, etc. But it can hardly be thought that David prophesied of this affair; nor of the captivity of the people of Israel, as the Targum, Aben Ezra, Kimchi, Arama, and R. Obadiah interpret it: and so Jarchi takes the word “shoshannim” to signify lilies, and applies it to the Israelites, who are as a lily among thorns. But not a body of people, but a single person, is spoken of, and in sorrowful and suffering circumstances; and, if the Jews were not blind, they might see that they are the enemies of the person designed, and the evil men from whom he suffered so much. And indeed what is said of him cannot be said of them, nor of any other person whatever but the Messiah: and that the psalm belongs to Christ, and to the times of the Gospel, is abundantly evident from the citations out of it in the New Testament; as (^{<990>}Psalm 69:4) in (^{<815>}John 15:25); (^{<990>}Psalm 69:9) in (^{<827>}John 2:17 ^{<818>}Romans 15:3); (^{<992>}Psalm 69:21) in (^{<1734>}Matthew 27:34,48 ^{<1536>}Mark 15:36 ^{<236>}Luke 23:36 ^{<928>}John 19:28,29); (^{<992>}Psalm 69:22,23) in (^{<819>}Romans 11:9,10); (^{<995>}Psalm 69:25) in (^{<116>}Acts 1:16,20).

The inscription of the psalm in the Syriac version is,

““a psalm” of David, according to the letter, when Shemuah (Sheba), the son of Bichri, blew a trumpet, and the people ceased from following after him (David); but the prophecy is said concerning those things which the Messiah suffered, and concerning the rejection of the Jews.”

And Aben Ezra interprets (^{<1936>}Psalm 69:36) of the days of David, or of the days of the Messiah.

Ver. 1. *Save me, O God*, etc.] The petitioner is Christ; not as a divine Person, as such he is blessed for ever, and stands in no need of help and assistance; but as man, and in distressed and suffering circumstances. As a priest, it was part of his work to intercede, as well as to offer sacrifice; and though he did not offer a sin offering for himself, yet he offered up supplications, with strong cryings and tears; and, as the surety of his people, he prayed, in point of right and justice, both for himself and them; (see ^{<1974>}John 17:4,5,24). The person petitioned is God the Father, who was able to save him, and always heard him; and did in this petition, (^{<1877>}Hebrews 5:7); which perfectly agrees with some petitions of Christ, recorded in the New Testament, (^{<1927>}John 12:27 ^{<1959>}Matthew 26:39). These show the weakness of the human nature, the weight of sin upon him, and his sense of the wrath of God; and which, notwithstanding, were made with limitations and restrictions, and even with a correction. Moreover, this may also design help and assistance from his divine Father, which was promised him, and he expected and had, in the acceptable time, in the day of salvation: and he was so saved in death, as that he abolished that, and destroyed him that had the power of it; and was quickly raised from the grave, and thereby saved out of it. And this he could have done himself, but he would be saved in a legal way, in a way of justice; and as a point of honour, when he had done the work, he, as a surety, engaged to do. The reasons enforcing this petition follow:

for the waters are come in unto [my] soul: the Messiah represents his case, in these words, and in (^{<1930>}Psalm 69:2), as like to that of a man standing up to his chin in water, and the waters running into his mouth, just suffocating him; and that in a miry place, where he could not set his feet firm, nor get himself out; and even overflowed with the floods, and immersed in the deep waters, and so in the most imminent danger. These overwhelming waters may signify the floods of ungodly men that encompassed him, the assembly of the wicked that enclosed him; and the proud waters that went over his soul, the Gentiles and people of Israel, that were gathered against him to destroy him; and so the Targum interprets it of the camp of sinners, that pressed him on every side, as water: the whole posse of devils may also be designed, for now was the hour and power of darkness; Satan, and his principalities and powers, came in like a flood upon him, to swallow him up; innumerable evils, the sins of his people, came upon him from

every quarter, and pressed him sore; the curses of the law fell upon him, which may be compared to the bitter water of jealousy that caused the curse. These entered into him, when he was made a curse for his people; and the wrath of God went over him, and lay hard upon him, and came about him like water, into his very soul, which made him exceeding sorrowful, even unto death.

Ver. 2. *I sink in deep mire, where [there is] no standing*, etc.] Which signifies not despair of mind, but difficult and distressed circumstances; the Messiah now bearing the filthy sins of his people, and the punishment of them, and so was got into the horrible pit, the mire and clay; (see Gill on “^{<491D>}Psalm 40:2”);

I am come into deep waters, where the floods overflow me: as afflictions are often compared to waters in Scripture, Christ’s sorrows and sufferings are very aptly signified by deep waters and overflowing floods; and therefore rightly called a baptism, as by himself, (^{<492D>}Luke 12:50), when he was as one immersed in and overwhelmed with water.

Ver. 3. *I am weary of my crying*, etc.] In his distress; when, bearing the punishment both of loss and sense, he cried unto God; he prayed earnestly, with great intenseness and fervency of spirit; he offered supplications, with strong cryings and tears, insomuch that he calls it a roaring: and whereas there was a seeming delay of answer to his cries, he cried till he was weary of crying; and yet it is remarkable that his last cry was with a loud voice, which surprised the centurion; (see ^{<492D>}Psalm 22:1,2 ^{<49246>}Matthew 27:46);

my throat is dried; with crying, so that he was hoarse; or “burnt”^{f935}; with inward heat of a fever, which usually attended persons crucified; (see ^{<49215>}Psalm 22:15);

mine eyes fail while I wait for my God; God the Father was the God of Christ, as he was man; he prepared a body for him, and anointed his human nature with the Holy Spirit; he supported and upheld him: and as such Christ loved him, believed in him, prayed to him, and waited and looked for help and salvation from him; this being delayed, his eyes failed with intense looking about for it, as well as with grief and tears. Ainsworth observes, that failing of the eyes is one of the curses of the law, (^{<49316>}Leviticus 26:16 ^{<49330>}Deuteronomy 28:30), and it shows how in every thing Christ was made a curse for his people.

Ver. 4. *They that hate me without a cause*, etc.] As the Jews did; (see ^{<61518>}John 15:18-25); for he did no injury to the persons or properties of men; but went about continually doing good, both to their souls and bodies; so that he merited their highest esteem and love, and not their hatred; and yet they were his implacable enemies; (see ^{<61914>}Luke 19:14,27);

are more than the hairs of mine head; they were a multitude that came to take him in the garden; and it was the multitude that the priests and Pharisees instigated to ask for the release of Barabbas, and the crucifixion of Jesus; and a vast number of people followed him to the cross, and insulted him on it; the Gentiles and the people of Israel were gathered together against him;

they that would destroy me; as the Jews sought to do often before his time was come;

[being] mine enemies wrongfully; without cause, as before; or through lies and falsehoods told of him, and spread about concerning him:

are mighty; lively and strong, as David's enemies were, (^{<613819>}Psalm 38:19). The great men of the earth, kings and princes, as Herod and Pontius Pilate, and also the infernal principalities and powers, who were concerned in contriving those lies, and putting them into the minds of men; for Satan is the father of lies and falsehood;

then I restored [that] which I took not away; by rapine, force, and violence, as the word ^{f936} signifies; and which was done by others. Thus, for instance, Christ restored the glory of God, of which he was robbed, and which was taken away by the sin of man; by veiling his own glory, not seeking that, but his Father's; and by working out the salvation of his people, in such a manner as that all the divine perfections were glorified by it; hence, "glory to God in the highest", (^{<61214>}Luke 2:14). He satisfied justice he had never injured, though others had; he fulfilled a law, and bore the penalty of it, which he never broke; and made satisfaction for sins he never committed; and brought in a righteousness he had not taken away; and provided a better inheritance than what was lost by Adam: and all this was done at the time of his sufferings and death, and by the means of them.

Ver. 5. *O God, thou knowest my foolishness*, etc.] Not that there was real foolishness in him, who, as man, from his infancy was filled with wisdom, and increased in it; and, as Mediator, had the spirit of wisdom on him, and the treasures of wisdom in him; and, as a divine Person, he is the Wisdom

of God, and the only wise God; and, as in our nature, there was no foolishness in his heart, nor in his words, nor in his actions: but this is to be understood either of what was accounted so by others; he and his followers were reckoned foolish and illiterate men, and the Gospel preached by him and his apostles was foolishness to them that perished; or of what he was charged with by his enemies; even with immorality, heresy, blasphemy, and sedition; of all which he was innocent, and therefore could appeal to his divine Father, who knows all things, that he was clear of all such folly; for it may be rendered, “thou knowest as to my foolishness”¹⁹³⁷, with respect to what he was charged with, that there was none in him; or else it regards the foolishness of his people imputed to him, the sin that folly of follies, together with all the foolishness in the heart, lip, and lives of his people, before and after conversion; these were all reckoned to him, and reckoned by him, as his own in some sense; and which is confirmed by what follows:

and my sins are not hid from thee; meaning not any committed by him; for then he could not have said what he does in (¹⁹³⁸Psalm 69:4); but the sins of his people imputed to him, which he calls his own, (see Gill on ¹⁹⁴²Psalm 40:12’): these must be known to his divine Father, since he is God omniscient, and since he laid them upon him, and he made satisfaction for them to him; and which he observes to enforce his petition, (¹⁹⁴⁰Psalm 69:1); with this compare (²³³¹Isaiah 53:11,12).

Ver. 6. *Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake*, etc.] Of their expectation of redemption and salvation by the Messiah, they have been waiting upon the Lord for; when they shall see him in suffering circumstances, and even dead and laid in the grave, without any hope of his rising again; which was the case of the two disciples travelling to Emmaus, (²²⁴⁸Luke 24:19-21); whose trust in him, and expectation of him, as the Redeemer of Israel, were almost gone. The people of God, and believers in Christ, are described by such that “wait on the Lord”; for the coming of Christ, and salvation by him; who would be in danger of being put to shame and in confusion, when they should see him under the power of death and the grave; wherefore in this petition Christ addresses his divine Father as “the Lord God of hosts”, of armies above and below, as God omnipotent; partly to encourage their trust and confidence in him, and partly to encourage his own faith as man, that this petition would be answered;

let not those that seek thee: in the word and ordinances, by prayer and supplication, with all their hearts, in Christ, in whom the Lord is only to be found, and for life and happiness:

be confounded for my sake; that is, through his sufferings and death, as before:

O God of Israel; the covenant God of the spiritual Israel, whom he has chosen, the Messiah redeems, and the Spirit makes Israelites indeed.

Ver. 7. *Because for thy sake I have borne reproach*, etc.] Being reckoned a sinner, called a deceiver, said to be a Samaritan, and to have a devil; with many other reproaches, which he bore patiently for the sake of the word and worship of God, and for the sake of the glory of God, which he all along sought; and to repair the loss of it, which was sustained through the sin of man;

shame hath covered my face; when he was spit upon by some, and smote by others with a rod upon his cheek; and when he was blindfolded, and bid to prophesy who smote him; (see ^{<2306>}Isaiah 50:6).

Ver. 8. *I am become a stranger unto my brethren*, etc.] Not only to the Jews in general, who were his own people and nation, to whom he came, and of whom he came; who received him not, hid as it were their faces from him, and rejected him as the Messiah; but also to such who were still nearer akin to him, according to the flesh, who did not believe in him, (^{<4005>}John 7:5); and even in some sense to his disciples and followers; some of which having heard some doctrines delivered by him not agreeable to them, withdrew from him, and walked no more with him, (^{<4060>}John 6:60,66); yea, to his apostles, whom he often called his brethren: one of these betrayed him, another denied him with oaths and cursing, and all of them forsook him and fled, when he was taken by his enemies, and about to suffer death;

and an alien unto my mother's children; which is the same as before, in other words. The Targum is,

“as the son of the Gentiles to my mother's children;”

that is, as an Heathen to them; (see ^{<4087>}Matthew 18:17).

Ver. 9. *For the zeal of thine house hath eaten me up*, etc.] Of the house of the sanctuary, as the Targum; that is, the temple, which was Christ's

Father's house, where he was worshipped and dwelt; and zeal for his Father, and his glory in it, and indignation against those that made it an house of merchandise, inflamed him; put him upon driving out the buyers and sellers in it, whereby this passage had its accomplishment, (<B14>John 2:14,17); and this may be applied to the church of God which is the house of God, of his building, and where he dwells; and zeal may design the fervent affection of Christ for it, for the doctrine, discipline, and salvation of it. His zeal for the Gospel appeared in his warm and lively preaching it, in his assiduity and constancy in it; in the wearisome journeys he took to spread it, in the risks he run, and dangers he exposed himself to, for the sake of it; in the miracles he wrought to confirm it, and in the care he took to free it from calumny and reproach: his zeal for the worship and discipline of God's house was shown by his asserting the purity of worship in spirit and truth; by his severe inveighing against the traditions, superstition, and will worship of men, and against the vices and corruptions of professors of religion, the Scribes and Pharisees: his zeal for the salvation of his people is easily seen in his suretyship engagements for them; in coming into this world to do the will of him that sent him; in his early regards unto it, and vehement desire, even of suffering death, in order to accomplish it, and in his voluntary and cheerful submission and obedience, even to the death of the cross: this zeal of his was according to knowledge, and was cordial, hearty, and unfeigned; and this "eat [him] up": inflamed like fire his spirit and affections; consumed his time and strength, and even life itself;

and the reproaches of them that reproached thee are fallen upon me: the same persons that reproached the one reproached the other; and the reproaches of his divine Father were as cutting to him as if cast on himself; it went to his heart that his Father's house should be made an house of merchandise; that his doctrine should be despised, his worship neglected, and his glory lessened; to have the name of God, his ways and truth, evil spoken of, were not pleasing to him; he took all reproach of this kind to himself, and bore it becomingly; and yet showed zeal for his Father's glory, and indignation against those that reproached him; (see <B11>Romans 15:1-3).

Ver. 10. *When I wept,* etc.] Because of the sins of his people imputed to him; the hardness and unbelief of the Jews that rejected him; their impiety and profaneness in polluting the temple with their merchandise: he wept at the grave of Lazarus, and over the city of Jerusalem, on account of the

blindness of its inhabitants, and the ruin coming upon them; and in his prayers at different times, especially in the garden and on the cross, which were offered up with strong crying and tears; (see ^{<B15>}John 11:35 ^{<B94>}Luke 19:41 ^{<B17>}Hebrews 5:7);

[and chastened] my soul with fasting; or “my soul [being] in fasting”^{f938}. The Targum renders it, “in the fasting of my soul”; the word “chastened” is supplied from (^{<B13>}Psalm 35:13); and “soul” is put for the body, or for the whole person. Christ fasted forty days and nights in the wilderness; and often, through neglect of himself, and multiplicity of business, in preaching, and in healing diseases, was without food for some time: he seems to have been fasting the day that he suffered, when he made atonement for sin; and so answered the type on the day of atonement, when every man was to afflict his soul with fasting, (^{<B29>}Leviticus 16:29); hence the Jews taunting at him gave him gall for his meat, and vinegar for his drink, (^{<B21>}Psalm 69:21); and it follows,

that was to my reproach; if he ate and drank, he was charged with being a glutton and a winebibber; and if he wept and fasted, as John his forerunner did, they reproached him with madness, and having a devil, (^{<B18>}Matthew 11:18,19 ^{<B20>}Mark 3:20,21); and, as may be reasonably supposed, after this manner;

“can this poor creature, that weeps, and mourns, and fasts, be thought to be the Son of God, a divine Person, as he makes himself to be, and his followers believe he is?”

and so the blind Jews reason to this day.

Ver. 11. *I made sackcloth also my garment*, etc.] Though we nowhere read that Jesus put on sackcloth upon any occasion, yet it is not improbable that he did; besides, the phrase may only intend that he mourned and sorrowed at certain times, as persons do when they put on sackcloth: moreover, as the common garb of his forerunner was raiment of camels’ hair, with a leathern girdle; so it is very likely his own was very mean, suitable to his condition; who, though he was rich, for our sakes became poor;

and I became a proverb to them; a byword; so that when they saw any person in sackcloth, or in vile raiment, behold such an one looks like Jesus of Nazareth.

Ver. 12. *They that sit in the gate speak against me*, etc.] The princes, magistrates, and judges, who sat in the gates of cities, heard and tried causes, and executed judgment there; the elders of the city; (see ^{<8041>}Ruth 4:1 ^{<8164>}Lamentations 5:14 ^{<8886>}Zechariah 8:16); the civil rulers among the Jews are meant; and also their ecclesiastical ones, the Scribes and Pharisees that sat in Moses's seat; though some think men of lower characters are designed, idle persons that saunter about, and sit in gateways, and corners of streets, and in marketplaces; spending their time, like the Athenians, in hearing and telling of news, and prating about this and the other person, and their affairs; but the former sense seems best, since these are rather intended in the next clause: now such men of rank and figure spoke against Christ; against his person as the Son of God, against his office as the Messiah, against his doctrines and ordinances, and against his people and followers: or they spake together "of him" ^{f939}; they confabulated and consulted together how to seize him, and take away his life, as the chief priests and elders frequently did; and when they had taken him they gave their voice against him, and unanimously condemned him, when they sat in judgment upon him;

and I [was] the song of the drunkards; or "of them that drink strong drink" ^{f940}; be it made of what it will; that is, to excess: these, while they played on their instruments of music, as the word ^{f941} here used signifies, sung songs, and Christ was the subject of them; as Job complains was his case, (^{<8308>}Job 30:8,9); very probably the common people that were employed in taking of Jesus might have plenty of liquor given them by the priests and elders, to encourage them; and this being a festival time too, might come at it more easily than usual, and drink more freely; and this might be the case of the Roman soldiers, when they made Christ the subject of their mirth and diversion in Pilate's hall.

Ver. 13. *But as for me, my prayer [is] unto thee, O Lord*, etc.] Christ betook himself to prayer in these circumstances, and not to railing and reviling again: he applied to his divine Father, and committed himself to him that judgeth righteously, and prayed both for himself and for his enemies too: and this he did

[in] an acceptable time; or "a time of good will" ^{f942}; which was the time of his sufferings and death; so called, because the good will and pleasure of God was seen therein; in not sparing his Son, his own and only begotten Son, his beloved Son, and delivering him up to justice and death for the

worst of sinners; and because at this time the good will of God was done: Christ laid down his life by the commandment of his Father, offered himself a sacrifice by the will of God, and hereby the law of God was fulfilled, justice satisfied, and the work of man's redemption finished; which was the pleasure of the Lord, that prospered in his hands; and therefore this must be an acceptable time to God. The sufferings of Christ were well pleasing to him; the sacrifice of Christ was for a sweet smelling savour; the righteousness of Christ was acceptable to him, the law being magnified and made honourable by it: peace was now made by the blood of his cross; the perfections of God were glorified, his purposes executed, his promises fulfilled, his covenant confirmed, and his people saved; and so a proper time for the Mediator to offer up his supplications and prayers, in which he was heard, as appears from (²³⁰⁸Isaiah 49:8);

O God, in the multitude of thy mercy; these words, according to the accents in the Hebrew text, should be rendered in connection with the preceding words, thus: "in the time of good will, O God"; or "in the time of the good will of God, through the multitude of thy mercy"; and then the sense is, that the acceptable time was owing to the greatness of divine mercy; it was from hence that the dayspring from on high visited men; or Christ came in the flesh, and suffered in the room and stead of sinners; in which there was a wonderful display of the abundant mercy of God to men; for otherwise there was none shown to the surety and Saviour; he was not spared, but delivered up; and then it follows,

hear me, in the truth of thy salvation; or "because of", or "by thy true salvation"^{f943}; that which God contrived in council, and secured in covenant, and sent his Son to effect, and which he is become the author of, is a true and real salvation; not figurative and shadowy, as the salvation of Israel out of Egypt and Babylon were: or because of the truth and faithfulness of God, who had promised salvation to the Messiah, that he should be carried through his sufferings, be raised from the dead, and be crowned with glory and honour; and therefore he prays he might be heard on this account, and his prayer follows, and the several petitions in it.

Ver. 14. *Deliver me out of the mire, and let me not sink*, etc.] In which he was sinking, (¹⁹⁸⁰Psalm 69:2); and accordingly he was delivered out of it, (¹⁹¹⁰Psalm 11:2); even out of all the mire of sin, the sins of his people that were upon him, from which he was justified when raised from the dead; and so will appear without sin, when he comes a second time:

let me be delivered from them that hate me, and out of the deep waters; these phrases design the same, even the enemies of Christ; such that hated him, compared to deep waters: these are the floods of the ungodly, and the many waters out of which he was drawn and delivered, (~~3980~~ Psalm 18:4,16,17).

Ver. 15. *Let not the water flood overflow me,* etc.] The enemy, Satan, that came in like a flood upon him, with his whole posse of devils; or the wrath of God, which came upon him like a flood overwhelming him:

neither let the deep swallow me up: as Jonah by the whale, and Dathan and Abiram in the earth:

and let not the pit shut her mouth upon me; either the pit of hell; so the Targum interprets it: for Christ, when he endured the curses of the law, and the wrath of God, suffered the same for kind as the damned in hell; only the mouth of this pit could not be shut upon him, or he be continued under such wrath and curse: or else the pit of the grave, where his divine Father left him not, or suffered him to be so long in it as to see corruption; this pit was not shut upon him, but he was delivered out of it, and will die no more.

Ver. 16. *Hear me, O Lord; for thy lovingkindness [is] good,* etc.] His lovingkindness to him, not only as his Son, but as Mediator; and which is a love of complacency and delight, and was from eternity, and will be to eternity: and this is “good”, as appears by the effects and evidences of it; such as putting all things into his hands, showing him all that he does, concealing and keeping nothing from him, appointing him to be the Saviour of his people, the Head of the church, and the Judge of the world; and this lovingkindness shown to him is a reason why he might expect to be heard by his God and Father; (see ~~4872~~ John 17:24); and the loving kindness of God to his people, and the members of Christ, is also good: it arises from the good will and pleasure of God; it is pleasantly and delightfully good to the saints, who have tasted that the Lord is gracious, and have had his love shed abroad in their hearts; it is profitably good unto them; it has prepared and laid up good things for them, both for time and eternity, even all the blessings of grace and goodness: it has promised good things unto them in covenant, and it gives Christ, and all good things along with him; it has a good influence on the graces of the Spirit, faith, hope, and love, to encourage them; and engages believers to a cheerful obedience to all the divine commands; to which may be added the duration of it, it lasts for

ever: and it is so good, that it is better than any temporal good thing without it; it is better than life, and all the comforts of it, (^{358B}Psalm 63:3);

turn unto me, according to the multitude of thy tender mercies; his divine Father had turned away his face from him, and turned his fury upon him; he had awoke his sword of justice against him, pointed it at him, and thrust it into him; and now, satisfaction being made, he desires he would turn unto him in a way of grace and favour; that he would have respect unto him, and look upon him with his paternal countenance, and in a kind and tender manner, as well pleased with him, and with his righteousness and sacrifice. Of the phrase, “according to the multitude of that tender mercies”, (see Gill on “^{350E}Psalm 51:1”).

Ver. 17. *And hide not thy face from thy servant*, etc.] This is a character that is frequently given to Christ as Mediator; he is a servant of God’s choosing, calling, and appointing; of his sending, bringing forth, and supporting; who is an obedient, diligent, righteous, and prudent one; who always revered and honoured him whose servant he was, (^{230E}Isaiah 42:1 43:10 49:1,3 52:13 53:11 ^{388B}Zechariah 3:8); now, when he was on the cross, suffering in the room and stead of his people, his Father hid his face from him; which he here deprecates, and desires he would not continue to do, seeing he was his servant, now doing his service, and about to finish it, even the great work of man’s redemption; and for a reason following;

for I am in trouble; in straits and difficulties; pressed on every side, enclosed with the assembly of the wicked, who were mocking of him, and with the whole posse of devils, who were throwing their fiery darts at him; having the sins of his people and the curses of a righteous law on him, and the wrath of God in him; and what increased his trouble was, he was forsaken by him;

hear me speedily; or “make haste to hear” ^{f944}; and answer me; his case required haste; (see ⁴²²⁹Psalm 22:19).

Ver. 18. *Draw nigh unto my soul*, etc.] God his father, while he was suffering, stood afar off from him; wherefore he desires that he would draw nigh to him in the manifestations of his love and favour to him; which he did, when he made known to him the way of life, and made him full of joy with his countenance;

[and] redeem it: that is, from the power of the grave; not leave it there, but raise him from the dead, and give him glory, as he did;

deliver me, because of mine enemies; that they might not triumph over him, as if, being dead, he should rise no more; and so the Targum,

“that mine enemies might not lift up themselves against me.”

Or the meaning is, deliver me from the grave, raise me from the dead, that I may requite mine enemies, and take vengeance on them; (see ^{<1910>}Psalm 41:8-11).

Ver. 19. *Thou hast known my reproach, and my shame, and my dishonour*, etc.] A heap of words to express the greatness of the contempt that was cast upon him, and the injury that was done to his person and character; which was all known to God: as how he was vilified by wicked words and blasphemous speeches; how he was exposed to shame and dishonour by deeds; by spitting upon him, buffeting him, veiling his face, stripping him of his garments, and scourging and crucifying him naked;

mine adversaries [are] all before thee; in his sight: he knew their persons, the malice and wickedness that were in their hearts; and all the evil words that were spoken, and the evil actions that were done by them. Or, “are all against thee” ^{<1945>}; for they that were against Christ were against his Father.

Ver. 20. *Reproach hath broken my heart*, etc.] This was his case when his soul was exceeding sorrowful unto death, and his heart like wax melted in the midst of his bows is, (^{<4168>}Matthew 26:38 ^{<19214>}Psalm 22:14);

and I am full of heaviness; as he was in the garden, (^{<4143>}Mark 14:33); or, “very sick, [yea], incurably sick”, as the word ^{<1946>} signifies; (see ^{<10215>}2 Samuel 12:15 ^{<2912>}Jeremiah 30:12,15). For what cure is there for a broken heart?

and I looked [for some] to take pity, but [there was] none; and for comforters, but I found none: his disciples forsook him and fled; the priests, scribes, and common people, that attended him at the cross, mocking him; the thieves that were crucified with him reviled him; and his Father hid his face from him; only a few women stood afar off and lamented.

Ver. 21. *They gave me also gall for my meat*, etc.] Either some bitter herb mentioned with wormwood and hemlock, (^{<6298>}Deuteronomy 29:18

^{<3189>}Lamentations 3:19 ^{<3162>}Amos 6:12); or the gall of some animal The Targum renders it,

“the gall of the heads of serpents:”

the poison of some serpents is in their heads, and the word that is here used signifies the head; (see ^{<1623>}Deuteronomy 32:33 ^{<1814>}Job 20:14). This was literally fulfilled in Christ, (^{<4273>}Matthew 27:34); and showed that he bore the curse of the law; that being given to him for food, which was not fit to be eaten; thereby intimating, that he deserved not to have the common food and necessaries of life; which is the case of those in whose place and stead he suffered: and this may be a rebuke to such who, through fulness and affluence, are apt to slight and contemn some of the good creatures of God, which ought to be received with thanksgiving; let them remember the gall that was given Christ for meat. And this may serve to reconcile poor Christians to that mean fare and low way of living they are obliged to; though they, have but a dinner of herbs, or bread and water, it is better fare than their Lord’s; it is not gall;

and in my thirst they gave me vinegar to drink; Christ, when on the cross, was athirst, which was occasioned by a fever that usually attended persons in his circumstances; (see ^{<4215>}Psalms 22:15); and, that this Scripture might be fulfilled, he signified it, saying, “I thirst”; upon which vinegar was given to him, as all the evangelists relate; (^{<4273>}Matthew 27:48 ^{<4153>}Mark 15:36 ^{<4236>}Luke 23:36 ^{<4628>}John 19:28,29). This shows the truth of Christ’s human nature; that it was a true and real body that he assumed, which was subject to hunger and thirst, and was supported by food and drink, as our bodies are; also the truth of divine revelation; since such a minute circumstance as this, predicted so many hundred years ago, should, after so long a time, be exactly fulfilled; and likewise the truth of the Messiahship of Jesus, in whom this, and every thing else said Messiah, in the Law, the Prophets, and the book of Psalms, were fully accomplished; and therefore it may be strongly concluded that this is he of whom they spoke. Moreover, this expresses the inhumanity of the enemies of Christ, to use him in this manner, when he was suffering and dying; (see ^{<3106>}Proverbs 31:6,7).

Ver. 22. *Let their table become a snare before them*, etc.] This and the following imprecations were not the effects of a spirit of private revenge; of which there was no appearance in Christ, but all the reverse who prayed for his enemies, while they were using him as above related: but they are prophecies of what should be, being delivered out under the inspiration of

the Spirit of God, (^{<4016>}Acts 1:16,20). Wherefore some versions render the words, “their table shall become a snare”^{f947}; and therefore are not to be drawn into an example by us, to favour and encourage a revengeful spirit: and they are very just and righteous, according to “lex talionis”, the law of retaliation; since, inasmuch as they gave Christ gall for his meat, and vinegar for his drink, it was but right that the same measure should be meted out to them again; and their table mercies and blessings be cursed; that they should have them not in love, but in bitter wrath. Or that they should be left to be overcharged with them, and surfeit upon them; and so the day of their destruction come upon them as a snare: or that they should want the common necessaries of life, and be tempted to eat what was not lawful; and even their own children, as some did; (see ^{<3012>}Malachi 2:2 ^{<2234>}Luke 21:34,35) (^{<2940>}Lamentations 4:10). The Targum gives the sense of the words thus;

“let their table, which they prepared before me, that I might eat before them, be for a snare;”

meaning a table spread with vinegar and gall. Of the figurative sense of these words, (see Gill on “^{<5109>}Romans 11:9”); where apostle cites this passage, and applies it to the enemies of Christ;

and [that which should have been] for [their] welfare, [let it become] a trap; the word translated, “for [their] welfare”, comes from ml Ç, which signifies both “to be at peace”, and “to recompense”; and so is differently interpreted. Some think the “shelamim”, or peace offerings, are meant; (see ^{<2415>}Exodus 24:5); and so the Targum,

“let their sacrifices be for a trap, or stumbling block;”

as they were, they trusting in them for the atonement of sin: and so neglected the atoning sacrifice of Christ, and his righteousness; which was the stumbling block at which they stumbled, and the trap into which they fell, and was their ruin. And it is observable, that while they were eating the sacrifice of the passover, they were surrounded by the Roman army, and taken as birds in a net, and as beasts in a trap. Others render the words, “to them that are at peace”^{f948}, let their table be “for a trap”; while they are living in security, and crying, Peace, peace, let sudden, destruction come upon them; as it did. But the apostle has taught us how to render the word “for a recompence”, (^{<5109>}Romans 11:9); as the word, differently pointed, is in (^{<2348>}Isaiah 34:8). The true rendering and meaning of the whole seem to

be this, “let their table become a snare before them”; and let their table be “for recompences” unto them, or in just retaliation; let the same food, or the like unto it, be set upon their tables, they gave to Christ, and let their table “become a trap”; for all relate to their table.

Ver. 23. *Let their eyes be darkened, that they see not*, etc.] Not literally, the eyes of their bodies; but figuratively, the eyes of their understanding; which were so darkened, and they given up to such judicial blindness, that they could not discern the signs of the times that the Messiah must be come, Daniel’s weeks being up; could not see any glory, excellency, and comeliness in Christ; could not see the evidence of the Messiahship of Jesus in the miracles he wrought; nor in the prophecies of the Old Testament fulfilled in him: that book was a sealed book unto them; the Gospel, and the doctrines of it, were hid from them, even from the wise and prudent among them; yea, also those things which belonged to their temporal peace; they were so blinded and infatuated, they could not see what was for their outward good and happiness: and, in proof of this their blindness, the words are cited by the apostle in (<5107> Romans 11:7,10,25); (see <4163> Matthew 16:3 11:25 13:11,13) (<2192> Luke 19:42);

and make their loins continually to shake; weaken their loins, in which a man’s strength lies, that they may not be able to rise up against their enemies; and that they might not be able to flee and escape from them; (see <5311> Deuteronomy 33:11); or fill them with horror, dread, and trembling, as they will be when Christ shall come in the clouds of heaven; and they shall see him whom they have pierced, (<6107> Revelation 1:7). The apostle renders the words “bow down their back alway”; (see Gill on “ <5110> Romans 11:10”).

Ver. 24. *Pour out thine indignation upon them*, etc.] Not a few drops of it only, but a flood of it, sweeping away and bearing down all before it; which was done when wrath came upon them to the uttermost, in the destruction of their city, temple, and nation, (<5216> 1 Thessalonians 2:16);

let thy wrathful anger take hold of them; follow after them, overtake them, seize upon them, and hold them fast, that they may not escape. It denotes the severity of God towards them; the fierceness and fury of his wrath upon them; and that their destruction would be inevitable, and an entire and utter one.

Ver. 25. *Let their habitation be desolate*, etc.] Which is applied to Judas, (^{<4011>}Acts 1:20); but not to the exclusion of others; for it must be understood of the habitations of others; even of their princes and nobles, their chief magistrates, high priest and other priests, scribes, and doctors of the law: for the word may be rendered, “their palace” or “castle” ^{f949}, as it is by some; and so may denote the houses of their principal men, the members of their sanhedrim; their houses great and fair, of which there were many in Jerusalem when it was destroyed; (see ^{<2189>}Isaiah 5:9); as well as the habitations of the meaner sort of people, which all became desolate at that time; and particularly their house, the temple, which was like a palace or castle, built upon a mountain. This was left desolate, as our Lord foretold it would, (^{<4138>}Matthew 23:38);

[and] let none dwell in their tents; the city of Jerusalem was wholly destroyed and not a house left standing in it, nor an inhabitant of it; it was laid even with the ground, ploughed up, and not one stone left upon another, (^{<4044>}Luke 19:44).

Ver. 26. *For they persecute [him] whom thou hast smitten*, etc.] Meaning the Messiah, who was not only smitten and scourged by men, but was stricken and smitten of God; according to his determinate counsel and foreknowledge, and agreeably to his will and pleasure; with the rod of his justice for the satisfaction of it; for the sins of his people, whose surety he was. Him the Jews followed with reproaches and calumnies; pursued after his life, and persecuted him unto death; and which was the cause of their ruin and destruction; (see ^{<5115>}1 Thessalonians 2:15,16);

and they talk to the grief of those whom thou hast wounded; or, “of thy wounded ones” ^{f950}; not wounded by him, but wounded for his sake, on his account, and for their profession of faith in his son Jesus Christ. These, as they were led to the slaughter, had trial of cruel mockings, which aggravated their sufferings, and were very grieving to them; especially such talk as reflected upon their dear Redeemer, for whose sake they were put to death.

Ver. 27. *Add iniquity to their iniquity*, etc.] Let them alone in sin; suffer them to go on in it; lay no restraints upon them; put no stop in providence in their way; let them proceed from one evil to another, till they fall into ruin: to their natural and acquired hardness of heart, give them up to a judicial hardness; that they may do things that are not convenient, and be damned. Suffer them not to stop at the crucifixion of the Messiah; let them

go on to persecute his apostles and followers; to show the utmost spite and malice against the Christian religion; to embrace false Christs, and blaspheme the true one; to believe the greatest lies and absurdities, and commit the foulest of actions; as seditions, rapines, murders, etc. as they did while Jerusalem was besieged; that they may fill up the measure of their sins, and wrath may come upon them to the uttermost, (^{<S125>}1 Thessalonians 2:15,16). The word ^{^w}[, rendered “iniquity”, sometimes signifies “punishment”, as in (^{<O043>}Genesis 4:13); and, according to this sense of it, the words may be differently rendered, and admit a different meaning; either, “give punishment for their iniquity”^{f951}; so Kimchi; that is, punish them according to their deserts, as their sins and iniquities require: or, “add punishment to their punishment”^{f952}; to their present temporal punishment before imprecation, relating to their table mercies, their persons, and their habitations, add future and everlasting punishment; let them be punished with everlasting destruction, soul and body, in hell;

and let them not come into thy righteousness; meaning, not his strict justice or righteous judgment; into that they would certainly come; nor was it the will of the Messiah they should escape it: but either the goodness, grace, and mercy of God, which is sometimes desired by righteousness, as in (^{<S306>}Psalm 31:1 51:14); and the sense is, let them have no share in pardoning grace now, nor obtain mercy in the last day; but be condemned when they are judged, (^{<S407>}Psalm 109:7). Or rather, the righteousness of Christ, which is called the righteousness of God, that is, the Father; because he approves and accepts of it, and imputes it to his people without works: and seeing the Jews sought for justification by their own works, and went about to establish their own righteousness, and submitted not to Christ’s, but despised and rejected it; it was but just that they should be excluded from all benefit and advantage by it, as is here imprecated. The Targum is,

“and let them not be worthy to come into the congregation of shy righteous ones;”

neither here, nor at the last judgment; (see ^{<S005>}Psalm 1:5).

Ver. 28. *Let them be blotted out of the book of life*, etc.] Which some understand of this animal life, or of the catalogue of living saints; of their being not written among the living in Jerusalem, or in the writing of the house of Israel, (^{<S008>}Isaiah 4:3 ^{<S339>}Ezekiel 13:9). The Targum is,

“let them be blotted out of the book of the memory of the living.”

Let their names rot and perish, being buried in everlasting oblivion. Aben Ezra interprets this book of the heavens; where, he says, all things that should come to pass were written, at the time they were created; (see ^{<2043>}Luke 10:20 ^{<3823>}Hebrews 12:23). But this is the book of divine predestination or election, often in the New Testament called the book of life; in which the names of some persons are written, and others not, (^{<3043>}Philippians 4:3 ^{<6135>}Revelation 3:5 13:8 17:8 20:12,15 21:27); so called, not with respect to the present life, and the affairs of it, which belong to the book of Providence; but with respect to the life of the world to come, or eternal life, as Kimchi explains it. It is no other than God’s ordination or foreappointment of men to eternal life; which being called a book, and names written in it, show that election is personal or particular; the exact knowledge God has of his chosen ones; his great care of them, and value for them; his constant remembrance of them, and the certainty of their salvation; for such whose names are written here in reality can never be blotted out: this would be contrary to the unchangeableness of God, the firmness of his purposes, and the safety of his people. Wherefore the design of this imprecation is, that those persons who had, in their own conceits, and in the apprehensions of others, a name in this book; that it might appear, both to themselves and others, they had none, by the awful ruin and destruction that should be brought upon them;

and not be written with the righteous; neither in the book of life with them; by which it appears, that to be blotted out, and not be written, are the same: nor in a Gospel church state; so they were the branches broken off: nor be among them at the resurrection of the just, and in the judgment day. Kimchi observes, that it is the same thing in different words; to be blotted out is the same as not to be written.

Ver. 29. *But I [am] poor and sorrowful*, etc.] The Messiah was poor in a literal sense, as it was foretold he should, (^{<3003>}Zechariah 9:9); so he was in his private life; born of poor parents, and brought up in a mean way: and in his public life, having no certain dwelling place, and ministered to by others; and when on the cross, being stripped of his garments; and nothing to eat and drink but gall and vinegar; and nothing to leave to his mother, but commits her to the care of his beloved disciple. Though this phrase in general may denote the low estate of Christ in his humiliation, being in the form of a servant, humbled and obedient to death; and the character of

“sorrowful” well agrees with him, who was a man of sorrows all his days; and in the garden his soul was exceeding sorrowful, even unto death; and when on the cross he had sorrow enough; what with the sins of his people on him, the flouts and jeers of his enemies at him; the pains of body he endured, the wrath of God, the hidings of his face, and the curses of his righteous law. After this declaration of his low and distressed state, a petition follows:

let thy salvation, O God, set me up on high: meaning either the salvation of the Lord’s people, so called, because concerted and appointed of God, and is what he sent his Son to effect, and he approves of; this being wrought out was the way and, means of the exaltation of Christ; both by his divine Father, who on this account exalted him at his right hand; and by his people, who exalt him in their hearts, and with their tongues, and give him all the glory of their salvation. Or else this means the salvation of Christ out of the hands of all his enemies, whom he conquered on the cross; and particularly death, from which he was saved by his resurrection, and was the first step to his exaltation and glory; after which he ascended on high, and sat down at the right hand of God; where no mere creature, angels or men, were ever admitted; and where angels, principalities, and powers, are subject to him. The whole may be rendered thus; “though I am poor and sorrowful, thy salvation, O God, will set me up on high”¹⁹⁵³; and so is expressive of the Messiah’s faith in his resurrection and exaltation, notwithstanding his sorrows and sufferings; on account of which he determines to praise the Lord, as follows.

Ver. 30. *I will praise the name of God with a song*, etc.] The “name” of God is himself, his perfections and attributes; which are to be “praised” by all his creatures, and especially his saints; and here by the Messiah, who sung the praise of God with his disciples at the supper, a little before his death; and in the great congregation in heaven, upon his ascension thither, having finished the great work of man’s redemption. For as it was no lessening of his glory, as Mediator, to pray to God when on earth, it is no diminution of it to praise him in our nature in heaven; (see ^{<4222>}Psalm 22:22). This being said to be done with a song agrees with (^{<3812>}Hebrews 2:12); and is an instance of praising God this way, and which could not be prayer wise; as well as is a confirmation of the practice of New Testament churches, singing psalms, hymns, and spiritual songs, by the example of our Lord;

and will magnify him with thanksgiving: to “magnify” is to make great; but God cannot be greater than he is. He is great above all gods; he is greater than all. But he is magnified when his greatness is owned and declared, and that is ascribed unto him; and particularly when “thanks” are given to him for favours; for then is he acknowledged by men to be the Father of mercies, the author and giver of them; and that they are unworthy of them, and that all the glory belongs to him. Christ, as man, not only prayed, but gave thanks to his Father when on earth, (^{<40125>}Matthew 11:25,26 ^{<6114>}John 11:41); nor is it unsuitable to him, as such now in heaven, to give thanks and praise for being heard and helped in a day of salvation; or at the time when he wrought out the salvation of his people, and glorified all the divine perfections.

Ver. 31. [*This also shall please the Lord*, etc.] That is, this song of praise and thanksgiving. The Targum has it,

“my prayers;”

as if it retorted to (^{<3629>}Psalm 69:29); but what is expressed in (^{<3630>}Psalm 69:30) seems to be the proper antecedent to this, and which is a sacrifice; (see ^{<3814>}Psalm 50:14 ^{<3835>}Hebrews 13:15); and more acceptable to God than any of the legal sacrifices, even when they were in force; and much more, now they are abrogated; and especially as offered up by the Messiah himself, all whose offerings are well pleasing to God; particularly the offering up of himself, which was for a sweet smelling savour to him, and in virtue of which all spiritual sacrifices of prayer and praise become acceptable unto God;

better than an ox [or] bullock that hath horns and hoofs; that is, than the best of legal sacrifices; as an ox or bullock was, whose horns and hoofs were grown; one of three years old, as Jarchi and Kimchi observe: the words may be literally rendered, “than an ox, than a bullock, than horns, than hoofs”; not only better than an ox or a bullock, but than any creature that has horns and hoofs; that is, than the lawful sacrifice of any animal whatever, as Junius renders and explains it.

Ver. 32. *The humble shall see [this, and] be glad*, etc.] The resurrection and exaltation of Christ, (^{<3629>}Psalm 69:29); the meek and humble followers of Christ, as his disciples were, saw him risen from the dead, saw him alive, to whom he showed himself forty days after his resurrection; they saw his hands, and feet, and side, and the prints of the nails and spear in them; they

saw him go up to heaven, to be set on high at the right hand of God; and humble believers now see him by faith, crowned with glory and honour; and as the disciples were glad, and rejoiced when they saw him again, and when he was parted from them, and went up to heaven, (^{<4311>}John 20:20 ^{<4251>}Luke 24:51-53); so true believers in Christ, who have a spiritual sight of a risen, ascended, and exalted Saviour, are glad, and rejoice in him with joy unspeakable, and full of glory, (^{<4008>}1 Peter 1:8); they rejoice in the righteousness he has brought in, in the atonement that he has made, and in the salvation he has wrought out, which is so suitable for them; and because they do or will share in all the blessings of his resurrection, ascension, and exaltation; such as regeneration, justification, every supply of grace, and perseverance in it, the resurrection of their bodies, and eternal glorification: and “humble” ones are such as are humbled under a sense of sin, and the exceeding sinfulness of it, in a view of their own righteousness, and its insufficiency to justify them before God: they ascribe all they have and are to the free grace of God; and all boasting is excluded from them, save in Christ; they are such that learn of him, who is meek and lowly; and behave humbly before men, esteem others better than themselves; and are in their own account the chief of sinners, and the least of saints: and as they are, for the most part, “afflicted”, and so some render the word ^{f954} here; they are humble under the mighty hand of God, and patiently bear it;

and your heart shall live that seek God; that seek his face and favour, his gracious presence, and communion with him; that seek, by prayer and supplications, blessings from him; that seek him in Christ, where he is to be found; that seek Christ, and righteousness and salvation by him, and that early, earnestly, and diligently; that seek the things of Christ, the honour of his name, and the good of his interest; and who, in a word, are the true and spiritual worshippers of God; these seek him, and he seeks them. The Targum is,

“that seek doctrine from before God;”

and the hearts of those revived, who were as dead men before, as were the two disciples travelling to Emmaus, when they found that Christ was risen, (^{<4247>}Luke 24:17-35); just as the spirit of old Jacob revived, when he understood that his son Joseph was alive, (^{<4457>}Genesis 45:27); (see ^{<4226>}Psalm 22:26) (^{<4362>}John 16:22).

Ver. 33. *For the Lord heareth the poor*, etc.] The prayer of the poor, as the Targum; of the poor disciples of Christ, who were together mourning, weeping, and praying, when their Lord was dead, and laid in the sepulchre, (^{<4160>}Mark 16:10 ^{<4240>}Luke 24:10,33); this epithet agrees with all the followers of Christ, who for the most part are literally poor, and are all of them so in a spiritual sense; they are poor in spirit, and are sensible of it; they are full of wants, and these daily return upon them; wherefore they constantly apply to the throne of grace for help in time of need; and the Lord regards them, his eye is upon them, his heart is towards them, his thoughts are about them, his ears are open to their cries, and his hand is ready to supply their wants;

and despiseth not his prisoners; the same disciples of Christ; who being assembled together, the doors were shut for fear of the Jews, (^{<4300>}John 20:19); it may be applied to such who are the Lord's prisoners; that is, for his sake, in a literal sense, as the Apostle Paul is called the prisoner of the Lord, (^{<4400>}Ephesians 3:1 4:1); and there were many, both under the Old and under the New Testament, that suffered imprisonment for their profession of religion; and these the Lord despises not, though men may, but highly esteems and honours; and it may be understood mystically and spiritually of such as are, in their nature state, prisoner of sin and Satan, and the law, and, when called, are prisoners of hope; these the Lord has a regard unto, and opens the prison doors and sets them at and directs them to the strong hold, (^{<2400>}Isaiah 49:9 61:1 ^{<3011>}Zechariah 9:11,12).

Ver. 34. *Let the heaven and earth praise him*, etc.] As those, by a prosopopoeia, are often called upon to do, to express the greatness of the favour enjoyed, and to excite those that are possessed of it to greater joy and thankfulness; (see ^{<1961>}Psalms 96:11-13 ^{<2342>}Isaiah 44:23 49:13); or the inhabitants of the heavens and earth may be meant, as the angels of heaven; and so the Targum interprets it; who, as they praised the Lord at the incarnation of Christ, (^{<4014>}Luke 2:14); so doubtless they did at his ascension, when he was seen and accompanied by them, (^{<5416>}1 Timothy 3:16) (^{<3987>}Psalms 68:17,18 ^{<4011>}Acts 1:11); and also the spirits of just men made perfect in heaven, who were there when Christ was received into it; and the inhabitants of the earth, as the Targum also paraphrases it; of the continent, particularly the Roman empire, when the Gospel was sent thither, which brought the good news of an incarnate, suffering, risen, ascended, and exalted Saviour;

the seas, and everything that moveth therein; the inhabitants of the isles in the seas, such as ours of Great Britain and Ireland, who waited for the doctrine of the Messiah, and to whom he calls to listen to what he says; and which is a sufficient reason for praise and thanksgiving in them; even in as many as have spiritual life and motion, who are quickened, influenced, and moved by the Spirit of God; (see ^{<2304>}Isaiah 42:4 49:1).

Ver. 35. *For God will save Zion*, etc.] The church of Christ, as it is often called; (see Gill on "^{<806>}Psalm 2:6"); this is to be understood not so much of the salvation of the people of God, by Christ, from sin and Satan, and the world, law, hell, and death, as of the preservation and continuance of the Gospel church state, notwithstanding all the opposition and persecution of the Jews and Gentiles; and especially of the deliverance of the Lord's people, in the latter day, from the cruelty, captivity, and bondage of antichrist, by the destruction of him; which will occasion joy and praise, (^{<6804>}Revelation 18:4,20 19:1,2);

and will build the cities of Judah: erect Gospel churches in the Roman empire, and in the several parts of the world; as were in the first times of the Gospel, and will be in the latter day, when the cities of God shall be yet spread abroad through prosperity, (^{<3017>}Zechariah 1:17); of which the saints are citizens, and enjoy in them many privileges and immunities: these may be said to be "built", when they are built upon Christ, and on their most holy faith; when the members of them are edified and multiplied; when purity of faith, discipline, and worship, prevails among them; and though this is usually by the ministers of the Gospel, as instruments, yet the Lord is the chief builder; for, unless he builds, in vain do the builders build, (^{<3706>}Psalm 127:1);

that they may dwell there, and have it in possession; the men of Judah, such as confess the name of Christ, as the word "Judah" signifies; who profess to believe in him with their hearts; these have a name and a place, and an inheritance in the churches, and an abiding one; they shall never go out, but dwell in the house of God for ever; Gospel churches being erected and built up for their sakes, and for such ends and purposes.

Ver. 36. *The seed also of his servants shall inherit it*, etc.] Not their natural, but spiritual seed, or a succession of converts in the churches; (see ^{<956>}Psalm 45:16 ^{<3921>}Isaiah 59:21); who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God; not of corruptible, but incorruptible seed, by the word of God, which lives and abides for ever,

(~~1013~~ John 1:13 ~~1013~~ 1 Peter 1:23); these are the proper and rightful inheritors of the Gospel church state, and all its privileges, in all successive generations, quite down to the New Jerusalem church state, wherein will dwell only righteous persons, and whose names are in the Lamb's book of life. Aben Ezra's note upon it is,

“they shall inherit it, they and their children, in the days of David, or in the days of the Messiah;”

and they that love his name shall dwell therein; that love the person, Gospel, truths and ordinances of Christ; (see ~~2003~~ Song of Solomon 1:3); these shall have an abiding place in Zion, the church of God; in the cities of Judah, particular congregational churches; and in the city of the New Jerusalem, where will be the tabernacle of God among men, and he shall dwell among them, and they with him.

PSALM 70

INTRODUCTION TO PSALM 70

To the chief Musician, [A Psalm] of David, to bring to remembrance

This psalm, according to Kimchi, was composed by David when he fled from Saul, or from Absalom; so Theodoret; but if at either of those times, it is most likely to be the latter, since the following psalm, it is certain, was penned when he was an old man, (^{<960>}Psalm 69:9); the word translated “to bring to remembrance” is thought, by Aben Ezra, to be the first word of some pleasant song; (see ^{<980>}Psalm 38:1-22). The Targum paraphrases it, to remember the use of the frankincense; alluding to (^{<880>}Leviticus 2:2); Jarchi says it signifies prayer, and refers to (^{<910>}Psalm 20:7) (^{<910>}1 Chronicles 16:4), as instances of the use of the word in such a sense; and so this psalm is composed by the psalmist in a petitionary way, to put the Lord in remembrance of his afflictions, and of his promises of help and deliverance, which he prays for; (see ^{<920>}Psalm 132:1 ^{<2435>}Isaiah 43:26); and that he would avenge him on his enemies, and show respect to his friends; or it was written to refresh his own memory with his present state, and to put him in mind from whence he might expect help and salvation. The title of the psalm in the Arabic version is, and so in the Vulgate Latin, following the Septuagint,

“a remembrance that the Lord had saved him:”

and in the Syriac version,

“a psalm of David as to the letter, when he sent Joab to take Shemuah (Sheba), who rebelled; also a supplication of the righteous, and even of Christ himself.”

And seeing this follows upon the preceding, and may be reckoned an appendix to it, and there are some things in it which manifestly refer to the latter part of that, and the whole is detached from the fortieth psalm, with which it agrees, a few words only excepted, which manifestly belongs to the Messiah; it is right to understand this of him; (^{<9403>}Psalm 40:13-17).

Ver. 1. [*Make haste*], *O God, to deliver me*, etc.] The phrase, “make haste”, is supplied from the following clause in (^{<903>}Psalm 40:13); it is, “be pleased, O Lord”, or “Jehovah”. The Targum renders it, “to deliver us”; very wrongly;

make haste to help me, O Lord; (see Gill on “^{<929>}Psalm 22:19”).

Ver. 2. *Let them be ashamed and confounded*, etc.] In (^{<904>}Psalm 40:14) it is added, “together”; (see Gill on “^{<904>}Psalm 40:14”);

that seek after my soul; or “life”; in (^{<904>}Psalm 40:14) it is added, “to destroy it”; for that was the end of their seeking after it;

let them be turned backward, etc. (see Gill on “^{<904>}Psalm 40:14”).

Ver. 3. *Let them be turned back for a reward of their shame*, etc.] In (^{<905>}Psalm 40:15) it is, “let them be desolate”; which seems to respect their land and houses, here their persons; (see Gill on “^{<905>}Psalm 40:15”);

that say; in (^{<905>}Psalm 40:15) it is added, “to me”; not to his people, but himself,

aha, aha: rejoicing at his calamity and distress. The Targum is,

“we are glad, we are glad;”

(see Gill on “^{<905>}Psalm 40:15”), and compare with this (^{<528>}Ezekiel 25:3).

Ver. 4. *Let all those that seek thee*, etc.] The Targum is,

“that seek doctrine (or instruction) from thee.”

rejoice and be glad in thee; the Targum paraphrases it,

“rejoice and be glad in thy word.”

and let such as love thy salvation say continually, let God be magnified; the Targum is,

“let the glory of the Lord be increased;”

and in (^{<906>}Psalm 40:16), instead of “God”, it is “the Lord”, or “Jehovah”: (see Gill on “^{<906>}Psalm 40:16”).

Ver. 5. *But I [am] poor and needy*, etc.] In (³⁹⁰⁷Psalm 40:17) it follows, yet “the Lord thinketh on me”; instead of which it is here, (see Gill on “³⁹⁰⁷Psalm 40:17”);

make haste unto me, O God; which repeats for sense the same petition as in (³⁹⁷⁰Psalm 71:1);

thou [art] my help and my deliverer; O Lord, make no tarrying; in (³⁹⁰⁷Psalm 40:17) it is, “O my God”.

PSALM 71

INTRODUCTION TO PSALM 71

This psalm is without a title, but is thought to be David's: the Septuagint and Vulgate Latin versions, and all the Oriental ones, ascribe it to him; and both the subject and style show it to be his. According to the title of the Syriac version, it was composed by him when Saul made war against the house of David; but this is not likely, since it was written by him in his old age, (^{<970>}Psalm 71:9,18); rather, according to Kimchi and Arama, it was penned when he fled from his son Absalom: there are several things in it which incline to this. The Septuagint and Vulgate Latin versions call it

“A Psalm of David, of the sons of Jonadab, and of the first that were carried captive;”

and so the Ethiopic and Arabic versions. Apollinarius says the sons of Jonadab composed it; but without any foundation for it; and the Syriac version is, it is a prophecy concerning the sufferings and resurrection of the Messiah; and so Jerom and others interpret it. The literal meaning respecting David seems best, though it may be applied to the church, and to any believer in distress. Theodoret thinks it was written by David in the person of the captives in Babylon.

Ver. 1. *In thee, O Lord, do I put my trust*, etc.] The Targum is,

“in thy Word;”

(see Gill on ^{<980>}Psalm 31:1”);

let me never be put to confusion; or “be ashamed”; see the note as before.

Ver. 2. *Deliver me in thy righteousness*, etc.] By it, or “for the sake of [it]” ⁹⁵⁵; (see Gill on ^{<980>}Psalm 31:1”);

and cause me to escape; present danger, and out of the hands of enemies, as well as wrath to come, and eternal death; which nothing but the righteousness of God can deliver from, or cause to escape;

incline thine ear unto me; or “bow it”; (see Gill on ^{<980>}Psalm 31:2”);

and save me; out of all troubles and afflictions, and from wicked and unreasonable men.

Ver. 3. *Be thou my strong habitation*, etc.] This is very appropriately said, when David was driven out of his dwelling place, and palace at Jerusalem, by his son, as Kimchi observes. When God's people have no certain dwelling place, which is sometimes their case, they always find one in the Lord; particularly in his heart's love; for he that dwelleth in love dwelleth in God, (^{<3046>}1 John 4:16); and a strong habitation he is: wherefore he is called a strong rock, a strong hold, a strong tower; he is as a wall of fire around his people, a munition of rocks; his salvation is as walls and bulwarks, and his power as a garrison in which they are kept. The psalmist adds,

whereunto I may continually resort; or "may go into daily"^{f956}, in times of danger and distress, for safety; the name of the Lord being a strong tower, whither the righteous run, and are safe, (^{<2080>}Proverbs 18:10); and his perfections, his power, faithfulness, lovingkindness, and unchangeableness, being as so many secret chambers, where they may enter into, and hide themselves, till calamities are over, (^{<3501>}Psalm 57:1) (^{<2331>}Isaiah 26:20); and every day indeed for food, for comfort, for refreshment and pleasure, through communion with him; and God in Christ is always to be come at: Christ is the way of access and acceptance; and through his blood, sacrifice, and righteousness, the believer has boldness to enter into the holiest of all, and go up to the seat of God, the throne of his grace; and even to enter into him himself, who has been the dwelling place of his people in all generations, (^{<3901>}Psalm 90:1);

thou hast given commandment to save me; either to the ministering angels, as Aben Ezra and Kimchi interpret it, comparing it with (^{<3911>}Psalm 91:11); or rather to his Son, in the council and covenant of grace and peace; when he enjoined him the salvation of his people, which he readily agreed to, and with which David was acquainted, (^{<3907>}Psalm 40:7,8); of this command our Lord speaks, (^{<3108>}John 10:18 14:31); and to which he was obedient, (^{<2318>}Philippians 2:8); it may respect David's salvation from present trouble, and his assurance of it, believing that the Lord had determined it, and by his mighty power would effect it; (see ^{<3940>}Psalm 44:4);

for thou [art] my rock and my fortress; (see ^{<3982>}Psalm 18:2 31:3).

Ver. 4. *Deliver me, O my God, out of the hand of the wicked,* etc.]

Meaning Absalom his son, as Arama, who had risen up in rebellion against him; and he may not only intend him, but all those wicked men that had joined with him: it was David's mercy he had a covenant God to go to, and could claim his interest in him, who had power to deliver him, and from whom he might expect it;

out of the hand of the unrighteous and cruel man; or "leavened"^{f957}; a sour ill natured man; one leavened with malice and wickedness: perhaps Ahithophel is intended. It may be applied to any wicked, lawless, and tyrannical persecutor of God's people; and particularly to the lawless and wicked one, the man of sin, the son of perdition, antichrist, (~~5004~~2 Thessalonians 2:4,8).

Ver. 5. *For thou [art] my hope, O Lord God,* etc.] The object, ground, and foundation of it, even of present deliverance, and of future and eternal salvation;

[thou art] my trust from my youth; in whom he trusted in his youthful days, of which there is an eminent instance in (~~0973~~1 Samuel 17:33-45).

Ver. 6. *By thee have I been holden up from the womb,* etc.] Supported in being, upheld in life, and sustained with food and raiment, and followed with the mercies and blessings of life from thence to this present moment; which the psalmist takes notice of, as he does of what goes before and follows after, to encourage his faith and hope in God as to present deliverance;

thou art he that took me out of my mother's bowels; (see Gill on "~~4929~~Psalm 22:9"); the Syriac version is, "thou art my hope from my mother's bowels"; the Arabic version, "thou art my helper"; and the Septuagint and Vulgate Latin versions, "thou art my protector"; the word is only used here, and in (~~4900~~Psalm 90:10); and is there rendered "cut off"; the Lord was, as it were, his "cutter off"^{f958}; that cut the navel string, and loosed him from his mother, and safely brought him into the world, and preserved him ever since: wherefore he adds,

my praise [shall be] continually of thee; as the God of nature and providence; and also as the God of grace, who had blessed him both with temporal and spiritual blessings; and these being continued with him, he determines that God should be the subject of his praise always. The Targum is,

“in thy Word my praise is continually.”

Ver. 7. *I am as a wonder unto many*, etc.] To the multitude, to the populace, or “to the great” ^{f959} and mighty; and indeed to both: which respects not his wonderful preservation from the womb, he had before observed; nor his being in a wonderful manner raised to the throne of Israel; nor the wonderful things and amazing exploits done by him, and victories he obtained; nor the wonderful instances of divine grace and goodness to him; but rather the forlorn and distressed state and condition he was now in, being obliged to quit his palace, and flee from the face of his son, accompanied only with a few of his servants; and so was a shocking sight, a spectacle, as the apostle says of himself, to others, to the world, to angels, and to men, (~~400~~1 Corinthians 4:9); so the Messiah and his children are said to be set for signs and wonders, (~~2188~~Isaiah 8:18); and Joshua and his fellows to be men wondered at, (~~308~~Zechariah 3:8); as the saints are by themselves, that they should partake of such favours; and by the angels, that they should be the objects of electing, redeeming, calling, adopting, justifying, and pardoning grace; and by the world, that they should choose to suffer affliction and reproach for Christ, bear it with so much patience, and be supported, and thrive under it; (see ~~408~~2 Corinthians 6:8-10);

but thou [art] my strong refuge; or “my refuge of strength” ^{f960}; his refuge and strength, as in (~~190~~Psalm 46:1); his refuge, to which he betook himself, when refuge failed him, and no man cared for him, and which he found to be a strong one, and in it safety.

Ver. 8. *Let my mouth be filled [with] thy praise*, etc.] Or “thy praise shall fill my mouth” ^{f961}; which shows that his heart was affected with the goodness of God to him, and that he had a deep impression and sense of it upon him; for out of the abundance of the heart the mouth speaks; and for the mouth to be filled with the praise of God, is to speak largely, publicly, and with great delight, in the praise of God, his divine perfections and benefits;

[and with] thy honour all the day; the excellency of his nature, the glory of his majesty, the honour due unto him, on account of his being, attributes, and blessings of providence and grace; a work to be employed in all the day, evening, morning, and at noon; as often as prayer is made to God, praise, honour, and glory, should be given him; since his mercies are new

every morning, and they continue all the day long; his goodness endures for ever.

Ver. 9. *Cast me not off in the time of old age*, etc.] The Lord never casts off nor casts away his people, whom he foreknew; they are near unto him; they are on his heart, and are engraven on the palms of his hands; and they shall never be removed from his heart's love, nor out of his arms, nor out of his covenant, and shall always be the objects of his care: he bears and carries them to old age, and even to hoary hairs: the Lord had been the guide of David's youth, and his trust then, (³⁹⁷⁰⁵Psalm 71:5); and now he desires he would be the staff of his old age; at which age he was when Absalom rebelled against him;

forsake me not when my strength faileth: as it does when old age comes on; then the keepers of the house tremble, and the strong men bow themselves, and especially at death, when flesh and heart fail; but God will never forsake his people, neither in youth nor in old age, neither in life nor at death.

Ver. 10. *For mine enemies speak against, me*, etc.] Or "say unto me"^{f962} what is expressed in the following verse, "God hath forsaken him"; and so these words are a reason of the above petitions: or "mine enemies speak to me"; or "of me"^{f963}; not good, but evil, and so the Targum paraphrases it,

"for mine enemies speak evil against me;"

or concerning me. David had his enemies, and many, as Ahithophel, and others, who spake against him to the people, and thereby drew many with them into rebellion against him; and particularly Shimei spoke against him, and cursed him, calling him a bloody man, a man of Belial, (³⁰⁶³⁷2 Samuel 16:7);

and they that lay wait for my soul; or "life"; that laid snares for him; or lay in ambush, and sought for an opportunity to take away his life: or "they that keep my soul", or "life"^{f964}; that were his bodyguards that were about his person for the preservation of him; and so the Targum seems to understand it;

take counsel together; lay schemes and form plots how to destroy him, as Ahithophel did, (³⁰⁶³¹2 Samuel 16:20-17:4).

Ver. 11. *Saying, God hath forsaken him*, etc.] Good men may seem to others to be forsaken of God; and they themselves may sometimes think they are; and they may be forsaken for a small moment, when God withdraws his gracious presence, or does not afford immediate help; but never finally and totally. This David's enemies concluded, from the distressed condition he was in, being obliged to leave his family and court, and flee from his son, and wander up and down with a small retinue; and this they said to one another, to encourage themselves to lay violent hands upon him, which they thought they might do with ease and impunity; wherefore it follows,

persecute and take him; pursue after him eagerly and diligently; lose no time; and, when come up to him, seize upon him, without any fear of God or man;

for [there is] none to deliver [him]; out of our hands. God will not, for he has forsaken him; and men cannot, for he has not an army sufficient to defend him or recover him.

Ver. 12. *O God, be not far from me*, etc.] God is everywhere, at hand and afar off, with regard to his being, power, and providence; his glorious presence is in heaven, his gracious presence is with his people; but, when he hides his face, he seems to be at a distance; and this they cannot bear, and therefore deprecate it; (see ^{<901>}Psalm 10:1);

O my God, make haste for my help; he knew that his help was in God, and that there was none for him elsewhere; and that he could help him when none else could, and was a present help in time of trouble; and it being such a time with him, and his case desperate, he desires the Lord that he would make haste; and he addresses him as his own God, the consideration of which encouraged his faith and hope in him, and carried in it an argument to help him; (see ^{<139>}Psalm 119:94).

Ver. 13. *Let them be confounded*, etc.] (see ^{<901>}Psalm 70:2);

[and] consumed; like smoke; (see ^{<1371>}Psalm 37:20); as antichrist will be with the breath of Christ's mouth, and the brightness of his coming, (^{<518>}2 Thessalonians 2:8);

that are adversaries to my soul; that hated him with a diabolical hatred, as the devil hates the souls of men, and who has his name "Satan" from the word here used; all wicked men are Satans, full of enmity against God, and

all good men; and such were David's enemies, spiteful and malicious, and nothing would satisfy them but his life;

let them be covered [with] reproach and dishonour; as with a garment:

that seek my hurt; (see ^{<4833>}Psalm 35:26 109:18,19); as Absalom and his company; so Arama.

Ver. 14. *But I will hope continually*, etc.] For deliverance and salvation from present outward troubles, for; more grace here and glory hereafter: it is the excellency of the grace of hope to be exercised in times of affliction and distress, and with Abraham to believe in hope against hope; and then it is that this grace is eminently and remarkably useful: it is an anchor to the soul when in distress, which keeps it firm and steadfast; and an helmet, which covers the head in the day of battle; in the exercise of which the believer glories in tribulation: it is an abiding grace, and should be continually exercised by those that have it, which is to abound in it; but this must be through the power of the Holy Ghost, (^{<513>}Romans 15:13);

and will yet praise thee more and more; or "will add to all thy praise" ^{f965}; to former praises and thanksgivings, fresh ones, as his mercies were renewed to him, and he was daily loaded with benefits.

Ver. 15. *My mouth shall show forth thy righteousness*, etc.] Both his punitive justice in taking vengeance on his enemies, agreeably to the above imprecations; and his faithfulness in the performance of promises of good things unto him; as also his essential righteousness displayed and glorified in the redemption that is by Christ; and particularly the righteousness of Christ, accepted of God, and imputed by him; which the psalmist with his mouth declared his faith in, expressed his joy at, and set forth in a strong manner the glory and excellency of it, and determined to make mention of it, and of that only, as in (^{<4716>}Psalm 71:16);

[and] thy salvation all the day; both temporal and eternal; the glory of both, and praise for the same;

for I know not the numbers [thereof]; of that righteousness and salvation, the numerous blessings which are contained in them; (see ^{<4915>}Psalm 40:5); or "though I know not the numbers of them" ^{f966}; though he could not fully declare the glories and excellencies of the righteousness and salvation of God, and the numerous mercies and rich grace included in them; yet he

would attempt to set them forth in the best way he could, though in a feeble and imperfect manner.

Ver. 16. *I will go in the strength of the Lord God*, etc.] Go on praising him, as he had determined to do in the preceding verses; not in his own strength, knowing that his heart was not always disposed aright or prepared and fit for such service; and that though the daily continuance of favours required constant praise, yet he needed always the aids of divine grace to raise his affection and song: or “I will go into the strengths of the Lord God”^{f967}; the power of God is expressed in the plural number, to show the greatness of it, which is as a garrison to the believer; (see ^{<4006>}1 Peter 1:5); a strong hold, a strong tower, a strong habitation, as in (^{<4970>}Psalm 71:3); into which he goes by faith, and is there safe, in all times of distress and danger: or the sense is, that he would go into the house of God, the temple and sanctuary, and in his strength perform the duties of public worship there; and it may include all religious actions, private and public, and every, spiritual undertaking; which ought to be attempted and performed, not in our own strength, but in the strength of the Lord: man is become, through sin, a weak and impotent creature; though he is very hard to be brought to a sense and acknowledgment of his weakness; true believers are sensible of it, and own it; and such, knowing that there is a sufficiency of strength in Christ for them, look and go to him for it; to do otherwise, to attempt to do anything in our own strength, betrays our weakness, folly, and vanity, and is dangerous, attended with bad consequences, and never succeeds well: the Apostle Peter is an instance of this, (^{<4053>}Matthew 26:33,35,70);

I will make mention of thy righteousness, [even] of thine only; and that before the Lord himself: not his own righteousness, which he knew would not justify him in his sight, nor render him acceptable to him; nor furnish out a plea or argument why he should receive any favour from him; and therefore resolves not to mention it; but the righteousness of Christ, which is the righteousness of God, which he approves of, accepts, and imputes. This is a pure, perfect, and spotless righteousness, which God is well pleased with; honours his law, satisfies his justice, and so justifies in his sight; and renders person and service acceptable to him; and therefore with great pleasure and boldness, may be mentioned unto as it should be to Christ himself also; by ascribing it to him, as the author of it; by expressing a desire to be found in it; to have faith of interest in it, and joy on account of it; and by owning him openly and freely as the Lord our righteousness:

and we should make mention of it to others, in praise of it; extolling it as the righteousness of God, and not a creature; and so sufficient to justify many, even all the seed of Israel; as the best robe of righteousness, better than the best of man's, better than Adam's in innocence, or than the angels' in heaven; as a law honouring and justice satisfying one, and as an everlasting one. And we should put ourselves in mind of it, and, by repeated acts of faith, put it on as our justifying righteousness; since much of our joy, peace, and comfort, depend upon it. And this, and this only, is to be made mention of; it is only in the Lord that there is righteousness: as there is salvation in him, and in no other, so there is righteousness in him, and in no other; wherefore no other is to be mentioned along with it: justification is not partly by Christ's righteousness, and partly by our own; but only by his, and through faith in it; (see ~~4102~~Romans 9:32).

Ver. 17. *O God, thou hast taught me from my youth,* etc.] The corruption of human nature; the weakness and impotence of it, to everything that is spiritually good; and the need of continual strength and grace from Christ, to go to him for righteousness and strength, life and salvation, and to walk by faith on him; the doctrine of justification by the righteousness of Christ, and the insufficiency of his own; the will, ways, and worship of God; and all the duties of religion, prayer, praise, etc. and whoever were the instruments, or whatever were the means, of teaching David these things, he ascribes it to God. Whether his parents, or the priests and Levites, taught him the sacrifices and ordinances of the law, it was the Lord that blessed instructions to him; and that taught him by providences and precepts, and by his Holy Spirit. And a wonderful blessing it is to be taught of God, and not of men, things relating both to doctrine and practice; and it is an addition to it to be taught these things early, as David was from his youth; and therefore the Lord was so soon the object of his faith and trust, (~~4975~~Psalm 71:5); and, as Timothy, from a child, was acquainted with the holy Scriptures, and the things contained in them, which are able to make wise unto salvation, (~~2393~~Isaiah 29:13 54:13 ~~5185~~2 Timothy 3:15);

and hitherto have I declared thy wondrous works: not only of nature and providence, but of grace; the treasuring up of all grace, and the blessings of it in Christ; the work of redemption by him; the work of regeneration and conversion by his Spirit; and the perseverance of the saints by his grace and strength; which are all wonderful and amazing. And as the psalmist saw his interest in these things, and had an experience of them, he declared them to

others for their encouragement, and to the glory of all the three Persons; (see ^{<1966>}Psalm 66:16 ^{<4159>}Mark 5:19).

Ver. 18. *Now also, when I am old and grayheaded, O God, forsake me not*, etc.] A repetition of his request, (^{<1970>}Psalm 71:9); with a reason annexed to it, suggested in the following words:

until I have showed thy strength unto [this] generation; or, “thine arm” ¹⁹⁶⁸; which sometimes the Messiah, (^{<2501>}Isaiah 53:1); who is the power of by whom he made the worlds, and in whom all things consist; and who has wrought out the salvation people; and is the arm on which they lean, and they are upheld. And the psalmist may be thought to desire that he might be continued a little longer, and be favoured with the presence of God, and the influences of his Spirit and grace; that he might show forth in prophecy, both by word and writing, to the men of the then present age, more things concerning the person, office, and grace of Christ; his sufferings, death, resurrection from the dead, and session at the right hand of God; things which are spoken of in the book of Psalms. Sometimes the arm of the Lord denotes his power and strength, (^{<1941B>}Psalm 44:3); and so it may be taken here; and the next clause seems to be an explanation of it:

[and] thy power; or “[even] thy power”;

to everyone [that] is to come; that is, to come into the world, that is to be born into it; namely, the power of God, not only in creating all things out of nothing, and supporting what is made; but in the redemption of men, in the conversion of sinners, and in the preservation of the saints, and in enabling them to hold on and out unto the end: and which is shown forth by the psalmist in what he has committed to writing; and which continue, and will continue, to the end of the world, for the instruction of those that come into it; (see ^{<19231>}Psalm 22:31).

Ver. 19. *Thy righteousness also, O God, [is] very high*, etc.] Or, “unto [the place] on high” ¹⁹⁶⁹; it reaches unto heaven, as the mercy, truth, and faithfulness of God, are said to do, (^{<1916>}Psalm 36:5 57:10). The righteousness of Christ is accepted of with God the Father in heaven; it is in Christ, who is there at the right hand of God; and it is higher and infinitely above any righteousness of a creature, angel’s or man’s;

who hast done great things; in nature, in forming the world out of nothing, and in upholding all creatures in their beings; in providence, in governing the world, and ordering all things in it for the best, and to answer the

wisest purposes; in grace, in the salvation of lost sinners by Christ; in the justification of them by his righteousness; and in the atonement and pardon of their sins, through his blood and sacrifice; in the regeneration of them by his grace; in making and performing exceeding great and precious promises, and in giving them eternal life;

O God, who [is] like unto thee? either for greatness or goodness; for power or for mercy; for justice, truth, and faithfulness; for the perfections of his nature, or the works of his hands; and to be praised, revered and adored, as he is; (see ¹⁸⁰⁶Psalm 89:6,7).

Ver. 20. [*Thou*], *which hast showed me great and sore troubles*, etc.] Or, “made [him] to see” ¹⁹⁷⁰; that is, to experience. David had his troubles, and these were great, both as to quantity and quality; and very grievous and hard to be borne, and were very trying and afflictive: some outward, such as he endured when persecuted by Saul; and afterwards in his own family, though the incest of Ammon, the murder of him by Absalom, and Absalom’s rebellion against him; the curses of Shimei, and the bickerings of the sons of Zeruah; with many others: and some inward, arising from the corruptions of his heart, the hidings of God’s face, and the temptations of Satan. His experience of all which he ascribes, not to instruments or second causes, but to God himself; who had either laid them upon him, or suffered them to befall him, for wise ends of his glory, and his servant’s good. There is in this clause and the following, a “Keri” and a “Cetib”; according to the “Cetib”, or writing in the text, it is, “who hast showed us”; and so the Targum renders it: but according to the “Keri” in the margin, and the points, it is as we read; so it is in the Septuagint and Oriental versions, and both may be retained; for David’s troubles, and those of other saints, are much the same;

shalt quicken me again; either raise him from so great a death of afflictions, in which he seemed to be as a dead man, both by himself and others, to a more comfortable and happy state and condition, in which he might live more free from vexation and trouble: or, in a spiritual sense, quicken him, being dead and lifeless, in the exercise of grace, and discharge of duty; which is usually done by the word and ordinances, and to purpose, by the discoveries of the love of God, which excite grace, and animate to duty. And this is God’s work, and may be called a quickening again in distinction from the first quickening, when dead in trespasses and sins;

and shalt bring me up again from the depths of the earth; expressive of a very low estate, either of body or mind, into which he had been brought; (see ^{<3D01>}Psalm 130:1 88:6). Could the psalm be understood of Christ, this and the preceding clause might be applied to his resurrection from the dead; (see ^{<4049>}Ephesians 4:9); and to the resurrection of the saints; on which the faith of Christ and his people is exercised,

Ver. 21. *Thou shalt increase my greatness*, etc.] His temporal greatness, as he did, by crushing the rebellion of his son; returning him to his palace and family; and giving him rest from his enemies all around: and his spiritual greatness, by favouring him with his presence; by shedding abroad his love in his heart; by enlarging his experience; increasing his faith, causing his love to abound, and him to grow in every grace, and in the knowledge of Christ;

and comfort me on every side; by his Spirit, word, and ordinances; by his truths and promises; with his rod and staff; and with mercy, grace, and lovingkindness. The phrase denotes the abundance of comfort, which should come as it were from every quarter, and encompass him about.

Ver. 22. *I will also praise thee with the psaltery*, etc.] An instrument of music; (see Gill on "^{<4381D>}Psalm 33:2");

[even] thy truth, O my God; that is, his faithfulness in fulfilling his promises, which is never suffered to fail;

unto thee will I sing with the harp; another instrument of music; and both typical of the spiritual melody in the heart, which believers make in praising the Lord, when they sing the Lamb's new song; (see ^{<6442>}Revelation 14:2,3);

O thou Holy One of Israel; the God of Israel, that dwells among them, and sanctifies them; and who is essentially and perfectly holy in himself, and in all his ways and works; the remembrance of which occasions praise and thankfulness, (^{<49712>}Psalm 97:12).

Ver. 23. *My lips shall greatly rejoice when I sing unto thee*, etc.] Both with vocal and instrumental music; this is praising the Lord with joyful lips, (^{<49615>}Psalm 63:5);

and my soul, which thou hast redeemed; signifying that it would not be lip labour, or bodily service, only that he should perform; but that his heart

would go along with his lips in praise; and that under a sense of redeeming love, than which nothing can more strongly engage in such work, (^{49A31}Psalm 103:1-3). For the redemption of the soul is exceeding precious; being the contrivance of infinite wisdom, the fruit of divine grace, and owing to the blood and sacrifice of Christ.

Ver. 24. *My tongue also shall talk of thy righteousness all the day long,* etc.] (See Gill on “⁴⁹⁷¹⁶Psalm 71:16”);

for they are confounded; his adversaries, for whose confusion he prayed, (⁴⁹⁷¹³Psalm 71:13);

for they are brought unto shame that seek my hurt; as Absalom and Ahithophel, being both brought to a shameful end.

PSALM 72

INTRODUCTION TO PSALM 72

[A Psalm] for Solomon

The title of this psalm is by some rendered, “a psalm of Solomon”^{f971}; as a psalm **dwdl**, “for David”, is often rendered “a psalm of David”; and so make Solomon to be the writer of it: to which the Targum inclines, which paraphrases it,

“by the hand of Solomon, said in prophecy.”

But, though Solomon had a gift of divine poetry, as appears by the Song of Songs, composed by him; and the Thousand and Five, he was the author of; and perhaps wrote the hundred twenty seventh Psalm: yet by the first and last verses of this psalm it may be concluded it was not written by him, but by David; and very likely at the close of his days, when he ordered Solomon to be anointed king, and expressed his satisfaction in it; his prayers and wishes then being ended with regard to that affair; (see ^{<103>}1 Kings 1:34,48). And so the title in the Syriac version is,

“a psalm of David, when he made Solomon king:”

the same Kimchi observes; it was written for him, and on his account: and it might be sent to him, and delivered into his hands, to be laid up and kept by him, and be referred to for his use at proper times. For it may be rendered, as in the Arabic version, “to Solomon”; which adds, the son of David: or else it may denote the subject of the psalm, and be read, “concerning Solomon”^{f972}; the Messiah, the antitypical Solomon; who is often called by this name in the Song of Songs; (see ^{<218>}Song of Solomon 3:7,9,11 8:11); Solomon being a type of him in his wisdom and riches, and in the peaceableness and extent of his kingdom; to which reference is had in this psalm. But a greater than Solomon is here; that the Messiah is the subject of it is manifest from the largeness of his kingdom, it reaching to the ends of the earth; which was not true of Solomon, (^{<172>}Psalm 72:8); and from the duration of it, it being as long as the sun and moon endure, (^{<175>}Psalm 72:5,7,17); and from the abundance of peace and prosperity in

it, which equally last, (^{<1971B>}Psalm 72:3,7); and from the subjection of kings and nations to him, even all of them, (^{<1971B>}Psalm 72:9-11); and from the happiness of his subjects; they having protection, deliverance, and salvation by him, and all spiritual blessings in him; which shows him to be the promised seed, in whom all nations should be blessed, (^{<1971B>}Psalm 72:2,4,12-14,16,17), and from the honour, praise, glory, and blessedness, ascribed to him, (^{<1971B>}Psalm 72:15,17-19). So Tertullian ^{f973}, long ago, observed, that this psalm belongs to Christ, and not to Solomon. And that the Messiah is intended, many of the Jewish writers, both ancient and modern, acknowledge, as appears from the Targum, Talmud, Midrash, and other writings, which will be observed in the exposition of it. Jarchi, though he interprets it of Solomon, yet owns that their Rabbins expound the whole psalm of the Messiah: and Kimchi, who explains it hyperbolically of Solomon, acknowledges that, in the proper and literal sense, it is to be understood of the Messiah; and which is the sense given by his father, R. Joseph Kimchi. Aben Ezra says, this psalm is either concerning Solomon, or concerning the Messiah; but Abarbinel ^{f974} makes no doubt that it is said concerning him. R. Obadiah says, it is concerning the coming of the Messiah; and to this agrees the title in the Syriac version,

“and a prophecy concerning the coming of the Messiah, and the calling of the Gentiles.”

Ver. 1. *Give the King thy judgments, O God*, etc.] A prayer of David, or of the church he represents, to God the Father concerning Christ; for he is “the King” meant; which is the sense of the old Jewish synagogue: the Targum is,

“give the constitutions of thy judgments to the King Messiah;”

and so their Midrash ^{f975} interprets it. He is “the King”, by way of eminence, as in (^{<1981E>}Psalm 45:1); not only the King of the world in right of creation and preservation, in conjunction; with his Father, having an equal right with him; but of saints, of the church and people of God, by the designation and constitution of his Father; hence he was promised and prophesied of as a King, (^{<211B>}Jeremiah 23:5,6 ^{<1972A>}Ezekiel 37:24 ^{<1981E>}Hosea 3:5) (^{<1981B>}Zechariah 9:9); and he came into the world as such, though his kingdom did not appear very manifest in his state of humiliation; yet at his ascension it did, when he was made and declared Lord and Christ; and it is for the manifestation of his kingdom, and the glory of it, the psalmist here prays. For by “judgments” are meant not the statutes and laws of God,

given him to be shown, explained unto, and enforced on others, which rather belongs to his prophetic office, or as the rule of his government; nor the judgments of God to be inflicted upon wicked men, which is only one part of his kingly office; but of all power in heaven and in earth, which was given him by his Father upon his resurrection, and about the time of his ascension, (^{<418>}Matthew 28:18); and is the same with “all judgment” committed by him to his Son, (^{<417>}John 5:22); and which explains the clause here, and is the reason why it is expressed in the plural number here; which takes in the whole of the power and authority, the kingdom, and the greatness of the kingdom, delivered to Christ; and which chiefly lies in the government of the church, which is on his shoulders, and is committed into his hand; exercised in enacting laws, and delivering out ordinances, to be observed by the saints, and in the protection and defence of them; and also includes his judgment of the world at the last day, to which he is ordained and appointed by his Father, and will be managed and conducted by him;

and thy righteousness unto the King’s Son; who is the same with the King, as Jarchi well observes; for only one single person is afterwards spoken of, and designs the Messiah; who, as a divine Person, is the Son of the King of kings, the only begotten of the Father, the true and proper Son of God; and, as man, the Son of David the king. And so the Targum,

“and thy righteousness to the Son of David the king;”

a known name of the Messiah, (^{<400>}Matthew 1:1 22:42). And by “righteousness” is meant, not the essential righteousness of God; this Christ has by nature equally with his divine Father, and is not given or communicated to him; but the fulness of the graces of the Spirit, and perfection of virtues, which he received without measure; whereby, as Mediator, he is abundantly qualified to judge with righteousness, and reprove with equity; and not as other judges do, after the sight of the eyes, or hearing of the ears; (see ^{<210>}Isaiah 11:2,3). Unless it can be understood of the everlasting righteousness, which Christ has wrought out, called his Father’s, because appointed in council and covenant, approved of and accepted by him, and imputed to his people. To work out this righteousness was not only given to Christ in covenant, but he was sent in the fulness of time to do it; and had a power given him, as Mediator, to justify many with it, (^{<251>}Isaiah 53:11); and which may be here prayed for. Jerom, by the “King’s Son”, understands such as are regenerated, and

taken into the adoption of children; and to such the righteousness of God is given. This is a truth, but not the sense of the text.

Ver. 2. *He shall judge thy people with righteousness*, etc.] Or, “so shall he judge”; or, “that he may judge”^{f976}, as the Syriac and Arabic versions; having the judgments and righteousness of God given him, he will be thereby qualified to judge the people of God; such as are so, not by creation, but by special grace; his chosen and covenant people, the redeemed and purchased people of God, and who in the effectual calling appear to be so, and are made his willing people. These Christ judges, rules, and governs, protects and defends, in a righteous manner; pleads their cause, vindicates their right, and avenges them on their enemies, as well as justifies them with his own righteousness;

and thy poor with judgment; justice and equity. Such who are literally poor, and are the Lord’s poor, whom he has chosen, and makes rich in faith, and heirs of a kingdom; and with whom Christ, when here on earth, was chiefly concerned, and now is; and not with the great men and rulers of the earth: or such who are poor in spirit, sensible of their spiritual poverty; that find themselves hungry and thirsty, and destitute of righteousness, and without money, or anything to procure either. Or, “thine afflicted ones”^{f977}; such as are distressed in body or mind, with respect to things temporal or spiritual; oppressed by sin, Satan, and the world, These Christ regards, and administers justice to in his own time and way; (see ^{<3104>}Isaiah 11:4).

Ver. 3. *The mountains shall bring peace to the people*, etc.] The people of God, as before. Kimchi and Ben Melech interpret this of the nations, and kings of the nations, comparable to mountains and hills, as in (^{<3101>}Micah 6:1,2); that should make peace with Israel in the days of Solomon, and in the days of the King Messiah. Jarchi, of the abundance of fruit the mountains and hills should bring forth; so that there would be no contention among men about gathering it; but everyone would invite his neighbour to partake thereof, according to (^{<3102>}Zechariah 3:10), and so the Midrash^{f978}. The Targum explains it of the inhabitants of the mountains; and may be applied to the churches of Christ, comparable to the mountains for their firmness and stability, (^{<3103>}Isaiah 2:2 11:9 25:6); and to the abundance of peace, holiness, and righteousness, that should be found in them in the times of Christ; or to the ministers of the Gospel, whose feet

are beautiful, upon the mountains publishing peace and salvation by Christ, (^{251B}Isaiah 52:7);

and the little hills by righteousness: that is, shall bring peace, by or with righteousness, the righteousness of Christ; the effect of which is spiritual peace and joy, (^{481B}Romans 5:1 14:17).

Ver. 4. *He shall judge the poor of the people*, etc.] Of the people of God, whether among Jews or Gentiles; (see Gill on “^{497B}Psalm 72:2”);

he shall save the children of the needy; whose parents being needy, they are so too, in a spiritual sense, and in distressed circumstances. Such Christ saves from their sins; from the curses and condemnation of the law: from, wrath to come, and out of the hands of all their enemies;

and shall break in pieces the oppressor; the tyrant Satan, the god of this world; that has usurped a power over it; who works in the children of disobedience, and leads captive the people of God in their unregenerate state: the “calumniator”, as some render the word; the accuser of the brethren: “the defrauder”^{f979}, as others: who beguiled our first parents, and deceives mankind. Now it was foretold of Christ that he should break his head; and he was manifested in the flesh to destroy his works; and him himself; and he has broke him and all his schemes in pieces, and spoiled all his principalities and powers: The Syriac Version reads, “tyrants” or “oppressors”, in the plural number; and it may include the Jews, who were the persecutors and oppressors of the first Christians; and Rome, Pagan and Papal; antichrist, and all the antichristian states, which have been, or will be, broken to pieces by Christ; who will rule them with a rod of iron, and break them in pieces as a potter’s vessel, (^{617B}Revelation 2:27 12:5 19:15).

Ver. 5. *They shall fear thee*, etc.] The King Messiah, the Judge of the poor, and the destroyer of the oppressor: either the tyrants and oppressors themselves shall fear him, and such who have been aiding and assisting to them; (see ^{611B}Revelation 11:11,13); or rather the people of God, the poor of the people, and children of the needy, judged and saved by Christ; who shall fear the Lord, both internally and externally, in the exercise of grace, and in the performance of religious worship; in all the parts of it, which are both included in the fear of the Lord; of which there will be many instances, both among Jews and Gentiles, in the latter day; (see ^{285B}Hosea 3:5 ^{281B}Isaiah 60:5 ^{610B}Revelation 15:4); and this they shall do,

as long as the sun and moon endure, throughout all generations; or, “with the sun, and before the moon, generation of generations”^{f980}; that is, to the end of the world, until sun and moon shall be no more: so long will Christ have a seed to serve him:; (see ~~⋈~~Psalm 89:36,37).

Ver. 6. *He shall come down like rain upon the mown grass*, etc.] That is, the King and King’s Son, the Messiah, whose coming is compared to rain, and showers of it; (see ~~⋈~~Hosea 6:3); and may be understood of his incarnation; when, like rain, he came down from heaven; not by an illapse or entrance of the human nature, which before was not in him; nor by local motion of his divine Person, with which that will not agree; but by assumption of human nature into union with him, as the Son of God; which was an instance of his condescending grace: like rain, he had no father as man; (see ~~⋈~~Job 38:28); but was born of a virgin, through the power of the Holy Ghost; which was very marvellous, like the dew that fell on Gideon’s fleece, when the earth about it was dry; which some think is here referred to. The word used signifies also a shorn fleece of wool; and so it is rendered by the Septuagint, and those versions which follow that: or, “shorn grass”, shorn by locusts, as the Targum; rather by sheep, who, as by classical writers^{f981}, are said to sheer the grass by biting it. Or, “like rain upon the fleece”^{f982}; and as the rain is the gift of God to persons undeserving, in consequence of a decree, (~~⋈~~Job 28:26); sometimes comes suddenly, and is very grateful and refreshing; so Christ is the free gift of God to sinners, and by a decree of his; and his coming was suddenly, into his temple, and was welcome to them that looked for him; as he still is to all sensible sinners. Or this may be interpreted of the coming of Christ into the hearts of his people, by the communications of his Spirit and grace, which, like rain, came down from heaven; are dependent on the will of God, are free grace gifts, and given in abundance; and, like rain, refresh, revive, and make fruitful. Or else this may be applied to the administration of Christ’s offices; as his prophetic office, his Gospel and doctrine, being from heaven, like rain, and falling, by divine direction, sometimes in one place, and sometimes in another; and like it in its effects, softening, quickening, and fructifying; and more especially it may respect the administration of his kingly office, since he is in the context spoken of as a King and Judge, and that in the latter day; whose administrations, though just and righteous; yet not cruel and severe, but mild and gentle; his commands are not grievous, nor his yoke heavy; though he will rule the wicked with a rod of iron, he holds forth the sceptre of grace and mercy to

his own people; and when his kingdom shall come in all its glory, it will be times refreshing from the presence of the Lord; and his favour will be as the cloud of the latter rain; (see ^{<4489>}Acts 3:19,21 ^{<1165>}Proverbs 16:15);

as showers [that] water the earth: signifying the same. The word **Pyzrz** is only in this place, and is used in the Talmud ^{f983}, in the plural number, for drops of water; and this sense of showers dropping on the earth is given by the Targum. Kimchi derives it from **Prz**, which, in the Syriac language, signifies to “cut”; and thinks the phrase is the same with the former, “as showers on the cut grass of the earth” ^{f984}. But perhaps the word rather designs the fissures and cracks of the earth through drought; and the sense is, that Christ’s coming is like showers of rain upon the dry and parched ground, which are very acceptable to it.

Ver. 7. *In his days shall the righteous flourish*, etc.] As the grass of the field, (^{<3726>}Psalm 72:16); the dews and rain of grace descending upon them; and as a branch, (^{<1128>}Proverbs 11:28). They being branches in Christ the vine, flourish and bring forth fruit; and as the palm tree, (^{<1922>}Psalm 92:12); which the more it is pressed with weights, the more it grows; so they, the more they are afflicted, as the Israelites, the more they grow in grace and experience, and become fruitful in every good word and work; which is owing to their being planted in a good soil, in the house and courts of the Lord, where the word is preached, and ordinances administered; to their being rooted and grounded in the love of God and grace of Christ; to their being watered continually with the dews of divine favour; enjoying the bright shining of the sun of righteousness, and the refreshing gales of the divine Spirit, like the south wind upon them, causing their spices to flow out. The Targum is,

“in his days the righteous shall be multiplied;”

when the forces and fulness of the Gentiles shall be brought in, and the nation of the Jews shall be born at once: in the latter days of the Messiah, all the Lord’s people shall be righteous; and none but righteous persons shall dwell in the new heavens and earth, (^{<2421>}Isaiah 60:21) (^{<6113>}2 Peter 3:13). This is to be understood not of persons outwardly righteous only; nor that are so in their own conceit; nor that seek for righteousness by the works of the law, or depend on an external profession of religion; for such never flourish, nor grow in grace, who have no grace to grow in: but of such that are justified by the righteousness of Christ, have faith in him, and

the seed of grace implanted in them. This is interpreted of the Messiah, by a Jewish writer^{f985}; who observes, that in his days the priesthood shall return, and the rod of Aaron shall flourish;

and abundance of peace, so long as the moon endureth; alluding, no doubt, to the name of Solomon, which signifies peace; and to that peace and prosperity which were enjoyed under his reign, and was a shadow of what would be in the times of Christ: universal peace, in a temporal sense, was in the times of Augustus, in which Christ was born, and in whose reign the temple of Janus was shut, a sure sign of peace^{f986}. Spiritual peace was made with God by his blood, and all things were reconciled by him, whether in heaven or in earth; Jew and Gentile were made both one, and reconciled in one body; and abundance of spiritual peace is enjoyed by those that believe in Christ: they are kept in perfect peace, and filled with it; and in the latter day there will be abundance of peace among the saints, There will be no disputes nor discord among them; no envying nor vexing one another; no animosities or contentions about religious matters; for they will then see eye to eye: and they will be at peace with the men of the world; there will be no more wars in the earth, nor bloodshed, nor persecution. And this shall endure till there is no moon, till there shall be no need of one; as there will not in the New Jerusalem state, in which there will be no night.

Ver. 8. *He shall have dominion also from sea to sea*, etc.] The same is said of the Messiah in (³⁹⁰Zechariah 9:10); where he is manifestly spoken of as here, and regards the extent of his dominion; not over the land of Israel only, as some think; but over the Gentile world, through the preaching of the Gospel in the several parts of it; and especially as it will be in the latter day, when the kingdoms of this world will be his, and he will be King over all the earth; (see ⁶⁷⁴Revelation 17:14 ³⁴⁴Zechariah 14:9); which cannot agree with Solomon, whose dominion reached only to the land of the Philistines, to the border of Egypt, (¹⁰²1 Kings 4:21); but Christ's dominion will be, as it follows,

and from the river unto the ends of the earth; which, as Kimchi owns, is clear, if applied to the Messiah, since his government shall be over all the world. The note of Aben Ezra on the text is worthy of regard.

“If this is said concerning Solomon, the meaning is, from the Red sea to the sea of the Philistines; and from the river, this is Euphrates; and the ends of the earth mean the wilderness; ((see

(^{<12731>}Exodus 23:31)); and, lo, mention is made of the length and breadth of the land of Israel: and if of the Messiah, the sense is, from the south sea, which is called the Idumean sea, to the northern sea, which is the sea of the ocean; and from the river, the river that goes out of Eden at the beginning of the east, unto the ends of the earth, which is at the end of the west;”

though rather the sense is, from the Indian ocean, the great sea, unto the Mediterranean sea; and from the river Euphrates to the end of the world. This text is applied to the Messiah by many Jewish writers ^{f987}, ancient and modern.

Ver. 9. *They that dwell in the wilderness shall bow before him*, etc.] In token of subjection to him, reverence and worship of him, to whom every knee shall bow, (^{<23423>}Isaiah 45:23). The Septuagint version, and others, render the word μυυx, “Ethiopians”, who dwell in a dry land, parched and burnt with the sun; and so it is a prophecy of their conversion to Christ, as in (^{<19881>}Psalm 68:31 87:4); of which there is an instance, (^{<41827>}Acts 8:27); the word is used of the wild beasts of the field, in (^{<23121>}Isaiah 13:21); to which wicked men, for the malignity of their nature, may be compared; as they are to the wild ass, to lions, leopards, and bears; and yet these are so tamed by the power of divine grace as to be made subject to Christ. Kimchi explains it as we do, of the inhabitants of the wilderness; and so the word is rendered in (^{<19744>}Psalm 74:14 ^{<23213>}Isaiah 23:13); and instances in the Kedarenes; and it may in particular design those that dwell in the deserts of Arabia; and in general the Gentiles, the wilderness of the people, who in Gospel times should be brought to the knowledge of Christ, and submission to him: and it fitly describes the people of God in an unregenerate state; when they are as barren and unfruitful as the dry and parched ground, and as the heath in the wilderness; are in want of provision, and have nothing but husks to feed upon; in perplexity of ways, and know not which to take, or whither they are going; and in very dangerous circumstances, destruction and misery being in all their ways: in this wilderness state the Lord finds them, as he did Israel of old, and leads them about, and brings them to Christ; when they submit to him as a Saviour, being willing to be saved by him, and him only, and to his righteousness, as their justifying righteousness before God, and to the sceptre of his kingdom, to his laws and commands, to his Gospel, and the ordinances of it; all which they do not by constraint, but willingly. The Targum and Jarchi interpret it, the one of governors of provinces; the other

of companies of princes. The Syriac version is, “the isles shall bow before him”; the inhabitants of the islands: but this is expressed in (^{<3720>}Psalm 72:10). Aben Ezra thinks masters of ships are meant;

and his enemies shall lick the dust; of the earth; which is an instance of their great subjection to him; (see ^{<3423>}Isaiah 49:23 ^{<3077>}Micah 7:17); the allusion is to the custom of the eastern people, and which continues to this day with the Turks, that as soon as an ambassador sees the sultan, whether at the window, or elsewhere, he immediately falls down on his knees, and kisses the ground ^{f988}. The Jews particularly are the enemies of Christ, who rejected him, and would not have him to reign over them; and yet some of these became obedient to the faith of Christ, and more of them, even the whole nation, will in the latter day: all that are Christ’s are, before conversion, enemies to him, to his people, to his Gospel and ordinances, to him as a King, and to all his laws and commands; but when his arrows are sharp in their hearts, they fall under him, and submit to him; throw off the yoke of sin, Satan, and the world, and own him, and obey him, as their King and Lawgiver.

Ver. 10. *The kings of Tarshish and of the isles shall bring presents*, etc.] Tarshish either signifies the sea, as it is sometimes rendered in the Targum; and then the sense is, the kings of the sea, that is, of the islands of the sea, as it follows, shall be subject to the kingdom of Christ; and, as a token of it, bring presents to him, as the Moabites and Syrians did to David, and as several nations and kings did to Solomon, (^{<1082>}2 Samuel 8:2 ^{<1021>}1 Kings 4:21); or it designs a large country inhabited by the Celtæ ^{f989}, and so is distinct from the islands; and then the sense is, that kings, both of the continent, and of the islands of the sea, shall do homage to the Messiah;

and the kings of Sheba and Seba shall offer gifts; the Septuagint, Vulgate Latin, Ethiopic, and Arabic versions, render it, “the kings of the Arabians and Saba”; and so Apollinarius, the Arabians, and Sabeans, these being places in Arabia Felix and Petraea ^{f990}: this will be fulfilled when the kings of the earth shall bring their honour and glory into the New Jerusalem, (^{<624>}Revelation 21:24). This, and the preceding verse, are interpreted of the Messiah by the ancient Jews ^{f991}; who say ^{f992}, that all the gifts that Jacob their father gave to Esau, the nations of the world shall return them to the King Messiah in time to come, according to the sense of these words; where it is not written “they shall bring”; but *whyçy* ^{f993}, “they shall return [presents]”.

Ver. 11. *Yea, all kings shall fall down before him*, etc.] Or worship him; not with a civil, but religious worship; for such worship is due to Christ, he being God equal with the Father, and so to be equally honoured; the Creator of all things, the Redeemer of his people, Head and Lord of the church, and whom the angels adore; every part of worship is to be given him; internal, which lies in the exercise of faith, hope, love, fear, etc. and external, which consists of prayer to him, praise of him, preaching in his name, and the administration of ordinances; and this worship is to be performed in the same manner as to the Father, in spirit and in truth, in righteousness and holiness, with reverence and godly fear. This is to be understood, either literally of the kings of the earth, and which will have its full accomplishment in the latter day; (see ^{<23423>}Isaiah 49:23 60:3,11,16); or mystically of such who are made kings unto God the Father by Christ; who reign spiritually now, through the power of divine grace in their hearts; have the honour, riches, and attendance of kings, and a crown and kingdom prepared for them; and shall reign with Christ on earth, though under him, at whose feet they cast their crowns: all this shows the dignity of Christ's person and office; that he is the Prince of the kings of the earth, the firstborn of God, whom he has made higher than they, and King of kings, and Lord of lords; whose princes, and all whose subjects, are altogether kings. This passage is allowed to belong to the Messiah, both by ancient and modern Jews ^{f994}; and indeed it never was true of Solomon, nor of any other;

all nations shall serve him; which will be in the latter day; (see ^{<2311>}Isaiah 2:2 ^{<6115>}Revelation 11:15 15:4); the Jews say ^{f995}, that in the world to come, or the times of the Messiah, all the Gentiles shall be voluntary proselytes.

Ver. 12. *For he shall deliver the needy when he crieth*, etc.] Such as are not only in want, but are sensible of it, see their need of Christ and his righteousness, and salvation by him, and cry to him for the same, under a sense of their misery and danger; these he delivers out of all their troubles, and out of the hands of all their enemies, and supplies all their need;

the poor also; the poor in spirit; who acknowledge their spiritual poverty, and apply to him for the true riches; to these he gives gold tried in the fire, that they may be rich; he gives them grace here, and glory hereafter;

and [him] that hath no helper; that is in an helpless condition; can neither help himself, nor can any creature, angel or man, give him any help: but this being laid on Christ, and found in him, is given to him, whereby he is

delivered out of a miserable state into a very comfortable and happy one; and such humane, kind, and tender regard to the needy, poor, and helpless, in this great King spoken of, is what engages to a cheerful subjection to him, and worship and reverence of him; more of which is expressed in the following verses, as the reason of the great esteem he should be had in.

Ver. 13. *He shall spare the poor and needy*, etc.] Pity them, have mercy and compassion on them, and sympathize with them; such an one is Christ, a merciful King, as well as High Priest, who is touched with a feeling of his people's infirmities, and who in his love and pity has redeemed them;

and shall save the souls of the needy; not to the exclusion of their bodies, which are also his care and charge, are bought with his blood, are preserved by him, will be raised from the dead, and made like his glorious body; but souls are mentioned as being the most excellent part of man, and which having sinned, are liable to damnation and the second death; and are therefore the special objects of redemption and salvation; these are saved by him from all their sins, and from wrath to come they deserve; hence his name is called "Jesus", a Saviour.

Ver. 14. *He shall redeem their soul from deceit and violence*, etc.] From all the secret and open designs and efforts of their enemies; "from deceit", and deceitfulness of sin and its lusts, so as that they shall not be finally hardened and destroyed by it; from the deceitfulness of the old serpent the devil, and all his cunning wiles and stratagems; and from false teachers, who lie in wait to deceive, and who would, if possible, deceive the very elect, but shall not: and from "violence"; from the violent and tyrannical power of sin, so as that it shall not have the dominion over them; from the rage and fury of the men of the world, which is overcome by him; and from Satan, the strong man armed, who is stronger than they; from him the devouring lion, who will not be able to snatch them out of Christ's hands;

and precious shall their blood be in his sight; so that he either prevents the shedding of it, or, when shed, avenges it; and dear are such persons to him; and very acceptable is the sacrifice of their lives for his sake, who have the honour to suffer martyrdom for him; (see ^{}Psalm 116:15).

Ver. 15. *And he shall live*, etc.] Either the poor and needy man, saved and redeemed by Christ; he, though dead in trespasses and sins, shall live spiritually, be quickened together with Christ, and by his Spirit, and live a life of faith and holiness; and though dead by law, yet, through the

righteousness of Christ, shall have the justification of life, and live in the sight of God; and so shall live comfortably by faith in Christ, being filled with joy and peace in believing in him; and though he may lose his life for Christ's sake, he shall find it again, and live eternally with him: or the Messiah, the Saviour and Redeemer of the poor and needy; who, though he was to die, and by his precious blood redeem them; yet should live again, and never die anymore; as he now does live at the right hand of God, where he ever lives to make intercession for his people, as well as lives in their hearts, and supplies them with all grace, and keeps alive his own work on their souls;

and to him shall be given of the gold of Sheba: or Arabia, as Apollinarius; either to the poor and needy, to whom is given faith, which is more precious than gold that perisheth; or the knowledge of Christ, which is preferable to gold and silver; and of the doctrines of the Gospel, which are of more value than thousands of gold and silver: also the justifying righteousness of Christ, which is the free gift, and is called clothing of wrought gold, and is signified by gold of Ophir, (^{<1981D>}Psalm 45:9,13); moreover, this may include all the riches of Christ, his durable and unsearchable riches; his riches of grace and glory, which he bestows upon his subjects; so that the poor and needy are not only saved and redeemed, and live through him; but are made rich by him, become rich in faith, and heirs of a kingdom: or to the Messiah, who had gold presented to him, in his infancy, (^{<1021I>}Matthew 2:11); though rather it is to be understood spiritually of the exercise of faith upon him, and every other grace, which is as gold tried in the fire; and which, as it comes from Christ, it is given to him again. A truly gracious soul gives Christ the best it has: it gives him its whole self, body and soul, its heart and affections, and all its grace, and the glory of all;

prayer also shall be made for him continually; or "he shall pray for him"^{f996}; that is, either Christ shall pray for the poor and needy man; not only save and redeem, but make intercession for him, as Christ does for all he redeems: he prays for them, that they may be enriched with all the blessings of grace; that the gold he gives them may be kept; that their faith fail not; that they may be preserved from the evil of the world, and be with him, where he is, to behold his glory: or the poor and needy shall pray for Christ, for the prosperity of his church, for the increase of his interest, and the coming of his kingdom: or "prayer shall be made by him"; or "through him continually"^{f997}; as the Mediator between God and man, the way of

access to God, through whom petitions are offered to him, and become acceptable with him;

[and] daily shall he be praised; or “daily shall he bless him”^{f998}; either Christ shall daily bless the poor and needy, with spiritual blessings, as he stands in need of them, and even load him with his benefits: or he shall bless Christ, ascribe blessing, honour, praise, and glory to him; because of his perfections and excellencies; because of redemption and salvation by him; and on account of the various blessings of grace, and the daily supplies of it, he receives from him.

Ver. 16. *There shall be an handful of corn,* etc.] By which are not meant the people of Christ, compared to corn, or wheat, in distinction from hypocrites, said to be as chaff, (^{<4012>}Matthew 2:12); who are but few, yet fruitful and flourishing; nor the Gospel, so called in opposition to the chaff of false doctrine, (^{<2438>}Jeremiah 23:28); nor the blessings of grace, signified by corn, wine, and oil, (^{<3812>}Jeremiah 31:12); but Christ, who compares himself to a corn of wheat, (^{<4824>}John 12:24); for its choiceness and purity, and for its usefulness for food; and he may be compared to an handful of it, because of the little account he was made of here on earth, and the little that was expected from him; and on account of the small beginnings of his kingdom, which came not with observation, was like a little stone cut out of the mountain without hands, and like a grain of mustard seed: so R. Obadiah Gaon^{f999} interprets these words,

“an handful of corn; that is, the Messiah shall be at first as an handful of corn; but afterwards a multitude of disciples shall grow as the grass;”

in the earth; that is, sown in the earth: this denotes not Christ’s being on the earth in the days of his flesh; but his death and burial, his descending into the lower parts of the earth, where he continued a while to answer the type of Jonah; and which is represented by a corn of wheat falling into the earth and dying, (^{<4824>}John 12:24); by which is signified, that Christ’s death was not accidental, but designed, as is the sowing of corn in the earth; and that it was voluntary, and not forced, and was but for a time: for as the corn dies, and lives again, and does not lie always under the clods; so Christ rose again; nor could he be held with the cords of death. It is added,

upon the top of the mountains; where corn being sown, it is very unlikely it should come to anything; and as little was expected by the Jews from the

crucifixion and death of Christ: or else this may denote the publicness of Christ's death, it being a fact known to all the inhabitants of Jerusalem, and many others;

the fruit thereof shall shake like Lebanon; meaning either a large number of souls converted, the fruit of Christ's death, and of the Gospel ministry; of whom there was a large harvests, both in Judea and in the Gentile world, in the first times of the Gospel, immediately after Christ's death and resurrection; and there will be still a greater in the latter day: or else the blessings of grace are meant, which come by the death and resurrection of Christ; as righteousness, peace, pardon, and eternal life. The allusion is to a field of wheat when ripe, and its ears heavy, which, when the wind blows upon it, is shaken, rustles, and makes a noise ^{f1000}, like the shaking of trees, and even of the cedars in Lebanon; it denotes the goodness and excellency of the fruit;

and [they] of the city shall flourish like grass of the earth; or "they shall flourish out of the city" ^{f1001}; which the Targum interprets of the city of Jerusalem; and so the Talmud ^{f1002}, and also Jarchi; and was literally true; for the Gospel, after Christ's death, was first preached in the city of Jerusalem, and was blessed for the conversion of many there, who were fruitful in grace and good works: it may very well be understood of all the citizens of Zion; such who are fellow citizens with the saints, and of the household of God, who being planted in the house of the Lord, flourish in the court of our God, and become very fruitful in every good word and work; and flourish like grass of the earth for numbers, for quickness of growth, and for verdure and beauty; all which is owing to their being rooted in Christ, to his coming down upon them as rain, (^{<9726>}Psalm 72:6); to the dews of his grace, and to his arising upon them as the sun of righteousness. The ancient Jews interpreted this passage of the Messiah:

"as the first Redeemer, they say ^{f1003}, caused manna to descend, as it is said, (^{<1264>}Exodus 16:4); so the latter Redeemer shall cause manna to descend, as it is said, "there shall be an handful of corn in the earth"."

Jarchi says our Rabbins interpret this of the dainties in the days of the Messiah, and the whole psalm concerning the King Messiah.

Ver. 17. *His name shall endure for ever*, etc.] As a King; for he is chiefly spoken of here in his kingly office: not merely the fame of him; for so the

fame of an earthly king; even of a tyrant, may continue as long as the world does; but the meaning is, that he himself should continue in his office for ever: his throne is for ever and ever; of his government there will be no end; his kingdom is an everlasting one; he shall reign over the house of Jacob, and on the throne of David, for ever and ever: he shall have no successor in this his office, any more than in the priestly office; which is an unchangeable one, or does not pass from one to another: his Gospel is his name, (~~405~~ Acts 9:15); and that shall endure for ever, or to the end of the world; until all his elect are gathered in, notwithstanding the violent persecutions of men, the cunning craft of false teachers, and the death of Gospel ministers and professors: as long as this is preached, Christ's name will endure, since he is the sum and substance of it; and not only is his name perpetuated in his Gospel, but also in his ordinances, those of baptism and the Lord's supper, which are administered in his name, and will be unto his second coming;

his name shall be continued as long as the sun; or "shall be sonned" or "filiated" ^{f1004}; that is, shall be continued in his sons, in his spiritual offspring, as long as the sun lasts; as the names of parents are continued in their children; so the name of Christ is, and will be, continued in him: he has children which the Lord has given him; a seed that he shall see in all periods of time, to whom he stands in the relation of the everlasting Father; these bear his name, are called "Christians" from him, and these his seed and offspring shall endure for ever: for though sometimes their number may be few; yet there are always some in the worst of times; Christ has always had some to bear his name, and ever will have; and in the latter day they will be very numerous, even as the sand of the sea. The Jews take the word "Yinnon", here used, for a name of the Messiah ^{f1005}, and render the words, "before the sun his name was Yinnon"; and so the Targum,

"before the sun was, or was created, (as in the king's Bible,) his name was prepared;"

or appointed: for they say ^{f1006}, the name of the Messiah was one of the seven things created before the world was: it is certain that Christ was the Son of God, from eternity, or the eternal Son of God: he was so before his resurrection from the dead, when he was only declared, and did not then become the Son of God: he was owned by his divine Father, and believed in as the Son of God by men before that time: he was so before his incarnation, and not by that: he, the Son of God, was sent in human nature,

and made manifest in it, and was known by David and Solomon, under that relation; and, as such, he was concerned in the creation of all things; and was in the day of eternity, and from all eternity, the only begotten Son of the Father; (see ^{<1917>}Psalm 2:7); but the version and sense which Gussetius ^{f1007} gives seem best of all; “his name shall generate”, or “beget children before the sun”; that is, his name preached, as the Gospel, which is his name, (^{<4915>}Acts 9:15), shall be the means of begetting many sons and daughters openly and publicly, in the face of the sun, and wherever that is;

and [men] shall be blessed in him; men, and not angels, sinful men; such as are by nature children of wrath, and cursed by the law of works, yet blessed in Christ; even all elect men, all that are chosen in him, whether Jews or Gentiles; for he is the “seed [of] Abraham”, in whom “all the nations of the earth should be blessed”, (^{<0228>}Genesis 22:18); as they are with all spiritual blessings; with redemption, peace, pardon, righteousness, and eternal life: they are in him, and blessed in him; he is their head and representative, and so blessed in him; he is the fountain, cause, author, and giver of all blessings; they all come from him, through him, and for his sake, through his blood, righteousness, and sacrifice. Or, “they shall be blessed in him”: that is, his children and spiritual offspring, in whom his name is perpetuated. Or, “they shall bless themselves in him” ^{f1008}; reckon themselves blessed in him, and make their boast of him, and glory in him;

all nations shall call him blessed; as he is a divine Person; not only the Son of the Blessed, but God over all, blessed for ever; and as man, being set at the right hand of God, crowned with glory and honour, and all creatures, angels and men, subject to him; and as Mediator, acknowledging him to be the fountain of all blessedness to them, and, upon that account, ascribing all blessing, honour, glory, and praise, unto him.

Ver. 18. *Blessed [be] the Lord God*, etc.] The Messiah, who is truly and properly God, Jehovah, Lord of all, and the Lord our righteousness; to whom such a doxology or ascription of glory and blessing properly belongs, since all good things are from him, and by him;

the God of Israel; that brought Israel out of Egypt; went before them in the wilderness; redeemed and saved them, and bore and carried them all the days of old; and in whom all the true Israel of God are justified, and shall be saved with an everlasting salvation;

who only doeth wondrous things; in the creation of all things out of nothing; in the government of the world; and in the redemption and salvation of his people; which is a very marvellous thing: as that God should become man, suffer and die in the room of men, and save them from sin and ruin; this wondrous thing. Christ has done alone, and there was none with him.

Ver. 19. *And blessed be his glorious name for ever*, etc.] Every name of Christ is glorious in itself, and precious to his people; “like ointment poured forth”, as his name Messiah, to which the allusion is in (^{210B}Song of Solomon 1:3); his name Immanuel, God with us, (^{217A}Isaiah 7:14 ^{402B}Matthew 1:23); Jehovah our righteousness, (^{221B}Jeremiah 23:6); Jesus a Saviour; as well as what belongs to his royal dignity, King of kings, and Lord of lords; a name above every name that is named in this world, or that to come;

and let the whole earth [be] filled with his glory; as it will be, when his kingdom shall be from sea to sea, and from the river to the ends of the earth; when the little stone cut out without hands shall become a great mountain, and fill the whole earth; when the Gospel shall be spread all over the world; and the earth be filled with the knowledge of Christ, by means of it, as the waters cover the sea; and when all nations shall come and worship before him.

Amen, and Amen; which word added is expressive of the desires of the psalmist, that all that he had said might come to pass; and of his faith, that so it would be: and it is repeated to show the vehemence of his desires, and the strength of his faith.

Ver. 20. *The prayers of David the son of Jesse are ended.*] The Septuagint version renders it, the hymns. This psalm is thought by some to be the last that was written by David, though put in this place; and it is certain that the psalms are not always placed in the order of time in which they were written: this being, as is supposed, made by him in his old age, when Solomon his son was appointed and set upon his throne by his order; on account of which he composed it, with a view to the Messiah, the antitype of Solomon. Or, as others, this is the last of the psalms, which were put together and digested in order by David himself; the rest that follow being collected by Hezekiah or the Levites. Aben Ezra mentions it as the sense of some of their interpreters,

“then shall be fulfilled the prayers of the son of Jesse;”

that is, as R. Joseph Kimchi explains it, when those consolations are completed, then the prayers of David the son of Jesse shall be fulfilled. The sense is, when all the things spoken of in this psalm, concerning the Messiah and his kingdom, should be accomplished, then the prayers of David, and so of every good man, his hearty wishes and desires, will then be answered, and have their full effect, and not till then. This verse seems to be written not by David, for the psalm itself ends with “Amen and Amen”; but by some collector of the Psalms: it is not in the Arabic version, in the room of which is “Hallelujah”; and in the Syriac version it is, “the end of the second book”. The first book of Psalms ends with the forty first Psalm. The whole is divided into five parts by the Jews; observed by Origen^{f1009} and Hilarius^{f1010}, and others.

PSALM 73

INTRODUCTION TO PSALM 73

A Psalm of Asaph.

It seems by the title that Asaph was the penman of this psalm, as it is certain that he was a composer of psalms and hymns; (see ^{<428>}2 Chronicles 29:30), though it may be rendered, “a psalm for Asaph”, or “unto Asaph” ^{f1011}; and might have David for its author, as some think, who, having penned it, sent it to Asaph, to be made use of by him in public service; (see ^{<347>}1 Chronicles 16:7), and so the Targum paraphrases it,

“a song by the hands of Asaph;”

the occasion of it was a temptation the psalmist fell into, through the prosperity of the wicked, and the afflictions of the righteous, to think there was nothing in religion, that it was a vain and useless thing; under which he continued until he went into the house of God, and was taught better; when he acknowledged his stupidity and folly, and penned this psalm, to prevent others falling into the same snare, and to set forth the goodness of God to his people, with which it begins.

Ver. 1. *Truly God is good to Israel*, etc.] To Israel, literally understood; in choosing them to be his people above all people on earth; in bringing them into a good land; in favouring them with many external privileges, civil and religious; in giving them his word, statutes, and ordinances, as he did not to other nations: or, spiritually understood, the Israel whom God has chosen, redeemed, and called by his special grace; verily of a truth, God is good to these; there is abundant proof and evidence of it; (see Gill on ^{<398>}Psalm 34:8”), or “only” God is good to such; though he is good to all in a providential way, yet only to his chosen and redeemed ones in a way of special favour; the goodness others share is but a shadow of goodness, in comparison of what they do and shall partake of; they are blessed with blessings indeed, and are only blessed; so this particle is rendered in (^{<351>}Psalm 62:2,4,5), or “but”, or “notwithstanding” ^{f1012}, God is good, etc. that is, though he suffers the wicked to prosper, and his own people much afflicted, yet he is good to them; he supports them under their afflictions,

and makes all to work for their good; gives them grace here, and glory hereafter;

even to such as are of a clean heart; this character excludes the carnal Israelites, who were pure in their own eyes, but not cleansed from their filthiness, and describes the true Israel of God, and explains who are meant by them, such as are pure in heart, inwardly Jews, Israelites indeed, in whom there is no guile; this is not natural to men, their hearts are by nature unclean, nor is it in their power to make them clean: this is God's work, he only can create a clean heart, and renew a right spirit; which is done by the sanctifying influences of his grace, and by the sprinkling of the blood of Jesus, and thus purifying their heart's by faith; yet so as not to be free from all impurity of spirit, but as to have a conscience purged from the guilt of sin, and to have the heart sincere and upright towards God.

Ver. 2. *But as for me*, etc.] Who am one of the Israel of God whose heart has been renewed and purified by the grace of God, and to whom he has been kind and good in a thousand instances; yet, ungrateful creature that I am,

my feet were almost gone; out of the good ways of God, the ways of truth and holiness just upon the turn, ready to forsake them, and give up all religion as a vain thing:

my steps had well nigh slipped, or "poured out"^{f1013} like water; the allusion is to standing on wet and slippery ground, where a man can scarcely keep upon his feet. It may be observed, that good men are liable to slips and falls, to fall into sin, snares, and temptations, and from their steadfastness in the faith, but not totally and finally; their feet may be "almost", but not "altogether", gone: their steps may "well nigh" slip, but not "quite"; they may fall, but not be utterly cast down; at least they rise again, and are made to stand; for God is able to keep them, and does keep them, from a total and final falling away.

Ver. 3. *For I was envious at the foolish*, etc.] The atheists, as in (¹⁹⁴¹Psalm 14:1), who deny the creation, as Arama; the wicked, as after explained, as all wicked men are, how wise soever they may be in things natural and civil, yet in religious things, in things of a spiritual nature, they have no understanding; they are proud boasters, glory in themselves, and in their outward attainments, as the word^{f1014} here used signifies; the external

happiness of these, their riches, health, and ease, were envied by the psalmist; (see ^{<4970>}Psalm 37:1),

when I saw the prosperity of the wicked, or “the peace of the wicked” ^{f1015}; with an evil eye. This was the occasion of his slip and fall, this was the temptation he was left unto for a while.

Ver. 4. *For there are no bands in their death*, etc.] Nothing that binds and straitens them, afflicts and distresses them; they have no pain of mind nor of body, but die at once, suddenly, in a moment, wholly at ease and quiet, without any bitterness of soul; (see ^{<48213>}Job 21:13,23,25), or “there are no bands until their death” ^{f1016}; they have no straits nor difficulties all their life long, no distempers nor diseases which may be called “bonds”, (^{<42132>}Luke 13:12,13,16), till they come to die: the Vulgate Latin version is, “there is no respect to their death”; they take no notice of it, they have no care or concern about it; or, as the Targum,

“they are not terrified nor troubled because of the day of their death;”

they put it away far from them, and think nothing about it: but their strength is firm; they are hale and robust, healthful and sound, to the day of their death; their strength is not weakened in the way by diseases and distempers. Some take the word rendered “strength” to signify a porch or palace, and translate it, they are strong as a palace, or in a palace, or their palace is strong ^{f1017} their houses are well built, and continue long.

Ver. 5. *They are not in trouble, as other men*, etc.] Either of body or of mind, as the saints are, who through many tribulations enter the kingdom; or are not in “labour” ^{f1018}, do not labour for food and raiment, or get their bread by the sweat of their brow, as poor men do; nor are weary, so Arama: “neither are they plagued like other men”; smitten of God, corrected, and chastised by him, as his children are; the rod of God is not upon them, (^{<48219>}Job 21:9).

Ver. 6. *Therefore pride compasseth them about as a chain*, &c.] Which was the sin of the devils, and of our first parents, and of Sodom, and is the sin of antichrist; and which, of all sins, is most hateful to God; this arises from, at least is increased by, outward prosperity. Jeshurun waxed fat and kicked; pride and fulness of bread went together in Sodom; and, where it is predominant, it binds as a chain; such who are under the power of it are slaves unto it, they are chained and fettered by it, and it possesses them

wholly; it shows itself in the several members of their bodies, in their eyes and feet, their walk and gait, and in their conduct and behaviour, and in the several actions of their lives, and is rightly called “the pride of life”; or rather they bind it about themselves as a chain, fancying it to be an ornament to them, what sets them off, and makes them look great in the eyes of others; whereas the reverse is what is of great price, and in high esteem with God and good men; namely, the ornament of a meek and quiet spirit:

violence covereth them as a garment; wicked men that are prosperous and proud are generally oppressive to others; and are very often open in their acts of violence, which are as openly done and to be seen of all men, as the clothes upon their backs; and frequently the clothes they wear are got by rapine and oppression, so that they may properly be called garments of violence; (see ^{<2816>}Isaiah 59:6).

Ver. 7 *Their eyes stand out with fatness*, etc.] Or their face, the eyes being put for the whole face; so the Targum,

“their face is changed, because of fatness;”

(see ^{<1857>}Job 15:27), otherwise through fatness the eyes are almost enclosed: or “it goes forth out of the fatness of their eyes”^{f1019}; that is, either “pride”, which shows itself in haughty looks and scornful airs, through the abundance possessed; or “violence”, seen in the fierceness of the eyes, and fury of the countenance; or “their eyes go out through fatness”^{f1020} that is, through the plenty they enjoy, their eyes go out in lust after lawful objects:

they have more than heart could wish; that they themselves could have wished for heretofore, though not now; for what is it that a worldly covetous heart cannot and does not wish for? if it had all the world, it would not satisfy it: or “the imaginations of the heart go on”^{f1021}; that is, after more, not being content with such things as they have; or “they”, i.e. their pride and violence,

exceed the imaginations of the heart^{f1022}; they are more than can be conceived of, they overpass the deeds of the wicked, (^{<3188>}Jeremiah 5:28) or “they transgress by the imaginations of the heart”^{f1023}; which are evil, and that continually.

Ver. 8. *They are corrupt*, etc.] In themselves, in their principles, and in their practices, being shapen and conceived in sin, and born of the flesh; and are corrupters, or “corrupt” themselves, and their ways, and also others by their corrupt speech, evil communications, and bad examples: or “they consume away”; like smoke, or into it, as (⁴⁹⁵⁷¹Psalm 37:20) or as wax melteth at the fire, (⁴⁹⁸¹³Psalm 68:2 ³⁸⁴¹²Zechariah 14:12), where the same word is used as here: or “they cause to consume away” ^{f1024}; “they melt or dissolve others”; they consume them, and waste their estates by their oppression and violence; they make their hearts to melt with their threatening and terrifying words; or they make them dissolute in their lives by keeping them company:

and speak wickedly concerning oppression; they speak oppression and revolt, threaten with it, (²⁹⁹¹³Isaiah 59:13), and speak in vindication of it, and in a boasting glorying manner; so Arama; which is speaking wickedly concerning it:

they speak loftily: proudly, arrogantly, in a haughty and imperious manner: or “from on high” ^{f1025}; as if they were in heaven, and above all creatures, and even God himself; and as if what they said were oracles, and to be received as such, without any scruple and hesitation. Thus Pharaoh, Sennacherib, and Nebuchadnezzar spake, (⁴¹⁸¹⁰Exodus 5:2 ²³⁶¹⁰Isaiah 36:20 ²⁰⁸¹⁵Daniel 3:15) and the little horn, or antichrist, (²⁰⁰¹¹Daniel 7:20 ³¹⁰¹⁴2 Thessalonians 2:4 ⁴⁶³¹⁶Revelation 13:6).

Ver. 9. *They set their mouth against the heavens*, etc.] Against God in heaven, (see ²⁰⁰¹⁶Daniel 4:26 ⁴¹²¹⁵Matthew 21:25 ⁴¹⁵¹⁸Luke 15:18), against his being, saying, there is no God; against his perfections, thinking him to be such an one as themselves; against his purposes and decrees, replying against him, and charging him with insincerity, cruelty, and unrighteousness; and against his providence, either denying it, or affirming it to be unequal; and against his doctrines, ordinances, and ministers. Aben Ezra interprets it also of the angels of heaven, who are spoken against, when it is denied that there are any such beings, as were by the Sadducees; and blasphemed, when the worshipping of them is introduced. The Targum understands it of the saints of heaven, with which compare (⁴⁶³¹⁶Revelation 13:6) it may be applied to civil magistrates, the higher powers, who represent on earth God in heaven; and there are some that despise dominion, and speak evil of such dignities:

and their tongue walketh through the earth: sparing none, high nor low, but injures all sorts of persons with their lies and calumnies. This denotes the unbridled liberty which wicked men take with their tongues; there is no restraint upon them, no stopping of them; (see ^{<915>}Psalm 12:5) the universal mischief they are continually doing, and the diabolical influence of their detraction and falsehood; like Satan, their tongues walk to and fro in the earth, doing all the injury to the credit and characters of men they possibly can.

Ver. 10. *Therefore his people return hither,* etc.] Either the true people of God, and so the Targum, the people of the Lord, and whom the psalmist owned for his people; for the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, read “my people”; who seeing the prosperity of the wicked, and feeling their own afflictions, return to the same way of thinking, and fall by the same snare and temptation as the psalmist did; or such who were only the people of God by profession, but hypocrites, who observing the trouble that attends a religious life, and the prosperity of wicked men, return from the good ways of God they have outwardly walked in for some time, to the conversation of these men, and join themselves to them: or else, “his” being put for “their”, the sense is, the people of these wicked men, of everyone of them, return unto them, and flock about them, and caress and flatter them, because of their prosperous circumstances, and join with them in their evil practices of oppression and slander; which sense seems best to agree with what goes before and follows after:

and waters of a full cup are wrung out to them; meaning either to the people of God, and to be understood either of the abundance of their tears, on account of their afflictions inward and outward; (see ^{<916>}Psalm 6:6 42:3 119:136), so the Targum,

“and many tears flow unto them;”

or of their afflictions themselves, which are oftentimes compared to waters in Scripture; (see ^{<917>}Psalm 42:7 66:12 ^{<340>}Isaiah 43:2), which are given them in measure: it is a cup of them that is put into their hands, and in full measure; they have a full cup of them; many are their tribulations, through which they enter the kingdom, and they are all of God; it is he that wrings them out to them with his fatherly hand: or else, taking the people to mean the followers and companions of the wicked, the words are to be understood of the plenty of good things which such men enjoy in this life,

their cup runs over; and indeed these seem to be the persons who are introduced speaking the following words.

Ver. 11. *And they say, how doth God know?* etc.] Owing there is a God, but questioning his knowledge; for the words are not an inquiry about the way and manner of his knowing things; which is not by the senses, as hearing and seeing; eyes and ears are improperly ascribed to him; nor in a discursive way, by reasoning, and inferring one thing from another; for he knows things intuitively, beholding all things in his own eternal mind and will: but they are a question about his knowledge itself, as follows:

and is their knowledge in the most High? they acknowledge God to be the most High, and yet doubt whether there is knowledge in him; and indeed the higher with respect to place, and at the greater distance he was from them, the less they imagined he knew of affairs below; (see ^{<38213>}Job 22:13,14) for the knowledge called in question is to be understood of his providential notice of human affairs, which they thought he did not concern himself with, as being below his regard; (see ^{<3899>}Ezekiel 9:9 ^{<38112>}Zephaniah 1:12) and therefore concluded that their acts of oppression and violence, and their insolent words against God and men, would pass unobserved, and with impunity. If these are the words of good men, of the people of God under affliction, they are to be considered as under a temptation from their affliction, and the prosperity of the wicked, to call in question the providence of God in the government of the world, and his love to them, which is sometimes expressed by his knowledge of them, (^{<3906>}Psalm 1:6 ^{<3819>}2 Timothy 2:19).

Ver. 12. *Behold, these are the ungodly,* etc.] Who say and do as before declared; such as these must be without the knowledge of God, the fear, love, and worship of him: who prosper in the world; in worldly and temporal things, in their bodies and outward estates, but not in their souls and spiritual things: “in this world”, as the Targum is; all their prosperity is here; their good things are in this life, their evil things will be in that to come; though ungodly, they prosper in the world, and as long as they are in it; or they are at peace and in case, and are quiet; they have nothing to disturb them, they are not in outward trouble, and their sins do not distress them, and they have no concern about another world:

they increase in riches; which they are in the pursuit of, and overtake and enjoy in great abundance; whereby they become mighty and powerful, as the word ^{f1026} for “riches” signifies: these words are the observation of the

psalmist, and which was the occasion of the following temptation he was led into.

Ver. 13. *Verily, I have cleansed my heart in vain*, etc.] Which supposes that his heart had been unclean, as every man's is, and which appears by what is in it, and by what comes out of it; that it was now cleansed, not in an absolute and legal sense, as if it was wholly free from sin, for this no man can say; but in an evangelical sense, being purified by faith in the blood of Christ; that he had himself some concern in the cleansing of his heart, which seems to be contrary to (^{<3110>}Proverbs 20:9) and besides, this is the Lord's own work, (^{<3510>}Psalm 51:10 ^{<3625>}Ezekiel 36:25) wherefore this may be considered as a wrong and rash expression of his; for as he was wrong in one part of it, its being cleansed in vain, so he might be in the other, in ascribing it to himself; though it may be allowed, consistent with what is before observed, that a believer has a concern in the cleansing of his heart; for, being convinced of the impurity of it, he owns and laments it before the Lord; and, seeing the fountain of the Redeemer's blood opened, he applies to it, and to him for cleansing; and expresses a love unto, a great and studious concern for purity of heart as well as life; and, under the influence of divine grace, is enabled to keep a watch over it, whereby, through the same grace, it is preserved from much pollution; and by fresh application to the blood of Christ, is cleansed from what it daily contracts:

and washed my hands in innocency: that is, "in vain", as before; which denotes the performance of good works, a course of holy life and conversation, which when right springs from purity of heart; (see Gill on "^{<3206>}Psalm 26:6"), now the psalmist under temptation concluded that all his religion and devotion were in vain, all his hearing, and reading, and attending on ordinances, all his concern for purity of heart and life; since those who showed no regard to these things prospered in the world, and increased in riches, abounded in ease and plenty, and seemed to be rather the favourites of heaven than religious men; and this temptation was strengthened by the following observation.

Ver. 14. *For all the day long have I been plagued*, etc.] "Smitten or scourged" ^{f1027}, as in (^{<3975>}Psalm 73:5), that is, afflicted of God; which is no ways inconsistent with his love, nor with his covenant, nor with an interest in him, as a covenant God and Father; (see ^{<3809>}Psalm 89:29-34 ^{<3875>}Hebrews 12:5-8),

and chastened every morning; not in wrath, but in love, and for good; not with the chastisement of a cruel one, but of a loving and tender father; and therefore not to be improved in such a manner, as if on this account there was nothing in religion; whereas the daily notices the Lord takes of his people this way show his regard unto them, and care of them.

Ver. 15. *If I say, I will speak thus*, etc.] Either as the wicked do, (^{<49738>}Psalm 73:8,9,11) or rather as he had thought in his own mind, (^{<49733>}Psalm 73:13,14), wherefore he kept it all to himself, and did not make known to others the reasonings of his mind, and the temptations he laboured under:

behold, I should offend against the generation of thy children; of whom care should be taken, above all things, that they be not offended, (^{<49816>}Matthew 18:6), or “should condemn”; as the Targum; or as Jarchi,

“I should make them transgressors, and wicked persons;”

should represent them as if they were men hated and rejected of God, because of their afflictions: the words may be rendered, “behold the generation of thy children, I have transgressed” ^{f1028}; by giving way to the above temptation, which might have been prevented by considering the church, children, and people of God, and the care he has taken of them, the regard he has shown to them, and the preservation of them in all ages. The words are an apostrophe to God, who has children by adopting grace, and which appear so by their regeneration; and there is a generation of them in all ages; when one goes, another comes; there is always a seed, a spiritual offspring, to serve him, which is counted for a generation.

Ver. 16. *When I thought to know this*, etc.] How to reconcile the prosperity of the wicked, and the afflictions of the righteous, to the perfections of God, and his wise providence in the government of the world, by the mere dint of reason, without consulting the sacred oracles, or his own and others’ experience:

it was too painful for me: too laborious and toilsome, a work he was not equal to; “hic labor, hoc opus”; (see ^{<21087>}Ecclesiastes 8:17).

Ver. 17. *Until I went into the sanctuary of God*, etc.] The tabernacle or house of God, where the Word of God was read and explained, prayer was made, and sacrifices offered up, and where fellowship was had with the saints, and communion with God himself; which for one hour or moment is preferable to all the prosperity of the wicked, during their whole life. This

shows that though the psalmist was beset with the temptation, yet not overcome; it did not so far prevail as to cause him to neglect public worship, and relinquish the house of God, and the ordinances of it; and it is right, under temptations, doubts, and difficulties, to attend the public ministrations, which is the way and means to have relief under temptations, to have doubts resolved, and difficulties removed: some by “the sanctuary of God” understand the Scriptures, which are holy and of God, and are profitable for instruction, and are to be consulted and entered into by a serious reading of and deep meditation on them; whereby may be known the happiness that is prepared for the saints in the other world, and the misery of the wicked, and hereby judgment may be made of the present case and condition of each: others interpret it of the world of spirits, which may be entered into by contemplation; when it may be observed that the spirits of just men upon their dissolution possess unspeakable joys and glories, and the souls of the wicked are in inconceivable torments:

then understood I their end; both of the godly and of the wicked; that the end of the righteous is peace, rest, salvation, and eternal life, and the end of the wicked is ruin, destruction, and death; (see ^{<4875>}Psalm 37:35-38).

Ver. 18. *Surely thou didst set them in slippery places*, etc.] In which a man cannot stand long, and without danger; and the higher they are the more dangerous, being slippery, and such are places of honour and riches. The phrase denotes the uncertainty and instability of these things, and the danger men are in who are possessed of them of falling into destruction and misery. The Targum is,

“thou didst set them in darkness;”

to be in slippery places, and in the dark, is very uncomfortable, unsafe, and dangerous indeed; (see ^{<4876>}Psalm 35:6 ^{<2432>}Jeremiah 23:12) and it may be observed, that all this honour, promotion, and riches, are of God; it is he that sets them in these places of honour and profit; and he that sets them up can pull them down, as he does; so it follows,

thou castest them down into destruction: into temporal destruction, by removing them from their high stations into a very low, mean, and contemptible state, as were Shebna and Nebuchadnezzar, (^{<24215>}Isaiah 22:15,19 ^{<2704>}Daniel 4:24,25) and into everlasting destruction, from whence there is no recovery; (see ^{<4852>}Psalm 55:23).

Ver. 19. *How are they brought into desolation, as in a moment?* etc.] Very suddenly, which is often the case of wicked men, who cry Peace and safety, and sudden destruction comes upon them, (^{<318>}1 Thessalonians 5:3), so as in a moment were the punishment of Sodom and Gomorrah, of Pharaoh and his host, and of Korah and his company, (^{<296>}Lamentations 4:6 ^{<148>}Exodus 14:28 ^{<462>}Numbers 16:21,45), the words are expressed with admiration, as wondering at the sudden and amazing turn of things:

they are utterly consumed with terrors: their destruction is not only sudden, but entire; it is like the breaking in pieces of a potter's vessel; a shard of which cannot be gathered up and used, or like the casting of a millstone into the sea, which will never rise more; such will be the destruction of antichrist; (see ^{<427>}Revelation 2:27 18:21) and this is done "with terrors"; either by terrible judgments inflicted on them from without; or with terrors inwardly seizing upon their minds and consciences; as, at the time of temporal calamities, or at death, however at judgment, when the awful sentence will be pronounced upon them; (see ^{<371>}Job 27:20).

Ver. 20. *As a dream when one awaketh,* etc.] So will be all the temporal felicity of wicked men, all an illusion, all a dream; when they lift up their eyes in hell, and awake in the resurrection, they will find themselves destitute of all their riches and honours, and it will be as if they had only dreamed of them, and never enjoyed them; (see ^{<316>}Job 20:6-8 ^{<298>}Isaiah 29:8) so, "O Lord, when thou awaketh"; to judgment, to take vengeance on wicked men, and vindicate his own people; and who seems sometimes to be as it were asleep, and to take no notice of things, when the judgment of the ungodly, and their damnation, seem to slumber, though it does not; (see ^{<106>}Psalms 7:6 ^{<618>}2 Peter 2:3) or when he awakes the dead at the time of the resurrection. Death is often compared to sleep in Scripture, and the resurrection to an awaking out of it, which is the Lord's work, (^{<239>}Isaiah 26:19 ^{<712>}Daniel 12:2), and so the Targum,

"O Lord, when thou shalt raise them from their graves:"

thou shalt despise their image; the image of the earthly man, of sin and of Satan, which is upon both their souls and bodies; which will both be destroyed in hell: or their riches and honour, the vain show in which they have walked, their outward pomp and splendour; which was only a show, an outward appearance, and no solidity and substance; and which will not be esteemed in the great day of account, but despised; (see ^{<338>}Job

36:18,19), the wicked will awake, and arise to everlasting shame and contempt, (^{<2712>}Daniel 12:2).

Ver. 21. *Thus my heart was grieved*, etc.] Not with his own sins, nor with the sins of the wicked, but at their prosperity; for this is an account of himself, while under the temptation, and before he went into the sanctuary of the Lord; or when he was “leavened”^{f1029}, with the old leaven of wickedness, and envy, and indignation; he was in a ferment, so Plautus^{f1030} uses the phrase for being in anger and wrath; he swelled, as what is leavened does, against God and his providence: or was “soured”^{f1031}; he was out of humour and angry with God, or was exasperated and provoked at the favours bestowed upon the wicked. Some render it “inflamed”^{f1032}, made hot; not with the love of God, and meditation upon it, but with wrath and indignation:

and I was pricked in my reins; disturbed and distracted in his thoughts, felt a great deal of pain in his mind, while he was considering the prosperity of the wicked; which was as a sword in his bones, and as an arrow shot into his reins; (see ^{<2813>}Lamentations 3:13).

Ver. 22. *So foolish was I*, etc.] To envy the prosperity of the wicked, which is of so short a continuance; to arraign the providence and perfections of God, and to conclude so hastily that there was nothing in religion:

and ignorant; or, “I knew not”^{f1033}; what he attempted to know, (^{<4926>}Psalm 73:16), nor the end of the wicked, till he went into the sanctuary of the Lord; nor the counsel and design of God, in his methods of providence towards wicked men:

I was as a beast before thee, or “with thee”^{f1034}; in the knowledge of the ways and works of God, even those of providence; (see ^{<1925>}Psalm 92:5,6,7), unteachable, untractable, kicking against God and his providential dispensations; not behaving like a man, much, less like a saint; but even as the worst of brutes, as the behemoth in (^{<1845>}Job 40:15), for the same word is here used; he concluded that God, who saw all the wickedness of his heart, the workings and reasonings of his mind, which were so vain and foolish, could esteem him no other than as a beast; so the Targum, “as a beast I am accounted with thee:”

the words may be rendered, “I was the veriest beast before thee”; there being no note of similitude in the text; the word for “beast” being in the

plural number, may be used for a superlative; Plautus ^{f1035} uses the word “bellua”, beast, for a stupid man.

Ver. 23. *Nevertheless, I am continually with thee*, etc.] Upon the heart of God, in his hands, under his eye, under his wings of protection and care, and not suffered to depart from him finally and totally; he could not be disunited and removed from him by the above temptation; nor was he left to cast off the fear of the Lord, and to forsake his worship and service; nor altogether to lose his love and affection for him, which still continued; (see ^{<4735>}Psalm 73:25), or “I shall be always with thee” ^{f1036}; not now, for though the saints are always in union with the Lord, yet they have not always communion with him; but hereafter, in heaven, to all eternity:

thou hast holden me by my right hand; as an instance of condescension, respect, and familiarity; (see ^{<4239>}Acts 23:19), as a parent takes his child by the hand, and learns it to go, so the Lord takes his children by the hand, and teaches them to walk by faith in him, (^{<2108>}Hosea 11:3) or in order to keep them from falling, and bear them up under temptations and exercises; as well as to lead them into more intimate communion with himself in his sanctuary, and to raise them up out of their low estate to an exalted one; (see ^{<2851>}Isaiah 45:1), and likewise to put something into their hands, to supply their wants, and fill them with his good things; (see ^{<2169>}Ezekiel 16:49).

Ver. 24. *Thou shalt guide me with thy counsel*, etc.] Which is wise and prudent, wholesome, suitable, and seasonable, hearty, sincere, and faithful, and which is freely given, and when taken, infallibly succeeds: or “according to thy counsel” ^{f1037}; the determinate counsels, purposes, and will of God, which were of old faithfulness and truth; who does all things after the counsel of his own will in providence and grace: or “by thy counsel” ^{f1038}; by the Scriptures of truth, the revealed word, which contains the will of God, and directions for a holy walk and conversation; by the Gospel and truths of it, called the whole counsel of God, (^{<417>}Acts 20:27), and by his Holy Spirit, which is a spirit of counsel as well as of might; and by which the Lord guides his people in the ways of peace, truth, righteousness, and holiness, through this world, to the heavenly glory, as follows:

and afterward receive me to glory; into a glorious place, an house not made with hands, a city whose builder and maker is God, into a kingdom and glory, or a glorious kingdom; and into glorious company, the company

of Father, Son, and Spirit, angels and glorified saints, where glorious things will be seen, and a glory enjoyed both in soul and body to all eternity; for this glory is eternal glory, a glory that passes not away: or “in glory”^{f1039}; in a glorious manner: some render it, “after glory thou wilt receive me”^{f1040}; that is, after all the glory and honour thou hast bestowed upon me here, thou wilt take me to thyself in heaven; so the Targum,

“after the glory is completed, which thou saidst thou wouldst bring upon me, thou wilt receive me:”

but rather the sense is, “after” thou hast led and guided me by thy counsel through the wilderness of this world; “after” all the afflictions and temptations of this present life are over; “after” I have passed through the valley of the shadow of death, or “after” death itself, thou wilt receive me into everlasting joy and happiness; (see ~~f1050~~ 1 Peter 5:10).

Ver. 25. *Whom have I in heaven but thee*, etc.] Which includes God the Father, Son, and Spirit; God the Father, as his only covenant God and Father; Christ as his only Mediator, Saviour, and Redeemer, Head, Husband, Advocate, and Intercessor; the Spirit as his only sanctifier, Comforter, earnest, and sealer; and is expressive of their being the one and only Lord God, the sole object of worship, trust, and confidence; his only helper and guide; and in whom his supreme happiness and glory lay; and it excludes the sun, moon, and stars, in the lower heavens, from being the object of worship and trust; and angels and glorified saints in the highest heavens: the words may be rendered, “who is for me in heaven?”^{f1041} on my side, my protector and defender; (see ~~f1088~~ Romans 8:31)

and there is none upon earth that I desire besides thee; or “with thee”^{f1042}; there are many things on earth desirable, as riches, health, friends, food, raiment, etc. but not to be compared with God and Christ, and the blessed Spirit; with the love of God, the grace of Christ, and the communion of the Holy Ghost; there are none to be loved and delighted in as they, nor anything so desirable as fellowship with them: or “with thee I desire not the earth”^{f1043}; the whole world, and all things in it, are nothing in comparison of God; if a man was possessed of the whole of it, and had not interest in the Lord, he would be miserable; and if he has an interest in him, he has enough without it; for all things are his, God is all in all; wherefore he is willing to leave all, and be with him for ever: the Targum is,

“who is like unto thee, that is, mine in heaven but thee? and with thee I do not desire a companion on earth.”

(see ^{<1806>}Psalm 89:6).

Ver. 26. *My flesh and my heart faileth*, etc.] Either through vehement desires of communion with God deferred, (see ^{<1802>}Psalm 84:2) or through afflictive dispensations of Providence, being smitten and chastened continually, (^{<1734>}Psalm 73:14), or through inward trials and exercises, by reason of indwelling sin, temptations, and desertions: or rather the words are expressive of the body being emaciated by sickness and diseases; and the heart fainting through fear of death, or rather failing at it, being at the point of death; the heart being, as philosophers say, the first that lives, and the last that dies:

but God is the strength of my heart, or “the rock of my heart” ^{f1044}; when overwhelmed with distress through outward trouble, or in the lowest condition with respect to spiritual things; when grace is weak, corruptions strong, temptations prevail, and afflictions are many; then does the Lord support and sustain his people, and strengthens them with strength in their souls; and in the moment of death, by showing them that its sting is taken away, and its curse removed; that their souls are going to their Lord, and about to enter into his joy; and that their bodies will rise again glorious and incorruptible:

and my portion for ever; both in life and at death, and to all eternity; this is a very large portion indeed; such who have it inherit all things; yea, it is immense and inconceivable; it is a soul satisfying one, and is safe and secure; it can never be taken away, nor can it be spent; it will last always; (see ^{<1416>}Psalm 142:5 ^{<2124>}Lamentations 3:24).

Ver. 27. *For, lo, they that are far from thee*, etc.] Who are alienated from the life of God, far from the law of God, and subjection and obedience to it; and from righteousness either moral or evangelical, and from the love and fear of God, and worship of him:

shall perish; not merely at death, as even righteous men do, but be lost eternally:

thou hast destroyed all them that go a whoring from thee; that follow after other gods, and worship them; which is spiritual adultery and fornication, the Scriptures often speak of, and intend by it idolatry; (see

~~15~~16 Deuteronomy 31:16) or who set their hearts and affections upon the creature, and have them alienated from God; and love the creature more and besides the Creator: the past tense seems to be put for the future, and so some render it, “thou shalt destroy”, or “cut off”^{f1045}; destroy them soul and body, and punish them with an everlasting destruction in hell; the Targum is,

“that wander from thy fear;”

that is, from the worship of God.

Ver. 28. *But it is good for me to draw near to God*, etc.] In prayer, and other acts of religious worship; to attend the word and ordinances in the sanctuary, where the psalmist had lately been delivered out of a sore temptation, and so had a recent experience, which was fresh in his mind, of the advantages of such exercises; for it is both an honourable good, what is becoming and commendable, and a pleasant good, what yields delight and satisfaction, and a profitable good, to draw nigh to God by Christ, the new and living way, assisted by the Holy Spirit; which, when done aright, is with faith, sincerity, reverence, and a holy boldness:

I have put my trust in the Lord God; as the rock of his refuge and salvation, as his portion and inheritance:

that I may declare all thy works; of providence and grace, by proclaiming the wisdom, power, goodness, and faithfulness of God in them; by giving him the glory of them, and by expressing thankfulness for them, both by words and deeds.

PSALM 74

INTRODUCTION TO PSALM 74

Maschil of Asaph.

Some think that Asaph, the penman of this psalm, was not the same that lived in the times of David, but some other of the same name, a descendant of his ^{f1046}, that lived after the Babylonish captivity, since the psalm treats of things that were done at the time the Jews were carried captive into Babylon, or after; but this hinders not that it might be the same man; for why might he not, under a spirit of prophecy, speak of the sufferings of the church in later ages, as well as David and others testify before hand of the sufferings of Christ, and the glory that should follow? The psalm is called “Maschil”, because it gives knowledge of, and causes to understand what afflictions should befall the church and people of God in later times. The Targum is,

“a good understanding by the hands of Asaph.”

Some think the occasion of the psalm was the Babylonish captivity, as before observed, when indeed the city and temple were burnt; but then there were prophets, as Jeremiah, Ezekiel, Daniel, and after them Haggai, Zechariah, and Malachi; which is here denied, (~~3974~~ Psalm 74:9), others think it refers to the times of Antiochus Epiphanes; but though prophecy indeed had then ceased, and the temple was profaned, yet not burnt. The Jews apply it to their present captivity, and to the profanation of the temple, by Titus ^{f1047}, and to the destruction both of the city and temple by him; so Theodoret: the title of it in the Syriac version is,

“when David saw the angel slaying the people, and he wept and said, on me and my seed, and not on these innocent sheep; and again a prediction of the siege of the city of the Jews, forty years after the ascension, by Vespasian the old man, and Titus his son, who killed multitudes of the Jews, and destroyed Jerusalem; and hence the Jews have been wandering to this day.”

But then it is not easy to account for it why a psalm of lamentation should be composed for the destruction of that people, which so righteously came upon them for their sins, and particularly for their contempt and rejection of the Messiah. It therefore seems better, with Calvin and Cocceius, to suppose that this psalm refers to the various afflictions, which at different times should come upon the church and people of God; and perhaps the superstition, wickedness, and cruelty of the Romish antichrist, may be hinted at.

Ver. 1. *O God, why hast thou cast us off for ever?* etc.]. This the church supposed because of the prevalence, oppression, and triumph of the enemy, because of the hardships and afflictions she laboured under, and because of the hidings of the face of God from her, which unbelief interpreted of a casting off; (see ^{<4970>}Psalm 77:7) when in reality it was not so, only in appearance, and according to a wrong judgment made of things; for God never did nor never will cast off, nor cast away, his people whom he foreknew, (^{<5100>}Romans 11:1,2),

why doth thine anger smoke against the sheep of thy pasture? the people of God are called “sheep”, because subject to go astray, not only before conversion, but after; and because harmless and inoffensive in their lives and conversations; and because, though exposed to the insults and persecutions of men, and their butcheries and barbarities, and therefore called “the flock of slaughter”, (^{<3810>}Zechariah 11:4,7), yet bear all patiently, as the sheep before her shearers is dumb; and because like sheep they are weak and timorous, unable to defend themselves; are clean, and so distinguished from dogs and swine; and are profitable, though not to God, yet to men, and one another; and like sheep are sociable, and love to be together: and they are called the sheep of the Lord’s pasture; because he provides good pasture for them, leads them into it, and feeds them himself with Christ, the bread of life, the tree of life, and hidden manna; with covenant grace and promises, even the sure mercies of David; with discoveries of his love and grace, and with his word and ordinances; and yet these, when under afflictions and desertions, are ready to conclude that God is angry with them, yea, is very angry; that his anger burns against them, and his fierce wrath goes over them, signified by smoking; (see ^{<6620>}Deuteronomy 19:20), alluding to men, who, when they are angry, become hot, as Kimchi observes, and their breath like smoke comes out of their nostrils.

Ver. 2. *Remember thy congregation, which thou hast purchased of old,* etc.] Alluding to the redemption of the congregation of Israel out of Egypt, when they were said to be “purchased”, (^{<42516>}Exodus 15:16) and as that people were typical of the people of God, they may be said to be “purchased then”, even of old; though the purchase in reality was not made till the blood of Christ was shed, with which he purchased his church, (^{<4018>}Acts 20:28), indeed he was the Lamb, slain from the foundation of the world, in the purpose and promise of God, and in the typical sacrifices so early offered up, (^{<6618>}Revelation 13:8), and besides, the words may be considered as the words of the church of God groaning under antichristian oppression and cruelty, hundreds of years since the death of Christ, and so may be said to be of old purchased; and which is called a “congregation”, because a select number, chosen of God, and called out of the world, and brought into one body, and into fellowship with Christ and one another; and though they may not meet together in one place, they are all of one body, and will one day make one general assembly and church of the firstborn, called “the congregation of the righteous”, (^{<3005>}Psalm 1:5) now it is desired of the Lord for these, that they might be remembered with his lovingkindness and tender mercies, with his covenant and promises, and be delivered and saved out of the hands of their enemies:

the rod of thine inheritance, which thou hast redeemed; the Targum adds, out of Egypt; but this is to be understood not of the redemption of the people of Israel, but of the redemption of the church of God from sin, Satan, the law, the world, hell, and death; who are chosen by the Lord for his inheritance, his peculiar treasure and portion; and which he highly values and esteems, and is dear unto him as such, as the redemption of them by the blood of Christ shows:

this Mount Sion wherein thou hast dwelt; meaning the church of God, which often goes by this name, both in the Old and in the New Testament, comparable to the mount of Zion for its height, holiness, and immoveableness; where the Lord has promised to dwell, and where he does dwell, and will for evermore. As the reference to Sion literally understood, it is called “this Sion”, because well known, and because the psalm might be composed or said in it, as Kimchi observes; and which shows that it was written before the destruction of the city and temple, and while Zion was the seat of religious worship, and therefore a prophecy of future times.

Ver. 3. *Lift up thy feet unto the perpetual desolations*, etc.] That is, arise, hasten, move swiftly, and in the greatness of strength, and come and see the desolations made by the enemy, which look as if they would remain for ever; meaning either the desolations made in the city and temple of Jerusalem, either by Nebuchadnezzar, or by Titus; or the havocs and devastations made in the church of God by the tyranny and persecutions of antichrist; which have continued so long, that an end of them has been almost despaired of. So Jacob is said to “lift up his feet”; which we render went on his way, (~~Q291~~Genesis 29:1). Some take these words in a different sense, as a prayer for the destruction of the church’s enemies; so the Targum,

“lift up thy feet or goings, to make desolate the nations for ever;”

and Kimchi makes but one sentence of this and the following clause, and reads it thus,

“lift up thy feet, to make desolate for ever every enemy that does wickedly in the sanctuary:”

but the accent “athnach”, which divides propositions, and is upon the word **j xn**, forbids such a reading. The former sense is best, and most agreeable to the context;

even all that the enemy hath done wickedly in the sanctuary; by profaning and destroying the temple, as did Nebuchadnezzar, Antiochus, and Titus; or by antichrist sitting in the temple and church of God, setting up idolatrous worship in it, and blaspheming the tabernacle of God, and those that dwell therein, (~~S114~~2 Thessalonians 2:4 ~~G116~~Revelation 13:6).

Ver. 4. *Thine enemies roar in the midst of thy congregations*, etc.]

Particular churches, gathered out of the world in Gospel order, and which meet together at particular times and places; in the midst of these, and against them their enemies, and who are the Lord’s enemies, roar like lions, as Satan, and bloody persecutors, and particularly antichrist, whose mouth is the mouth of a lion, which is opened in blasphemy against God and his people, (~~G117~~Revelation 13:2,5,6),

they set up their ensigns for signs; or “signs”, “signs”, false ones for true ones; meaning either military signs, as the Roman eagle, set as signs and trophies of victory; or idolatrous statues and images, such an one as Antiochus brought into the temple; or false miracles and antichristian

marks, in the room of true miracles, and the true mark of Christ's followers; (see ^{<3119>}2 Thessalonians 2:9 ^{<6134>}Revelation 13:14,16 14:1). The Jewish writers generally interpret it of the divinations and superstitions rites used by the king of Babylon, when he was coming up against Jerusalem, (^{<3212>}Ezekiel 21:21).

Ver. 5. *A man was famous*, etc.] Or, "it was", or "is known"^{f1048}; the desolations the enemy made, the wickedness they committed, the terror they spread, and the signs they set in the sanctuary of the Lord:

according as he had lifted up, or "as one that lifts up"

axes upon the thick trees^{f1049}; that is, the above things were as visible, and as well known, being as easy to be seen as such an action is, a man being obliged to lift his axe above his head, to cut down a thick tree: or rather the sense is, formerly a man was famous for, and it gave him some credit and esteem, to be an hewer of wood in the forest of Lebanon, where he lifted up his axe, and cut down the thick trees for the building of the temple, as the servants of Hiram king of Tyre did; and such an action was esteemed as if a man brought an offering to God; agreeably to which is Kimchi's note,

"when the temple was built, he who lifted up his axe upon a thick tree, to cut it down for the building, was known, as if he lifted it up above in heaven before the throne of glory; all so rejoiced and gloried in the building:"

and Aben Ezra interprets it of acclamations made above on that account. The words, according to the accents, should be rendered thus, "he" or "it was known, as he that lifteth up on high; even as he that lifteth up on high, axes upon the thick tree".

Ver. 6. *But now they break down the carved work thereof at once with axes and hammers.*] Formerly it was an honour to be employed in cutting down a tree for the building of the temple; but now so little regard was paid to it, that all its fine carved work, which Solomon made, (^{<1068>}1 Kings 6:18,29,30), was demolished at once in a rude and furious manner with axes and hammers; which was done either by the Chaldeans in Nebuchadnezzar's time, or by the Syrians in the times of Antiochus, or by the Romans in the times of Vespasian; the first seems intended; (see ^{<2442>}Jeremiah 46:22,23).

Ver. 7. *They have cast fire into thy sanctuary*, etc.] Or, “thy sanctuary into the fire”^{f1050}; which denotes the utter destruction of it by fire, which was done both by the Chaldean and Roman armies; (see ^{<1279>}2 Kings 25:9 ^{<1277>}Matthew 22:7),

they have defiled, by casting down the dwelling place of thy name to the ground, or “to the earth they have defiled the habitation of thy name”^{f1051}; that is, to the last and lowest degree; this Antiochus did when he set up an idol in the temple, and Titus when he laid it level with the ground, not leaving one stone upon another, as our Lord predicted, (^{<1248>}Matthew 24:1,2) the aggravation of which was, that it was the place where the Lord had put his name, where his name was called upon, and where was the symbol of his presence.

Ver. 8. *They said in their hearts, let us destroy them together*, etc.] The Targum is,

“their children, are together;”

or “their kindred”, as the Septuagint Vulgate Latin, Ethiopic, and Arabic versions, taking the word to be of $\hat{y}n$, which signifies a “son”; and the sense to be, that seeing they were all together, as the Jews were at the taking of Jerusalem, they might be cut off at once. Jarchi explains it of their rulers; Marinus, as Aben Ezra observes, derives it from a word which signifies to afflict and oppress, to which he agrees; (see ^{<1383>}Psalm 83:3-5),

they have burnt up all the synagogues of God in the land; not only in Jerusalem, where there were, the Jewish^{f1052} writers say, four hundred and sixty, and others four hundred and eighty of them, but also in all the land of Judea; of these synagogues there is much mention made in the New Testament; they were places for public worship, in which, prayer was made, and the Scriptures were read and explained; (see ^{<1015>}Matthew 6:5 ^{<1046>}Luke 4:16 ^{<1152>}Acts 15:21), but it may be doubted whether they are meant here, since it does not appear that there were any until after the return of the Jews from Babylon^{f1053}; the temple, and the parts of it, may be meant, as Jarchi and Aben Ezra; or the schools of the prophets; though the psalm may refer to times after the Babylonish captivity, and so may design Jewish synagogues, and even take in places of worship among Christians.

Ver. 9. *We see not our signs*, etc.] Either such miracles as were formerly wrought to support the faith of God's people in distress, and for their deliverance out of it, as when they were in Egypt, and brought forth from thence; (see ^{<198B>}Psalm 78:43 105:27) or rather their sabbaths and sacrifices, the passover and circumcision, and other ordinances and institutions of divine worship; which were signs of the presence of God with them, and of Christ, and blessings of grace, and good things to come by him; which ceased, or were interrupted in their captivity, and which the godly lament: or the signs of redemption, as Kimchi; and may be interpreted of the blindness and stupidity of the greater part of them, who could not discern the signs of the times, as before the destruction of the city and temple, (^{<166B>}Matthew 16:3) so after it, when these being destroyed, and they in the hands of the Romans, might easily have perceived that the sceptre was departed from Judah, and therefore Shiloh must be come, or the Messiah; who also must have been in his temple, and Daniel's weeks be up; but these signs they saw not, nor do they yet: and so though the signs of the latter day are upon us, we see them not, or at least very few take notice of them, and lament them; such as a very great departure from the faith of the Gospel, a neglect of Gospel worship and ordinances, coldness and lukewarmness in matters of religion, want of love to Christ and his people, a general sleepiness and security, a form of religion without the power of it, a name to live and be dead, and iniquity abounding even among professors of religion; besides the frequent signs in heaven and in earth; (see ^{<144D>}Matthew 24:12,23,29 ^{<121D>}Luke 21:9-11 25-28 ^{<510E>}2 Timothy 3:1-5),

there is no more any prophet; there were but few in the Babylonish captivity, and after Malachi there were none; there were none in the times of Antiochus; there were none till John the forerunner of Christ came; and in the latter day the two prophets that prophesy in sackcloth will be slain, and there will be no prophesying for a while, (^{<610E>}Revelation 11:7-9). Kimchi explains it, there is no prophet yet, and interprets it thus, Elijah the prophet is not yet come:

neither is there among us any that knoweth how long; the calamity will endure, and ere deliverance will come; how long the Babylonish captivity would continue was known, that it would be seventy years, and no longer; the prophets that searched after the time of salvation and redemption by Christ knew how long it would be to it; Daniel fixed the exact time of it; but how long the present times will last we know not, or how long it is to

the end of wonders; or when will end the 1260 days of the reign of antichrist, of the church's being in the wilderness, of the holy city being trodden under foot by the Gentiles, and of the witnesses prophesying in sackcloth.

Ver. 10. *O God, how long shall the adversary reproach?* etc.] The name of God, as in the next clause, the divine Persons and perfections, the purposes and providence of God, his people, ways, worship, truths, and ordinances:

shall the enemy blaspheme thy name for ever? The “adversary” and “enemy” being in the singular number, may intend some particular one, as antichrist; who is emphatically and eminently “the enemy” of God, he opposing himself to, and exalting himself above, all that is called God; and the adversary of Christ, as his name shows; not only setting himself in his room and stead, but undermining him in all his offices; changing his laws as a King, dishonouring his sacrifice and intercession as a priest, and doing injury to his word and ordinances as a Prophet; and who has a mouth speaking blasphemies against God, his name, and tabernacle, heaven, and they that dwell therein, angels and saints, (^{<4635>}Revelation 13:5). He reproaches and blasphemes God himself, by showing himself to be God, by suffering himself to be so called, and to be worshipped as if he was God; by taking infallibility to himself, and setting up image worship, and obliging persons to it: he reproaches and blasphemes the Son of God, in whom the name of God is, by pretending to be his vicar on earth, and head of the church; to transubstantiate the bread and wine into the body and blood of Christ; and to offer him up again in the blasphemous service of the mass: he reproaches and blasphemes his Gospel, which is his name, (^{<4095>}Acts 9:15), by introducing doctrines contrary to it, as the doctrines of merit, of works of supererogation, and justification by works; and the Scriptures, which bear the name and authority of God, by making them a nose of wax, taking upon himself to be the infallible interpreter of Scripture, and sole judge of controversies; by setting up his own unwritten traditions upon an equality with them, and forbidding the use of them to the people in their mother tongue: and he reproaches and blasphemes his name and authority by assuming it to himself in civil things, deposing and setting up kings at his pleasure; in religious affairs, dispensing with the laws of God, and teaching for doctrines the commandments of men; yea, in matters of salvation, giving out pardons and indulgences, pretending to open and shut heaven at pleasure. Moreover, these terms may be understood of many

enemies and adversaries, even of all the enemies of the grace of God, and person of Christ; such reproach and blaspheme the name of God the Father; by denying some of his perfections, as his sovereignty, omniscience, and punitive justice, and by charging his decrees with injustice, insincerity, and cruelty; they reproach and blaspheme the name of Christ, by denying his deity, eternal sonship, and distinct personality, and by speaking contemptuously of his righteousness, blood, and sacrifice; and they do despite unto the Spirit of grace, and speak evil of his person, and the operations of his grace on the souls of men; and such a day of rebuke and blasphemy is the present one: and these things give good men that observe them a great concern for the name of God, who are ready to fear there will be no end to these reproaches and blasphemies; but there will, the time is coming when the name of the Lord will be excellent in all the earth, and the Lord alone shall be exalted; but it is not known how long it will be to it.

Ver. 11. *Why withdrawest thou thy hand, even that right hand?* etc.] By which is meant the power of God; by which he made the heavens and the earth, and all things therein, and supports them in their beings; by which the work of his grace is wrought in the hearts of his people, and they are upheld; and by which he conquers their enemies, and saves them: this may be said to be withdrawn when he denies his people the help and succour they have had from him; when he seems to have forsaken the work of his hands; when there is not that success in the ministry of the word there formerly was, his arm being not revealed and made bare; and when the enemies of religion prosper and get ground; and when the Lord seems to be altogether inactive and unconcerned, like a man that folds up his arms under his arm holes, or hides his hands in his bosom, (see ^{194B}Psalm 44:23-26 ^{192B}Proverbs 19:24 ^{211B}Lamentations 2:3-8) wherefore it follows:

pluck it out of thy bosom; as he will one day, and strike with a home blow, antichrist and his followers, and destroy them with his rod of iron, with which he will break them in shivers as a potter's vessel; and all his enemies shall feel the lighting down of his arm with the indignation of his anger; and then this request will be fulfilled: the word used signifies to "consume"^{f1054}; and Kimchi interprets it, consume the enemy out of thy bosom, which is the house of the sanctuary; his secret place, as the bosom is to man; but both senses of the word maybe retained, and the meaning be, pluck it out of thy bosom to consume them^{f1055}: also it signifies to restrain^{f1056}; and the sense may be, as the above writer observes, restrain it, that it may not return to thy bosom, till thou hast executed judgment on the wicked.

Ver. 12. *For God is my King of old*, etc.] Or “but God”, or “verily God”, etc. ^{f1057}; for these words contain the church’s consolation under all the above melancholy circumstances, taken from what God was, and had been to her, even Christ, who is God over all; he was her King by the constitution and designation of his Father, and so he had been of old, even from everlasting; for so early was he set up as King; and he had in all ages been exercising his kingly office for the good of his church, and continued to do so; and this was her comfort, and is the comfort of saints in the worst of times, that Zion’s King reigneth, (see ^{<940>}Psalm 46:1-3,5,7 97:1 ^{<251>}Isaiah 52:7)

working salvation in the midst of the earth; it is “salvations” ^{f1058} in the plural number, and means both spiritual and eternal salvation, which the Lord has wrought out; and is continually applying to his people; and temporal salvation, which the Lord has been and is daily working out; he continually protecting his people, and saving them from their enemies, and delivering them out of their afflictions and temptations; and which the church considers and improves into an argument to encourage her faith, and expect the time when her walls would be salvation, and her gates praise; and she should have reason to say, now is come salvation and strength, and the kingdom of our God and the power of his Christ; and give him all the glory of it; (see ^{<208>}Isaiah 60:18 ^{<620>}Revelation 12:10 19:1), which salvation, as it has been, so will be wrought

in the midst of the earth; meaning not in the midst of the land of Judea, or in Judea, the middle of the world, but openly and publicly in all the earth; though Cyril of Jerusalem says ^{f1059} Golgotha is the midst of the earth, where Christ suffered and wrought out salvation; and that it is here referred to.

Ver. 13. *Thou didst divide the sea by thy strength*, etc.] This and the following instances from hence to (^{<9748>}Psalm 74:18) are proofs of God’s working salvation in the midst of the earth; some of them seem peculiar to the people of Israel, and others are benefits common to mankind in general; which the church makes use of to encourage her faith and hope, in expectation of salvation, and deliverance out of her present distressed and melancholy circumstances. This seems to refer to the Lord’s dividing of the Red sea into parts by a strong east wind, while Moses lifted up his rod and stretched out his hand as he was ordered, as a token of the divine power, and so the children of Israel passed through it as on dry land, (^{<121>}Exodus

14:21), and he that did this can make way for his redeemed ones to return to Zion with everlasting joy, (^{<2510>}Isaiah 51:10). Some render the words, “thou hast broken the sea by thy strength” ^{f1060}; subdued and conquered it, and so hast the dominion over it, rulest the raging of it, settest bounds to it, and hast ordered its proud waves to go so far and no farther; and thus the Arabic version, “thou hast made it to stand”; and the Septuagint and Vulgate Latin versions, “thou hast confirmed it”: but our version is best, which refers it to the work of God at the Red sea, and with which the Targum agrees; and Aben Ezra observes, that some refer it to the dividing of the Red sea:

thou breakest the heads of the dragons in the waters: or great whales, as the word is rendered in (^{<0021>}Genesis 1:21), by which are meant Pharaoh and his generals, his captains and chief men, who were destroyed in the waters of the Red sea; comparable to dragons for their strength, for their cruelty to the children of Israel, and for their wrath and malice against them; and so, for the same reason, another Pharaoh, king of Egypt, in later times, is called the great dragon, that lies in the midst of his rivers, (^{<3213>}Ezekiel 29:3 32:2) and the king of Babylon or of Egypt, (^{<3270>}Isaiah 27:1). So the Targum paraphrases it:

“thou hast broken the heads of dragons, and hast suffocated the Egyptians in the sea.”

Rome Pagan is compared to a great red dragon with seven heads and ten horns, which have been broken and destroyed, (^{<6113>}Revelation 12:3,7-9), and Rome Papal has the power, seat, and great authority of the dragon; and though the Romish antichrist has two horns like a lamb, he speaks as a dragon, who also has seven heads and ten horns, and which ere long will be broke in pieces, (see ^{<6113>}Revelation 13:1,2,11 19:15 2:27), in the faith of which the church might be strengthened, by considering what God had done to the heads of the dragon in the Red sea; to which may be added that Satan is called a dragon, (^{<3913>}Psalms 91:13 ^{<6113>}Revelation 12:9 20:2), whose head was bruised, and his principalities and powers spoiled, by Christ at his death, and will be utterly destroyed at his second coming.

Ver. 14. *Thou breakest the heads of leviathan in pieces*, etc.] A large fish, generally thought to be the whale, by some the crocodile, described in (^{<1840>}Job 41:1) to which the king of Egypt or Babylon is compared, (^{<3270>}Isaiah 27:1) and so the Romish antichrist in one of his characters is represented as a sea beast with many heads, which will all be broken in

pieces in due time, (⁶¹³¹⁰ Revelation 13:1), as here is one “leviathan” with heads in the plural number. Aben Ezra thinks the word **l k** is wanting, and may be supplied thus, “thou hast broken the heads of every leviathan”; it may be interpreted as before of Pharaoh and his chief men; so the Targum,

“thou hast broken the heads of the mighty men of Pharaoh:”

and gavest him to be meat to the people inhabiting the wilderness; either to the wild beasts, called “tziim”, the word here used, (²³¹²¹ Isaiah 13:21) and may be called a people, as the ants and coneyes are, (³¹⁰²⁵ Proverbs 30:25,26), to whom the dead bodies of Pharaoh and his host, drowned in the Red sea, were given for food, when they were cast upon the shore, where the Israelites saw them dead, (⁴¹²²⁸ Exodus 14:28), or to the “Ichthyophagy”, a sort of people that dwelt by the Red sea, and lived on fishes; and so the Egyptians became their food, they living upon the fish which devoured their bodies, at least some of them: the Septuagint, Vulgate Latin, Ethiopic, and Arabic versions, render it, “to the people”, the Ethiopians; who, it seems, living upon the borders of Egypt, took this opportunity, when Pharaoh and his host were drowned, and seized upon their country; but others refer it to the people of Israel themselves, as the Targum,

“thou hast given them for destruction to the people of the house of Israel, and their bodies to the dragons;”

and so Jarchi,

“thou hast given his mammon or riches to the people of Israel, to feed their companies and armies;”

and Kimchi interprets it of the spoil of the sea which the Israelites took from them; and they may be truly called the people inhabiting the wilderness, since they were in one forty years; so the Romish “leviathan”, or antichristian whore, will be given to the Christian kings, who will hate her, eat her flesh, and burn her with fire; and to the Christian church, which now is in the wilderness, where it is nourished for a time and times, and half a time.

Ver. 15. *Thou didst cleave the fountain and the flood*, etc.] That is, the rocks at Horeb and at Kadesh, from whence water flowed as out of a fountain, and became a flood, whereby the people of Israel were supplied with water in the wilderness, and also their beasts; and from this instance it

may be concluded that God will not leave his people, nor suffer them to want, but will supply all their need while they are in the wilderness, and will open fountains and rivers for them, (²⁴¹⁷Isaiah 41:17,18) he himself is a fountain of living water; Christ is the fountain of gardens, and the Spirit and his grace a well of living water springing up unto everlasting life:

thou driedst up mighty rivers; the river of Jordan, called “mighty”, as Kimchi says, because by its strength it overflowed all its banks and “rivers”, and because other rivers flowed into it; this was dried up, or way was made through it, as on dry land, for the people of Israel to pass into Canaan, (⁴⁰³⁴Joshua 3:14,15), the Targum is,

“thou hast dried up the fords and brooks of Hermon, and the fords of Jabbok and Jordan;”

(see ⁴⁰²⁴Numbers 21:14,24), and the Lord, that did this, is able to dry up, and will dry up, the river Euphrates, as is foretold, (⁶⁶²Revelation 16:12), that is, destroy the Turkish empire, and make way for the spread of the Gospel in the eastern parts of the world; to which reference is had in (²⁴¹⁵Isaiah 11:15,16).

Ver. 16. *The day is thine, and the night also is thine*, etc.] He made the one and the other, and divided the one from the other; and can make them longer or shorter, clear or cloudy, as he pleases: and the day of prosperity and night of adversity are at his disposal; all the times of his people and of his church are in his hands; sometimes it is a night of darkness, deadness, sleepiness, and security, as it now is; ere long there will be no more night, but bright day; the light of the moon will be as the light of the sun, and the light of the sun will be seven fold as the light of seven days; and this is to be expected from him whose is the day and the night also, (⁶²⁵Revelation 21:25 ²⁴¹¹Isaiah 40:1 30:26). Jarchi interprets the day, of the redemption of Israel; and the night, of distresses and afflictions:

thou hast prepared the light and the sun; first the light, and then the sun; for the light was before the sun; or the luminary, even the sun. Aben Ezra interprets the “light” of the moon, and so the Targum; and Kimchi, both of the moon and of the stars; Jarchi takes the light figuratively to be meant of the light of the law; but it is much better to understand it of the light of the Gospel, which God has prepared, and will send forth more largely in the latter day, whereby the whole earth shall be lightened; and when Christ the

“sun” of righteousness will arise with healing in his wings, and who gives both the light of grace and glory to his people.

Ver. 17. *Thou hast set all the borders of the earth*, etc.] Of the whole world, and each of the nations, as of the land of Canaan, so of others, (^{<4638>}Deuteronomy 32:8), and even has fixed and settled the bounds of every man’s habitation, (^{<4473>}Acts 17:26),

thou hast made summer and winter; (see ^{<0082>}Genesis 8:22), which, taken literally, are great benefits to the world; and, figuratively understood, may represent the two dispensations of the law and Gospel; (see ^{<2211>}Song of Solomon 2:11,12), and the different frames of God’s people when under temptations, and clouds, and darkness, and when they enjoy peace and comfort; and the different state of the church, when affected with affliction, persecution, false doctrine, deadness, and formality, which is now greatly the case; but there is a summer coming, when it will be otherwise; (see ^{<4231>}Luke 21:30,31).

Ver. 18. *Remember this, that the enemy hath reproached, O Lord*, etc.] Or “hath reproached the Lord”, as the Septuagint version and others render it, and very rightly; though not so well the former part of the clause, which it renders, or rather paraphrases, thus: “remember this thy creation”, or “creature”; as if it referred to what goes before, as day and night, light and sun, the borders of the earth, summer and winter; whereas it is to be connected with what follows, the reproach of the Lord by the enemy; and it is a prayer of the church, that God would remember the enemy and his reproaches, which seemed to be forgotten, and inflict deserved punishments on him, which will be done in due time, (^{<6639>}Revelation 16:19 18:5,6), and that

the foolish people have blasphemed thy name; the “foolish people” are not such as want common sense, or are idiots; the blasphemers of God and Christ, and the blessed Spirit, are generally the wise and prudent of this world, from whom the things of the Gospel are hidden; but wicked and profane men: scoffers at religion, and blasphemers of Christ, his truths and ordinances, are commonly such who walk after their own ungodly lusts, who, though wise to do evil, are foolish in matters of religion: perhaps the Gentiles, which know not God, are here meant, and are so called, (^{<4632>}Deuteronomy 32:21), and it is observable, that the Papists bear the name of Gentiles in (^{<6610>}Revelation 11:2,18), and may be the foolish people here chiefly designed, who worship images of gold, silver, brass, and

wood, and are notorious for their blasphemies; (see Gill on “^{1974D}Psalm 74:10”).

Ver. 19. *O deliver not the soul of thy turtledove*, etc.] By which is meant the church, (see ²⁰⁰⁴Song of Solomon 2:14 5:2 6:9), which is comparable to this creature for its cleanness and purity, for its amiableness and beauty, for its harmlessness and innocence, for its modesty and meekness, for its affection and chastity to its mate, for its mournful and bemoaning voice for the loss of it, for its being a timorous and fearful creature, a weak one, and exposed to the prey of others; all which is true of the church, and may be applied to it: the Targum is,

“do not deliver the souls of them that teach thy law;”

the word having some affinity with “torah”, the law; but Jarchi says, that Jonathan, in his Targum (which is not now extant) interprets it a turtle; the Syriac version, by the change of a letter, renders it, “the soul that confesseth thee”: and the Arabic version, by a like change, and the addition of a letter, “the soul that knows thee”; all which, indeed, is applicable to the church of God; but our version expresses the true sense of the word, with which agree Jarchi, Kimchi, Ben Melech, and others: and it is a prayer of the church for herself; that the life of her members, their corporeal life (for not the soul, the better part, and its eternal concerns, are meant, which are safe in Christ’s hands), might not be delivered

unto the multitude of the wicked, or “to the beast” ^{f1061}; to persecutors comparable to lions and bears, and particularly the Romish antichrist, often called the beast in (^{661B}Revelation 11:8 13:1,11 17:3), do not deliver

“to the people, who are like to the beasts of the field, the souls of, etc.:”

forget not the congregation of thy poor for ever; the church of God is a congregation of men gathered out of the world by effectual grace, and consists chiefly of such who are literally poor, and all of them are spiritually so, and are sensible of it; for the most part they are a poor and “afflicted” ^{f1062} people, as the word may be also rendered, which the church is made up of; and may seem by themselves and others to be forgotten of God, when under divine desertions, or under afflictions, and immediate help is not given; but they are not forgotten, and still less for ever; (see ³⁹⁴Isaiah 49:14-16).

Ver. 20. *Have respect unto the covenant*, etc.] The Targum adds,

“which thou hast made with our fathers;”

meaning not the covenant of works, which being broken, no good thing was to be expected from it, not liberty, life, nor eternal salvation, but all the reverse; but the covenant of grace, made with Christ before the world was, and made manifest to Adam, to Noah, to Abraham, Isaac, and Jacob, to David, and others: this God has a respect unto, and does look unto it; he looks to the surety and Mediator of it, which is Christ, for the fulfilment of all conditions in it; to the promises of it, that they may be made good; to the blessings of it, that they be bestowed upon the persons to whom they belong; to the blood of it, for the delivering of the church’s prisoners, and the salvation of them from wrath to come; and to the persons interested in it, that they be all called and brought safe to glory; and particularly to the things in it, respecting the glory of the church in the latter day, and increase of its members, and of its light, which seem chiefly designed here; and therefore it follows:

for the dark places of the earth are full of the habitations of cruelty; many places of the earth are in gross darkness as to the knowledge of spiritual and divine things; even all those places which are inhabited by Pagans, Mahometans, and Papists, which make a great part of the globe; and in these dark places cruelty reigns, and especially in the antichristian states; wherefore the church pleads the covenant of God and his promises, that he would send forth his light and his truth, and cover the earth with the knowledge of the Lord, which is now covered with gross darkness, and under the tyranny and oppression of the man of sin.

Ver. 21. *O let not the oppressed return ashamed*, etc.] From the throne of grace, not having an answer of their prayer, but still continuing under the oppressions of their enemies:

let the poor and needy praise thy name; let them have occasion for it, by the destruction of their enemies, and their deliverance from them, as they will have ere long; (see ~~600~~ Revelation 19:1,2).

Ver. 22. *Arise, O God, plead thine own cause*, etc.] The church’s cause being the cause of God; and therefore she desires that he would arise and exert himself, and take vengeance on his and her enemies: this is an interesting argument, and a forcible one:

remember how the foolish man reproacheth thee daily; this being so frequently repeated, as in (<3740>Psalm 74:10,18), shows how much the name and glory of God lay near her heart; the Targum is,

“remember the reproach of thy people by a foolish king all the day;”

perhaps the man of sin is meant, the king of the locusts, and angel of the bottomless pit.

Ver. 23. *Forget not the voice of thine enemies*, etc.] Their roaring in the midst of the sanctuary and the congregation, (<3740>Psalm 74:4), their reproaching and blaspheming voice, (<3740>Psalm 74:10,18,22),

the tumult of those that rise up against thee increaseth continually, or “ascendeth”^{f1063}; goes up to God, and is taken notice of by him; the cry of their sins, like that of Sodom and Gomorrah, and of the city of Nineveh, (<0180>Genesis 18:20,21 Jon 1:2), was continually going up to God; wherefore it might be hoped and expected that vengeance in a little time would come down; (see <6685>Revelation 18:5-7), the Septuagint, and the versions that follow that, render it, “the pride of those”, etc. all these petitions are prayers of faith, and are, or will be, heard and answered; upon which will follow thanksgivings, with which the next psalm begins.

PSALM 75

INTRODUCTION TO PSALM 75

To the chief Musician, Altaschith, A Psalm [or] Song of Asaph

Of the word “altaschith”, (see Gill on “^{-1570b}Psalm 57:1”), it signifies “do not destroy”, or “do not corrupt”; the Targum renders it,

“do not destroy thy people;”

so Jarchi,

“do not destroy Israel;”

perhaps it may be considered as a petition, that God would not suffer the man of sin to go on to destroy the earth, and corrupt the inhabitants of it with his false doctrine, idolatry, and superstition, (⁻⁶¹¹⁸Revelation 11:18 19:2), for the psalm respects the times of the Gospel dispensation, and includes both the first coming of Christ in the flesh, and his second coming to judgment; the argument of it with the Syriac version is,

“the divinity of Christ, and a remembrance of the judgment;”

it is said to be a psalm or song of Asaph, but is thought to be written by David, and delivered to Asaph; for it may be rendered “for Asaph”^{f1064}; and so the Targum,

“by the hands of Asaph;”

though some think it was written after the Babylonish captivity; perhaps by some person whose name was Asaph, or was of the family of him that lived in David’s time. Theodoret supposes it was written in the person of the captives in Babylon.

Ver. 1. *Unto thee, O God, do we give thanks*, etc.] Either David and his men, when he was delivered from Saul, and raised to the kingdom, or the Jews upon their return from the Babylonish captivity; or rather the churches of Christ under the Gospel dispensation, for the coming of Christ and the blessings of grace through him, and in the view of the sure and

certain destruction of antichrist and all the wicked of the earth; yea, Christ himself may be considered as at the head of his people, joining with them in thanksgiving, to whom this action is sometimes ascribed, (^{<012>}Matthew 11:25,26 26:27) and the rather since he is continued all along speaking to the end of the psalm:

unto thee do we give thanks; which is repeated to show the constancy, fervency, and sincerity with which this was performed: it may be rendered, “unto thee do we confess”^{f1065}; sins committed against God, unworthiness to receive favours from him, and his grace and goodness in bestowing them:

for that thy name is near; or rather, “for thy name is near”^{f1066}; and so the words are a reason of the above thanksgiving; for they belong not so much to what follows after as to what goes before, since the accent “athnach” is upon אֱמֹךְ, “thy name”; and are to be understood of God himself, for his name is himself; who is near to his people, both in relation, being their Father, and as to presence, communion, and fellowship, which are matter of praise and thanksgiving; or his works and word, by which he is known and made manifest; his works which are throughout the earth, and so near at hand, and his word which is nigh, being in the mouths and in the hearts of his people; or rather his Son, in whom his name is, his nature and divine perfections: he was at a distance in promise and prophecy, and only seen afar off; after the Babylonish captivity, at which time some think this psalm was written, he was near; the prophets Haggai, Zechariah, and Malachi, speak of him as just coming; and when he was made flesh, and dwelt among men, he was near indeed, so as to be found of them, seen, heard, and handled by them; on which account there was and is reason to give thanks to God:

thy wondrous works declare; meaning either the miracles of Christ, which were proofs and evidences of his being come, and of his being the true Messiah; (see ^{<013>}Matthew 11:3-5) or the wonderful works done by him, which to do were the principal end of his coming; as the work of righteousness, the business of reconciliation, and in general the affair of redemption and salvation; all which were amazing instances of his power, grace, and goodness, and which are declared in the everlasting Gospel by the ministers of it; for the words, I think, may be better rendered, “they declare thy wondrous works”^{f1067}, or impersonally, “thy wondrous works are declared”.

Ver. 2. *When I shall receive the congregation*, etc.] Some render it, from the Arabic signification of the word, “the promise”^{f1068}; the Spirit promised, the gifts of the Spirit, which Christ received for men, and gave to men, whereby he executes the judgment or government of the church committed to him: others the time, so the Septuagint, Vulgate Latin, Ethiopic, Syriac, and Arabic versions, to which agrees the Targum, the word signifying a set appointed time, (^{<19A214>}Psalm 102:14), and so may respect the time appointed for the judgment of the world, which when come, Christ will execute in a most righteous manner, as follows; (see ^{<4173>}Acts 17:31), but whereas the people of Israel met at the door of the tabernacle, which from thence was called “Ohel Moed”, the tabernacle of the congregation; hence the word is used for a congregation, and here designs the general assembly and church of the firstborn written in heaven, even all the elect of God; these were received by Christ of his Father in eternity, when he espoused them to himself, and undertook the care of them; and they are received by him, one by one, in effectual calling; and in like manner are they received by him into glory at death; but when they are all gathered in, and are prepared for him as a bride for her husband, then will he receive them all in a body, and present them to himself a glorious church during the thousand years’ reign; upon which will proceed the judgment of the wicked; (see ^{<6115>}Revelation 20:5,12),

I will judge uprightly; in equity, in strict justice, in the most righteous manner, rendering to every man according to his works; hence the future judgment is called a righteous one, and so is the Judge; no injustice will be done to men, but the strictest integrity, uprightness, and impartiality, will be observed in pronouncing the several sentences on the righteous and on the wicked, and in adjudging them to their several places and states.

Ver. 3. *The earth and all the inhabitants thereof are dissolved*, etc.] Or “melted”^{f1069}; the inhabitants, through fear and dread of the righteous Judge, appearing in the clouds of heaven, and of the wrath that is coming on they are deserving of; and the earth, through fire, when the heavens being on fire shall be dissolved, the elements melt with fervent heat, and the earth and the works therein shall be burnt up, (^{<6110>}2 Peter 3:10-12).

I bear up the pillars of it.: so that it shall not utterly perish; for though by the fire, at the general conflagration, the heavens and the earth will be so melted and dissolved as to lose their present form, and shall be purged and purified from all noxious qualities, the effects of sin; yet the substance will

remain, out of which will be formed new heavens and a new earth, and this through the power of Christ sustaining it, and preserving it from entire destruction or annihilation. R. Obadiah by “pillars” understands in a figurative sense the righteous, for whose sake the world is continued in its being; these at the general conflagration will be bore up and preserved by Christ, whom they shall meet in the air, even the church, who is the pillar and ground of truth; and not only the ministers of the Gospel, who are pillars in Christ’s house, but also every believer, which is a pillar there, that shall never go out, (⁵¹⁸⁵1 Timothy 3:15 ^{688D}Galatians 2:9 ^{668D}Revelation 3:12). Aben Ezra and Kimchi interpret the pillars of the mountains.

Selah. (See Gill on “^{688D}Psalm 3:2”).

Ver. 4. *I said unto the fools*, etc.] To the vain gloriosos, proud boasters, mockers, and scoffers at the day of judgment, and burning of the world:

deal not foolishly; by glorying in themselves, boasting of their riches, and trusting in them; singing a requiem to themselves on account of their abundance, and by putting away the evil day far from them:

and to the wicked, lift not up the horn; of power, grandeur, and wealth, and use it to the injury of others; or be so elated with it as to look with disdain on others; or imagine they shall always continue in this exalted state, as antichrist the horned beast does, (^{688D}Revelation 18:7), the allusion is to horned beasts, particularly harts, which lift up their heads and horns in great pride ^{f1070}: the phrase signifies to behave proudly and haughtily.

Ver. 5. *Lift not up your horn on high*, etc.] Or “against the most High” ^{f1071}; as the little horn, or the beast with ten horns, antichrist, does, whose look is more stout than his fellows, and opens his mouth in blasphemy against God, his name, his tabernacle, and them that dwell in heaven, (²⁰⁰⁸Daniel 7:8,20 ^{688D}Revelation 18:1,6),

speak [not with] a stiff neck; arrogantly, proudly, and haughtily: or “hard things with a neck” ^{f1072}; hard speeches against Christ and his people with an outstretched neck, in an imperious and insolent manner; for the righteous Judge will convince such of their hard speeches, and condemn them for them; (^{688D}Jude 1:14,15).

Ver. 6. *For promotion cometh neither from the east, nor from the west, nor from the south.*] It is not from men, from themselves, or others, or from any quarter under the heavens, but from God; it is he that raises men

to high places, and sets them there, which are often slippery ones: by him kings reign; they have their crowns and sceptres, thrones and kingdoms from him; there is no power but what is of God; riches and honour come of him, and he can take them away when he pleases; and therefore men should not be proud, haughty, and arrogant: some take these words to be the words of the fools and wicked, when they speak with a stiff neck, either as triumphing over the Messiah, his ministers, cause, and interest, reading the words thus, “neither from the east, nor from the west, nor from the south, shall there be a lifting up”^{f1073}, or an exaltation; that is, of Christ and his people, they are low, and shall never rise more; but in this they are mistaken; though now the Son of God is trampled under foot in his person and offices, there is a day coming when the Lord, and he alone, shall be exalted; though his ministers and witnesses prophesy in sackcloth, and shall be slain and lie unburied, yet they will arise again and ascend to heaven, to the great terror and astonishment of those their enemies; though Jacob is small, and it is said, by whom shall he arise? yet he shall become, great and numerous; the mountain of the Lord’s house, the church, shall be established upon the top of the mountains, and exalted above the hills; and this enlargement of Christ’s kingdom and interest shall be east, west, north, and south; or else as flattering themselves that no evil shall come to them from any quarter: “neither from the east, nor from the west, nor, from the desert of the mountains”^{f1074}, cometh evil; meaning to themselves, looking upon themselves as secure, and putting the evil day far from them: but there will be an awful and righteous judgment; there is a Judge ordained, a day appointed, in which the world will be judged in righteousness, and destruction and ruin will come upon the ungodly, and at a time when they are crying Peace, peace; nor shall they escape; and so the Syriac version renders the words, “for there is no escape from the west, nor from the desert of the mountains”; taking the word **pyrh**, not to signify “promotion, elevation”, or “a lifting up”, as Kimchi and others, whom we follow: but Moatanus and R. Aba observe that the word always signifies “mountains” but in this place: the Targum is,

“for there is none besides me from the east to the west, nor from the north of the wildernesses, and from the south, the place of the mountains;”

no Messiah to be expected from any quarter; (see ⁴²²³Matthew 24:23,26), no God besides him, nor any other Saviour, (²³⁴⁶Isaiah 44:6,8 45:21,22) nor any other Judge, as follows.

Ver. 7. *But God is the Judge*, etc.] Or “because God is the Judge”^{f1075}; and so this is another reason why fools should not deal foolishly, nor wicked men lift up the horn, and speak with a stiff neck, because there is a Judge to whom they are accountable for their words and actions; and this Judge is God omniscient, knows all persons and things, searches the heart and tries the reins, will bring every secret thing into judgment, bring to light the hidden things of darkness, and make manifest the counsels of the heart; omnipotent, able to do all things, raise the dead, call to judgment, bring all before him, pass the sentences, and execute them; omnipresent, there is no fleeing from him, nor escaping his righteous judgment; holy, just, and true, who will render to every man according to his works:

he putteth down one, and setteth up another; he humbles or brings one low, such as are proud, haughty, and arrogant; and he exalts another, such as are lowly and humble: this he does in providence, he removes kings, and sets up kings; puts down the mighty from their seats, and exalts them of low degree, (^{<2702>}Daniel 2:21 ^{<4015>}Luke 1:52 14:11), he has many ways to mortify the proud, by inflicting diseases on their bodies, by stripping them of their honour and wealth, and by bringing them into disgrace among men: and this he does in grace; such as are stout hearted and far from righteousness, and will not submit to the righteousness of Christ, he brings them to it; and those whom he makes humble by his grace, he raises to a high estate, to be kings and priests, and to sit among princes, and to inherit a throne of glory. This might be exemplified in Jews and Gentiles; he has stripped the one of their privileges, and put them down from their civil and church state, and raised up the other to be his church and people; and also in antichrist and the true church of Christ; he will ere long put down the one, that sits as a queen, and exalt the other, when she shall be as a bride adorned for her husband, having the glory of God upon her.

Ver. 8. *For in the hand of the Lord there is a cup*, etc.] Another reason why men should not act haughtily and arrogantly; for by the cup are meant afflictions, calamities, and judgments, which are measured out in proportion to men’s sins, and are of God’s appointing, and in his hands, and at his disposal

and the wine is red; an emblem of the wrath of God this cup is full of, as it is explained, (^{<6140>}Revelation 14:10), where there is a reference to this passage; for it is a cup of fury, of trembling, and of indignation: (^{<2817>}Isaiah 51:17 ^{<42515>}Jeremiah 25:15),

it is full of mixture; has many ingredients in it, dreadful and shocking ones, though it is sometimes said to be without mixture, (^{<6640>}Revelation 14:10), without any allay, alluding to the mixing of wine with water in the eastern countries; (see ^{<1002>}Proverbs 9:2),

and he poureth out of the same; his judgments upon men in this world, in all ages; on some more, others less, as their sins call for, or his infinite wisdom judges meet and proper:

but the dregs thereof all the wicked of the earth shall wring them out and drink them; the whole cup that God has measured out and filled up shall be poured out at last, and all be drank up; the very dregs of it by the wicked of the world, when they shall be punished with everlasting destruction in the lake which burns with fire and brimstone: this will be the portion of their cup, (^{<9116>}Psalms 11:6).

Ver. 9. *But I will declare for ever*, etc.] These are not the words of the psalmist, but of Christ, who is all along speaking in the psalm; what he would declare is not expressed, and is to be supplied in sense thus; either that he would declare the wonderful works of God, (^{<1971>}Psalms 75:1), so the Targum, his thoughts, mercies, and kindnesses to his people, as in (^{<1885>}Psalms 55:5), or his judgments on his enemies, whom he shall pass sentence on, which will be for ever; or the name of the Lord, his purposes and decrees, his counsel and covenant, his mind and will, his Gospel and the truth of it: (see ^{<1922>}Psalms 22:22),

I will sing praises to the God of Jacob; the covenant God of his people, Christ's God, and their God; of his singing praise to him, (see ^{<1922>}Psalms 22:22).

Ver. 10. *All the horns of the wicked also will I cut off*, etc.] Therefore let them not lift up the horn on high: "horns" denote the power and authority of wicked men, their kingdoms and states; both Rome Pagan and Rome Papal are said to have ten horns, which are interpreted of ten kings or kingdoms; and which will be cut off when the vials of God's wrath are poured out on the antichristian states; which vials will be filled from the cup which is in the hand of the Lord, (^{<6621>}Revelation 12:1 13:1 17:12 16:1), the Jews ^{f1076} interpret this of the ten horns of the nations of the world, that shall be cut off in future time; and Jarchi particularly of the horns of Esau, by whom he means Rome, or the Roman empire:

but the horns of the righteous shall be exalted; either of the righteous one Christ, for the word is in the singular number; he who is the Lord our righteousness, whose power and authority, kingdom and government, shall be enlarged and increased, signified by the budding of the horn of David, and the exaltation of the horn of his Messiah, (~~4920~~1 Samuel 2:10 ~~4927~~Psalm 132:17) or of everyone of the righteous, which will be when the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, and they shall reign with Christ on earth a thousand years, (~~2177~~Daniel 7:27 ~~4150~~Revelation 5:10 20:5). Kimchi says this will be in the war of Gog and Magog, which is expected by the Jews.

PSALM 76

INTRODUCTION TO PSALM 76

To the chief Musician on Neginoth, A Psalm [or] Song of Asaph.

The Targum is,

“by the hand of Asaph:”

concerning “neginoth”, see the title of (~~4901~~ Psalm 4:1), this psalm is generally thought to be written on account of some great appearance of God for the Jews, or victory obtained by them over their enemies, either the Ammonites in the times of David; so the first part of the Syriac inscription is,

“when Rabbah of the children of Ammon was destroyed;”

(see ~~1025~~ 2 Samuel 12:26-31) or in the time of Jehoshaphat, when they came up against him, and were in a wonderful manner defeated, which occasioned great joy and thankfulness, (~~4001~~ 2 Chronicles 20:1-29). The Septuagint version entitles the psalm “an ode against the Assyrian”, in which it is followed by the Vulgate Latin and Ethiopic versions: and it is the opinion of many that it was written on account of the defeat of Sennacherib, and his army, which came up against Jerusalem in the times of Hezekiah, and was destroyed by an angel in one night, and so slept their sleep, and a dead one, with which agree (~~4976~~ Psalm 76:5,6 ~~1295~~ 2 Kings 19:35), so Arama and Theodoret; Jarchi gives this reason for such an interpretation, because we do not find that any enemy fell at or near Jerusalem but he, as is said (~~4976~~ Psalm 76:3), “there brake he the arrows of the bow”, etc. nor was one arrow suffered to be thrown into the city, (~~1292~~ 2 Kings 19:32). Kimchi and Ben Melech interpret it of the war of Gog and Magog, yet to come; and the latter part of the Syriac inscription is,

“moreover it shows the vengeance of the judgment of Christ against the ungodly;”

and indeed it seems to point out the latter day, when Christ shalt destroy the antichristian kings and states, and save his own people, and shall be

feared and praised; as the former part of it may respect his incarnation, appearance, and dwelling in the land of Judea, and so the whole is of the same argument with the preceding psalm.

Ver. 1. *In Judah is God known*, etc.] God is to be known, and is made known, by his works of creation, and by his providences, and particularly by his judgments in the whole world, even among the Gentiles; and he was made known by his word and ordinances, his statutes and his judgments, among the Jews, to whom these were specially given; and he is made known by his Spirit, and in his Son in a spiritual and saving manner to such who are Jews inwardly, or the true circumcision: moreover this may be understood of Christ, God manifest in the flesh, and regard his appearance in human nature in the land of Judea; he was, according to prophecy, of the tribe of Judah as man, and was born in Bethlehem, a city in that tribe, where David was, and of the family of David, that formerly lived there: and he was made known by John the Baptist, who came preaching in the wilderness of Judea, and by his being baptized of him in Jordan; by his own ministry and miracles in that land, and by the preaching of his apostles in the several cities of it, he was known in person to many; and by the fame of his doctrine and miracles to more, though seemingly but to few:

his name is great in Israel; he himself is great, for his name is himself, being the great God, and possessed of all divine perfections; his offices and titles are great, he is a great Saviour, a great High Priest, a great Prophet risen up in Israel, a great King, add the great Shepherd of the sheep; his works which make him known are great, his works of creation and providence, in which he is jointly concerned with his Father; the mighty works he did on earth, and especially the great work of our redemption; and his Gospel, which is called his name, (⁴¹⁹⁵Acts 9:15), brings glad tidings of great and good things; by means of which, and the wonderful things he did in the land of Israel, his fame was spread about in it, for he was sent only to the lost sheep of the house of Israel; here his marvellous works were done, and his Gospel first preached, which afterwards went into all the earth.

Ver. 2. *In Salem also is his tabernacle*, etc.] That is, in Jerusalem, as the Targum expresses it, where the tabernacle of Moses and the ark of the covenant were, and afterwards the temple of Solomon, which the Targum here calls the house of the sanctuary; and may be interpreted of the human nature of Christ, the true tabernacle which God pitched, and not man, in

which the divine word when he was made flesh dwelt or tabernacled among the Jews at Jerusalem, and in other parts of Judea, (^{<8022>}Hebrews 8:2 ^{<8014>}John 1:14). Salem or Jerusalem often signifies the church of God in Gospel times, in the midst of which Christ resides, and where he grants his gracious presence, (^{<8022>}Hebrews 12:22-24) and in the New Jerusalem the tabernacle of God will be with men, and he will dwell among them, (^{<6012>}Revelation 21:2,3). The Septuagint translate the word, and render it, “in peace”, as in (^{<8022>}Hebrews 7:2), the God of peace dwells among those that live in peace, (^{<4731>}2 Corinthians 13:11),

and his dwelling place in Zion; where the ark was brought by David, and the temple was built by Solomon, into which, as rebuilt by Zerubbabel, Christ came, and here he preached; a figure of the church, which is his habitation.

Ver. 3. *There brake he the arrows of the bow* etc.] The Targum is,

“there brake he the arrows and the bows of the people that make war;”

the word **ypqr**, translated “arrows”, signifies “sparks or coals of fire”; (see ^{<8022>}Job 5:7 ^{<2186>}Song of Solomon 8:6) and is used of arrows, because they fly swiftly, as sparks do, or because of their brightness, or because fiery; so we read of “the fiery darts of Satan”, (^{<4916>}Ephesians 6:16), and perhaps they may be meant here: when Christ our Lord suffered near Jerusalem, he spoiled principalities and powers, and broke their strength and might, and made peace by the blood of his cross, in which he triumphed over them; for the destroying of these instruments of war with what follow:

the shield, and the sword, and the battle, is expressive of making wars to cease, and causing peace; and may include the peace which was all the world over at the birth of Christ, and was foretold and expressed in much such language as here, (^{<8022>}Zechariah 9:9,10), and also that which was made by his sufferings and death, and which was published in his Gospel by his apostles, whom he sent forth unarmed, whose weapons were not carnal, but spiritual; and likewise the spiritual peace he gives to his people, quenching the fiery darts of Satan, and delivering them from the archers that shoot at them, and sorely grieve them; as well as that peace which shall be in the world and churches in the latter day; (see ^{<1941>}Psalm 46:11),

Selah. (See Gill on “^{<391D>}Psalm 3:2”).

Ver. 4. *Thou art more glorious and excellent than the mountains of prey.*]

Which is to be understood not of Zion, as some interpret it; though it is true that the mountain of Zion, or the church of Christ, his kingdom and interest, shall in the latter day be more glorious and excellent than all other mountains, kingdoms, and interests; (see ^{<241D>}Isaiah 2:2), but of God or Christ before spoken of; and so the Targum,

“bright, to be feared, art thou, O God, to be praised from the house of thy sanctuary.”

Christ, who is God over all, is “bright”^{f1077}, splendid, and glorious, in his divine nature, being the brightness of his Father’s glory, and the express image of his person: and “excellent” in his office as Mediator, and in all his works as such; and in human nature, at he is exalted at his Father’s right hand, far above all principality, power, might, and dominion, signified here by “mountains of prey”: the kingdoms of this world, because of their eminence and strength, are compared to mountains: (see ^{<2415>}Isaiah 41:15 ^{<2525>}Jeremiah 51:25 ^{<3007>}Zechariah 4:7) and may be called “mountains of prey”, in allusion to mountains inhabited by beasts of prey, as lions and leopards; (see ^{<2148>}Song of Solomon 4:8) because obtained and possessed by tyranny and oppression. Christ is more glorious and excellent than the kings of the earth; he is higher than they, and is King of kings; he is richer than they, the earth is the Lord’s, and the fulness thereof, the world, and they that dwell therein; he is wiser than they, by him kings reign, and princes decree justice; he is more powerful than they, and all must submit to him, and all will serve him hereafter; and his kingdom will be greater than theirs, more large and more lasting; it will be an everlasting one, and reach from sea to sea, and even to the ends of the earth.

Ver. 5. *The stout hearted are spoiled,* etc.] The Assyrian army, its officers and generals, that came up against Jerusalem, with great resolution and courage, and with daring impiety and blasphemy against the God of heaven, as Rabshakeh and others; these were spoiled, and their armour and riches became a prey to those they thought to have made a prey of. So principalities and powers were spoiled by Christ upon the cross, and Satan, the strong man armed, has in the conversion of a sinner his armour taken from him, and his spoils divided by him that is stronger than he; and such as are stouthearted, and far from true righteousness, are stripped of their own, and made willing, in the day of Christ’s power upon them, to submit

to his; and as for antichrist, whose look is more stout than his fellows, that exalts himself above all that is called God, and opens his mouth in blasphemy against him and his followers, he shall be destroyed with the breath of Christ's mouth, and the brightness of his coming: or "the stout hearted have spoiled themselves"^{f1078}; as the Midianites did, or gave themselves for a prey; so the Targum,

"the stouthearted have cast off from them the weapons of war;"

threw away their armour, and ran away, such of them as were not destroyed by the angel. It is observable, that the Hebrew word, translated "spoiled", is in the Syriac form:

they have slept their sleep: the sleep of death, as did the Assyrians when smitten by the angel, which was done in the night, when probably they were fast asleep, and so never awoke more, as the Babylonians, (²⁶¹⁵⁷Jeremiah 51:57). So Jezebel, or the Romish antichrist, shall be cast into a bed, and her children killed with death, (⁴¹⁷⁷Revelation 2:22,23). Death is often in Scripture signified by a sleep, both the death of the righteous and of the wicked; but there is a difference between the one and the other; wherefore the death of the wicked here is called "their sleep"; the one sleep in Jesus, in his arms, and under his guardianship, the other not; to the one death is a true and proper rest from toil and labour, to the other only a cessation from doing mischief, (³⁸⁸⁷Job 3:17), the one rests in hopes of a glorious resurrection, the other not; the one will awake in Christ's likeness, and to everlasting life; the other in the image of Satan, and to everlasting shame and contempt:

and none of the men of might have found their hands; none of the valiant soldiers in the Assyrian army could find their hands to fight their enemies, or defend themselves; as men in a deep sleep cannot find their hands to do anything, and are as if they had none, and still less in a dead sleep. The Targum is,

"they were not able to lay hold on their armour with their hands."

This was the case of them that were killed; and as for those that remained alive, they were struck with such a panic, that their hearts could not endure, nor their hands be strong when God thus dealt with them; and so it will be with the antichristian army at the battle of Armageddon; and so it is with the wicked at death, they cannot find their hands so as to prevent it;

and when it has seized upon them, they cannot find their hands to do any more mischief.

Ver. 6. *At thy rebuke, O God of Jacob*, etc.] The God of Jacob personally, and of his posterity, the children of Israel, and of the church, often so called who rebukes his people in love, but his enemies with furious rebukes, with rebukes in flames of fire; with such he rebukes the Heathen, destroys the wicked, and puts out their name for ever:

both the chariot and horse are cast into a dead sleep; that is, the riders in chariots and on horses; such there were doubtless in the Assyrian army, it being usual to have such in great armies. Kimchi observes, that the word $\mu\delta\pi\eta$, translated “cast into a dead sleep”, is in the singular number, and interprets it of the king, the head of the men of might: but Sennacherib, king of Assyria, was not slain, he departed to his own country; wherefore he applies it to Gog and Magog, the chief prince of Meshech and Tubal, (⁴³⁰¹Ezekiel 39:1) and may very well be understood of the head of the apostasy, the king of the bottomless pit, the beast or false prophet, who being destroyed, the flesh of his captains and horsemen shall be the food of the fowls of the air, at the supper of the great God, (⁴⁶⁰⁷Revelation 19:17-20).

Ver. 7. *Thou, even thou, art to be feared*, etc.] By his own people with reverence and godly fear, because of his greatness and goodness; and to be dreaded by his enemies; which seems to be the sense here, as appears by what follows:

and who may stand in thy sight when once thou art angry? or “from the moment thou art angry”^{f1079}; so the Targum, from the “time”, and Jarchi, from the “hour”: that is, as soon as ever his anger begins, when it is kindled but a little, and how much less when it burns in its full strength? there is no standing before his justice, and at his judgment seat, with boldness and confidence, and so as to succeed, or come off acquitted, without having on his righteousness; and much less is there any standing before his wrath and fury, when his hand takes hold on judgment to execute it; (see Na 1:6 ⁴⁶¹⁶Revelation 6:16,17).

Ver. 8. *Thou didst cause judgment to be heard from heaven*, etc.] When an angel was sent down from heaven, and destroyed the Assyrian army, a judgment of God upon them; at which time some think there was a violent clap of thunder, which is the voice of God: and it may refer to the

judgments which God has decreed to execute on the antichristian states, the seven vials of his wrath he will pour upon them; for all decrees, as Aben Ezra on the place observes, come from heaven; or to the last judgment, when Christ the Judge shall descend from heaven, the voice of the archangel shall be heard, the last trumpet shall sound, the dead in their graves shall hear it, and rise and stand before the judgment seat, and hear the sentence pronounced:

the earth feared, and was still: or “trembled, and was quiet”^{f1080}; that is, again: some think there was an earthquake when the angel smote the Assyrian camp, but was quickly over. It may regard the panic the other nations were in when they heard of it, and therefore were still and quiet, and never offered to give the Israelites any disturbance. Some understand this of the remainder of the army that escaped with Sennacherib; these were seized with fear, and quickly withdrew, and silently departed into their own land. Aben Ezra observes it as the sense of some, “the earth feared”, these are the wicked; “and was still”, they are the righteous; so the Targum,

“the land of the people feared, the land of Israel was still;”

reference may be had to the consternation, fear, and dread, that will fall on them that escape the judgments inflicted on the antichristian party, (^{¶1113}Revelation 11:13) and the fear and silence that will attend the last and awful judgment; (see ^{¶1113}Zechariah 2:13).

Ver. 9. *When God arose to judgment,* etc.] He may sometimes seem to be asleep, and to defer judgment, but he will arise and hasten it in his own time, and will take vengeance on all his and his people’s enemies, as he did upon the army of the Assyrians, and will upon the antichristian powers, and upon all the wicked, and at the same time will save his own people, as follows:

to save all the meek of the earth; the quiet in the land, who are afflicted in this world, despised by the men of it, are lowly and humble, and mean in their own eyes; these the Lord takes notice of and cares for them, he will beautify them with salvation; these, all of them, even everyone of them, shall be saved in him with an everlasting salvation; this verse is by some connected with the preceding; so Kimchi, “the earth feared, and was still, when God arose to judgment”, etc. and by others, as R. Moses and Aben Ezra, with the following.

Selah. (See Gill on “~~<390E>~~Psalm 3:2”).

Ver. 10. *Surely the wrath of man shall praise thee*, etc.] Either the wrath which comes from God, and has man for its object; and that either as it regards the people of God; so the Targum,

“when thou art angry with thy people, thou hast mercy on them, and they shall confess unto thy name;”

or praise thee; (see ~~<291E>~~ Isaiah 12:1), they are deserving of the wrath of God, but are not appointed to it, and are delivered from it by Christ, who bore it for them as their representative; by which as the justice of God is glorified, it is matter of praise to them; when the law enters into their consciences, it works wrath there, which being removed by the application of pardoning grace, is an occasion of praise to God; and whereas, under afflictive dispensations, they apprehend and deprecate the wrath of God, when they are delivered from them their mouths are filled with songs of praise: or, as it regards wicked men, so it came forth upon the old world, and drowned it; upon Sodom and Gomorrah, and reduced them to ashes; upon Pharaoh and the Egyptians, in the plagues inflicted on them; all which turned to the praise and glory of God; of the last instance, (see ~~<8197>~~ Romans 9:17 ~~<1215E>~~ Exodus 15:1), it came upon the wicked Jews to the uttermost in the destruction of their nation, city, and temple; and upon Rome Pagan, in the entire demolition of it as such; and so it will come upon Rome Papal, which will be attended with great joy, praise, and thanksgiving in the saints; (see ~~<6117>~~ Revelation 11:17,18) (~~<6650E>~~ Revelation 15:1-4 18:20 19:1,2) or else this is to be understood of the wrath which is in man, and comes forth from him, and has him for its subject; which though it does not work the righteousness of God, yet the righteousness of God is glorified both in checking and punishing it; and the more it rages and burns against the people of God, the greater reason have they to praise the Lord when delivered from it; (see ~~<50E>~~ Psalm 124:1-3), so the wrath of the Assyrian monarch, and of railing and blaspheming Rabshakeh, gave the people of the Jews a greater occasion to praise the Lord for their wonderful deliverance; so the wrath of men against Christ, his church and people, his ministers, Gospel, and ordinances, will all turn to the glory of his name, when in the issue it will be seen that these are established, overcoming all the rage and malice of men:

the remainder of wrath shall thou restrain: that which remains in a man’s breast, he has not yet vented, God can and does keep in, that it may not

break forth; this very likely was verified in Sennacherib, who might breathe revenge, and threaten the Jews with a second visit; but was prevented by a sudden and violent death. Some read the words, “the remainder of wraths thou wilt gird” ^{f1081}; that is, those that remain, and are not destroyed through the rage and fury of men, God will gird with strength to defend themselves, and resist their enemies that may rise up against them, or with gladness, because of deliverance from them; (see ^{<1952>}Psalm 18:32 30:11,12). Some understand this of the wrath of God, which he has in reserve and store for wicked men, and render the words thus, with the remainder of wrath wilt thou gird thyself ^{f1082}; and so come forth like an armed man, clad with zeal, and arrayed with the garments of wrath and vengeance; (see ^{<2407>}Isaiah 49:17,18).

Ver. 11. *Vow, and pay unto the Lord your God*, etc.] Not monastic vows, which the Papists would infer from these and such like words; nor ceremonial ones, but spiritual sacrifices of praise and thanksgiving, such as men sometimes make in times of distress, or when delivered, (^{<1963>}Psalm 66:13,14 Jon 1:16) and which when vowed ought to be paid, (^{<2104>}Ecclesiastes 5:4,5), not to creatures, angels, or saints, but to God, from whom the mercy desired must be expected, and from whence it comes, (^{<1954>}Psalm 50:14), these words are an address to such who were delivered from wrath, either of God or man:

let all that be round about him; who surround the throne of his grace, gather together in his house to attend his word and ordinances, who are his servants, and constantly and faithfully adhere to him; among whom he grants his presence, they are near to him, and he to them. It is a periphrasis of the assembly of the saints; (see ^{<1807>}Psalm 89:7). The Targum is,

“all ye that dwell round about his sanctuary;”

the allusion is to the situation of the camp of Israel, and the tabernacle in the wilderness, (^{<1401>}Numbers 2:1) compare with this (^{<1604>}Revelation 4:4),

bring presents unto him that ought to be feared, or “to the fear” ^{f1083}, which is one of the names of God; (see ^{<1314>}Genesis 31:42) and who is and ought to be the object of the fear and reverence of men; the “presents”, to be brought to him are the sacrifices of prayer and praise, yea, the whole persons, the souls and bodies, of men; (see ^{<1970>}Psalm 72:10), compare with this (^{<1422>}2 Chronicles 32:22,23). The Targum is,

“let them bring offerings into the house of the sanctuary of the terrible One;”

of him that is to be feared, with a godly fear by good men, and to be dreaded by evil men, as follows.

Ver. 12. *He shall cut off the spirit of princes*, etc.] The pride of their spirits, as the Targum, humble their proud spirits, and bring them down; or dispirit them, take away their courage from them, upon which they flee apace to rocks and mountains to cover them; or confound them, blast their schemes, and carry their counsel headlong, and even take away their breath, or life; which he can as easily do as a man can cut off a bunch of grapes from the vine, as the word ^{f1084} here used signifies; the destruction of the wicked is expressed by cutting down the vine of the earth, and casting it into the winepress of God’s wrath, (^{<f647>}Revelation 14:17-19),

he is terrible to the kings of the earth; as he was to the king of Assyria, when he sent his angel, and destroyed his army; and as he has been to others in all ages; so he will be to the kings of the earth that have committed fornication with the whore of Rome, who will be in the utmost panic at the time of her destruction, (^{<f689>}Revelation 18:9,10), and who will themselves be overcome by the Lamb, (^{<f664>}Revelation 16:14,16 17:12,14 19:19-21). The Targum is, he is to be feared above all the kings of the earth.

PSALM 77

INTRODUCTION TO PSALM 77

To the chief Musician, to Jeduthun, A Psalm of Asaph.

Jeduthun was the name of the chief musician, to whom this psalm was inscribed and sent; (see ^{<1021>}1 Chronicles 25:1,3,6), though Aben Ezra takes it to be the first word of some song, to the tune of which this was sung; and the Midrash interprets it of the subject of the psalm, which is followed by Jarchi, who explains it thus,

“concerning the decrees and judgments which passed upon Israel;”

that is, in the time of their present captivity, to which, as he, Kimchi, and Arama think, the whole psalm belongs. Some interpreters refer it to the affliction of the Jews in Babylon, so Theodoret; or under Ahasuerus, or Antiochus; and others to the great and last distress of the church under antichrist; though it seems to express the particular case of the psalmist, and which is common to other saints.

Ver. 1. *I cried unto God with my voice*, etc.] Which is to be understood of prayer, and that vocal, and which is importunate and fervent, being made in distress; (see ^{<1020>}Psalm 3:4), or “my voice was unto God” ^{f1085}, “and I cried”; it was directed to him, and expressed in a very loud and clamorous way:

even unto God with my voice; or “my voice was unto God”; which is repeated to show that he prayed again and again, with great eagerness and earnestness, his case being a very afflicted one:

and he gave ear unto me; his prayer was not without success; God is a God hearing and answering prayer, according to his promise, (^{<1015>}Psalm 50:15).

Ver. 2. *In the day of my trouble I sought the Lord*, etc.] Not the creature, for help, and creature amusements to drive away trouble, but the Lord, in private, by prayer and supplication; a time of trouble is a time for prayer, (^{<1013>}James 5:13), all men have their trouble, but the people of God more

especially; and there are some particular times in which they have more than usual, and then it may be said to be “a day of trouble” with them; which sometimes arises from themselves, the strength of their corruptions, the weakness of their graces, their backwardness to duties, or poor performance of them; sometimes from others, from the profaneness or persecutions of the men of the world, from the heretical notions or wicked lives of professors; sometimes from the temptations of Satan, and at other times from the Lord himself more immediately, by his withdrawing his presence from them, or by laying his afflicting hand upon them; but, let the trouble come from what quarter it may, it is always right to seek the Lord. Some think reference is had to the time of trouble mentioned in (²⁷¹¹Daniel 12:1),

my sore ran in the night; my “stroke”, or “wound” ^{f1086}; so Kimchi interprets it; the wound that was made in his soul, and the pain and anguish, grief and trouble, which flowed from it; (see ²⁴⁰⁷Jeremiah 6:7) though the word may be literally rendered “my hand” ^{f1087}; and the sense is, either that his hand flowed or was wet with wiping his eyes, or with the tears that flowed from his eyes, which ran down to his fingers’ ends; so the Targum,

“in the night my eye dropped with tears;”

or rather that his hand was stretched out, as waters, that are poured out and run, are spread, that is, in prayer; the stretching out of the hand being a prayer gesture:

and ceased not; was not remiss and feeble, or was not let down, as Moses’s, (⁴²⁷¹Exodus 17:11,12), it denotes the constancy of prayer, and his continuance in it; he prayed without ceasing:

my soul refused to be comforted: such was the greatness of his distress, like that of Jacob’s and Rachel’s, (⁰¹³⁵Genesis 37:35 ²⁶¹⁵Jeremiah 31:15), it is right to refuse comfort and peace, which men speak to themselves upon the false foundation of their own merit and works; or any but what comes from the God of all comfort, and through Christ, in whom is all solid consolation, and by his Spirit, who is the Comforter; but it is wrong to refuse any that comes from hence, and by means of the promises, the word and ordinances and ministries of the Gospel, or Christian friends; this shows the strength of unbelief.

Ver. 3. *I remembered God, and was troubled*, etc.] Either the mercy, grace, and goodness of God, as Jarchi; how ungrateful he had been to him, how sadly he had requited him, how unthankful and unholy he was, notwithstanding so much kindness; and when he called this to mind it troubled him; or when he remembered the grace and goodness of God to him in time past, and how it was with him now, that it was not with him as then; this gave him uneasiness, and set him a praying and crying, that it might be with him as heretofore, (~~1300~~ Job 29:2-4), or rather he remembered the greatness and majesty of God, his power and his justice, his purity and holiness, and himself as a worm, a poor weak creature, sinful dust and ashes, not able to stand before him; he considered him not as his father and friend, but as an angry Judge, incensed against him, and demanding satisfaction of him:

I complained; of sin and sorrow, of affliction and distress: or “I prayed”, or “meditated”^{f1088}; he thought on his case, and prayed over it, and poured out his complaint unto God, yet found no relief:

and my spirit was overwhelmed; covered with grief and sorrow, pressed down with affliction, ready to sink and faint under it:

Selah: (see Gill on “~~1300~~ Psalm 3:2”).

Ver. 4. *Thou holdest mine eyes waking*, etc.] Or, “the watches”, or rather “keepers of the eyes”^{f1089}; the eyebrows, which protect the eyes; these were held, so that he could not shut them, and get any sleep; so R. Moses Haccohen interprets the words, as Jarchi observes; and so the Targum,

“thou holdest the brows of my eyes;”

a person in trouble, when he can get some sleep, it interrupts his sorrow, weakens it at least, if it does not put a stop to it; wherefore it is a great mercy to have sleep, and that refreshing, (~~1300~~ Psalm 127:1), but to have this denied, and to have wearisome nights, and be in continual tossing to and fro, is very distressing:

I am so troubled that I cannot speak; his spirits were so sunk with weariness, and want of sleep in the night, that he could not speak in the morning; or his heart was so full with sorrow, that he could not utter himself; or it was so great that he could not express it; or his thoughts were such that he dared not declare them; or he was so straitened and shut up in himself that he could not go on speaking unto God in prayer.

Ver. 5. *I have considered the days of old*, etc.] Either the former part of his life, the various occurrences of it, how it had been with him in time past, what experience he had had of the divine goodness; so the Syriac version renders it, “I have considered my days of old”; or the preceding age, and what has happened in that, which his ancestors had acquainted him with; or rather many ages past, from the days of Adam to the then present time; at least it may include the Israelites coming out of Egypt, their passage through the Red sea and wilderness, the times of the judges, and what befell them in their days, and how they were delivered out of their troubles; as appears from the latter part of the psalm, and with which agrees the following clause:

the years of ancient times; or, “of ages”^{f1090}; of times long ago past; it is very useful to read the history of the Bible, with respect to ancient times, and so the ecclesiastical history of ages past, and observe the faith and dependence of the Lord’s people upon him, and their deliverance out of trouble by him; which may be a means of strengthening faith in him, and of relief under present trials; but frequently the goodness of former times is only observed as an aggravation of the badness of the present ones, and of trouble in them; (see ^{<2070>}Ecclesiastes 7:10), the Targum interprets the whole of happy days and times, paraphrasing it thus,

“I have mentioned the good days which were of old, the good years which were of ages past.”

Ver. 6. *I call to remembrance my song in the night*, etc.] What had been an occasion of praising the Lord with a song, and which he had sung in the night seasons, when he was at leisure, his thoughts free, and he retired from company; or it now being night with him, he endeavoured to recollect what had been matter of praise and thankfulness to him, and tried to sing one of those songs now, in order to remove his melancholy thoughts and fears, but all to no purpose:

I commune with mine own heart; or “meditate”^{f1091} with it; looked into his own heart, put questions to it, and conversed with himself, in order to find out the reason of the present dispensation:

and my spirit made diligent search; into the causes of his troubles, and ways and means of deliverance out of them, and what would be the issue and consequence of them; the result of all which was as follows.

Ver. 7. *Will the Lord cast off for ever?* etc.] The Syriac version of this, and the two following verses, is not by way of interrogation, but affirmation: “the Lord hath forgotten me for ever, nor will he”, etc. and so expresses the language of unbelief; but the Arabic version, in connection with the last words, with which it begins this verse, is, “and I weighed in my spirit whether the Lord”, etc. and so makes it a subject of inquiry, and at most of questioning or doubting. The Targum, different from either, begins this and each of the verses thus, “is it possible that the Lord”, etc. suggesting that it was not possible that he should do this and the other, and so speaks the language of faith. Unbelief in the psalmist said, the Lord will cast “me”, or “his people”, off, for either or both may be understood; which so appears when God hides his face, or does not immediately arise to help; or suffers the enemy to prevail, and difficulties and discouragements to obtain and continue; but Faith says, he will not cast off his people, whom he foreknew, from having a share in his affections, from being interested in his covenant, from his sight, and being the objects of his care, from enjoying the privileges of his house and family, or so as to perish eternally:

and will he be favourable no more? or bear good will, show kindness, be propitious, graciously accept, as the word ^{f1092} signifies; this question supposes that he had been favourable, and bore a good will, as the gracious purposes and kind intentions of his heart, the well stored covenant of his grace, and the mission of his Son to be a Saviour, show; that he has been propitious through the propitiatory sacrifice of Christ, and has accepted of the persons and services of his people, and indulged them with near communion with himself; but that now he is not, he having withdrawn the sense of his love, and the communications of his divine favours; and Unbelief says he will be so no more, and adds, I am cut off from before his eyes, and am as the slain, that are remembered no more; and shall go softly all my years, in the bitterness of my soul; but Faith says, he will be favourable again; that joy will come in the morning; that the Lord will hear, and be a light unto the souls of his people, though in darkness; and will bring to the light, and cause to behold his righteousness.

Ver. 8. *Is his mercy clean gone for ever?* etc.] Or “his grace” ^{f1093}; and mercy is no other than grace to objects in misery; Unbelief says it is gone, that no more will be shown, and that the treasures of it are exhausted; but Faith says it is not gone, and observes that God is the God of all grace, is rich in mercy, and abundant in goodness; that his Son is full of grace and truth, and so is the covenant; and that though there is an abundance of it

given in conversion, and there are continual supplies of it afterwards; yet this grace is still sufficient, and this mercy abundant; salvation is by it, as for millions past, so for millions present and to come; the mercy of God is new every morning, it endures for ever, it is from everlasting to everlasting:

doth his promise fail for evermore? or word ^{f1094}; his words of consolation, as Kimchi interprets it; the sense may be, will he speak never a word of comfort more? Unbelief says he will not, but Faith says he will; and that though he brings into the wilderness, yet he will speak comfortably there; and as he answered the Angel of the covenant with good and comfortable words, so he orders his ministers to speak, and by them he does speak comfortably to his people: or, in general, the word of the Gospel is meant; which though it may be sometimes scarce and rare, and there may be few preachers of it; yet it lives and abides for ever, it is the everlasting Gospel; or, in particular, the promise or promises of the Gospel: Faith says not one of these shall fail, grounding it upon the ability of God, and his power to perform: and upon his faithfulness, which he will never suffer to fail; and the promises of God are so far from failing for evermore, that they never fail at all; there never was any instance of any; not one of the good things which God has spoken of, from the creation of the world to this present time, have ever failed; the promises are yea and amen in Christ; (see ^{<6234>}Joshua 23:14 ^{<4012>}2 Corinthians 1:20). The Targum interprets it differently of his evil word being fulfilled on every generation.

Ver. 9. *Hath God forgotten to be gracious*, etc.] He has not, is it possible that he should? as the Targum; it is not; he cannot forget the purposes of his grace and mercy, nor the covenant and promises of it, nor people the objects of it; and much less can he for his grace and mercy itself, so agreeable to his nature, what he delights in, and which he has proclaimed in Christ:

hath he in anger shut up his tender mercies?; as an avaricious man shuts up his hand, and will not communicate liberally; or as the sea is shut up with doors, that its waters may not overflow; no, the mercies of God are not restrained, though unbelief says they are, at least queries if they are not, (^{<2365>}Isaiah 63:15), but Faith says they flow freely through Christ, and the people of God are crowned with lovingkindness and tender mercies; God gives liberally, and upbraideth not; and though he may hide his face in a little seeming wrath for a moment, yet with great mercies will he gather, and with everlasting kindness will he have mercy.

Selah. (See Gill on “~~300~~Psalm 3:2”).

Ver. 10. *And I said, this is my infirmity*, etc.] Referring either to what he had said in the preceding verses; and which is to be considered either as checking and correcting himself for what he had said, and acknowledging his evil in it; and it is as if he had said, this is a sin against God, that I am guilty of in questioning his love, and disbelieving his promises; it is an iniquity I am prone unto, a sin that easily besets me; it flows from the corruption of my nature, and the plague of my heart, and shows a distempered mind; it is owing to the weakness of my faith and judgment; I have said this rashly, and in haste, without well weighing and considering things, and I am sorry for it, I will stop and proceed no further: or else as comforting and encouraging himself in his melancholy circumstances; and the sense is, this is an “infirmity”, an affliction and trouble that I am at present exercised with; but it is but a temporal one, it will not always last; I shall get over it, and out of it; it is a sickness, but not to death; and it is “mine”, what is allotted to me; every man has his affliction and cross, and this is mine, and I must bear it patiently; (see ~~2100~~Jeremiah 10:19), or else this refers to what follows, which some render, “the changes of the right hand of the most High”^{f1095}; and the meaning may be, this is my affliction and trouble, that there are changes in the right hand of the most High; that is, that that hand which used to be exerted in his favour, and against his enemies, was now withdrawn, and hid in his bosom; (see ~~3741~~Psalm 74:11), and that which liberally distributed favours to him was now laid upon him in an afflictive way; and to this sense is the Targum,

“this is my infirmity, the change of the power of the right hand (or the powerful right hand) of the most High;”

though another Targum is,

“this is my prayer, etc. the years of the end from the right hand;”

and Aben Ezra makes mention of some as so interpreting the first clause, to which Deuteronomy Dieu agrees, who renders the whole, “and I said, this is my prayer, that the right hand of the most High might be changed”; that is, that his dispensations of providence might be changed; that he would bring him out of these afflicted, sorrowful, and melancholy circumstances, into a more comfortable one: as these words may be understood as what the psalmist comforted himself with, that there are “changes of the right hand of the most High”; I have been greatly troubled

and distressed, and I have been so weak as to call in question the mercy and favour of God, and his promises to me, which I own is my sin; but I have reason to believe it will not be always thus with me, God will take off his hand, it shall not always lie thus heavy upon me; though he cause grief, he will have compassion, and turn again to me; there will be a change, and I will wait till that comes: but Kimchi thinks the word *rwkza*, “I will remember”, which stands at the beginning of the next verse, belongs to that and this; and is to be supplied here, as it is in our translation, and interprets the whole to the like sense;

but I will remember the years of the right hand of the most High; which the psalmist proposed to do as a means to remove his doubts, despondency, and unbelief, and to relieve and strengthen his faith; as that God was the most High in all the earth, and above his enemies; that he had a right hand of power, which in years past had been exerted on the behalf of his people, and on his behalf; which was not impaired and shortened, but the same as ever, and sooner or later would be again used in his favour.

Ver. 11. *I will remember the works of the Lord*, etc.] His works of creation and providence, his government of the world, and particularly his regard for his own people, and his preservation of them, especially the people of Israel, whom he had not cast off, nor would and so might serve to strengthen his faith, that he would not cast him off for ever: and in like manner, what God has done for his people in a way of grace, in their redemption by Christ, and in a work of grace upon their souls, may be improved to the removing of doubts and fears, and unbelief, and for the strengthening of faith: there is a double reading of this clause, that in the margin is followed by us; but in the text it is written, “I will cause to remember”; that is, I will declare and show forth to others the works of the Lord:

surely I will remember thy wonders of old; such as were done in Egypt, at the Red sea, and in the wilderness; which exceeded the power and reason of man, and which showed ancient love and old friendship subsisting between God and his people; so the remembrance of God’s everlasting love, his ancient covenant, and the grace and blessings given in Christ before the world was, may be of use against despondency, and for the support and encouragement of faith.

Ver. 12. *I will meditate also of all thy work*, etc.] Or “works”^{f1096}, which were many; he desired not to forget any of them, but remember the multitude of his tender mercies, and not only call them to mind, but dwell upon them in his meditations and contemplations, in order to gain some relief by them under his present circumstances:

and talk of thy doings: for the good of others, and so for the glory of God, as well as to imprint them on his own mind, that they might not be forgotten by him; for all things that are talked of, and especially frequently, are better remembered, (see ^{<1454>}Psalm 145:4-7,11,12), the Targum is,

“I will meditate on all thy good works, and speak of the causes of thy wonders.”

Ver. 13. *Thy way, O God, is in the sanctuary*, etc.] Or “in holiness”^{f1097}; that is, is holy, so the Syriac version, and to which the Targum agrees.

“O God, how holy are thy ways,”

(see ^{<1457>}Psalm 145:17), or “in the sanctuary”, the temple, the church of God, where he takes his walks, and manifests himself, and where the reasons of his providence, and dealing with his people, are opened and made known unto them, (see ^{<1982>}Psalm 68:24 73:17),

who is so great a God as our God? the Targum is, as the God of Israel; he is great in his persons, perfections, and works, and is greatly to be loved, feared, and praised.

Ver. 14. *Thou art the God that doest wonders*, etc.] In nature, providence, and grace; it seems chiefly to regard what was done for the Israelites in Egypt, and in the wilderness, (see ^{<1982>}Psalm 78:12,43),

thou hast declared thy strength among the people; the nations of the world, who heard what the Lord did for Israel by his mighty power, and with an outstretched arm, as follows.

Ver. 15. *Thou hast with thine arm redeemed thy people*, etc.] The people of Israel out of Egypt, which was typical of the redemption of the Lord’s people by Christ, the arm and power of God:

the sons of Jacob and Joseph. Joseph is particularly mentioned for honour’s sake, and because he was the means of supporting Jacob and his

family in Egypt; and had special faith in their deliverance from thence; the Targum is,

“the sons whom Jacob begot, and Joseph nourished.”

Selah. (See Gill on “^{<B10>}Psalm 3:2”).

Ver. 16. *The waters saw thee, O God,* etc.] The waters not of Jordan, but of the Red sea; these felt and perceived the power of God, in causing a strong east wind, which dried it up, and made way for the children of Israel to pass through it as on dry land: compare with this (^{<B11>}Psalm 114:3 ^{<B12>}Habakkuk 3:10),

the waters saw thee; which is repeated for the confirmation of it, and to excite attention to it, as well as to express the psalmist’s admiration at it; the Targum is,

“they saw thy majesty in the midst of the sea, O God; they saw thy power upon the sea;”

not the Egyptians, but the sons of Jacob and Joseph; the old Syriac church understood these waters of the waters of Jordan, at the baptism of Christ, when in their way they saw the incarnate God, and felt his sacred body laid in them, by which he was made manifest to Israel; but Jerom better interprets them, by the help of (^{<B13>}Revelation 17:15) of people, nations, and tongues; some of which saw Christ corporeally, others spiritually, and by faith, as preached in the Gospel to the Gentile world:

they were afraid; of the majesty of God, obeyed their Sovereign, of whom they stood in awe, gave way unto him, and fled at his rebuke, (see ^{<B14>}Psalm 114:5) or “were in pain” ^{f1098}, as a woman in travail, as were the Gentile world at the preaching of the Gospel of redemption and salvation by Christ, (^{<B15>}Romans 8:22),

the depths also were troubled; not only the surface, or waves of the waters, were moved by the strong east wind, through the power of God, but the bottom of the sea was reached by it; the depths were congealed in the midst of it, the channels of water were seen, and the foundation of the world discovered, and the children of Israel went through the deep as on dry land, (see ^{<B16>}Exodus 15:8 ^{<B17>}Psalm 18:15).

Ver. 17. *The clouds poured out water,* etc.] This, with some other circumstances which follow, are not related by Moses in the history of this

affair; but as they are here recorded by an inspired penman, there is no doubt to be made of the truth of them; besides Josephus^{f1099} relates the same things; he says, that at the time when the Egyptians were drowned in the Red sea, rains descended from heaven, and there were terrible thunders, lightnings, and thunderbolts; this was when the Lord looked through the cloud, and troubled the host of the Egyptians, (^{<0141>}Exodus 14:24),

the skies sent out a sound; or the airy clouds, the lighter ones, and which were higher in the heavens, as the others before mentioned were thick clouds, full of water, and hung lower; these were thunderclouds, and thunder is the sound which they sent forth, as in the following verse:

thine arrows also went abroad: that is, lightnings, as in (^{<0984>}Psalm 18:14), so Aben Ezra; but Kimchi interprets them of hailstones.

Ver. 18. *The voice of thy thunder was in the heaven*, etc.] Thunder is the voice of God, (^{<0805>}Job 37:5 40:9) this is heard in “the orb”^{f1100}, or the air, so called, because spherical; the Targum is

“the voice of thy thunder was heard in the wheel;”

so the word here used sometimes signifies; so (^{<2003>}Ezekiel 10:13), and is so rendered here by some^{f1101}; some think this refers to the wheels of the chariots of the Egyptians, which were taken off, it may be by the force of thunder and lightning, so that they drove on heavily, (^{<0145>}Exodus 14:25),

the lightnings lightened the world; not only that part of the world where the Israelites and Egyptians were, but the whole world; for lightning comes out of the east, and shines to the west, (^{<0127>}Matthew 24:27), this was in the night, and a very dark night it was, as Josephus^{f1102} affirms; (see ^{<0974>}Psalm 97:4),

the earth trembled and shook; there was an earthquake at the same time; unless this is to be understood of the panic which the inhabitants of the earth were put into on hearing of this wonderful event, (^{<0110>}Joshua 2:9,10).

Ver. 19. *Thy way is in the sea*, etc.] In the sea of Suph, as the Targum, the Red sea; it was the Lord that made the way in the sea for the Israelites, and went before them, and led them through it:

and thy path in the great waters; because the word rendered path is written with y yod, and is in the plural number, though the Masorites observe, that

that letter is redundant, and so the word is singular; hence the Jews imagine there were more paths than one, even twelve, according to the number of the tribes, and which they think is intimated in (^{<49D63>}Psalm 136:13),

and thy footsteps are not known; not by the Egyptians, who assayed to follow after the people of Israel with the Lord at the head of them, nor by any since; for the waters returned and covered the place on which the Israelites went as on dry ground; so that no footsteps or traces were to be seen at all ever since; and such are the ways God, many of them in providence as well as in grace, (^{<6113>}Romans 11:33), it may be rendered “thy heels”, which made the footsteps or impressions; which latter being the works of God, may be seen and known, but not the former, he being invisible; so Gussetius^{f1103} observes.

Ver. 20. *Thou leddest thy people like a flock*, etc.] Either through the Red sea, according to R. Moses Hacoen, as Aben Ezra observes; (see ^{<2611>}Isaiah 63:11-13), or rather, as he and Kimchi, through the wilderness, after they were led through the sea; the people of Israel are compared to a flock of sheep; the Lord is represented as the Shepherd of them, who took care of them, protected and preserved them from their enemies:

by the hand of Moses and Aaron; the one was their civil and the other their ecclesiastical governor, and both under the Lord, and instruments of his, in guiding and conducting the people in all things needful for them. The Arabic version adds, “Allelujah”; from all this the psalmist concluded, though it is not mentioned, that as God had delivered his people of old out of their straits and difficulties, so he hoped and believed, that as he could, he would deliver him in his own time and way; and by this means his faith was relieved and strengthened.

PSALM 78

INTRODUCTION TO PSALM 78

Maschil of Asaph.

Or for “Asaph”^{f1104}; a doctrinal and “instructive” psalm, as the word “Maschil” signifies; (see ^{<4301>}Psalm 32:1), which was delivered to Asaph to be sung; the Targum is,

“the understanding of the Holy Spirit by the hands of Asaph.”

Some think David was the penman of it; but from the latter part of it, in which mention is made of him, and of his government of the people of Israel, it looks as if it was wrote by another, and after his death, though not long after, since the account is carried on no further than his times; and therefore it is probable enough it was written by Asaph, the chief singer, that lived in that age: whoever was the penman of it, it is certain he was a prophet, and so was Asaph, who is called a seer, the same with a prophet, and who is said to prophesy, (^{<4230>}2 Chronicles 29:30) (^{<4320>}1 Chronicles 25:1,2) and also that he represented Christ; for that the Messiah is the person that is introduced speaking in this psalm is clear from (^{<4034>}Matthew 13:34,35) and the whole may be considered as a discourse of his to the Jews of his time; giving them an history of the Israelites from their first coming out of Egypt to the times of David, and in it an account of the various benefits bestowed upon them, of their great ingratitude, and of the divine resentment; the design of which is to admonish and caution them against committing the like sins, lest they should be rejected of God, as their fathers were, and perish: some Jewish writers, as Arama observes, interpret this psalm of the children of Ephraim going out of Egypt before the time appointed.

Ver. 1. *Give ear, O my people*, etc.] The Jews were Christ’s people, he descending from their fathers according to the flesh; they were his own, to whom he came, though rejected by them; they were his nation and people that delivered him up into the hands of the Romans; (see ^{<4804>}Romans 9:4,5 ^{<4011>}John 1:11 18:35) thus it is usual with persons to call those, who are of the same nation with them, their people, (^{<4700>}Esther 7:3,4 ^{<4400>}Jeremiah

9:1,2) and especially for kings to call their subjects so; (see ^{<330>}1 Chronicles 28:2 29:14), and such was Christ; he was King of the Jews, though they would not have him reign over them; and therefore he here speaks as one having royal authority, and requires attention to him, and obedience to his word, which he calls his law:

to my law; meaning neither the moral nor the ceremonial law, but the doctrine of the Gospel, or law of faith, called the Messiah's law, (^{<208>}Isaiah 2:3 42:4 ^{<607>}Romans 3:27). This is the doctrine which he as man received of his Father, and which he taught and delivered to his disciples, and which concerns himself, his person, office, and grace, and is sometimes called the doctrine of Christ, (^{<609>}2 John 1:9),

incline your ears to the words of my mouth; the several doctrines of the everlasting Gospel preached by him, which were words of wisdom and of grace, of righteousness and eternal life, of peace, pardon, and everlasting salvation: these ought to be heard and diligently attended to; the matter contained in them requires attention; the office Christ bears demands it of men; all that have ears to hear should hear; all Christ's sheep do hear his voice, understand it, and act according to it: hear ye him was the instruction of Moses, and the direction of Christ's heavenly Father, (^{<615>}Deuteronomy 18:15 ^{<4075>}Matthew 17:5), and great is the danger such incur who hear him not, but neglect and despise his word, (^{<502>}Hebrews 2:2,3 12:25).

Ver. 2. *I will open my mouth*, etc.] Speak freely, boldly, and without reserve, (^{<409>}Ephesians 6:19), so Christ opened his mouth, (^{<402>}Matthew 5:2),

in a parable; not that what follows in this psalm was such, but what were delivered by our Lord in the days of his flesh, who spake many parables; as of the sower, and of tares, and of the grain of mustard seed, and many others, and without a parable he spake not, and so fulfilled what he here said he would do, (^{<403>}Matthew 13:34,35 ^{<4063>}Mark 4:33,34).

I will utter dark sayings of old; sayings that relate to things of old; meaning not to the coming of the children of Israel out of Egypt, and what follows in the psalm, delivered, as Aben Ezra and Kimchi observe, in figurative and topical terms, as in (^{<4789>}Psalm 78:19,21,23-25,61), but to the things which were from the foundation of the world, as the phrase is rendered in (^{<4135>}Matthew 13:35), spoken of Christ in his ministry, such as the fall of the

angels, the ruin of man by Satan, the murder of Abel, Abraham's sight of his day with joy, and many things that were said by them of old, (~~2008~~ Luke 10:18 ~~404~~ John 8:44,56 ~~433~~ Matthew 23:35 5:21) or rather this refers to the Gospel, and the sayings and doctrines of it, which were kept secret since the world began, (~~433~~ Matthew 13:3 ~~565~~ Romans 16:25), yea, which were ordained before the world was, and therefore called the everlasting Gospel, (~~417~~ 1 Corinthians 2:7 ~~646~~ Revelation 14:6) and here in the Arabic version, "eternal mysteries"; such as concerning the everlasting love of God to his people, his everlasting choice of them, and everlasting covenant with them: and the sayings or doctrines of the Gospel may be called "dark", because secret, hidden, and mysterious; and were so under the legal dispensation, in comparison of the more clear light under the Gospel dispensation; they having been wrapped up in types and shadows, and in the rites and ceremonies of the law, but now held forth clearly and plainly in the ministry of Christ and his apostles, as in a glass: these Christ says he would "utter" or deliver out as water from a fountain, in great plenty, as he did; he came in the fulness of the blessing of the Gospel; and being full of grace and truth, the doctrines of grace and truth, these came by him, and were delivered from him in all their fulness and glory.

Ver. 3. *Which we have heard and known*, etc.] The change of number from "I" to "we" have made some think that the disciples of Christ are here introduced speaking; but there is no need to suppose that, since our Lord uses the same form of speech, (~~431~~ John 3:11),

and our fathers have told us; this may not only regard the Jewish ancestors, from whom our Lord descended according to the flesh, and so refer to the following account of the wonderful things done for the people of Israel; but also the divine Father of Christ, from whom, as his only begotten Son that lay in his bosom, and as Mediator, and the Angel of the great council, he heard and became acquainted with the secrets and mysteries of grace, and with his Father's mind and will; all which he declared and made known to his apostles, and in so doing used them as his friends, (~~408~~ John 1:18 15:15) and so the apostles of Christ, what they had from him their everlasting Father, and who had used to call them his children, even what they had seen, and heard, and learned, they made known to others, (~~400~~ Acts 4:20).

Ver. 4. *We will not hide them from their children*, etc.] The children of the Jewish fathers, but faithfully publish and declare them, as Christ and his

apostles did; or the children of God and Christ, their spiritual seed and offspring:

showing to the generation to come; and so in all successive ages, by the ministration of the word, and the Spirit attending it; (see ^{<4923>}Psalm 22:30,31 48:13),

the praises of the Lord; what he has done in predestination, redemption, and effectual calling, which is to the praise of the glory of his grace, (^{<4906>}Ephesians 1:6), and so all other truths of the Gospel, which are to the praise of Father, Son, and Spirit, and engage men to show it forth:

and his strength displayed; in Christ, the man of his right hand, made strong for himself, and in the redemption wrought out by him, as well as in the conversion of sinners by his mighty grace, and in the preservation of them by his power:

and his wonderful works that he hath done; in providence and grace; the miracles wrought by Christ, which were the wonderful works given him to finish, as proofs of his deity and Messiahship, and are testified in the Gospel for the confirmation of it; and especially the wonders of redeeming love, and calling grace, which are peculiarly to be ascribed unto him as the works his hands have wrought, and the wonderful decrees of God he made in eternity concerning these things.

Ver. 5. *For he established a testimony in Jacob*, etc.] So the law is called, being a testification of the divine will, (^{<4256>}Exodus 25:16,22) and the Scriptures, the writings of the Old Testament, which testify of Christ, his person, office, sufferings, and death, (^{<2383>}Isaiah 8:20 ^{<4959>}John 5:39) and particularly the Gospel, which is the testimony of God, of our Lord Jesus Christ, and of his apostles, (^{<3008>}2 Timothy 1:8) which bears witness to the love and grace of God in the salvation of men by Christ; to the dignity of Christ's person, to the fulness of his grace, to each of the offices and relations he bears and stands in to his people; to the virtue of his obedience, sufferings, and death; to redemption, righteousness, peace and pardon by him: this is established in the house of Jacob, as the Targum; in the church, which is the pillar and ground of truth, among the saints and people of God, to whom it is delivered, and by whom it will be kept, and with whom it will remain throughout all ages; for it is the everlasting Gospel:

and appointed a law in Israel; the law given on Mount Sinai was peculiar to them, and so were the word and oracles, they were committed to them; and not only the writings of Moses, but the prophets, are called the law, (~~1815~~ John 10:34 ~~1808~~ Deuteronomy 4:8 ~~1879~~ Psalm 147:19,20 ~~1801~~ Romans 3:1,2 9:4), but the Gospel seems to be here meant, (see Gill on “~~1781~~ Psalm 78:1”): this was ordained before the world for our glory, and is put and placed in the hands and hearts of the faithful ministers of it, and is published among, and received by, the true Israel of God:

which he commanded our fathers that they should make them known to their children; that is, the testimony and the law, and the things contained in them; the Jewish fathers were frequently commanded to teach their children the law of Moses, (~~1849~~ Deuteronomy 4:9,10 6:6,7 11:19) and it was their practice to instruct them in the knowledge of the Scriptures, (~~1815~~ 2 Timothy 3:15), and it becomes Christian parents to bring up their children in the nurture and admonition of the Lord, by making known to them the principles of the Christian religion, and the truths of the Gospel, (~~1804~~ Ephesians 6:4).

Ver. 6. *That the generation to come might know them*, etc.] Not only notionally, but spiritually and experimentally; which is the case, when human teachings are attended with the spirit of wisdom and reversion in the knowledge of divine truths; for the truths of the Gospel are unknown to men; the Gospel is hidden wisdom, the wisdom of God in a mystery; the Bible is a sealed book, the doctrines of it are riddles and dark sayings; the ministry of the word is the means of knowledge, which become effectual when attended with the Spirit and power of God:

even the children which should be born, who should arise and declare them to their children; and so be transmitted from age to age: it is the will of God, that, besides private instructions, there should be a standing ministry kept up in all ages, to the end of the world; and he will have some that shall receive the Gospel, and profess his name; there has been and will be a succession of regenerate persons; instead of the fathers come up the children, a seed to serve the Lord, accounted to him for a generation; the seed and the seed's seed of the church, from whose mouth the word of God shall never depart; but they shall declare it one to another, by which means it shall be continued to the latest posterity, (~~1823~~ Psalm 22:30,31 ~~1821~~ Isaiah 59:21).

Ver. 7. *That they might set their hope in God*, etc.] And not in the creature, nor in any creature enjoyment; (see ^{<18312>}Job 31:24), the Lord is the only proper object of hope and confidence; Christ, who is truly God, is the hope of his people, and in him they place it, as they have great reason to do; since with him there is mercy, the mercy of God is proclaimed in him; and with him there is redemption, which includes the blessings of peace, pardon, and righteousness; and a plenteous one, a redemption from all sin; and it is the Gospel which points out these things in Christ, and encourages a firm and settled hope and trust in him: and this shows that that is meant by the law and testimony; since the law of Moses gives no encouragement to hope in God; it convinces of sin, but does not direct to a Saviour, and so leaves without hope; it works wrath, terror, and despair; it is in the Gospel only Christ is set before men, as the object of hope to lay hold on, and which is as an anchor sure and steadfast, where they may securely place it:

and not forget the works of God; which the Gospel declares; not only the miracles of Christ recorded by the evangelists, but the works of grace, redemption, and salvation; the remembrance of which is kept up by the ministry of the word, and the administration of ordinances:

but keep his commandments; the commandments of Christ, and which are peculiar to the Gospel dispensation; and are to be kept in faith, from a principle of love, through the grace and strength of Christ, and to the glory of God by him; (see ^{<31415>}John 14:15,21,23).

Ver. 8. *And might not be as their fathers*, etc.] This chiefly respects the Jews in Christ's time: though it also is an admonition to them in succeeding ages, and especially in the latter day, when they shall be instructed, called, and converted; and even to us, to whom the Gospel is preached, on whom the ends of the world are come, not to be disobedient, as the Jewish fathers were, and to take care we do not fall after the same example of unbelief; this opens the whole scope and general design of the psalm; (see ^{<43016>}1 Corinthians 10:6-11 ^{<38317>}Hebrews 3:7-14 4:1-11),

a stubborn and rebellions generation; as the generation in the wilderness was, (^{<18016>}Deuteronomy 9:6,7,24) and so were their posterity in Christ's time, (^{<41234>}Matthew 12:34,39 ^{<4075>}Acts 7:51),

a generation that set not their heart aright; to seek the Lord, serve and obey him; their hearts were removed far from him, and they were hypocritical in their prayers to him, and service of him:

and whose spirit was not steadfast with God; did not continue in the faith of God, in the true religion, but departed and apostatized from him; (see ^{<0983>}Psalm 78:37,57). Apostasy is generally the fruit and effect of hypocrisy; all the following facts support the character which is here given of them.

Ver. 9. *The children of Ephraim being armed, and carrying bows*, etc.] Or “casting” arrows out of the “bow” ^{f1105}; they went out well armed to meet the enemy, and they trusted in their armour, and not in the Lord; and being skilful in throwing darts, or shooting arrows, promised themselves victory:

but turned back in the day of battle; fled from the enemy, could not stand their ground when the onset was made: what this refers to is not easy to determine; some think this with what follows respects the defection of the ten tribes in Rehoboam’s time, which frequently go under the name of Ephraim; but we have no account of any battle then fought, and lost by them; and besides the history of this psalm reaches no further than the times of David; others are of opinion that it regards the time of Eli, when the Israelites were beaten by the Philistines, the ark of God was taken, Eli’s two sons slain, and thirty thousand more, (^{<0903>}1 Samuel 4:1-11). Ephraim being put for the rest of the tribes, the ark being in that tribe; others suppose that the affair between the Gileadites and Ephraimites, in the times of Jephthah, is referred to, when there fell of the Ephraimites forty and two thousand, (^{<0713>}Judges 12:1-6), many of the Jewish ^{f1106} writers take it to be the history of a fact that was done in Egypt before the children of Israel came out from thence; (see ^{<0373>}1 Chronicles 7:20-22), so the Targum,

“when they dwelt in Egypt, the children of Ephraim grew proud, they appointed the end (or term of going out of Egypt), and they erred, and went out thirty years before the end, with warlike arms, and mighty men carrying bows, turned back, and were slain in the day of battle;”

though it seems most likely to have respect to what was done in the wilderness, as Kimchi observes, after they were come out of Egypt, and had seen the wonders of God there, and at the Red sea, and in the wilderness; and perhaps reference is had to the discomfiture of the Israelites by the Amalekites, when they went up the hill they were forbid to do, and in which, it may be, the Ephraimites were most forward, and suffered most; (see ^{<0440>}Numbers 14:40-45).

Ver. 10. *They kept not the covenant of God*, etc.] Either the covenant of circumcision, which was neglected during their travels through the wilderness, (^{<0685>}Joshua 5:5) or the covenant made with the people of Israel at Mount Sinai, (^{<0240>}Exodus 24:7) and this is to be understood not of the children of Ephraim only, but of the Israelites in general, who in many instances broke the covenant, and were not steadfast in it, (^{<0887>}Psalm 78:37), (see Gill on ^{<2813>}“Jeremiah 31:32”)

and refused to walk in his law; the law of God, which was given forth by him, by the disposition of angels, through the hands of a mediator, Moses, as a rule of their walk and conversation; but they refused to order their conversation according to it, being unwilling to be subject to it, but despised and cast it away; a sad instance of the corruption of human nature, and the depravity of man’s will, boasted of for its freedom, yet what is common, and to be observed in all mankind.

Ver. 11. *And forgot his works, and his wonders*, etc.] That is, his wonderful works, the miracles he wrought in their favour, and for their deliverance, afterwards particularly mentioned; these were not only forgotten in the next generation, (^{<0750>}Judges 15:10), but in a few years, yea, in a few months, nay, in a few days, when they had been but three days’ journey in the wilderness, after their passage through the Red sea, (see ^{<0250>}Exodus 15:1,22,24), which occasioned the observation of the psalmist, (^{<0462>}Psalm 106:12,13), that he had showed them; done in their sight, and in the sight of their fathers, as follows.

Ver. 12. *Marvellous things did he in the sight of their fathers*, etc.] The Targum is,

“before Abraham, Isaac, and Jacob, and the tribes of their fathers, he did marvellous things;”

but these were dead before this time; the Jews have a fancy, that these were brought to the sea, and placed upon it; and the Lord showed them what he would do for their children, and how he would redeem them; but this is to be understood of the plagues which were brought upon the Egyptians, and which are called wonders, (^{<0210>}Exodus 11:10), and were so to the Egyptians themselves; and these were done by the hands of Moses and Aaron, and in their sight:

in the land of Egypt; where the Israelites were in bondage, and while they were there, and on their account were these things done:

in the field of Zoan; that is, in the territory of Zoan, which was an ancient city of Egypt, (^{<0432>}Numbers 13:22), the metropolis of the land where Pharaoh kept his court; hence we read of the princes of Zoan, (^{<2391>}Isaiah 19:11,13), it is the same with Tanis, and so it is called here in the Septuagint and Vulgate Latin versions, and also in the Targum; it is said to have been two miles from Heliopolis, and one from Memphis; and at this day these three cities are become one, which is fifteen miles in compass, and goes by the name of Alcair. In this great city, the metropolis of the nation, before Pharaoh and all his court, were the above wonders done.

Ver. 13. *He divided the sea*, etc.] The Targum adds, “by the rod of Moses their master;”

which he was ordered to lift up, and to stretch out his hand over the sea; which he did, and at the same time a strong east wind was raised, which caused the sea to go back, and divided the waters of it; (see ^{<0146>}Exodus 14:16,21)

and caused them to pass through; that is, he caused the Israelites to pass through the sea; this they did in faith, (^{<5812>}Hebrews 11:29), in the faith of the power and promise of God, and of future grace and blessings, which this was an emblem of; for it was a representation of baptism, and is so called, (^{<4301>}1 Corinthians 10:1,2) and of the sea of Christ’s blood, or of his sufferings and death; whereby all enemies are overcome and destroyed, as sin and Satan, signified by the Egyptians, and salvation is wrought, and every blessing of grace procured; and of the passage of God’s people through the sea of this world, and afflictions in it, safe to glory:

and he made the waters to stand as an heap; and were as a wall on the right hand and on the left hand so they continued until the Israelites had passed through; and then they returned, and covered the Egyptians, and drowned them, (^{<0122>}Exodus 14:22,28).

Ver. 14. *In the daytime also he led them with a cloud*, etc.] Which was in the form of a pillar, and went before them, and the Lord in it, and directed their way, and protected them from heat; (see ^{<0121>}Exodus 13:21,22) (^{<4392>}Nehemiah 9:12,19) this was typical of Christ, who is a shadow and security from the heat of a fiery law, the flaming sword of justice, the wrath of God, which is poured forth like fire, the fiery darts of Satan, and from hurt by any enemy whatever; (see ^{<2045>}Isaiah 4:5,6 25:4), and who leads his people through the wilderness of this world by his Spirit, by his

word, and by his own example; and who is the best and safest guide to follow:

and all the night with a light of fire; which also was in the form of a pillar, and went before them, and gave light in the night, and the Lord was in it; and this also was typical of Christ, who is the light of his people amidst all their darkness in this world.

Ver. 15. *He clave the rocks in the wilderness*, etc.] The one at Rephidim, (~~<1270>~~Exodus 17:1-6), and the other at Kadesh, (~~<1280>~~Numbers 20:1-11) both to be seen at this day; though of the latter no modern traveller makes mention but one, yet Jerom^{f1107} from Eusebius affirms that it was shown in his day: they were typical of Christ, (~~<1300>~~1 Corinthians 10:4), who is frequently compared to one for height, strength, and duration, shade, shelter, and protection; and is called the Rock of Israel, the Rock of offence to both houses of Israel, the Rock of salvation, the Rock of refuge, the Rock of strength, the Rock that is higher than the saints, and on which the church is built, and who is the shadow of a great rock in a weary land. The cleaving of the rocks is ascribed to God, which was done by the hands of Moses; and so the Targum adds,

“by the rod of Moses their master;”

but Moses was only the instrument, it was the Lord that did it; Moses with his rod could never have done it, had not the power of God went along with it. This smiting and cleaving the rocks were an emblem of the sufferings of Christ, who was smitten of God with the rod of justice, according to the law of Moses, in a judicial way, for the sins of his people, and in order to obtain salvation for them:

and gave them drink as out of the great depths; such a large quantity of water flowed out of the rocks when smitten, as if it came out of the great sea, which furnished them with drink sufficient, and more than enough for them and their cattle; this was typical of the large abundance of grace, and the blessings of it, which flow freely and plentifully from Christ and his fulness, and through his sufferings and death.

Ver. 16. *He brought streams also out of the rock*, etc.] Which is expressed in the singular number, as also in (~~<1370>~~Psalm 78:20), because the children of Israel were not come to Kadesh, and the second rock was not smitten when they lusted after flesh, and murmured against God, and tempted him, as is after related:

and caused waters to run down like rivers; from the descent of the rock, which followed them all the way in the wilderness; this was a most marvellous thing, that water should flow from a flinty rock upon striking it, from whence fire rather than water might have been expected; and that it should flow in such great abundance, and that from a rock in a wilderness.

Ver. 17. *And they sinned yet more against him*, etc.] Or, “and they added yet to sin against him”^{f1108}; which was great ingratitude; they had sinned before, and it might have been hoped that the goodness of God to them would have engaged them to have sinned no more, at least at such a rate, and in such a manner, as they had done; but instead of sinning less, they sinned more and more, they added sin to sin; such is the corrupt heart of man, notwithstanding the grace of God, and the blessings of it vouchsafed unto him:

by provoking the most High in the wilderness; everything is aggravating; the object against whom they sinned was the most High, which betrays their impiety, folly, and vanity; and they did not slightly sin against him, but did those things which were highly provoking and exasperating; and that in the wilderness, where they received so many favours, and where they must have been starved and perish, and could not have lived, without immediate provision, support, and protection, from the hand of the Lord.

Ver. 18. *And they tempted God in their heart*, etc.] Which is desperately wicked, and from whence all impiety flows; they entertained hard thoughts of God; they inwardly fretted at their present circumstances, and secretly repined and murmured against God, and wished for things they should not; not being contented with what they had, and thankful for them, as they ought to have been:

by asking meat for their lust; or, “for their soul”; such as their souls lusted after, and their sensitive appetites craved; for they were not satisfied with the bread they had, which was sufficient for their sustenance and support; they wanted food for pleasure and wantonness; to ask for daily bread is right, but to ask for more to consume on our lusts is wrong, (^{300B}James 4:3).

Ver. 19. *Yea, they spoke against God*, etc.] Not only thought ill of him, and tempted him in their hearts, but they expressed with their mouths what was in their hearts, and spoke against him, his power, and his providence,

in plain words, though he had been so good and gracious to them, and had done such wonderful things for them: they said,

can God furnish a table in the wilderness? these are the words which they spoke against him, and by which they tempted him, questioning his power and his goodness, and expressing their dissatisfaction with their present and daily allowance; they were not content with the manna they had every day, but they wanted to have a table ordered and spread with all kind of dainties. The sense of the question is, can the Lord do this for us? give us a plentiful table in the wilderness, as well as drop the manna about our tents? if he can, why does not he? if he does not, it must be either for want in himself, or want of good will to us; and thus tried and tempted the Lord.

Ver. 20. *Behold, he smote the rock, that the waters gushed out, and the streams overflowed,* etc.] This they allow was done by him, for these are their words continued; suggesting, that though the waters did gush out upon smiting the rock, yet they might have been in the caverns of it before, and had remained there a long time, and might have come out of themselves; and therefore this was no such great matter, and might easily be accounted for:

but can he give bread also? solid, substantial bread, and not like this light bread, the manna, as they called it, (^{Q1105}Numbers 21:5), can he give us bread of corn, in a wilderness which is not a place of seed, where no corn grows? can he do this? this would show his power indeed:

can he provide flesh for his people? for so great a multitude, and in a place where no cattle are? let him do this, and we will believe his power; or else the words intimate that the smiting of the rock, and the waters flowing in such large streams, were an instance of his power, and therefore he that could do the one could do the other; he that could bring such large quantities of water out of a rock could give them solid bread and suitable flesh, and fulness of both; and should he not do so, they must conclude that he bore no good will to them, and had no love and kindness for them.

Ver. 21. *Therefore the Lord heard this,* etc.] What they said in their hearts, and what they expressed with their mouths, all their murmurings against him, their distrust of his power and providence, and disbelief of his promises; (see ^{Q1106}Numbers 11:1), and was wroth; exceeding wroth; he was highly displeased; there was an overflow of his indignation, as the word ^{f1109} signifies; it was running upon him, upon the thick bosses of his

buckler, to arraign his perfections, call in question any of his attributes, and disbelieve his word; this must greatly exasperate him, and provoke the eyes of his glory:

so a fire was kindled against Jacob; the posterity of Jacob; or in Jacob ^{f1110}, in the camp of Israel; which was literally true, because of the murmurings of the people against the Lord fire came down from heaven, and burnt among them, and consumed the uttermost parts of the camp; wherefore the name of the place was called Taberah, which signifies a burning, (^{Q110}Numbers 11:1-3), or it may be taken figuratively for the wrath of God, which is oftentimes compared to fire; (see Na 1:6) hence it follows,

and anger also came up against Israel; the people of Israel, the same with Jacob before; the allusion is to men when angry, in whose breasts anger burns, and from thence it rises up, and shows itself in their countenance, in their eyes, and by the words of their mouth.

Ver. 22. *Because they believed not in God*, etc.] That he was able to give them bread, and provide flesh for them, or bring them through the wilderness to Canaan's land, as he had promised. God, and he only, is the object of faith, and he is to be believed in at all times, and for all things temporal and spiritual; and nothing is more displeasing to him than unbelief; for as faith gives glory to him, unbelief reflects dishonour upon him; faith sets its seal to him as true, but unbelief makes him a liar; and what is more provoking to man than to have his veracity called in question, and to be counted a liar? in short, as faith has salvation annexed to it, unbelief has damnation, and to whom did the Lord swear that they should not enter into his rest but to them that believed not? so great an evil is unbelief, and is the sin which "easily beset" ^{f1111} the Israelites, as appears from the context; (see ^{S182}Hebrews 3:12-18)

and trusted not in his salvation; which he promised them, and bid them stand still and see, (^{Q143}Exodus 14:13), and of which they had had some proofs and instances in leading them through the Red sea, and thus far guiding them through the wilderness, and providing for them; and therefore had reason and encouragement to trust in the Lord, that he would yet be with them, and save them, and complete the mercy promised unto them.

Ver. 23. *Though he had commanded the clouds from above*, etc.] Which were round about him, his chariots, and the dust of his feet; and which

were at his command to go here and there, and carry and let down provisions for his people, as they did:

and opened the doors of heaven; as a large granary, from whence the manna, afterwards called the corn of heaven, was given out in great abundance, which is signified by opening the doors; (see ^{<3880>}Malachi 3:10).

Ver. 24. *And had rained down manna upon them to eat*, etc.] So called, either from **hnm**, “manah”, which signifies to prepare, appoint, and distribute, because this was food prepared of God for the Israelites without them, and was their provision, their appointed portion, and which was daily distributed to them in measure; or from the words **wh ḥm**, “man hu”, what is it? which they used at first sight of the manna, they not knowing what it was, and hence called it “man”; or “manna”; this the Lord rained down from heaven, as he promised he would, that they might have food to eat; (see ^{<1216>}Exodus 16:4,15)

and had given them of the corn of heaven; bread corn springs out of the earth, but this was corn from heaven, very unusual and wonderful; this greatly aggravated the unbelief of the Israelites, and shows their great ingratitude, that after all this they should disbelieve the Lord, and not trust in his salvation; the manna was a type of Christ, who is called the hidden manna, (^{<4603>}1 Corinthians 10:3 ^{<4127>}Revelation 2:17), (see Gill on “^{<4162>}John 6:32”).

Ver. 25. *Man did eat angels’ food*, etc.] Or, “the bread of the mighty”^{f1112}; such as Moses and Elijah ate of; so Arama; but Aben Ezra and Kimchi interpret it of the clouds, or skies, said to be strong, (^{<48718>}Job 37:18) in which the manna was prepared, and let down: but rather the words may be read, “every man did eat the bread of the mighty ones”; of princes and nobles, and the great men of the earth; it was royal food, it was princely fare; and, indeed, the common people of Israel ate the same as their princes and nobles did; they all fared alike; but the Septuagint, Vulgate Latin, and all the Oriental versions, render the word “angels”, and so Jarchi interprets it, and who are called mighty angels, and are creatures that excel in strength, (^{<3007>}2 Thessalonians 1:7 ^{<19331>}Psalms 103:20) now the manna may be said to be their food, as it is in the Apocrypha:

“Instead whereof thou feddest thine own people with angels’ food, and didst send them from heaven bread prepared without their

labour, able to content every man's delight, and agreeing to every taste." (Wisdom 16:20)

because it might be prepared in the air by the ministry of angels, and given by their disposition, as the law was, (^{<4075>}Acts 7:53) or because it came down from heaven, where they dwell, and so the Targum,

"the children of men did eat food, which came down from the habitation of angels;"

or because it was most excellent food, as the tongue of angels is the most excellent and eloquent, (^{<4531>}1 Corinthians 13:1), or because it was such food, that, if angels ate any, it was fit for them, and not at all unworthy of them. Cocceius thinks, and so Gussetius^{f1113}, that by the mighty ones are meant the mighty God, Father, Son, and Spirit, by whom this food was prepared and given; so the word is used in the singular number, of Jehovah, who is called the mighty One of Jacob, (^{<0424>}Genesis 49:24) and of the Redeemer, (^{<2425>}Isaiah 49:26),

he sent them meat to the full; which may be understood either of the manna, of which they had great plenty, so that there was no lack for any man, and this continued with them till they came to the land of Canaan; or of the quails, of which in the following verses.

Ver. 26. *He caused an east wind to blow in the heavens*, etc.] In the airy heaven: or "he caused it to go"^{f1114}; to go forth out of its place, out of the repositories and treasures of it, from whence he brings the wind, (^{<4107>}Psalm 130:7) the winds are under the power and government of God, they are his servants that obey him; he says to one, Go, and it goes; and to another, Come, and it comes; stormy wind fulfils his word of command, and obeys its Creator:

and by his power he brought in the south wind; into the heavens, into the air, as before, and with it he brought the quails; and which made his power to appear the greater, since they do not fly with the south wind, which is too moist and heavy for them, as naturalists observe^{f1115}; it looks as if first one wind blew, and then another was used for the bringing of them from the place where they were; perhaps about the Red sea, where they are said to have been in great numbers; and that the east wind brought them to a certain point, and then the south wind blew to bring them into the camp of Israel, where, by the moistness of it, they fell; hence fowlers, as the above naturalists relate, observe the south wind, in order to take them; though it

may be that only one wind is intended, namely, the southeast wind; and so Aben Ezra, Kimchi, and Ben Melech, understand it.

Ver. 27. *He rained flesh also upon them as dust*, etc.] By “flesh” is meant fowl, as the following clause shows; for there is flesh of birds, as well as of other creatures, (see ^{<4659>}1 Corinthians 15:39) and the quails which are here meant may be very fitly called flesh, since they are, for their size, a very plump, fat, and fleshy bird:

and feathered fowls like as the sand of the sea; or “fowl of wing”^{f1116}: winged fowls, so the Targum; fowl that flies; and therefore it was the more remarkable that these should be rained and fall, and be taken by the Israelites; and which fell in great numbers, as is signified by these phrases, the dust and the sand of the sea; for there fell enough to feed six hundred thousand men, beside women and children, for a month together; they lay in heaps, two cubits high, on one another, and everyone that gathered them brought in ten homers; (see ^{<4419>}Numbers 11:19-21,31,32), which is the history referred to; and quails are used to fly together in large bodies; and sometimes, as Pliny^{f1117} relates, will light on ships at sea, and sink them with their numbers. Some think one sort of locusts is meant, which were used for food, and was very delicious food; and the circumstances of bringing them with an east or southeast wind, their falling in heaps, and being gathered in bushels, and spread about to be dried in the sun, seem to favour such a sense; (see Gill on “^{<4419>}Numbers 11:19-21; 31,32”). The ancients interpret this mystically of the flesh of Christ, whose flesh is meat indeed, delicious food for faith, as the quails were a rich food; and as they were rained down from heaven, so Christ is the bread of life which came down from heaven, and the bread he gave for the life of the world was his flesh: and as these came up, however the first quails, in the evening, (^{<4163>}Exodus 16:13), so Christ came in the flesh, in the evening or end of the world, to put away sin by the sacrifice of himself; to which may be added, that these creatures sit upon their young, and cherish and protect them, as an hen her chickens^{f1118} with which compare (^{<4237>}Matthew 23:37), but seeing the quails are never called spiritual meat, as the manna is, (^{<4303>}1 Corinthians 10:3), but were given in wrath and judgment, they are rather an emblem of riches, or worldly goods, things given to carnal men; these are of God, as the quails were, and are by some persons enjoyed without care or trouble, as these were; their meat, as it is sometimes said, falls into their mouth, as these quails did into the mouths of the Israelites, as it were; and are in wrath, their blessings are cursed to them, and, while they have a

great affluence of worldly things, have leanness in their souls, as the Israelites now had, (^{<BAG5>}Psalm 106:15), moreover, as these were feathered or winged fowl, so riches have wings, and sometimes flee away, and are very uncertain things to trust to, (^{<DIX5>}Proverbs 23:5).

Ver. 28. *And he let it fall in the midst of their camp*, etc.] Or, “his camps” ^{f1119}; the four camps of Israel; for so many there were, (^{<QIII>}Numbers 2:1) or the camp of God, where he dwelt, and before which he went as the General, Leader, and Commander of them; in the midst of this, or by it, by the side of it, (^{<QIII>}Numbers 11:31), the flesh or feathered fowl fell, so that they had no trouble to fetch it in; and here it fell by the order and direction of the Lord himself; he caused it to fall, without whose knowledge and will a sparrow does not fall to the ground, (^{<QIX>}Matthew 10:29). These creatures fell either, as some think, being wearied with their flight over the Red sea; or through their wings being broken by the vehemency of the wind that brought them, as others; or by the moistness of the south wind, which wetted their wings, and made them flag and fall; but, by whatever means this was done, it was so ordered by the Lord that they should fall, and fall just in the place where they did:

round about their habitations; for the space of a day’s journey on every side, where they lay in heaps, here and there, two cubits high, (^{<QIII>}Numbers 11:31), so that they could gather them with great ease, and had no need of arrows to shoot at them, nor nets to spread for them; they were ready at hand, and in great plenty.

Ver. 29. *So they did eat, and were well filled*, etc.]. Or “exceedingly filled” ^{f1120}, or too much, as some versions render it; they eat to excess, not merely to satisfy nature, but to gratify their sensual appetite: gluttony is a sin; it is an abuse of the creatures; it hurts the body by filling it with gross humours, and bringing diseases on it; it is injurious to the mind; the heart may be overcharged by it; it disposes it to sin; it leads to impiety, to atheism, and disbelief of a future state, which often go along with it, and ends in destruction, which is the case of those whose god is their belly:

for he gave them their own desire; or their lust ^{f1121}, what they lusted after, flesh; and they had as much of it as they would, though this was given in judgment; and a sad thing it is when God gives men a fulness of this world’s things, and leaves them to the abuse of them, or sends leanness into their souls, and gives them up to their own hearts’ lusts.

Ver. 30. *They were not estranged from their lust*, etc.] By the goodness and liberality of God unto them, they were not brought to repentance for their sin of lusting; nor did they abstain from their fleshly lusts, or deny themselves of them, which the grace of God teaches to do; or else the sense is, what they lusted after, flesh, was not withheld from them, or they restrained from eating it; they were indulged with it for a whole month together; to which agrees what follows:

but while their meat was yet in their mouths; the meat of the quails, while it was between their teeth, ere it was chewed, and before it was swallowed down, while they were rolling this sweet morsel under their tongues, and were gorging themselves with it, destruction came upon them, as follows; just as Belshazzar, while he was feasting with his nobles, in the midst of his mirth and jollity, was slain by the Persians, (^{278B}Daniel 5:1-30).

Ver. 31. *The wrath of God came upon them*, etc.] Either by causing fire to come down from heaven, or by suffering them to be surfeited by excessive eating, or by sending a plague among them; (see ^{401B}Numbers 11:33),

and slew the fattest of them; such perhaps who had been most guilty of the sin of gluttony, and had fed the most inordinately upon the flesh that was sent them; or this designs the chief among their princes and nobles, though not only them, but them as well as the common people; so the Targum,

“and slew their mighty ones:”

or the words may be rendered, “and slew them among their fatness”, or “fat things”^{f1122}; while they were feeding on their feast of fat things, the fat quails, which were brought among them, in such plenty; for the quail is a very fat bird, as Kimchi observes^{f1123}:

and smote down the chosen men of Israel; or the young men, as the Targum, who were within the twentieth and fiftieth year of their age; who were chosen and fit for war within that time, as well as were the choicest for comeliness, strength, and service; or “made” them “to bow”^{f1124} to death and the grave; whose power they could not withstand, though in the prime and vigour of youth, and while they were freely and heartily feeding upon the food they lusted after.

Ver. 32. *For all this they sinned still*, etc.] Those that survived, not being brought to repentance by mercies, nor by judgments; not by mercies, such as before mentioned, though they were great and many, and some of them

continued, and of which they were very unworthy; the goodness of God should, but it does not always, lead persons to repentance; mercies, unless they are sanctified, often prove snares and temptations to sin yet more and more; nothing short of the grace of God will bring persons to repentance for sin, or keep them from it: nor by judgments, which were last mentioned, and seem chiefly designed; these have no more effect than the other, unless the power of divine grace goes along with them; (see ^{<0416>}Amos 4:6,11) it could not be thought, nor was it expected, that they should, after all these mercies and judgments, have lived without sin, which no man does, or can do; but then they went on in a course of sin, and were continually repeating their transgressions, and were guilty of sins of a very heinous nature, many of which are on record; as Aaron and Miriam, by speaking against Moses, the faithful servant of the Lord, which brought upon the latter the plague of leprosy; the spies which were sent to search the land, and brought an evil report of it, which set the people a murmuring, and put them on thoughts of returning to Egypt; those that were concerned in the business of Korah, Dathan, and Abiram, who were swallowed up in the earth, or burnt with fire from heaven; the whole congregation which murmured at Kadesh, whom Moses called rebels, and who afterwards expressed their loathing of the manna, for which fiery serpents were sent among them, (^{<0417>}Numbers 12:1,10 13:32 14:2,3,4 16:1,2,3,31,35), (^{<0418>}Numbers 20:2-5 21:5,6) but their prevailing sin was unbelief, as follows:

and believed not for his wondrous works: not “in” them, though the words will bear to be so rendered; for they did believe in them when they were wrought, and that they were wrought by the Lord; though they soon forgot them, and fell into distrust and unbelief; but “by” them ^{f1125}, or by means of them; though such wonderful things were done for them in providence, as before related, which should have engaged their faith and trust in the Lord; yet, notwithstanding these, they called in question his providence, power, and goodness.

Ver. 33. *Therefore their days did he consume in vanity*, etc.] They were not immediately cut off by the hand of God, though some were; but the greatest part spent their time, for about eight and thirty years together, in fruitless marches to and fro in the wilderness, and never entered into the land of Canaan, where they were gradually wasted and consumed, till at length all their carcasses fell in the wilderness; (see ^{<0442>}Numbers 14:32,35), time spent in sin is all waste time, and is spent in vanity; let a man enjoy

ever so much of worldly things, it is all vanity and vexation of spirit; if he does not get to heaven at last, his life here is lived in vain; it had been better if he had never been born:

and their years in trouble: or “in terror” ^{f1126} and consternation; through their enemies, who smote and discomfited them, (^{<0445>}Numbers 14:45), through the earth’s opening and swallowing many of them up; through fire coming from heaven on some of them, and fiery serpents being sent among them all, (^{<0461>}Numbers 16:31 21:6,7). It is an awful consideration, and yet it is true, of some wicked men, though not all, that they have nothing but trouble here, by what their sins bring upon them, and hell at last. Kimchi renders the word here used “suddenly”, and interprets it of the sudden death of the spies; so the Syriac and Arabic versions “swiftly”, following the Vulgate Latin, which renders it “with haste”.

Ver. 34. *When he slew them*, etc.] Some of them, the spies particularly; or when he threatened to slay them, or was about to do it:

then they sought him; that is, those who either survived the slain, or were threatened with destruction; these sought the Lord by prayer and supplication, that he would not destroy them; the Targum is,

“they repented and sought him;”

(see ^{<0445>}Numbers 14:37,39,40),

and they returned; from their evil ways, and by repentance, at least in show and appearance:

and inquired early after God; but not earnestly, and with their whole hearts and spirits; the Targum is, “they prayed before God;”

which is often done, by carnal professors, in trouble; (see ^{<2316>}Isaiah 26:16) (^{<2315>}Hosea 5:15).

Ver. 35. *And they remembered that God was their Rock*, etc.] Who had delivered them out of the hands of their enemies, had strengthened them against them, and supported and protected them, as well as supplied them with all good things, of whom they had been greatly unmindful; but affliction was a means of refreshing their memory; (see ^{<6215>}Deuteronomy 32:15,18),

and the high God their Redeemer; who had redeemed them out of Egypt, out of the house of bondage, with a high hand and a mighty arm, and thereby showed himself to be the most high God: between this and the following verse the Masorah puts this note,

“half of the book,”

i.e. half of the book of Psalms ends here.

Ver. 36. *Nevertheless, they did flatter him with their mouth*, etc.] In prayer to him, they only drew nigh to him with their mouths, and honoured him with their lips; they showed much love to him and his ways and ordinances hereby; but their hearts were not with him, but after their lusts; they made fine speeches and fair promises, but their hearts and mouths did not agree; they spoke with a double heart, thinking and endeavouring to “deceive” the Lord, as the word ^{f1127} here used signifies; but he is not to be deceived, nor will he be mocked; the Targum is,

“they allured (or persuaded) him, with their mouth;”

they attempted to do so; the Syriac and Arabic versions are, “they loved him with their mouth”; professed great love and sincere affection to him, when they had none:

and they lied unto him with their tongues; to lie unto men is bad, but to God is worse; and it is a most vain and foolish thing, since there is not a word in the tongue of any but is known to him.

Ver. 37. *For their heart was not right with him*, etc.] Neither prepared and ready to any good work, but reprobate thereunto; nor steady, fixed, and established, as a good man’s heart is, trusting in the Lord; but wavering, fickle, and inconstant; nor true, faithful, and upright; but turning aside like a deceitful bow, as is afterwards said, (¹⁹⁷⁸⁷Psalm 78:57),

neither were they steadfast in his covenant; which was made with them at Sinai, though they promised to be obedient, and to do all the Lord said unto them; but this covenant they broke, though he were an husband to them; (see ¹²⁴⁷Exodus 24:7 ²⁸¹³²Jeremiah 31:32).

Ver. 38. *But he, being full of compassion*, etc.] Or merciful; having bowels of mercy, as a tender mother to the son of her womb; a word from the same root as this signifies the womb: the mercies of God are tender and

abundant; there is a multitude of them; he is rich and plenteous in mercy, and so ready to forgive; hence it follows,

forgave their iniquity; forgiveness of sin flows from the tender mercy of God; it is according to the multitude of his mercies, and the riches of his grace; yet is through the blood and attoning sacrifice of his Son; and the word ^{f1128} that is here used signifies to expiate or atone; God never intended to pardon sinners, but through the propitiation of his Son, whom he set forth in his purpose, and sent forth in the fulness of time to be the propitiatory sacrifice for sin; he forgave the sins of Old Testament saints with a view to that; and it is for Christ's sake he forgives any; for without shedding of blood there is no remission; though perhaps, since these persons were impenitent, unbelievers and hypocrites, no more may be meant here by the forgiveness of their sins than averting a threatened judgment, or a removing of one, and putting a stop to the further execution of it, which is sometimes meant by forgiving sin; (see ^{<0449>}Numbers 14:19,20) (^{<1033>}1 Kings 8:30,34,36,39,50) which sense the following words incline to:

and destroyed [them] not; though they deserved it, and he was able to do it, he did not destroy them immediately and at once, nor all of them, at least not their seed and posterity, who were preserved and brought into the land of Canaan:

yea, many a time turned he his anger away; he does not retain it for ever, or always carry on a resentment, or the appearance of it; though he causes grief, he has and shows compassion; he is said to turn away his anger from his own people when he forgives their sins, and comforts their souls, (^{<0812>}Psalms 85:2,3 ^{<2310>}Isaiah 12:1), so when he causes the effects of his displeasure to cease, or stays a plague, or stops a judgment, by means of any of his servants; (see ^{<0238>}Numbers 25:8,10),

and did not stir up all his wrath; which their sins deserved, and was laid up among his treasures: the wrath of a temporal king is as the roaring of a lion, (^{<1092>}Proverbs 19:12) much more that of the King of kings; and the allusion here seems to be to the arousing of some fierce creature; the wrath of God is intolerable, and, even when it is kindled but a little, it cannot be endured; and much less should it be all stirred up; but here in wrath he remembered mercy.

Ver. 39. *For he remembered that they [were but] flesh,* etc.] Or “children of flesh”, as the Targum; poor, frail, weak, mortal creatures, unable to bear the weight of his displeasure, the stroke of his hand, and the lighting down of his arm, with the indignation of his wrath; that they must be crushed before him, and would sink, and fail, and die; (see ^{<19A34>}Psalm 103:14 ^{<25716>}Isaiah 57:16), or that they were naturally sinful and corrupt, prone to evil, easily drawn into sin; it was what their depraved natures inclined unto; they were impotent to that which is good, and unable to withstand temptations to evil; all which was taken notice of and considered by the Lord in his condescending goodness, and therefore he dealt gently with them; (see ^{<0003>}Genesis 6:3 8:21),

a wind that passeth away, and cometh not again; such is the life of man; it may be fitly compared to the wind, which moves swiftly, and, passing on, loses its strength and subsides; so the life of man is quickly gone, his days move swiftly on, he dies, and returns not again to his former state, to a mortal life; and though the spirit returns to the body again, yet not till the resurrection; and then not of itself, but by the power of God; (see ^{<18007>}Job 7:7).

Ver. 40. *How oft did they provoke him in the wilderness,* etc.] Where they were not only at his mercy, having nothing to help themselves with, but had many singular mercies bestowed upon them; and yet were continually committing such sins against God as provoked the eyes of his glory; ten times they tempted him, the Lord says, (^{<0442>}Numbers 14:22), therefore that dispensation is called the provocation and day of temptation; for it was a series of rebellion and sin, (^{<19278>}Psalm 95:8),

and grieve him in the desert; which signifies the same as before, and is spoken after the manner of men, (^{<0006>}Genesis 6:6) and like a tender parent grieved at the disobedience of his child, and that he is obliged to take the rod and chastise it. The prophet Isaiah says, they “vexed” or “grieved his Holy Spirit”, (^{<27310>}Isaiah 63:10), the same word is there used as here; compare with it (^{<14030>}Ephesians 4:30).

Ver. 41. *Yea, they turned back, and tempted God,* etc.] They talked of going back to Egypt, and of choosing a captain to lead them back thither, (^{<0443>}Numbers 14:3,4), and they turned back from the Lord, and from his good ways, and chose their own ways, and followed after idols; or the sense is, they again tempted God, not only at Meribah, but elsewhere; they tempted him again and again, even ten times, as before observed:

and limited the Holy One of Israel; or “signed” ^{f1129} him; signed him with a sign, so the Targum; they tempted him by asking a sign of him, as Jarchi interprets it; insisting that a miracle be wrought, by which it might be known whether the Lord was among them or not, (^{<0170>}Exodus 17:7), with which compare (^{<0161>}Matthew 16:1), or they set bounds, so Kimchi; to his power and goodness, saying, this he could do, and the other he could not; (see ^{<0180>}Psalms 78:19,20), and so men limit the Lord when they fix on a blessing they would have, even that, and not another; and the measure of it, to what degree it should be bestowed on them, as well as set the time when they would have it; whereas the blessing itself, and the degree of it, and the time of giving it, should be all left with the Lord; who knows which and what of it is most convenient for us, and when is the best time to bestow it on us.

Ver. 42. *They remembered not his hand*, etc.] Which brought them out of Egypt, and dashed their enemies in pieces, and which had been so often opened to supply their wants in the wilderness; the Targum renders it, the miracles of his hand:

nor the day when he delivered them from the enemy; Pharaoh king of Egypt; that very memorable day in which they were delivered out of his hands, that selfsame day which had been fixed, by promise and prophecy many hundreds of years before, in which the hosts of the Lord went out of Egypt, (^{<0124>}Exodus 12:41 ^{<0153>}Genesis 15:13,14), times when as well as places where deliverances and salvation have been wrought should not be forgotten; and forgetfulness of the goodness of God in times past is often the cause and occasion of sinning against him, which, by a remembrance of his kind appearances, might be prevented.

Ver. 43. *How he had wrought his signs in Egypt*, etc.] The plagues which he brought upon the Egyptians, for refusing to let Israel go:

and his wonders in the field of Zoan, or in the country of Zoan, that is, Tanis, as the Targum renders it; so the Septuagint and Vulgate Latin versions; (see ^{<0182>}Psalms 78:12), an enumeration of these signs and wonders follows; but not of all, nor in the order in which they were: only seven are mentioned, with which compare the seven vials or last plagues, (^{<0161>}Revelation 6:1).

Ver. 44. *And had turned their rivers into blood*, etc.] The river Nile and its seven streams; this was the first of the plagues of Egypt, (^{<0170>}Exodus

7:20,21), and was a just retaliation for drowning the infants of the Israelites in their river, (^{<002>}Exodus 1:22), a like plague will be inflicted on spiritual Egypt, and with equal justice; (see ^{<008>}Revelation 11:8 16:3-7),

and their floods, that they could not drink; the rivulets that flowed from the Nile, and every spring or confluence of water; or rather by these rivers and floods are meant the canals and ditches, which, as Jarchi ^{f1130} observes, were made by the hands of men, from the banks of the river Nile, to water their fields with.

Ver. 45. *He sent divers sorts of flies among them*, etc.] This was the fourth plague; (see ^{<008>}Exodus 8:24,25), the word signifies a “mixture” ^{f1131}, and the Targum renders it “a mixture of wild beasts;”

so Josephus ^{f1132} understood this plague of various sorts of beasts of different forms, and such as had never been seen before. Aben Ezra, on (^{<008>}Exodus 8:24) interprets it of evil beasts mixed together, as lions, wolves, bears, and leopards; and Jarchi, on the same place, of serpents and scorpions: the Syriac and Arabic versions here, following the Septuagint, render the word “dog flies”; so called because they were, as Pliny ^{f1133} says, very troublesome to dogs, and so might give the Egyptians greater uneasiness, because they worshipped dogs. God can make use of very mean and contemptible instruments, the least of insects, to plague and distress the most powerful enemies of his people;

which devoured them; corrupted their land, (^{<008>}Exodus 8:24), perhaps produced a pestilence, which destroyed many of the inhabitants, or consumed the vegetables of the land; as but a few years ago ^{f1134}, in New England, a sort of insects came out of little holes in the ground, in the form of maggots, and turned to flies, which for the space of two hundred miles poisoned and destroyed all the trees in the country ^{f1135}:

and frogs, which destroyed them; with their stench; (see ^{<008>}Exodus 8:5,6), with this plague compare (^{<008>}Revelation 16:13), this was the second plague.

Ver. 46. *He gave also their increase unto the caterpillar*, etc.] A kind of locust, and the same with the locust in the next clause; for we read but of the locust only in (^{<008>}Exodus 10:13)

and their labour unto the locust; which devoured the increase of the field, all green grass and trees, all sorts of corn, wheat, barley and rye, and the

increase of vineyards, and all fruit trees, on which much labour had been used to manure and cultivate; (see ^{<660B>}Revelation 9:3,4) this was the eighth plague.

Ver. 47. *He destroyed their vines with hail*, etc.] Or “killed” ^{f1136} them; for there is a vegetative life in plants: this was the seventh plague of Egypt, attended with thunder and lightning, and was very terrible to Pharaoh, (^{<662B>}Exodus 9:23,28), with this compare (^{<662C>}Revelation 16:21),

and their sycamore trees with frost: sycamore trees, according to Kimchi, were a sort of wild figs, and these with the vines are only mentioned; though the plague of hail destroyed all sorts of trees; because there were many of these in Egypt, and are put for all others; and who also observes, that the word **l mnj**, rendered “frost”, which is only used in this place, signifies a kind of hail; and so Aben Ezra interprets it of great hailstones which beat off the fruit of the sycamore trees: but R. Saadiah Gaon explains it by the Arabic word “Al-sakia”, which signifies a strong frost which breaks the buds of trees, and dries up their moisture. Jarchi will have it to be, according to the Midrash, a kind of locust, which comes and sits and cuts off the green of the trees and grass, and eats it. Aben Ezra makes mention of this sense, but rejects it.

Ver. 48. *He gave up their cattle also to the hail*, etc.] For the hail fell upon man and beast, as well as upon herbs and trees, (^{<662D>}Exodus 9:22,25),

and their flocks to hot thunderbolts: which were killed by them: this is to be understood of the fire that was mingled with the hail, and ran upon the ground, and destroyed their flocks, (^{<662E>}Exodus 9:23,24). Jarchi, out of the Midrash, interprets the words of fowls which devoured the sheep killed by the hail.

Ver. 49. *He cast upon them the fierceness of his anger*, etc.] This with the following words,

wrath, and indignation, and trouble, are thought by some to intend the other plagues, which are not particularly mentioned; or rather they express the manner in which they were all inflicted, in great wrath and hot displeasure for their sins and iniquities, and which particularly were shown

by sending evil angels among them; not evil in themselves, but because they were the instruments God made use of to bring evil things upon the Egyptians, as good angels often are; though some think that demons,

devils, or wicked spirits, were sent among them at that time; the darkness was over all the land, and frightened them; in the Apocrypha:

“3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with [strange] apparitions. 4 For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and sad visions appeared unto them with heavy countenances.” (Wisdom 17)

According to Arama, the three last plagues are meant: the words may be rendered “messengers of evil things”^{f1137}, as they are by some, and be understood of Moses and Aaron, who were sent time after time with messages of evil things to Pharaoh, in which were expressed his wrath and fury against them.

Ver. 50. *He made a way to his anger*, etc.] Or, “for” it, so that nothing could obstruct it, or hinder the execution of it; or “he weighed a path for his anger”^{f1138}; he weighed it in the balance of justice, and proportioned his anger to their crimes, and punished them according to their just deserts:

he spared not their soul from death, but gave their life over to the pestilence; which some understand of their cattle, and of the murrain that came upon them, by which they were destroyed, and which was the fifth plague of Egypt, (^{400B}Exodus 9:3), so the Targum,

“their beasts he delivered unto death;”

but Aben Ezra interprets it of the slaughter of the firstborn, expressed in the following verse; and so others.

Ver. 51. *And smote all the firstborn in Egypt*, etc.] From the prince to the peasant; and not only the firstborn of men, but of beasts also, (^{402B}Exodus 12:29),

the chief of their strength; or first of it, as the firstborn is called, (^{400B}Genesis 49:3),

in the tabernacles of Ham; in the several cities, towns, villages, and houses of the Egyptians, the descendants of cursed Ham; for Mizraim, from whom the Egyptians have their name, and from whence they sprung, was a son of Ham’s, (^{400B}Genesis 10:6). Perhaps No Ammon may be particularly meant, (Na 3:8), the same with Memphis, and which signifies the mansion or

palace of Ammon, that is, Ham; and so Chemmis, another city in Egypt, signifies the same ^{f1139}; of which (see ^{<9A523>}Psalm 105:23) this was the tenth and last plague: according to Suidas ^{f1140}, the plagues of Egypt continued forty days.

Ver. 52. *But made his own people to go forth like sheep*, etc.] The people of Israel, whom the Lord chose to be his peculiar people above all others; these he caused to go forth out of Egypt, with a mighty hand and stretched out arm; like sheep, weak, timorous, unarmed, harmless, and inoffensive, not a dog daring to move his tongue at them: the power of God was wonderfully displayed in the delivery of his poor, helpless, and oppressed people, well may it be ascribed to him; for it was not their arm, but his, that brought them out:

and guided them in the wilderness like a flock; by the hands of Moses and Aaron, (^{<49720>}Psalm 77:20), he also going before them as the Shepherd of the flock, in a pillar of cloud by day, and in a pillar of fire by night; he kept them together as a flock from scattering, straying, and being lost; and directed their way in the untrodden wilderness, through all the windings and turnings of it, and protected them from all dangers and enemies.

Ver. 53. *And he led them on safely*, etc.] Through the sea, where the waters were on each side; and through the wilderness, in which were serpents and scorpions, and where they were attacked by many powerful enemies:

so that they feared not; for though they feared for a while at the Red sea, yet their fears were soon silenced, and they by faith passed through the Red sea as on dry land; and especially their fears were gone, when they saw the Egyptians dead on the sea shore; wherefore it follows:

but the sea overwhelmed their enemies; or “covered” them ^{f1141}; the waters returned, and overflowed and drowned the Egyptians, who were their implacable enemies, and vowed their destruction, and were sure of it; but now the Israelites had nothing to fear from them.

Ver. 54. *And he brought them to the border of his sanctuary*, etc.] Of the land of Canaan, which the Lord had sanctified, and set apart for them; and of Jerusalem, the holy city, the city of the great God, and of the temple where his residence was to be; so the Targum,

“to the border of the place of the house of his sanctuary:”

even to this mountain, which his right hand purchased; the mount Moriah, on which the temple was built; this psalm being composed, as Aben Ezra and Kimchi think, after it was made known to David, by the prophet Gad, the place where the temple should be built; namely, on the very mountain, on part of which David had his palace; and this was obtained and possessed, not by the power nor through the merits of the Israelites, but through the power and goodness of God; (see ^{<944>}Psalm 44:3).

Ver. 55. *He cast out the Heathen also before them,* etc.] The seven nations, the Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, (^{<870>}Deuteronomy 7:1)

and divided them an inheritance by line: the land of Canaan was divided among the nine tribes and a half by Joshua, the other two and a half having had their portion assigned them on the other side; this distribution was made very exactly by lot, by line, and measure, so that every tribe had their proper portion and inheritance; (see ^{<6136>}Joshua 13:6-8,32 14:1-5),

and made the tribes of Israel to dwell in their tents; in the cities, towns, villages, and houses of the Heathen cast out before them.

Ver. 56. *Yet they tempted and provoked the most high God,* etc.] After the death of Joshua, and in the times of the judges, by worshipping and serving the gods of the nations, and forsaking the Lord their God, who had done such great things for them, (^{<9021>}Judges 2:11-14),

and kept not his testimonies; the laws of God, which testified and declared his mind and will; nor observed his word and ordinances, which testified of his grace, and of the way of salvation by Jesus Christ.

Ver. 57. *But turned back,* etc.] From God and his worship, apostatized from the true religion, and turned to idols:

and dealt unfaithfully, like their fathers; in the wilderness; (see ^{<9788>}Psalm 78:8,36,37),

they were turned aside like a deceitful bow; that promises well to carry the arrow right, but drops it at the feet of the archer; or carries it another way, so that it misses the mark, The Targum is,

“as a bow casting arrows;”

to the ground, and not to the mark; (see ^{<3716>}Hosea 7:16), or being too much stretched is suddenly broken, and kills the archer; or returns to its own nature; so Arama.

Ver. 58. *For they provoked him to anger with their high places*, etc.] Which they built to Baal, and other Heathen dieties:

and moved him to jealousy with their graven images; which they worshipped, (see ^{<0706>}Judges 10:6), which idolatry was spiritual adultery, and so made the Lord jealous of them, who stood in the relation of a husband to them, as a man becomes jealous by the unchaste and lascivious conduct of his wife; and such a course of life the Israelites lived, throughout the reigns of the judges, at certain seasons, until the times of Eli and Samuel, when the ark was carried captive, of which mention is made in the following verses.

Ver. 59. *When God heard this*, etc.] Their building high places, and sacrificing on them, their making and worshipping graven images, and the language which such actions spoke; who also heard what they said to their idols, when they paid their devotion to them, acknowledging them to be their gods; he took notice of and observed all this, for nothing could pass his all seeing eye and hearing ear; and who acted as a righteous Judge, first heard, and then proceeded to give and execute the sentence; by which he let them know that he did hear and observe what they said and did:

he was wroth, and greatly abhorred Israel; not his remnant among them, according to the election of grace, which he in all ages had; for this would be contrary to his everlasting love, which always continues; to the immutability of his nature, who changes not; to his Word, who says, fury is not in me; and to his oath, who hath sworn that he will not be wroth with his people: he may indeed, and does, abhor their sins, but not their persons; he may seem to them and others, in the dispensations of his providence, to be wroth with them and abhor them; but does not in reality. This is to be understood of the bulk of the people in general, and is to be explained and illustrated by those several instances of his displeasure with them in the times of the judges; when his anger waxed hot against them for their idolatries and other sins, and he delivered them up into the hands of their enemies, (^{<0708>}Judges 3:7,8,12-14 4:1,2 10:6-8 13:1).

Ver. 60. *So that he forsook the tabernacle of Shiloh* etc.] The tabernacle which Moses built in the wilderness by the command of the Lord, and

according to the pattern showed him; and which, when the Israelites were settled in the land of Canaan, was set up in Shiloh; (see ^{<688D>}Joshua 18:1), and here it was in the times of Eli and Samuel, which are here referred to:

the tent which he placed among men; it was as a tent moveable from place to place, and was to continue at longest but for a while, as the whole tabernacle worship and service was to do; here the divine Majesty dwelt, and among men, vile, sinful, wicked, and ungrateful men; which was a wonderful instance of his condescension and goodness, (^{<108Z>}1 Kings 8:27), but when their iniquities grew to such a degree as were intolerable, he forsook it and removed it elsewhere; (see ^{<347D>}Jeremiah 7:12,14), rather the words may be rendered, “the tent”, or “tabernacle, which he had fixed in Adam”; as they are by Doctor Lightfoot ^{f1142}; that is, in the city Adam, which was in the centre of the parting of the waters of Jordan, and where was the station of the tabernacle and ark of the covenant, when Israel entered into them, and passed through them; which is mentioned as a wonderful circumstance, both with respect to the tabernacle and to the people of Israel.

Ver. 61. *And delivered his strength into captivity*, etc.] That is, the ark, called his strength, and the ark of his strength, (^{<9A5D>}Psalms 105:4 132:8), because it was a token of his strength, and by means of which he displayed it, as when the Israelites passed through Jordan into Canaan’s land, and encompassed the city of Jericho; and besides, it was typical of Christ, the man of God’s right hand, made strong for himself, and in whom is strength as well as righteousness for his people; now this was delivered up into the hands of the Philistines, and carried captive, (^{<004D>}1 Samuel 4:11). The Targum renders it, “his law”, because the two tables of the law were in the ark; so Jarchi interprets it, the ark and the tables:

and his glory into the enemy’s hand; which designs the same thing, the ark being the glory of God, over which upon the mercy seat the glorious majesty of the Lord was; hence Phinehas’s wife, when she heard the ark was taken, fell into labour, her time being near, and brought forth a son, and called him Ichabod, saying, the glory is departed from Israel, for the ark of God is taken, (^{<002D>}1 Samuel 4:21,22).

Ver. 62. *He gave his people over also to the sword*, etc.] To those that kill with the sword, as the Targum; that is, to the Philistines, when there fell of them thirty thousand men at once, (^{<000D>}1 Samuel 4:10)

and was wroth with his inheritance; and the above showed that he was, though they were his inheritance, his portion and possession, and he had chosen them for it, (~~4912~~ Psalm 33:12).

Ver. 63. *The fire consumed their young men*, etc.] Not Nadab and Abihu, as some of the Jewish Rabbins interpret it, of which Jarchi makes mention; but the young men, the choice, the flower, of the Israelitish army, which engaged with the Philistines in the times of Eli; and the fire that consumed them is not to be understood of material fire, or of extraordinary fire from heaven, but either of the wrath of God, as Jarchi, or of the flaming glittering sword of the enemy, which consumed them like fire; (see ~~4928~~ Numbers 21:28 ~~2351~~ Isaiah 26:11)

and their maidens were not given to marriage; the young men to whom they should have been married, and to whom they might have been espoused, being slain in battle: or, “were not honoured” ^{f1143}; that with marriage, which is honourable to all, (~~3804~~ Hebrews 13:4), or “were not praised” ^{f1144}; were not attended with epithalamies and nuptial songs, such as used to be sung at the time of marriage; hence, as Kimchi observes, the nuptial chamber is called *al wl h tyb*, “the house of praise”; and so frequently, when a great calamity is threatened or described, it is said, the voice of the bride and bridegroom is not heard; (see ~~2440~~ Jeremiah 16:9 25:10 ~~6182~~ Revelation 18:23).

Ver. 64. *Their priests fell by the sword*, etc.] Hophni and Phinehas, the sons of Eli, and other priests; which shows the cruelty of the enemy, not to spare men unarmed, as the priests were; and the justice of God, which pursued these men, who were very wicked, and whose character and office could not secure them from divine wrath:

and their widows made no lamentation; for their husbands the priests, who fell by the sword; particularly the widow of Phinehas, who upon the news fell into labour, and as soon as she brought forth her child died, and while she lived took no notice of the death of her husband, nor lamented that, only that the ark of the Lord was taken, (~~9049~~ 1 Samuel 4:19-22), and which might be the case of others; nor could they attend their funerals, or follow them to the grave with lamentations, they falling in battle; and such was their concern for the public loss, that their private sorrow was swallowed up in it. Some understand it of the disrespect and neglect of others, who

came not to lament with them, and comfort them, as was usual: one of the Targums paraphrases the whole thus,

“at the time that the Philistines carried captive the ark of the Lord, the priests of Shiloh, Hophni, and Phinehas, fell by the sword; and at the time they brought their wives the news of it, they wept not, for they died even the same day.”

Ver. 65. *Then the Lord awaked as one out of sleep*, etc.] He seemed to be asleep, while he suffered the ark to be taken, and the Israelites to be slain; and he may be said to awake when he exerted his power in smiting the Philistines, and causing their idol to fall before his ark; (see ^{<4006>}Psalm 7:6 44:23),

and like a mighty man that shouteth by reason of wine; who having taken a free draught of generous wine, not to excess, goes forth with great courage and cheerfulness to meet his adversary, shouting as he goes, being sure of victory; which must be applied to God with decency, consistent with the glory of his majesty, and the perfections of his nature; and seems designed to express his power and readiness to help his people, and avenge himself on his enemies; (see ^{<2321>}Isaiah 42:13 ^{<3015>}Zechariah 9:15).

Ver. 66. *And he smote his enemies in the hinder parts*, etc.] Not the Israelites, as Kimchi interprets it, but the Philistines, who in another battle were put to flight, and turned their backs, and so were smitten in their hinder parts; or rather this has reference to the Philistines being smitten with haemorrhoids, or piles in their posteriors, while the ark was retained a captive by them, (^{<0916>}1 Samuel 5:6,12), and so the Targum paraphrases it,

“and he smote them that troubled them with haemorrhoids in their posteriors;”

the Greek version, as quoted by Suidas ^{f1145}, is, “he smote his enemies on the back parts of the seat”; signifying, he says, a disease, modestly expressed:

he put them to a perpetual reproach; either by causing their idol Dagon to fall before his ark, and be broken upon the threshold of the house of the idol; in memory of which the priests ever after, nor any that came in thither, trod upon the threshold, (^{<0916>}1 Samuel 5:3-5), or rather through their sending golden images of their haemorrhoids, and golden mice along with the ark, which were reserved to their perpetual reproach: other

instances of the Lord's regard to Israel follow, in providing a proper place for the ark, and appointing a suitable governor over the people.

Ver. 67. *Moreover, he refused the tabernacle of Joseph*, etc.] That is, the tabernacle of Moses, which had been for a long time at Shiloh, a city in the tribe of Ephraim, the son of Joseph; when the ark was brought back by the Philistines, it was not returned to Shiloh, but carried to Kirjathjearim, where it remained twenty years, and after that was had to Zion, the city of David, (~~BOOK~~ 1 Samuel 7:1,2 ~~BOOK~~ 2 Samuel 6:3,4,12), so the Targum,

“and he rejected the tabernacle which he had stretched out in the border of Joseph;”

he did not refuse the tabernacle, or remove his presence from it; but he refused the place it had been in, or refused that it should be any more there:

and chose not the tribe of Ephraim: the same thing is designed as before; the meaning is, not that he rejected the tribe of Ephraim from being one of the tribes of Israel; nor does it refer to the revolt of Ephraim, or the ten tribes, from the pure worship of God to idolatry, and their separation from the two tribes of Judah and Benjamin; or to their being carried captive into Assyria; since this historical narration reaches no further than the reign of David, or the time of Solomon at furthest; whereas the facts mentioned were a long time afterwards; nor does it regard the removal of government from the tribe of Ephraim, which was the seat of it in the times of Joshua, of which tribe he was, (~~BOOK~~ Numbers 13:8), though this tribe was overlooked in the choice of a king, one of the tribe of Benjamin being first chosen; and when he was rejected, then one of the tribe of Judah; but this purely, at least principally, intends that it was the will of God that the seat of worship should not be in this tribe any longer; that the ark and tabernacle should be no more there: perhaps the Ephraimites were more culpable, and more provoked the Lord with their idolatry, than the other tribes, since they are first and last taken notice of as the objects of the divine resentment in this account; (see ~~BOOK~~ Psalm 78:9-11).

Ver. 68. *But chose the tribe of Judah*, etc.] Both to be the seat of kingly power and government, and of religious worship; the latter is chiefly designed. Jerusalem was, at least part of it, in the tribe of Judah: here David, who was of that tribe, dwelt, and Solomon his son, and all the kings of Judah afterwards; here the temple was built, into which the ark of the covenant was put, and whither the tribes went up to worship

the mount Zion, which he loved; where was the city of David; into which the ark was brought when removed from Gibeah, and on part of which the temple was built: the choice of this place, for such a purpose, was from love, (~~1870~~ Psalm 87:2), it was typical of the church, the choice of which also arises from the everlasting and unchangeable love of God to it.

Ver. 69. *And he built his sanctuary like high palaces*, etc.] The temple at Jerusalem, called a sanctuary, or holy place, because separated and dedicated to holy use and service; where the holy God had his residence, and was worshipped, and was a figure of the holy place not made with hands: this is said to be built by the Lord, because the materials provided for it, and which David and his people so willingly offered, were his own; “of his own” they gave him; as well as the pattern after which it was made was had from the Spirit of God; and it was the Lord that put it into the heart of David to set such a work afoot, and encouraged Solomon to begin and finish it, and gave wisdom, health, and strength, to the workmen to accomplish it; and in reference to this are the words in (~~1870~~ Psalm 127:1), “except the Lord build the house”, etc. and this he built not like the “high places”, where idolatry was committed; the temple was not built in imitation of them; but like what high and eminent men, like such buildings as: they erect; like stately palaces, so Aben Ezra and Kimchi, built for kings and great personages; and such a building was the temple, the most magnificent in all the world, as built by Solomon, and even as rebuilt by Zerubbabel, and repaired by Herod; (see ~~4100~~ Mark 13:1) or it was built “on high”, as the Syriac version, on a high hill, Mount Moriah: the Targum is,

“as the horn of the unicorn;”

and so the Septuagint, Vulgate Latin, and Arabic versions. Jarchi interprets it as the high heavens, of which it was a figure; it was like them for magnificence and glory, and like the earth for stability, as follows:

like the earth, which he hath established for ever; as to the substance of it; though as to the qualities of it, it will be done away, and a new one arise; otherwise it will abide for ever, (~~2100~~ Ecclesiastes 1:4), this respects the continuance of the temple during the Jewish dispensation, when the Gospel temple, or Gospel church, should take place, which will continue to the end of the world: this is opposed to the frequent moves of the tabernacle and ark before the temple was built, when there was no abiding habitation provided for it.

Ver. 70. *He chose David also his servant*, etc.] To be king of Israel, the youngest of his father's family, when he rejected all the rest; (see ^{<0961>}1 Samuel 16:6,11), an eminent type of our Lord Jesus Christ, who is called by his name, (^{<0808>}Psalm 89:3,19 ^{<2623>}Ezekiel 34:23 37:24 ^{<2806>}Hosea 3:5) and the signification of his name "Beloved" agrees with him, who is beloved of God, as his Son, and as man and Mediator; and beloved of men, of all the saints: and so likewise his character as a servant suits with him; who not only frequently has the name of a servant, (^{<0809>}Psalm 89:19,20 ^{<2301>}Isaiah 42:1 ^{<2808>}Zechariah 3:8), but appeared in the form of one, (^{<2007>}Philippians 2:7), had the work of a servant to do, which he has accomplished, even the great work of our salvation, (^{<2174>}John 17:4), in doing which, and all things leading on and appertaining to it, he took the utmost delight and pleasure, and used the greatest diligence and assiduity, (^{<2068>}John 4:34 9:4) and justly acquired the character of a faithful and righteous servant, (^{<2531>}Isaiah 53:11), and to this work and office he was chosen and called by his Father, (^{<2301>}Isaiah 42:1 49:3),

and took him from the sheepfolds; from whence he was fetched when Samuel was sent by the Lord to anoint him, (^{<0961>}1 Samuel 16:11), so Moses, while he was feeding his father's sheep, was called to be the saviour and deliverer of Israel, (^{<0101>}Exodus 3:1-10), and Amos was taken from following the flock to be a prophet of the Lord, (^{<2073>}Amos 7:13,14), and as David was a type of Christ, this may express the mean condition of our Lord, in his state of humiliation, previous to his exaltation, and the more open exercise of his kingly office.

Ver. 71. *From following the ewes great with young*, etc.] Or, "from after" them ^{f1146}; it was usual with the shepherd to put them before him, and to follow them, and gently drive them, which is expressive of his care and tenderness of them; (see ^{<0333>}Genesis 33:13,14), the same is observed of David's antitype, the great and good Shepherd of the sheep, (^{<2301>}Isaiah 40:11). David was a type of Christ as a shepherd; as he kept his father's sheep, so Christ keeps those that the Father has given him, (^{<2175>}John 10:29), as David kept his flock with great care and courage, and in safety, (^{<0173>}1 Samuel 17:34-36), so does the Lord Jesus Christ keep his flock in safety, and preserves it from Satan, the roaring lion, and from grievous wolves that enter into it, and every beast of prey that would devour it; and particularly as David took special care of those that were with young, so does the Lord take special care of such that are newborn babes, that have Christ formed in them, and are big with desires after him, carry a burden,

and are weary, and heavy laden: the Targum, Jarchi, and Kimchi, interpret the word ^{f1147} of such that give suck, and so it most properly signifies:

he brought him to feed Jacob his people, and Israel his inheritance; that is, to rule over them: this is said in allusion to his having been a shepherd; and nothing is more common than for kings to be represented as shepherds, and their acts of government by leading and feeding; and one and the same word in the Greek language signifies to feed and rule: and so the Targum,

“he brought him to rule over Jacob his people:”

this was a great honour indeed, to be the governor of the Lord’s people, a special people above all people on the face of the earth, and whom he had chosen to be his inheritance; and in this also he was a type of Christ, who has the throne of his father David given him, and who reigns over the house of Jacob, one of whose titles is King of saints; for as the government of the world in general, so of the church in particular, is on his shoulders, (~~4013~~ Luke 1:32,33 ~~6654~~ Revelation 15:4 ~~2396~~ Isaiah 9:6,7).

Ver. 72. *So he fed them according to the integrity of his heart*, etc.] Or, “reigned over them”, as the Targum; that is, over the people of Israel, and which he did in such manner as showed uprightness of heart, and that he was, as his character is, a man after God’s own heart: it appeared, by his administration of government, that he sought not his own honour and interest, and the aggrandizing of his family, but the good of his people, and the glory of God; and this character, in the fullest extent, and highest sense of it, best agrees with Christ, the righteous branch raised unto David, (~~2425~~ Jeremiah 23:5 ~~6653~~ Revelation 15:3,4 ~~4378~~ John 7:18),

and guided them by the skilfulness of his hands; or “by the prudencies” of his hands, as the Targum; or, by the prudencies ^{f1148}, as in the original text; with the most consummate wisdom and skill: hands are made mention of, partly in allusion to the shepherd, as David had been, who carries a staff in his hand, and guides his flock with it; and partly with respect to the acts and administration of government, which were wisely performed by him: he made wise laws for his people and soldiers, and put them in execution; he behaved wisely in the court and in the camp; but was greatly and infinitely exceeded by his antitype, the servant of the Lord, that should deal prudently, (~~2603~~ Isaiah 52:13), and who is abundantly qualified for it, as being not only the Wisdom of God, and the all wise God, but even, as

Mediator, has the spirit of wisdom on him, and the treasures of wisdom in him.

PSALM 79

INTRODUCTION TO PSALM 79

A Psalm of Asaph.

This psalm was not written by one Asaph, who is supposed to live after the destruction of Jerusalem by the Chaldeans, or, according to some, even after the times of Antiochus, of whom there is no account, nor any certainty that there ever was such a man in those times; but by Asaph, the seer and prophet, that lived in the time of David, who, under a prophetic spirit, foresaw and foretold things that should come to pass, spoken of in this psalm: nor is it any objection that what is here said is delivered as an history of facts, since many prophecies are delivered in this way, especially those of the prophet Isaiah. The Targum is,

“a song by the hands of Asaph, concerning the destruction of the house of the sanctuary (or temple), which he said by a spirit of prophecy.”

The title of the Syriac versions,

“said by Asaph concerning the destruction of Jerusalem.”

The argument of the psalm is of the same kind with the Seventy Fourth. Some refer it to the times of Antiochus Epiphanes; so Theodoret; but though the temple was then defiled, Jerusalem was not utterly destroyed; and others to the destruction of the city and temple by Nebuchadnezzar; and why may it not refer to both, and even to the after destruction of both by Titus Vespasian? and may include the affliction and troubles of the Christians under Rome Pagan and Papal, and especially the latter; for Jerusalem and the temple may be understood in a mystical and spiritual sense; at least the troubles of the Jews, in the times referred to, were typical of what should befall the people of God under the New Testament, and in antichristian times.

Ver. 1. *O God, the Heathen are come into thine inheritance*, etc.] The land of Canaan, divided among the children of Israel by lot and line for an

inheritance, out of which the Heathen were cast, to make room for them; but now would come into it again; (see ~~<1985>~~ Psalm 89:35), and this is called the Lord's inheritance, because he gave it as such to the people of Israel, and dwelt in it himself; and the rather this is observed as something marvellous, that he should suffer Heathens to possess his own inheritance; or the city of Jerusalem, which was the place the Lord chose to put his name in; or the temple, where he had his residence, called the mountain of his inheritance, (~~<1257>~~ Exodus 15:17), and into which it was always accounted a profanation for Heathens to enter; (see ~~<423>~~ Acts 21:28,29), into each of these places the Heathen came; the Chaldeans under Nebuchadnezzar; the Syrians under Antiochus, as in the Apocrypha: ``Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.'' (1 Maccabees 1:38) ``Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.'' (1 Maccabees 3:45) the Romans under Pompey, Vespasian, and Titus; and the Papists have since entered among the people of God, who are his heritage or inheritance, and have lorded it over them, and made havoc of them, and who are called Heathens and Gentiles, (~~<1916>~~ Psalm 10:16 ~~<6112>~~ Revelation 11:2,18),

thy holy temple have they defiled: this was done in the times of Antiochus, by entering into it, taking away the holy vessels out of it, shedding innocent blood in it, and setting up the abomination of desolation on the altar, and sacrificing to it, as in the Apocrypha:

“Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness,” (1 Maccabees 1:27)

“Thus they shed innocent blood on every side of the sanctuary, and defiled it.” (1 Maccabees 1:37)

“And pollute the sanctuary and holy people:” (1 Maccabees 1:46)

“And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.” (1 Maccabees 1:57)

“For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.” (1 Maccabees 3:51)

“And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;” (2 Maccabees 8:2)

and by burning it in the times of Nebuchadnezzar and Titus; (see ~~1947~~ Psalm 74:7), and the church, which is the holy temple of God, has been defiled by antichrist sitting in it, and showing himself there as if he was God, by his dreadful blasphemies, idolatrous worship, and false doctrines, (~~5114~~ 2 Thessalonians 2:4),

they have laid Jerusalem on heaps; the walls and buildings being pulled down, and made a heap of stones and rubbish: in the times of Antiochus and of the Maccabees, it was set on fire, and the houses and the walls pulled down on every side, and was greatly defaced, and threatened to be laid level with the ground, as in the Apocrypha:

“And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.” (1 Maccabees 1:31)

“And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,” (2 Maccabees 8:3)

“That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty:” (2 Maccabees 9:14)

and this was thoroughly done in the times of Nebuchadnezzar and Titus, when the city was broke up and burnt with fire, and laid utterly desolate; so the Targum renders the word for “desolation”; it sometimes signifies a grave; (see ~~8812~~ Job 30:24), and the sense may be here, that the city of Jerusalem was made graves to many; and multitudes were buried under the ruins of it. Aben Ezra interprets it, low places which were dug to find hidden things; the Septuagint translate it “a watch”, or cottage “for apple orchards”, and so the versions that follow it; signifying to what a low condition the city was reduced. Jarchi and Kimchi interpret the word as we do, “heaps”: this, as it is true of Jerusalem, which has been trodden under foot by the Gentiles, and remains so to this day, (~~1213~~ Luke 21:24), so

likewise of mystical Jerusalem, the holy city, given to the Gentiles or Papists, to be trodden down for the space of forty and two months, the exact time of the reign of antichrist, (~~cf~~ Revelation 11:2).

Ver. 2. *The dead bodies of thy servants have they given to be meat unto the fowls of the heaven,* etc.] For such there were, both at the time of the Babylonish captivity, and in the times of Antiochus, who were good men, and served the Lord, and yet suffered in the common calamity. Nicanor, a general of Demetrius, in the time of the Maccabees, seems to have been guilty of such a fact as this, since, when he was slain, his tongue was given in pieces to the fowls, and the reward of his madness was hung up before the temple, as in the Apocrypha:

“And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.” (2 Maccabees 15:33)

the flesh of thy saints unto the beasts of the earth; this clause and the following verse are applied to a case in the times of the Maccabees, when sixty men of the Assideans were slain, religious, devout, and holy men, so called from the very word here translated “saints”;

“Now the Assideans were the first among the children of Israel that sought peace of them.” (1 Maccabees 7:13)

“The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them.” (1 Maccabees 7:17)

Ver. 3. *Their blood have they shed like water round about Jerusalem,* etc.] Without any concern of mind, or remorse of conscience; without any fear of God or man; as if it had been so much water only; and this they shed in great abundance: from the Apocrypha:

“And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.” (1 Maccabees 1:24)

“And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city,

and smote it very sore, and destroyed much people of Israel.” (1 Maccabees 1:30)

“Thus they shed innocent blood on every side of the sanctuary, and defiled it:” (1 Maccabees 1:37)

“So they rose up against them in battle on the sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people.” (1 Maccabees 2:38)

in like manner the blood of the saints has been shed by the antichristian beast of Rome, for which he and his followers will be righteously retaliated, (^{<6176>}Revelation 17:6 18:24 16:6)

and there was none to bury them: either the number of the slain was so great, that there were not left enough to bury the dead, or they that did remain were not suffered to do it; this will be the case of the two witnesses, when slain, (^{<6117>}Revelation 11:7-9).

Ver. 4. *We are become a reproach to our neighbours*, etc.] That is, those that remained; so the Jews were to the Edomites, especially at the time of the Babylonish captivity, (^{<4907>}Psalm 137:7),

a scorn and derision to them that are round about us; as the Christians in all ages have been to the men of the world, and especially will be insulted and triumphed over when the witnesses are slain, (^{<6110>}Revelation 11:10).

Ver. 5. *How long, Lord, wilt thou be angry? for ever?* etc.] That is, how long wilt thou be angry? shall it be for ever? (see ^{<3804>}Psalm 85:4,5), for though what was done, or to be done, as before related, was or will be done by the enemies of the Lord’s people, yet by his permission, and as a token of his anger and displeasure against them: at least it might be so understood, both by them and by their enemies; and hence this expostulation,

shall thy jealousy burn like fire? so jealousy does; its coals are coals of fire, (^{<2186>}Song of Solomon 8:6), there were, at the times referred to, such among the people, who did evil things, and provoked the Lord to jealousy and wrath: see the Apocrypha:

“And there was very great wrath upon Israel.” (1 Maccabees 1:64)

“When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.” (2 Maccabees 8:29)

Ver. 6. *Pour out thy wrath upon the Heathen that have not known thee,* etc.] Who had poured out the blood of the saints like water, and therefore it was a righteous thing with God to pour out the cup of wrath in his hands, and cause them to drink the dregs of it: these words, though they are in the form of an imprecation, yet regard not private revenge, but public justice, and the honour of God; and, besides, may be considered as a prophecy of what would be, and particularly of God’s pouring out the vials of his wrath on the antichristian states; who, though they profess Christianity, are no other than Heathens, and have no spiritual and serious knowledge of Christ:

and upon the kingdoms that have not called upon thy name; but upon their idols of gold, silver, brass, and stone, on the Virgin Mary, angels, and saints departed; for these, besides the kingdoms of Babylon, Syria, and Rome Pagan, are the kingdoms of the ten kings, that gave their kingdoms to the beast, and committed fornication, i.e. idolatry, with the whore of Rome; (see ^{<6670>}Revelation 17:2,12-14), these words are referred to in (^{<2405>}Jeremiah 10:25) and also the following.

Ver. 7. *For they have devoured Jacob,* etc.] The posterity of Jacob, the people of the Jews, typical of the church of God, made havoc of by the Romish antichrist: and laid waste his dwelling place; both Jerusalem and the temple, which was done both by the Chaldeans and the Romans, and also in the times of Antiochus; see the Apocrypha:

“38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. 39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.” (1 Maccabees 1)

“4 In his acts he was like a lion, and like a lion’s whelp roaring for his prey. 5 For He pursued the wicked, and sought them out, and burnt up those that vexed his people.” (1 Maccabees 3)

which were types of the Gospel church made desolate by the Papists: the word ^{f1149} used signifies a sheepecote, the dwelling place of those sheep that are troubled by the beast of Rome.

Ver. 8. *O remember not against us former iniquities*, etc.] Or, “our ancient iniquities”, as the Septuagint; the most ancient sin of all is that of our first parents, in which we are involved, and by which we are made sinners; and for which judgment comes upon all men; and from thence flows the corruption of nature, or that original sin of our nature in which we are all conceived and born, and so are transgressors from the womb; or iniquities of former times, of our youth, as Kimchi, sins done of old, committed long ago, in the youthful age, (see ^{<1923>}Psalm 25:7), or the sins of former persons, of our fathers, as Aben Ezra, which the Lord visits sometimes upon the children: some think reference is had to the sin of their forefathers in making and worshipping the golden calf; the Jews ^{f1150} have a saying, that there is no punishment happens to Israel, but there is an ounce in it for the sin of the calf; their meaning is, that this is always remembered and visited, according to (^{<1923>}Exodus 32:34), the phrase may take in all the sins of former persons, their ancestors, and of former times, from age to age, they had continued in, which had brought ruin upon them; and all their own sins, of nature and of youth, all past ones, to the present time: and it is desired that God would not “remember these against them”; that is, that he would not chastise or punish them for them, but that he would pardon them; for forgiveness of sin is sometimes expressed by a non-remembrance of it, (^{<2465>}Isaiah 43:25 ^{<2463>}Jeremiah 31:34), or that he would not “remember unto” ^{f1151} them; that is, put them in mind of them, lay them home and heavy upon their consciences, charge them with the guilt of them, and demand satisfaction for them; which is causing them to possess the sins of their youth, or former ones, (^{<1812>}Job 13:26),

let thy tender mercies speedily prevent us; the mercy of God is rich, plenteous, and abundant; many are the acts, and manifold the instances of it; and there is a heart of compassion, and a tenderness expressed in it; and which is free, and comes before the merits of men, goes before them, and is not caused by them; and the phrase denotes the early and timely application of it, the case being desperate, and requiring haste, and the danger such that nothing but mercy could prevent; and indeed it is mercy that prevents both our temporal and eternal ruin. The reason given for this request is,

for we are brought very low; sin brings men into a low estate, and only the grace and mercy of God can raise them up, and that exalts to an high estate; or are become very “weak”^{f1152} and helpless; sin strips men of their strength, leaves them without any, and incapable of helping themselves out of that estate into which it has brought them: or are quite “exhausted”^{f1153} and dried up, no good thing in them, no comfort left them; but are poor, and wretched, and miserable.

Ver. 9. *Help us, O God of our salvation, for the glory of thy name*, etc.]

Help us out of the troubles in which we are; enable us to bear them with patience, and without murmuring, while it is thy pleasure to continue them; assist us against our powerful enemies, and strengthen us to do our duty; afford us more grace, and fresh supplies of it in our time of need: the arguments enforcing these petitions are, because God is “the God of salvation”, to whom it belongs, of whom it is, and of him only to be expected; he is the sole author and giver of it; and because to help and save is for the glory of his name, which is great in the salvation of his people:

and deliver us; out of the hands of all our enemies, and out of all our afflictions, and out of this low estate in which we are:

and purge away our sins for thy name’s sake; which were the cause of all calamities and distress, and which can only be purged away by the blood and sacrifice of Christ, (^{<300B>}Hebrews 1:3 9:14), the word signifies to “expiate”^{f1154} sin, or atone for it; which was the work and business of Christ our High Priest, who has made reconciliation for sin, finished, made an end of it, and put it away by the oblation of himself, for the sake of which God is propitious; and so the words may be rendered, “be propitious to our sins”^{f1155}; or merciful to our unrighteousnesses, for the sake of Christ the great propitiation; or through the propitiatory sacrifice to be offered up by him; or, in other words, “cover our sins”^{f1156}; which is also the sense of the phrase, that they may be seen no more; pardon and forgive them for Christ’s sake; (see ^{<493B>}Psalm 32:1).

Ver. 10. *Wherefore should the Heathen say, where is their God?* etc.]

They boast of, and put their confidence in, and expect salvation from? he does not appear for them, he is not with them; he has forsaken them, and will not help them; than which nothing can be more afflicting and distressing to the Lord’s people; (see ^{<494B>}Psalm 42:3),

let him be known among the Heathen in our sight; in his holiness and justice, as a God of power, and to whom vengeance belongs; let him be known by his judgments executed upon the Heathen, openly and publicly in our sight, and in the view of the whole world; (see ^{<1016>}Psalm 9:16), so it follows,

by the revenging of the blood of thy servants, which is shed; as in (^{<1018>}Psalm 79:3), which blood God will revenge according to the request of his people, and give them blood to drink by way of retaliation; by which means his vindictive justice will be known, and it will be seen where the God of his people is, that he is with them, and maintains their cause; (see ^{<1019>}Revelation 6:9 16:6,7 19:2). The words may be rendered in connection with the preceding clause thus; “let it be known among the Heathen in our sight, even the revenging of the blood of thy servants which is shed”; though Kimchi supplies the words as we do, “by a revenging”, etc.

Ver. 11. *Let the sighing of the prisoner come before thee*, etc.] Such as were so in a literal or spiritual sense; and the sighs and groans of such are not hid from the Lord; they come up into his ears as did the sighing and groaning of the children of Israel when in Egypt, (^{<1023>}Exodus 2:23,24),

according to the greatness of thy power, preserve thou those that are appointed to die; not by the Lord, as all men are, but by men; who are under a sentence of condemnation, who are ready to die, being appointed to destruction, (^{<1026>}Proverbs 31:6,8), or are in danger of death, as Jarchi observes; the phrase is used in Talmudic writings; whose lives are exposed to danger, who are killed all the day long, and are accounted as sheep for the slaughter, (^{<1042>}Psalm 44:22), these it is desired the Lord would keep from dying, or cause them to remain in life; or not suffer their lives to be taken away from them, which he was able to do through “the greatness of his power”; though these words according to the accents belong to the preceding clause. The Targum, and so Jarchi, and other Jewish writers, render the words, “loose thou those”, etc. mention being made before of prisoners, or of persons bound.

Ver. 12. *And render unto our neighbours seven fold into their bosom*, ec.] Not seven fold for one, as the Targum paraphrases it, or a seven fold punishment for one sin; but that he would recompense their sins, or punish for them, and take vengeance on them, largely, abundantly, though not beyond measure, or exceeding the rules of justice; (see ^{<1045>}Genesis 4:15 ^{<1068>}Luke 6:38),

the reproach with which they have reproached thee, O Lord; by denying his being, or calling in question his perfections of power, truth, and goodness, to help his people; speaking ill of his providence, despising his word and ordinances, and even reproaching his people in reproaching him, (¹³⁸⁸Psalm 89:50,51), and this is what a righteous recompence is desired for; (see ²¹⁶⁴Lamentations 3:64).

Ver. 13. *So we thy people, and sheep of thy pasture*, etc.] Who were the people of God, not by creation and providence only, as all men are, being his creatures, and provided for by him; but by special choice, and by covenant grace: and “the sheep of his pasture”; whom he feeds as a shepherd does his flock, provides good pasture for them, and leads them into it:

will give thee thanks for ever, we will show forth thy praise to all generations: the above petitions being answered and fulfilled; the work of praise is acceptable unto God, what he is well pleased with, being glorified thereby; and is what becomes his people to do, and which they are formed for, and that for evermore, as long as they live in this world, and to all eternity in another; and who will and do take care that the wonders of divine grace and providence be transmitted and told to their posterity in succeeding ages, that so thanks may be given him, and his praise shown forth in one generation after another.

PSALM 80

INTRODUCTION TO PSALM 80

To the chief Musician upon Shoshannimeduth, A Psalm of Asaph.

Of the word “shoshannim”, (See Gill on “^{-1961b}Psalm 45:1”), and of “shushaneduth”, (see Gill on “^{-1961b}Psalm 60:1”) which seems to be the same with this here, and is thought by some to be the name of a musical instrument now unknown, as Kimchi and Ben Melech; though these two words are not to be read together as one, for there is a dividing accent on “shoshannim”, and which may be rendered “concerning the lilies” ^{f1157}; and so may denote the subject matter of the psalm, or respect the people of God, comparable to lilies for their beauty, purity, and holiness in Christ, (^{-211D}Song of Solomon 6:2,3), and to lilies among thorns, (^{-211D}Song of Solomon 2:2), being in great afflictions and persecutions, as appears from (⁻¹⁹¹⁵Psalm 80:5,6,12,13), the word “eduth” is to be read not along with “shoshannim”, but with what follows, thus, “Eduth unto Asaph a psalm”; some render the word “eduth” an ornament or glory, as R. Marinus in Aben Ezra; and take the sense to be, that the psalm was a glorious one, and desirable to Asaph; but it rather signifies a testimony, and is by the Targum interpreted of the testimony of the law; but it is rather to be understood of the testimony of the Gospel, which is the testimony of Christ, and bears witness of him; and there is a testimony of him in this psalm, (^{-1907b}Psalm 80:17), and there seem to be in it many breathings after his coming and appearance in the flesh. Some take this psalm to be of the same argument with the foregoing, and think it refers to the destruction of the Jews, the two tribes, by the Chaldeans; so Theodoret; but there is no mention made of the temple, nor of Jerusalem, as in the preceding psalm; and besides, why should Manasseh and Ephraim be mentioned? wherefore others are of opinion that it has regard to the captivity of the ten tribes by Salmaneser; but then it may be asked, why is Benjamin taken notice of, which had no concern in the affliction? this has led others to conclude that it respects some time of affliction before either of these captivities, or between them both; and it may be applied to any affliction of the people of God in any age or period of time; and no doubt was written by Asaph, or by David,

and put into his hands before the distress was, under a spirit of prophecy. Kimchi interprets it of the present captivity of the Jews, and Jarchi of their three captivities.

Ver. 1. *Give ear, O Shepherd of Israel*, etc.] The title of a shepherd for the most part belongs to the Messiah, and who is expressly called the Shepherd and stone of Israel, as distinct from the God of Jacob, (^{<0424>}Genesis 49:24) and may be so called because he was to be, and was of Israel, according to the flesh, and sent to the lost sheep of the house of Israel, and appointed by his Father as a Shepherd over them; and it is on the mountains of Israel he provides a good fold, and pasture for his sheep, (^{<6104>}Romans 9:4,5 ^{<0124>}Matthew 15:24 ^{<2623>}Ezekiel 34:23,24) and it is for the spiritual Israel, his sheep, his elect, both among Jews and Gentiles, for whom he laid down his life; by which it appears that he is the good Shepherd, as he also is the great, the chief, the only one; though this character also may be given, and agrees unto God the Father, who rules, and governs, and feeds his people, his spiritual Israel, as a shepherd his flock; and who is addressed by his people, and is desired to “give ear” to their cries and prayers in their affliction and distress: God has an ear to hear his people’s prayers, though sometimes they think he does not hear them; but he not only hears, but answers sooner or later, and in his own way; and the consideration of his character as a shepherd may be an encouragement to their faith, that he will hear, and will not withhold any good thing from them, (^{<9201>}Psalms 23:1-3 95:6,7)

thou that leadest Joseph like a flock; the posterity of Joseph, the same with Israel, the spiritual Israel, who are like a flock of sheep, a separate people, distinguished by the grace of God, and purchased by the blood of Christ; and as there is but one Shepherd, so one fold, and one flock, and that but a little one neither; and which is sometimes called a flock of slaughter, because exposed to the rage and fury of men; yet a beautiful one in the eye of Christ, which he undertook to feed: and this he leads on gently and softly, gradually, and proportionate to their strength, or as they are able to bear; he leads in and out, and they find pasture; he leads them out of their former state and condition, in which he finds them, out of the pastures of sin and self-righteousness into the green pastures of his love, grace, word, and ordinances:

thou that dwellest between the cherubim; which were over the mercy seat, and were either emblems of angels, among whom Jehovah dwells, and is

surrounded by them; by whom Christ was ministered to on earth, and now in heaven, and among whom he was when he ascended thither, and where they are subject to him: or of the two Testaments, which look to Christ, the mercy seat, and agree with each other in their testimony of him, and in other things; and where these are truly opened and explained, there the Lord dwells: or rather of the saints of both dispensations, who look to Christ alone for salvation, and expect to be saved by his grace; are both partakers of it, as they will be of the same glory; and among these the Lord dwells as in his temple; though it seems best of all to consider them as emblems of Gospel ministers, since Ezekiel's four living creatures are the "cherubim", (^{<300>}Ezekiel 10:20), and these the same with John's four beasts, or living creatures, who were certainly men, being redeemed by the blood of Christ; and were ministers, being distinguished from the four and twenty elders, (^{<606>}Revelation 4:6-11 5:8-14) and among these the Lord dwells, and with them he has promised his presence shall be unto the end of the world:

shine forth; either God the Father, who dwelt between the cherubim, over the mercy seat, who sits upon a throne of grace, from whence he communes with his people and communicates to them; and then the request is, that he would shine forth in the perfections of his nature, as he has done in his Son, the brightness of his glory, and in redemption and salvation by him, where they are all illustriously displayed; and particularly in his lovingkindness through him, which has appeared and shone forth in the mission of Christ, and in giving him up for us all; and by granting his gracious presence unto his people in Zion, in his house and ordinances; (see ^{<1002>}Psalms 1:2), or the Messiah, the Shepherd of Israel, and the Leader of his flock, and under whom the living creatures and cherubim are, (^{<3025>}Ezekiel 1:26-28), that he would shine forth in human nature; that this bright morning star would appear; that the dayspring from on high would visit men, and that the sun of righteousness would arise with healing in his wings; and that the glorious light of his Gospel would break forth, and the grace of God, the doctrine of it, appear and shine out unto all men, Jews and Gentiles.

Ver. 2. *Before Ephraim, Benjamin, and Manasseh, stir up thy strength,* etc.] Which Christ did in the public ministry of the word, speaking as one having authority, and not as the Scribes and Pharisees; and in the performance of miracles, openly, and in the sight of all; and in his sufferings and death for the salvation of his people; in which he appeared

to be the mighty God, travelling in the greatness of his strength, and mighty to save. These tribes design all Israel, before whom the above things were done; and the allusion is to these three tribes marching immediately after the Kohathites, who carried the ark on their shoulders in journeying, (^{<0427>}Numbers 2:17-24 10:21-24) which is called the Lord's strength, and the ark of his strength, (^{<0781>}Psalms 78:61 132:8). The Targum in the king's Bible reads, to the children of Ephraim, etc. reading *ynbl* instead of *ynpl* ; see the Masorah, and (^{<2043>}Proverbs 4:3),

and come and save us; come from heaven to earth, not by change of place, but by assumption of nature; this was promised and expected, and is here prayed for; Christ is now come in the flesh, which to deny is antichristian; and his end in coming was to save his people from their sins, from the curse and condemnation of the law, and wrath to come; and as he came on this errand, he is become the author of eternal salvation, in working out which he has shown his great strength.

Ver. 3. *Turn us again, O God*, etc.] From our captivity, as the Targum, into our own land; or return us backsliding sinners to thyself by repentance; turn us, and we shall be turned; for the prayer shows it was not in their power, but must be effected by the grace of God; or restore our souls, which have been wandering, and them to their former flourishing and comfortable condition:

and cause thy face to shine; grant thy gracious presence, lift up the light of thy countenance; favour with the manifestations of thyself, the enjoyment of thee, and communion with thee through Christ; indulge us with the discoveries of thy love, the joys of salvation, the comforts of the Spirit, and larger measures of grace:

and we shall be saved; be in a very happy and comfortable condition; (see ^{<0306>}Psalms 4:6,7).

Ver. 4. *O Lord God of hosts*, etc.] Aben Ezra and Kimchi observe, that the word "Elohe" is here understood, and the words to be read, "O Lord God, the God of hosts"; of the armies above and below, against whom there is no standing, nor any before him when he is angry:

how long wilt thou be angry against the prayer of thy people? which must be put up in a wrong manner, in a very cold and lukewarm way, without faith and love, and with wrath and doubting; or otherwise God is not angry

with, nor sets himself against the prayer of his people; nor does he despise, but is highly delighted with it: or how long wilt thou be angry with thy people, and continue the tokens of thy displeasure, though they pray, and keep praying, unto thee? it is in the Hebrew text, “how long wilt thou smoke^{f1158} at the prayer of thy people?” that is, cause thine anger to smoke at it; in which it is thought there is an allusion to the smoke of the incense, to which prayer is compared; (see ^{<3910>}Psalm 141:2 ^{<4008>}Revelation 8:3,4), and denotes the acceptance of it with God through the mediation of Christ; but here his displicency at it, not being offered up through him, and by faith in him; such were the prayers of the Pharisees, (^{<4065>}Matthew 6:5,7 23:14).

Ver. 5. *Thou feedest them with the bread of tears*, etc.] With tears instead of bread, having none to eat; or their bread is mingled with their tears, “dipped” therein, as the Targum; such was their constant grief, and the occasion of it, that they could not cease from tears while they were eating their meals, and so ate them with them^{f1159}:

and givest them tears to drink in great measure; or the wine of tears “three fold”, as the Targum. Jarchi interprets it of the captivity of Babylon, which was the third part of the two hundred and ten years of Israel’s being in Egypt; which exposition, he says, he learned from R. Moses Hadarsan; but he observes, that some interpret it of the kingdom of Grecia, which was the third distress: and so Kimchi and Arama explain it of the third captivity; but Menachem, as Jarchi says, takes “shalish” to be the name of a drinking vessel, and so does Aben Ezra; the same it may be which the Latins call a “triental”, the third part of a pint; unless the Hebrew measure, the “seah”, which was the third part of an “ephah”, is meant; it is translated a “measure” in (^{<2302>}Isaiah 40:12) and seems to design a large one, and so our version interprets it; compare with this (^{<2310>}Isaiah 30:20).

Ver. 6. *Thou makest us a strife unto our neighbours*, etc.] Either obliges us to contend with them for our defence and safety; or having given us into their hands, they strive and contend one with another about dividing the spoil:

and our enemies laugh among themselves; at us, and because there is no help for us in God, as they imagine; or at God himself, as Kimchi, saying he cannot save as.

Ver. 7. *Turn us again, O God of hosts*, etc.] The same with (^{<3818>}Psalm 80:3), only instead of God there, here it is “the God of hosts”; the

repetition of these words shows what was uppermost on the minds of God's people; what they were longing for, and most desirous of, namely, the light of God's countenance.

Ver. 8. *Thou hast brought a vine out of Egypt*, etc.] The house of Israel, who are like unto a vine, as the Targum paraphrases it; and to a vine or vineyard are they often compared; (see ^{<2350>}Isaiah 5:1,7 27:2,3) (^{<2422>}Jeremiah 2:21 ^{<2800>}Hosea 10:1). These were in Egypt awhile, where they were grievously oppressed and trampled upon; and yet the more they were afflicted, the more they grew and multiplied; and from hence the Lord brought them in due time, with a mighty hand and outstretched arm;

he caused them to go out; the word ^{f1160} used fitly expresses their journeyings from thence, and through the wilderness; they were a type of the church of Christ, and special people of God, who also are frequently compared to vines and vineyards; (see ^{<2223>}Song of Solomon 2:13,15 6:11 7:12 8:12) the vine tree is fruitful, and bears fruit in clusters but its wood is very useless and unprofitable, (^{<2350>}Ezekiel 15:2,3) and it is a tree very weak, and cannot rise and support itself, it must be propped up; so believers in Christ, though fruitful through the grace of God, yet are unprofitable to him, and very weak in themselves, and are upheld by the right hand of his righteousness, on whom they lean and stay themselves; and these, in their natural state, are in worse than Egyptian bondage, darkness, and idolatry, out of which they are brought, in the effectual calling, into Gospel liberty, marvellous light, and the true worship and service of God; and out of the antichristian Egypt will all the Lord's people be brought one day; (see ^{<6108>}Revelation 11:8 18:4).

thou hast cast out the Heathen; the Targum adds, out of the land of Israel, that is, Canaan; it designs the expulsion of the seven nations from thence, to make way for the Israelites, (^{<6701>}Deuteronomy 7:1) and was an emblem of the ejection of Satan out of the Gentile world, and out of the souls of men, through the ministry of the word; and of sin, and the lusts of it, when the King of glory enters in, so as that they shall not any more have dominion; though as the Canaanites were left in the land to be pricks and thorns in the eyes and sides of the Israelites, so indwelling sin remains in God's people to the distress of their souls, and the trial of their graces. The Papists are sometimes called the Heathens and Gentiles; and there will be a time when they shall be cast out, and be no more in the land, (^{<1906>}Psalms 10:16 ^{<3421>}Zechariah 14:21),

and planted it; the vine, the Israelites, in the land of Canaan; (see ^{<0257>}Exodus 15:17). So saints are planted not only in Christ, the true vine, of which they are branches; but in a Gospel church state, where they flourish and become fruitful and pleasant plants, plants of renown; and being of the Lord's planting, he is glorified by them, and they shall never be rooted up, nor wither, but prosper and thrive; (see ^{<1900>}Psalms 1:3 92:14 ^{<2360>}Isaiah 61:3 ^{<0153>}Matthew 15:13).

Ver. 9. *Thou preparedst room before it*, etc.] By sending the hornet before the Israelites, and driving the Canaanites out of the land, (^{<0233>}Exodus 23:28) and so the Targum,

“thou didst remove from before thee the Canaanites;”

which made way and room for them: and thus the Lord prepared room for his interest, church, and people, in the Gentile world, in the first times of Christianity, by sending the Gospel into all parts of it, and making it successful, and still there is room, (^{<0142>}Luke 14:22)

and didst cause it to take deep root; which denotes the settlement of the people of Israel in Canaan, in church and state, as a body ecclesiastic and politic; so believers, being rooted in Christ, are grounded, settled, and established in him, and in a Gospel church state, and so become fruitful; (see ^{<5007>}Colossians 2:7 ^{<2376>}Isaiah 27:6)

and it filled the land; with people, who, in the days of Solomon, were as the sand of the sea, (^{<1001>}1 Kings 4:20) and so the Gentile world was filled with Christian converts in the first times of the Gospel; and the interest and church of Christ will fill the whole world another day, (^{<2309>}Isaiah 11:9 ^{<0125>}Daniel 2:35).

Ver. 10. *The hills were covered with the shadow of it*, etc.] Alluding to the land of Canaan, which was a mountainous and hilly country, at least some part of it; hence we read of the hill country of Judea, (^{<0019>}Luke 1:39) and to the nature of vines, which delight to grow on hills and mountains ^{f1161}: in a figurative sense this may denote the subjection of kings and kingdoms, comparable to hills, to the Israelites in the times of David and Solomon, (^{<1081>}2 Samuel 8:1 ^{<1021>}1 Kings 4:21,24) and the exaltation of the church of Christ, in the latter day, over the hills and mountains, (^{<2302>}Isaiah 2:2). The Targum is,

“the mountains of Jerusalem were covered with the shadow of the house of the sanctuary, and of the houses of the schools:”

and the boughs thereof were like the goodly cedars; to these the righteous are compared, (^{<49213>}Psalm 92:13), the Targum is,

“the doctors, the mighty preachers, who are like to the strong cedars:”

the words may be rendered, “the boughs thereof cover the goodly cedars”, or “cedars of God”^{f1162}; that is, overrun and overtop the goodly cedars; alluding to vines running and growing upon high and goodly trees; and so may denote, as before, the power of Israel over the princes and potentates of the earth, comparable to cedars, the most excellent; as things most excellent have often the name of God added to them; (see ^{<49416>}Psalm 104:16).

Ver. 11. *She sent out her boughs unto the sea*, etc.] The Mediterranean, or midland sea, which was the border of the land of Canaan to the west:

and her branches unto the river; the river Euphrates, which was its border to the east; (see ^{<45124>}Deuteronomy 11:24). This, in the spiritual sense of it, will have its accomplishment in the church of Christ, when he shall have dominion from sea to sea, and from the river to the ends of the earth, (^{<49728>}Psalm 72:8). The Targum is,

“she sent out her disciples to the great sea, and to the river Euphrates her babes;”

or sucklings.

Ver. 12. *Why hast thou then broken down her hedges*, etc.] After having done all this for her; which signifies the Lord’s removing his presence, power, and protection, from Israel; which were the hedge he set about them, and by which they were secured and defended from their enemies; but these being gone, they became an easy prey to them; (see ^{<48110>}Job 1:10 ^{<43825>}Isaiah 5:2,5), the hedge about the church and people of God are the angels that encamp about them; salvation, which is as walls and bulwarks to them; and the Lord himself, who is a wall of fire around them; which may be said to be broken down when he withdraws his presence, and does not exert his power in the protection of them; but suffers them to be exposed to the persecutions of men:

so that all they which pass by the way do pluck her? the hedge being broken down, all passengers and travellers plucked the fruit of the vine as they passed along, there being nothing to keep them off from it: this may denote the plunder of the Israelites by their enemies, when left of God, they fell into their hands; and the havoc persecutors make of the church of Christ, and their spoiling them of their goods and substance, when they are permitted to do it.

Ver. 13. *The boar out of the wood doth waste it*, etc.] As Shalmaneser, king of Assyria, who carried the ten tribes captive; the title of this psalm in the Septuagint version is, a psalm for the Assyrian. Vitringa, on (^{234D}Isaiah 24:2) interprets this of Antiochus Epiphanes, to whose times he thinks the psalm refers; but the Jews ^{f1163} of the fourth beast in (^{200B}Daniel 7:7), which designs the Roman empire: the wild boar is alluded to, which lives in woods and forests ^{f1164}, and wastes, fields, and vineyards:

and the wild beast of the field doth devour it; as Nebuchadnezzar, king of Babylon, who carried the two tribes captive, and who for a while lived among and lived as the beasts of the field; both these, in their turns, wasted and devoured the people of Israel; (see ^{260D}Jeremiah 50:17). Jarchi interprets this of Esau or Edom, that is, Rome; and says the whole of the paragraph respects the Roman captivity; that is, their present one; but rather the words describe the persecutors of the Christian church in general, comparable to wild boars and wild beasts for their fierceness and cruelty; and perhaps, in particular, Rome Pagan may be pointed at by the one, and Rome Papal by the other; though the latter is signified by two beasts, one that rose out of the sea, and the other out of the earth; which have made dreadful havoc of the church of Christ, his vine, and have shed the blood of the saints in great abundance; (see ^{612B}Revelation 12:3,4 13:1,2,7,11,12), unless we should rather by the one understand the pope, and by the other the Turk, as the Jews interpret them of Esau and of Ishmael.

Ver. 14. *Return, we beseech thee, O God of hosts*, etc.] The Lord had been with his vine, the people of Israel, when he brought them out of Egypt, and planted and settled them in the land of Canaan, and made them a flourishing people; but had departed from them when he suffered the hedges about them to be broken down, and the boar and wild beast to enter and devour them; and here he is entreated to return and restore them to their former prosperity. So the Lord sometimes departs from his church

and people, and hides his face from them; and may be said to return, when he manifests himself, shows his face and his favour again, and grants his gracious presence, than which nothing is more desirable; and if he, the Lord of hosts and armies, above and below, is with his people, none can be against them to their hurt; they have nothing to fear from any enemy:

look down from heaven: the habitation of his holiness, the high and holy place where he dwells, and his throne is, from whence he takes a survey of men and things; where he now was at a distance from his people, being returned to his place in resentment, and covered himself with a cloud from their sight; and from whence it would be a condescension in him to look on them on earth, so very undeserving of a look of love and mercy from him:

and behold; the affliction and distress his people were in, as he formerly beheld the affliction of Israel in Egypt, and sympathized with them, and brought them out of it:

and visit this vine; before described, for whom he had done such great things, and now was in such a ruinous condition; the visit desired is in a way of mercy and kind providence; so the Targum,

“and remember in mercies this vine;”

so the Lord visits his chosen people by the mission and incarnation of his Son, and by the redemption of them by him, and by the effectual calling of them by his Spirit and grace through the ministration of the Gospel; and which perhaps may, in the mystical sense, be respected here; (see ^{<Q168>}Luke 1:68,78 ^{<4514>}Acts 15:14).

Ver. 15. *And the vineyard which thy right hand hath planted*, etc.] The word “Cannah” is only used in this place, and the first letter of it is larger than usual, to keep in perpetual remembrance, as is thought by some ^{f1165}, the bringing of this vine out of Egypt, and the great things done for it in the land of Israel; and the letter, being crooked, may denote the oppression of this vine by various calamities. The Targum renders the word, a branch or shoot; and Kimchi, according to the scope of the place, a plant; and observes, that others interpret it an habitation or dwelling place; and so may be understood of Jerusalem, or the temple. Aben Ezra takes it to be an adjective, and to signify “prepared” or “established”, which is said of this vine, (^{<800>}Psalm 80:9). It is an Egyptian word used by the psalmist, treating of the vine brought out of Egypt, and signifies a plant; hence the ivy is by the Greeks called $\chi\epsilon\nu\omicron\sigma\iota\rho\iota\varsigma$ the plant of Osiris ^{f1166}; the clause carries in it

a reason or argument, enforcing the above petition, taken from this vine being of the Lord's planting, as in (^{<4808>}Psalm 80:8) and therefore his own honour and glory were concerned in it:

and the branch that thou madest strong for thyself: meaning the same thing, and the same people whom he confirmed in the land of Canaan, and made strong for his service and glory. The word ^{f1167} translated "branch" signifies a son, as Israel was, to the Lord, son and firstborn. The Targum understands it of Christ, and paraphrases it thus,

"and for the King Messiah, whom thou hast strengthened for thyself;"

that is, for the sake of Christ, whom thou hast appointed to work out the salvation of thy people by his great strength, and who was to come from this vine, or descend from Israel; for the sake of him destroy it not, nor suffer it to be destroyed; and is the same with the Son of man, (^{<4807>}Psalm 80:17), and so it is read in a manuscript.

Ver. 16. *It is burnt with fire, it is cut down*, etc.] That is, the vine of Israel, and the branch before spoken of, alluding to a vine, and its branches; which, when become unprofitable, are cut down or cut off, and cast into the fire; (see ^{<4836>}John 15:6), so Jerusalem and the temple were burnt with fire by Nebuchadnezzar, and afterwards by Vespasian:

they perish at the rebuke of thy countenance; that is, the Israelites, signified by the vine, whose destruction was owing to the wrath of God upon them for their sins; he frowned upon them, and rebuked them in his hot displeasure, and to that their ruin was owing; others were only instruments in his hands. Some understand this as a wish or imprecation, let them that cut down the vine, and burn it with fire, perish at the rebuke of thy countenance; (see ^{<4805>}Psalm 68:1,2), so the Targum.

Ver. 17. *Let thy hand be upon the man of thy right hand*, etc.] Which some understand of the people of Israel in general, beloved, supported, and strengthened, by the Lord: and others of the then king of Israel, or Judah, the vinedresser, or keeper of the vineyard under God; praying that he might be directed, supported, and protected, by the Lord; but it seems better to understand it with R. Obadiah on the place, and Abarbanel ^{f1168} of the Messiah; and so Aben Ezra interprets it either of Israel, or of Messiah the son of Ephraim. Christ is called the "man", though as yet he was not really man, because it was purposed and promised that he should; and he had

agreed to become man, and had appeared often in an human form; and it was certain that he would be incarnate: and also the man of God's "right hand", which is expressive of the power of God, because by him, who, in time, became man, even the Son of God, the world, and all things in it, were made; and by him all things are upheld in their being; by him his people were to be redeemed, and have been redeemed from all their enemies; and by him they are upheld, kept, and preserved from a final and total falling away, and will be raised at the last day: and the phrase may design the support and strength the human nature of Christ, which was weak in itself, was to have, and had, not only from its union in the Son of God, but from God the Father; who promised and gave support and strength to it, under all the sufferings endured in it: to which may be added, that this phrase is expressive of love and affection; so Benjamin had his name, which signifies the son of the right hand, from the great affection of his father; so Christ is the Son of God's love, his dear and well beloved Son; as appears by hiding nothing from him, by putting all things into his hands, and appointing him the Head and Saviour of his people, and the Judge of the world; and his love to him is a love of complacency and delight, is everlasting and unchangeable: moreover, he may be so called, because he was to be, and now is, exalted at the right hand of God, in human nature, as a Prince and Saviour, above angels, authorities, and powers, and above every name whatever: and the prayer is either that the hand of vindictive justice might not be upon the vine, or the church of God, but upon Christ their surety, who was able to bear it, and had engaged to do it; or the hand of divine power and support might be upon him, to strengthen him for the work of redemption and salvation, that so that might prosper in his hand; and the hand of love, grace, and mercy, might be turned upon his people: it is added,

upon the son of man, whom thou madest strong for thyself; for the accomplishment of his purposes, promises, and covenant, for the bringing about the salvation of his own people, and for ends of his own glory: the same person is here meant as before; and his being called "the Son of Man", which is a very usual phrase for Christ in the New Testament, and which seems to be taken from hence, and from (²⁰¹³ Daniel 7:13), shows that he could not be really from eternity, since he was to be the Son of Man, as he was, of Abraham, David, etc.

Ver. 18. *So will not we go back from thee*, etc.] From thy fear, as the Targum; or from thy service, as Kimchi; doing as above would encourage

them to stand before the Lord, and worship him; which they could not do, if he marked their sins, and demanded satisfaction from them for them; but if he looked to his Son and their surety, and took it from him, this would encourage their faith and hope, and give them boldness in his presence, and attach them to his service:

quicken us, and we will call upon thy name; the people of God are sometimes dead and lifeless in their frames, and in the exercise of grace and discharge of duty, and have need of the quickening influences of the Spirit and grace of God; and which are necessary to a fervent calling upon the name of the Lord in prayer, and without which none will stir up themselves so to do. Kimchi interprets this of quickening, or of raising to life, from the death of the captivity; and so Abarbinel, who thinks also that it respects the resurrection of the dead in the times of the Messiah.

Ver. 19. *Turn us again, O Lord God of hosts*, etc.] This is a repetition of (^{<180B>}Psalm 80:3,7), in which may be observed an increase of the names or titles of the Divine Being: in (^{<180B>}Psalm 80:3), it is only “O God”; in (^{<180B>}Psalm 80:7) “O God of hosts”; and here, “Lord God of hosts”; some have thought that the doctrine of the Trinity is here suggested; which is a better thought than that of Jarchi’s, who supposes that three captivities of Israel are pointed at: but as it follows,

cause thy face to shine, and we shall be saved; it appears that this was the burden of their song, being in darkness and distress, that they might have the light of God’s countenance, and therefore repeat it again and again.

PSALM 81

INTRODUCTION TO PSALM 81

To the chief Musician upon Gittith, A [Psalm] of Asaph

Of “gittith”, (see Gill on “~~398b~~Psalm 8:1”). The Targum renders it,

“upon the harp which came from Gath;”

and so Jarchi says it was a musical instrument that came from Gath. The Septuagint, and the versions which follow that, render it, “for the winepresses”. This psalm, according to Kimchi, is said concerning the going out of the children of Israel from Egypt; and was composed in order to be sung at their new moons and solemn feasts, which were typical of Gospel things in Gospel times; (see ~~502b~~Colossians 2:16,17) and so the Syriac version,

“a psalm of Asaph, when David by him prepared himself for the solemnities.”

Ver. 1. *Sing aloud unto God our strength*, etc.] The strength of Israel, who, by strength of hand, and a mighty arm, brought Israel out of Egypt, protected and upheld them in the wilderness, and brought them to, and settled and established them in the land of Canaan; and who is the strength of every true Israelite, from whom they have both their natural and spiritual strength; so that they can exercise grace, perform duty, bear afflictions, withstand temptations, fight with and conquer enemies, and hold on and out unto the end; and therefore have reason to sing the praises of God with great fervour, zeal, and affection:

make a joyful noise unto the God of Jacob; or Israel, being the God that had made a covenant with them, had chosen them for his peculiar people, and had redeemed them out of the house of bondage, and bestowed peculiar favours upon them; and therefore were under obligation to show forth his praise vocally and audibly, and with strong expressions of joy; and the spiritual Israel of God much more so, who have an interest in the

covenant of grace, and share in electing, redeeming, and calling grace, by all which he appears to be their God and Father, in a special sense.

Ver. 2. *Take a psalm*, etc.] Or “lift one up”^{f1169}; hold up the book, and read and sing it; or rather, lift up the voice in singing a psalm:

and bring hither the timbrel; or “give one”^{f1170}, put the hand to one:

the pleasant harp with the psaltery; make use of all these musical instruments in singing, and so make an agreeable melody: these were used in the times of the Old Testament, and were typical of the spiritual joy and melody in the heart, expressed by vocal singing, under the New Testament; (see ^{<1171>}Revelation 5:8 14:2,3 15:2).

Ver. 3. *Blow up the trumpet in the new moon*, etc.] Either in every new moon, or first day of the month, which was religiously observed by the Jews, (^{<1172>}2 Kings 4:23) or rather the new moon, or first day of the seventh month, the month Tisri, which day was a memorial of blowing of trumpets, (^{<1173>}Leviticus 23:34), and so the Targum,

“blow the trumpet in the month of Tisri,”

when their new year began, and was typical of the year of the redeemed of the Lord, of the acceptable year of our God, of the famous new year, the Gospel dispensation, when old things passed away, and all things became new. The Jews say this blowing of trumpets was in commemoration of Isaac’s deliverance, a ram being sacrificed for him, and therefore they sounded with trumpets made of rams’ horns; or in remembrance of the trumpet blown at the giving of the law; though it rather was an emblem of the Gospel, and the ministry of it, by which sinners are aroused, awakened and quickened, and souls are charmed and allured, and filled with spiritual joy and gladness:

in the time appointed; so Aben Ezra, Jarchi, and Kimchi, interpret the word of a set fixed time; (see ^{<1174>}Proverbs 7:20), the word^{f1171} used has the signification of covering; and the former of these understand it of the time just before the change of the moon, when it is covered, which falls in with the former phrase; and so the Targum,

“in the moon that is covered;”

though the Latin interpreter renders it,

“in the month which is covered with the days of our solemnities,”

there being many festivals in the month of Tisri; the blowing of trumpets on the first day of it, the atonement on the tenth, and the feast of tabernacles on the fifteenth. But Deuteronomy Dieu has made it appear, from the use of the word in the Syriac language, that it should be rendered “in the full moon”, and so directs to the right understanding of the feast next mentioned;

on our solemn feast day, which must design a feast which was at the full of the moon; and so must be either the feast of the passover, which was on the fourteenth day of the month Nisan, and was a type of Christ our Passover, sacrificed for us, on which account we should keep the feast, (^{<0216>}Exodus 12:6 ^{<0407>}1 Corinthians 5:7,8), or else the feast of tabernacles, which was on the fifteenth of the month Tisri, kept in commemoration of the Israelites dwelling in booths, (^{<0234>}Leviticus 23:34,42,43) and which is called the feast, and the solemn feast, emphatically; (see ^{<1082>}1 Kings 8:2 ^{<0810>}Hosea 12:9), and was typical of the state of God’s people in this world, who dwell in the earthly houses of their tabernacles, and have no continuing city; and of the churches of Christ, which are the tabernacles in which God and his people dwell, and will abide in this form but for a time, and are moveable; and also of Christ’s tabernacling in human nature, (^{<0014>}John 1:14 ^{<0802>}Hebrews 8:2 9:11).

Ver. 4. *For this was a statute for Israel*, etc.] It was not a piece of will worship, or device of the children of Israel, but was of divine institution; that the passover should be kept at the time it was; and that the trumpets should be blown on the new moon, or first of Tisri; and that the feast of tabernacles should be kept on the fifteenth of the same month:

and a law of the God of Jacob; and therefore to be observed by Jacob’s posterity: the law for the one is in (^{<0218>}Exodus 12:18,19) and for the other is in (^{<0234>}Leviticus 23:24,34) and so all the ordinances of Christ, and of the Gospel dispensation, are to be regarded on the same account, because they are the statutes and appointments of God; and the feast of tabernacles is particularly put for them all, (^{<0816>}Zechariah 14:16).

Ver. 5. *This he ordained in Joseph for a testimony*, etc.] That is, this law concerning the blowing of trumpets on the new moon, and the keeping the solemn feast at the full of the moon, was made to be observed by all Israel,

who are meant by Joseph, for a testimony of God's good will to them, and of their duty and obedience to him:

when he went out through the land of Egypt, or "over it" ^{f1172}; which some understand of Joseph, who is said to go over all the land of Egypt, to gather in provision against the seven years of famine, (^{<0445>}Genesis 41:45,46) and Jarchi says that his deliverance from prison was at the beginning of the year, and was advanced in Pharaoh's court: and the meaning is, either "when he", the Lord, "went out against the land of Egypt", so Arama, in order to slay their firstborn; and when he passed over Israel, and saved them; marched through the land in his indignation, and went forth for the salvation of his people, (^{<0104>}Exodus 11:4 ^{<0302>}Habakkuk 3:12,13) then was the ordinance of the passover appointed: or when Israel went out of Egypt, designed by Joseph, some little time after, while in the wilderness, and dwelling in tents, the feast of tabernacles was instituted; but rather this shows that the feast of passover is before meant, which was instituted at the time of Israel's going out of Egypt, and was the solemn feast day ordained for a statute, law and testimony in Israel; and that the new moon, or month rather, on which the trumpet was to be blown, was the month Abib, the beginning of months, by an ordinance of God, (^{<0122>}Exodus 12:2 13:3,4)

where I heard a language that I understood not; here the prophet represents the people of Israel in Egypt; though the Septuagint, Vulgate Latin, Syriac, and Arabic versions, read,

he heard, and he understood not and the language is either the voice of God out of the fire, which before was never heard in this unusual manner, nor understood, (^{<0054>}Deuteronomy 5:24,26) or the speech of Moses, who had Aaron for his mouth and spokesman; or rather the Egyptian language, which was not understood by the Israelites without an interpreter, (^{<0423>}Genesis 42:23) which sense is confirmed by (^{<0301>}Psalms 114:1), and this is mentioned as an aggravation of their affliction in Egypt; (see ^{<0455>}Jeremiah 5:15).

Ver. 6. *I removed his shoulder from the burden*, etc.] These are the words of God, declaring how he had delivered the Israelites from the oppression and cruelty of the Egyptians; who made their lives bitter in hard bondage, and obliged them to carry heavy loads of bricks upon their shoulders:

his hands were delivered from the pots, or “baskets”^{f1173}; into which the bricks were put when made, and carried on their shoulders; or from making of pots, as Kimchi, who thinks the Israelites were employed in making pots of clay as well as bricks; (see ^{<19813>}Psalm 68:13), the Targum is,

“his hands withdrew themselves from casting clay into the pots:”

the whole is typical of the saints’ deliverance by Christ from the bondage of sin, Satan, and the law.

Ver. 7. *Thou calledst in trouble, and I delivered thee*, etc.] That is, when Israel were in trouble in Egypt, as the Targum adds, and they cried unto the Lord in their distress, he heard them, and answered them, and sent them a deliverer, and brought them out of all their troubles, (^{<19817>}Exodus 3:7-10).

I answered thee in the secret place of thunder; by bringing the plague of thunder and lightnings upon the Egyptians, when the Israelites were hidden from them; a sense given by some, as Kimchi observes: or rather this was done when the Lord looked out of the pillar of cloud at the Red sea upon the Egyptian host, and troubled them; at which time the voice of his thunder was heard in heaven, (^{<19716>}Psalm 77:16-18). Some think this has reference to the thunder at the giving of the law on Mount Sinai; but the sense before given is best:

I proved thee at the waters of Meribah; by withholding water from them to try them, and see whether they would behave patiently, and put their trust and confidence in the Lord, or not; (see ^{<19714>}Exodus 17:4-7).

Selah. (See Gill on “^{<19812>}Psalm 3:2”).

Ver. 8. *Hear, O my people, and I will testify unto thee*, etc.] Of himself, his being, and perfections; what he was unto them, had done for them, and would do for them, as in the following verses: or “testify in thee”^{f1174}, bear witness to their spirits, that they were his people, and he was their God; this is a witness which the people of God have in themselves; it is the inward testimony of the Spirit; besides which, there is the outward testimony of the word, and which also may be here meant; for it may be rendered,

I will give a testimony to thee: the law is a testimony of the will of God to his people, what he would have done, or not done; and the Gospel is a

testimony of his grace, and the whole word testifies of Christ, his person, offices, obedience, sufferings, and death: some render it, “testify against thee”^{f1175}, for their murmurings, rebellion, and idolatry, as in (~~1807~~ Psalm 50:7) and they are called upon to hear the voice of God in his word, and in his providences, being his people; and as such he addresses them, which bespeaks interest in them, affection to them, and an acknowledgment of them, and carries in it a reason why they should hear him:

O Israel, if thou wilt hearken unto me; this explains who are meant by the Lord’s people, Israel, the posterity of Jacob, a chosen and special people, who are exhorted not only to hear, but to hearken and to obey; suggesting, it would be well with them, if they did as in (~~1813~~ Psalm 81:13,14), and some^{f1176} take these words to be a wish, as there; “Israel, O that thou wouldest hearken unto me”: (see ~~2388~~ Isaiah 48:18).

Ver. 9. *There shall no strange god be in thee*, etc.] Or in the midst of thee, owned and worshipped as God; or in thine heart, for whatever engrosses the affection, or a man puts his trust and confidence in, that he makes his god, and is a strange one: thus, if any friend or relation, father or mother, wife or children, are loved more than God, they are set up as such in his place; thus the epicure, that seeks the gratification of his carnal lusts, makes his belly his god; and the covetous man his money, in which he trusts, and therefore is called an idolater; and the self-righteous man his righteousness, on which he depends for salvation: hence we read of idols set up in the heart, from which they are disengaged in conversion, and kept from, (~~2647~~ Ezekiel 14:7 36:25 ~~2848~~ Hosea 14:8 ~~6171~~ 1 John 5:21)

neither shall thou worship any strange god; only the Lord God is to be worshipped, (~~4189~~ Matthew 28:19 ~~4734~~ 2 Corinthians 13:14 ~~6104~~ Revelation 1:4,5) and there is but one God; though this is to be understood not to the exclusion of the Son and Spirit, who are with the Father the one God, and to be worshipped equally with him, and are; (see ~~4189~~ Matthew 28:19 ~~4734~~ 2 Corinthians 13:14 ~~6104~~ Revelation 1:4,5).

Ver. 10. *I am the Lord thy God*, etc.] The true Jehovah, the Being of beings, in whom all live and move and have their beings, the covenant God of his people; and is a reason why they should hear him, and worship him, and no other:

which brought thee out of the land of Egypt; this, with what goes before, is the preface to the ten commands, the first and principal of which is urged in

the preceding verse; and this is another reason why the Lord God should be had and worshipped, and not a strange god; and redemption from worse than Egyptian bondage, from the bondage of sin, Satan, and the law, and a deliverance from worse than Egyptian darkness, and from a state of wickedness and impiety, should lay under greater obligations still to serve the Lord, and worship him only; who adds, as a further reason for it,

open thy mouth wide, and I will fill it; which may be understood of opening the mouth either in prayer or in praise: to open the mouth wide in prayer is to pray with great freedom, to pour out the soul to God, lay open its whole case, and tell him all his mind and wants; to pray with great boldness, and with much importunity and fervency, and in full assurance of faith, pleading with great strength the promises of God, and asking in faith for much, according to them; and God may be said to fill this wide mouth of faith in prayer, when he grants the desires of the heart, gives his people what they will, even very largely and abundantly, yea, more than they can ask or think: to open the mouth wide in praise is to be abundantly thankful for mercies received; and when persons are so, the Lord fills them with more abundant matter for praise and thanksgiving; (see ^{<B7K8>}Psalm 71:8), or this may be interpreted of opening the mouth wide in expressions of desire after spiritual food, hungering and thirsting after spiritual things, when the Lord fills or satisfies the mouths of his people with good things, (^{<B3B5>}Psalm 103:5 ^{<B1B5>}Matthew 5:6), with the sincere milk of the word which they desire, and with the ordinances, the breasts of consolation they long for, and so satisfies them with the goodness and fatness of his house, (^{<B6D4>}Psalm 64:4), the metaphor seems to be taken from the young of birds, which open their mouths, and are filled by the old ones: the Targum is,

“open thy mouth to the words of the law, and I will fill it with every good thing.”

Ver. 11. *But my people would not hearken to my voice*, etc.] Neither as exhorting them to the above duties, nor as promising the above favours; would neither hearken to the voice of the law, nor to the voice of the Gospel; but were like the deaf adder, which stops its ear to the voice of the charmer, charming never so wisely:

and Israel would none of me; would not attend to his word, acquiesce in his will, nor delight themselves in him, and in his worship and service; would have none of his salutary doctrines, or wholesome reproofs, nor of his laws and government; would not have him to reign over them, nor to be

their Saviour, though the only one, and there is none beside him; though the chiefest good, and from whom all good things come, and is the portion and exceeding great reward of his people: (see ^{<1025>}Proverbs 1:25,30).

Ver. 12. *So I gave them up unto their own hearts' lust*, etc.] Sometimes God gave them up, when they sinned, into the hands of the Moabites, or Ammonites, or Philistines, or other neighbouring nations, for their chastisement; but to be delivered up unto their own hearts' lust is worse than that; nay, than to be delivered to Satan: salvation may be the consequence of that, but damnation of this; and yet it is a righteous judgment; for as men like not to retain God in their knowledge, it is but just with him to give them up to vile affections, to a reprobate mind, to do things not convenient, (^{<1024>}Romans 1:24,26,28) there is nothing men are more desirous of than to have their hearts' lusts; and there is no greater judgment can befall them than to be left to the power of them, which must unavoidably issue in their ruin here and hereafter: and they walked in their own counsels; which were bad; after the imagination of their own evil hearts, and not after the counsels and directions of God in his word, and by his servants.

Ver. 13. *O that my people had hearkened unto me*, etc.] This might have been expected from them, as they were his professing people; and it would have been to their advantage if they had hearkened to him, as well as it would have been well pleasing to him; for that is what is designed by this wish, which does not express the purposing will of God; for who hath resisted that? if he had so willed, he could have given them ears to hear; but his commanding will, and what is his approving one: to hearken to him is not only to hearken to what he commands, but to what he approves of; it is the good and acceptable will of God that men should hearken to the declarations of his will in the law, and to the declarations of his grace in the Gospel; and indeed it is the voice of Christ, the Angel of God's presence, who went before the children of Israel in the wilderness, which they were to hearken to and obey, that is here meant; (see ^{<1023>}Exodus 23:20-22), and (^{<1026>}Hebrews 3:6-8),

and Israel had walked in my ways; which he marked out and directed them unto, meaning his ordinances and commandments; which to walk in, as it denotes progress and continuance, and supposes and requires life and strength, so it is both pleasant and profitable.

Ver. 14. *I should soon have subdued their enemies*, etc.] The Canaanites, and others: this he would have done in a very little time, or at once, and that easily, and without any trouble; he would quickly have humbled them, and brought them on their knees, as the word ^{f1177} signifies, to terms of peace; for when a man's ways please the Lord, he makes his enemies to be at peace with him, (²⁰⁶⁷Proverbs 16:7) so those that hearken to the voice of Christ, and walk in his ways, he subdues their iniquities, and will bruise Satan under their feet shortly, and make them more than conquerors: through himself, over the world; the men and things of it he has overcome:

and turned my hand against their adversaries; that troubled, distressed, and oppressed them; and it is a righteous thing with God to render tribulation to them that trouble his people; he turns his chastising hand off of them, which sometimes is heavy upon them, and presses them sore, and turns it in a way of wrath and vindictive justice against their adversaries; and so the Targum,

“and turned the stroke of my power against their adversaries;”

this is the lighting down of his arm with the indignation of his anger, which is intolerable, (²³¹⁰Isaiah 30:30).

Ver. 15. *The haters of the Lord should have submitted themselves unto him*, etc.] Or, “lied unto him” ^{f1178}; feignedly submitted to him, flattered him, pretended friendship to him, and entered into a league with him; either Israel, mentioned (¹⁹⁸³Psalm 81:13), our God, whom and whose worship and people they hated; as every natural man is an hater of God, and all that is good, and enmity itself unto him; but these shall all submit to Christ, sooner or later, in one way or another, and acknowledge him Lord, and that he is superior to them, and themselves not a match for him; as Julian the emperor when wounded, said, Thou hast overcome me, O Galilean:

but their time should have endured for ever; which Jarchi and Aben Ezra interpret of the calamities and vengeance that should come upon the haters of God, who will be punished with everlasting destruction; their worm will never die, nor their fire be quenched; it is everlasting, and the smoke of their torment will ascend for ever and ever; in which sense the word is used, (²³²²Isaiah 13:22) or rather this is to be understood of the time, or happy state and condition, of the Israelites, which would have been of long continuance, had they hearkened to the Lord, and walked in his ways; particularly, they would have long enjoyed the land of Canaan, which was

given to Abraham and his seed for an everlasting possession, and which they held by the tenure of their obedience, (^{<0178>}Genesis 17:8 ^{<2019>}Isaiah 1:19), and so all truly gracious souls, that hearken to the voice of Christ, and walk in his ways, are in a happy state, which will endure for ever; they are blessed with all spiritual blessings, and those are for ever; the heavenly land of Canaan they shall dwell in for ever; their mansions or habitations in Christ's Father's house are everlasting; their house, not made with hands, is eternal in the heavens; their estate, possession, and inheritance is an eternal one; it is incorruptible, and fades not away; their being with Christ is for ever; and their happiness is often expressed by eternal life and eternal glory.

Ver. 16. *He should have fed them also with the finest of the wheat,* etc.] Or the "fat of the wheat"^{f1179}"; (see ^{<0324>}Deuteronomy 32:14), with the finest flour of it: the Targum is, "with the best bread of wheat;"

with the best of wheat, and the best bread that can be made of it: Aben Ezra interprets it of the manna, which was better than the fat, or finest, of the wheat, being the corn of heaven, and angels' food, (^{<0784>}Psalms 78:24,25), but it rather respects what the Israelites would have been continued to be fed with in the land of Canaan, which was a land of wheat, (^{<0888>}Deuteronomy 8:8), and such who hearken to the Lord, and walk in his ways, are fed by him with the Gospel, which is comparable to wheat, and the finest of it, for its choiceness and excellency, for its solidity and substantiality, for its purity and cleanness, and for its being of a nourishing and strengthening nature, (see ^{<0888>}Jeremiah 38:28), and especially Christ, the sum and substance of the Gospel, may be figuratively meant, with whom the saints are fed, and who is compared to a corn of wheat, (^{<0124>}John 12:24) for his preciousness and excellency, for his purity and fruitfulness, and for being the food of his people, the bread of life, for which he was prepared by his sufferings and death; which may be fitly expressed by the threshing, winnowing, and grinding of wheat, and then of kneading the flour, and baking the bread:

and with honey out of the rock would I have satisfied thee; the land of Canaan abounded with hills and rocks, in which bees had their hives, and from whence honey dropped to lower places; and hence the land is said to flow with milk and honey, (^{<0178>}Exodus 3:8 ^{<0523>}Deuteronomy 32:13 ^{<0125>}1 Samuel 14:25,26), nor is it unusual in other places to find honey in rocks; at Guadaloupe, in the West Indies, we are told^{f1180}, honey was found in

trees and caves of rocks. Aben Ezra interprets this of the water which flowed out of the rock at Horeb, which was sweeter than honey; but the former sense is best: the rock spiritually and mystically designs Christ, the Rock of salvation, (~~1~~1 Corinthians 10:4), the honey out of the rock, the fulness of grace in him, and the blessings of it, the sure mercies of David, and the precious promises of the everlasting covenant; and the Gospel, which is sweeter than the honey or the honeycomb; and with these such are filled and satisfied, who hearken to Christ, and walk in his ways; for, as the whole of what is here said shows what Israel lost by disobedience, it clearly suggests what such enjoy who hear and obey.

PSALM 82

INTRODUCTION TO PSALM 82

A Psalm of Asaph

This psalm was written for the use of persons in power, for the instruction of kings and princes, judges and civil magistrates; according to Kimchi, it was written about the times of Jehoshaphat, who appointed new judges throughout the land; those that were before having been very corrupt, to whom he gave a charge agreeably to the purport of this psalm, (~~<449E>~~2 Chronicles 19:5-7), but it seems rather to be written by Asaph, in the times of David, under a spirit of prophecy, and has respect to the times of Christ, when there was a great corruption among the judges and rulers of the Jews, both civil and ecclesiastic. The Syriac version calls it, “a reproof of the ungodly Jews”; our Lord cites a passage out of it in vindication of himself from their charge of blasphemy, (~~<610E>~~John 10:34-36).

Ver. 1. *God standeth in the congregation of the mighty*, etc.] The Syriac version renders it, “in the congregation of angels”; they are mighty, and excel in strength, and there is a large company of them, even an innumerable one, and who surround the throne of the Majesty on high. Christ, who is God over all, was among those on Mount Sinai, and when he ascended to heaven; and with these he will descend when he comes a second time, (~~<198E>~~Psalm 68:17,18 ~~<510E>~~2 Thessalonians 1:7,8). The Targum interprets it of the righteous thus,

“God, whose majesty (or Shechinah) dwells in the congregation of the righteous that are strong in the law.”

It may be better understood of such as are strong in the Lord, in the grace that is in Christ, and in the exercise of grace upon him; who are gathered out of the world unto him, and unto distinct societies and congregations; in the midst of which God is, where he grants his presence, bestows the blessings of his grace, and affords his divine aid and protection; and where Christ the Son of God is, and will be to the end of the world. The words may be rendered, “God standeth in the congregation of God”^{fl181}: that is, in his own congregation, his church and people; but it seems best of all to

understand the words of rulers and civil magistrates, of the cabinet councils of princes, of benches of judges, and courts of judicature; in all which God is present, and observes what is said and done; perhaps reference may be had to the Jewish sanhedrim, the chief court of judicature with the Jews, consisting of seventy one persons; in the midst of which Christ, God manifest in the flesh, God in our nature, stood, and was ill used, and most unjustly judged by them, of whose unjust judgment complaint is made in the next verse:

he judgeth among the gods: which the Syriac version renders “angels” again; and so Aben Ezra interprets it of them, who are so called, (^{<4985>}Psalm 8:5 97:7), but rather civil magistrates are meant, the rulers and judges of the people, who go by this name of “elohim”, or gods, in (^{<1206>}Exodus 21:6 22:18), and are so called because they are the powers ordained of God, are representatives of him, are his vicegerents and deputies under him; should act in his name, according to his law, and for his glory, and are clothed with great power and authority from and under him; and therefore are before styled the “mighty”. Among these Christ, the Son of God, judges, to whom all judgment is committed; he qualifies these for the discharge of their office, he directs them how to judge, and all the right judgment they make and do is from him, “by” whom “kings”

reign, and princes decree justice; by whom princes rule, and nobles, even all the judges of the earth; and to whom they are all accountable, and will be themselves judged by him another day, (^{<3085>}Proverbs 8:15,16) so the Targum,

“in the midst of the judges of truth he judges.”

Ver. 2. *How long will ye judge unjustly*, etc.] These are the words not of the psalmist, but of the divine Person that stands in the congregation of the mighty, and judges among the gods; calling the unjust judges to an account, and reprovng them for their unrighteous proceedings and perversion of justice, in which they had long continued, and which was an aggravation of their sin; this is very applicable to the rulers and judges of the Jewish nation in the times of Christ, who had long dealt very unjustly, and continued to do so; they judged wrong judgment, or judgment of iniquity, as Aben Ezra renders it, both in civil and ecclesiastical things; their judgment was depraved concerning the law, which they transgressed and made void by adhering to the traditions of the elders; they passed an unrighteous judgment on John the Baptist, the forerunner of Christ,

rejecting his baptism, and calling him a devil; and upon Christ himself, adjudging him to death for crimes he was not guilty of; and upon his followers, whom they cast out of the synagogue; the character of an unjust judge see in (~~<Q18D>~~Luke 18:2),

and accept the persons of the wicked? gave the cause in favour of them, and against the righteous, because they were rich, or related to them, or had bribes from them, contrary to the law in (~~<F16G9>~~Deuteronomy 16:19), so the judges among the Jews, in Christ's time, judged according to appearance, the outward circumstances of men, and not righteous judgment, as our Lord suggests, (~~<R172b>~~John 7:24).

Selah. (See Gill on "~~<Q18D>~~Psalm 3:2").

Ver. 3. *Defend the poor and fatherless*, etc.] Or, judge ^{f1182} them; such as have no money to enter and carry on a suit, and have no friends to assist and advise them, and abide by them; these should be taken under the care and wing of judges; their cause should be attended to, and justice done them; their persons should be protected, and their property defended and secured for, since they are called gods, they ought to imitate him whose name they bear, who is the Father of the fatherless, the Judge of the widows, and the helper of the poor that commit themselves to him, (~~<Q104>~~Psalm 10:14 68:5), such a righteous judge and good magistrate was Job; (see ~~<R19D>~~Job 29:12),

do justice to the afflicted and needy; or "justify" ^{f1183} them, pronounce them righteous, give the cause for them, not right or wrong, nor because they are poor and needy, but because they are in the right; for, if wicked, they are not to be justified, this is an abomination to the Lord; (see ~~<B1915>~~Leviticus 19:15 ~~<R20D>~~Deuteronomy 25:1 ~~<Q1715>~~Proverbs 17:15).

Ver. 4. *Deliver the poor and needy*, etc.] From his adversary and oppressor, who is mightier than he, and draws him to the judgment seat; when it is not in his power to defend himself against him, and get out of his hands, unless a righteous judge will show a regard to him and his cause; and sometimes even an unjust judge, through importunity, will do this, as everyone ought, and every righteous one will:

rid them out of the hand of the wicked; this was what the poor widow importuned the unjust judge for, and obtained, (~~<Q18B>~~Luke 18:3-5).

Ver. 5. *They knew not*, etc.] The Targum adds, to do well. This is to be understood of unjust judges and wicked magistrates, who know not God, and have not the fear of him before their eyes, though he stands in the midst of them, and judges among them; which is the source of their unjust judging and unrighteous proceedings: for because they know not God, nor fear him, therefore they regard not men: nor do such know themselves; they are called gods, and they think they are so, and do not consider they are but men; they are the ministers of God, deputies under him, and are accountable to him: nor do they know their duty before pointed out; it is for them to know judgment, what is right, and what is wrong, that they may pronounce righteous judgment, (^{<381B>}Micah 3:2), but they do not know it, at least so as to practise it: nor did the Jewish rulers know Christ, which was the reason of their unrighteous dealing with him and with his followers; they put him to death, and so they did them, because they knew him not, (^{<411B>}1 Corinthians 2:8 ^{<616D>}John 16:2,3),

neither will they understand: the Targum adds, by way of explanation, “the law”, the rule of judgment, which judges ought to understand; so the Jewish rulers, Pharisees and Sadducees, were upbraided by Christ with ignorance of the Scriptures, and the law of God, their false glosses of which he refutes, (^{<411B>}Matthew 5:1-48 ^{<422D>}Psalms 22:29) and their ignorance was wilful and affected, they shut their eyes against light and evidence, especially with respect to Christ; they could discern the face of the sky, but not the signs of the times, (^{<416B>}Matthew 16:3), who so blind as they that will not see? and such were the Jewish rulers; (see ^{<329D>}Isaiah 42:19),

they walk on in darkness; they chose darkness rather than light, and so were blind leaders of the blind, and were wilfully so, having their eyes blinded with gifts, (^{<616D>}Deuteronomy 16:19),

all the foundations of the earth are out of course; or “shaken” or “moved” ^{f1184}: by the perversion of justice, towns, cities, commonwealths, kingdoms, and states, are thrown into the utmost disorder and confusion: as the king by judgment establisheth the land; (^{<1204D>}Proverbs 29:4), so when judgment is not executed, it is unsettled, and thrown into confusion; or though ^{f1185} “the foundation”, etc. though this is the case, yet unjust judges will go on, perverting judgment, even though, as at the deluge, the foundations of the earth were shaken and moved, for the violence, rapine, and oppression, the earth was then filled with, which Kimchi thinks is here referred to; and though a dissolution of the Jewish polity, civil and ecclesiastical, was

threatened, because of such injustice; that God would once more shake the heavens and the earth, remove their church and civil state, when they should cease to be a nation, their city be destroyed, and their temple, not one stone left upon another; and yet such was the obstinacy of their wicked judges, that they would persist their wicked ways.

Ver. 6. *I have said, ye are gods*, etc.] In the law, (^{<12206>}Exodus 21:6 22:28) or they were so by his appointment and commission; he constituted them judges and magistrates, invested them with such an office, by which they came to have this title; (see ^{<5131E>}Romans 13:1), and so our Lord interprets these words, that they were gods “to whom” the word of God came, which gave them a commission and authority to exercise their office, (^{<4305>}John 10:35), or rather “against whom” it came, pronouncing the sentence of death on them, as in (^{<1307>}Psalms 82:7), to which the reference is; declaring, that though they were gods by office, yet were mortal men, and should die. The Targum is, “I said, as angels are ye accounted”; and so judges and civil magistrates had need to be as angels, and to have the wisdom of them; (see ^{<1041>}2 Samuel 14:20). Jarchi interprets it of angels, but magistrates are undoubtedly meant:

and all of you are children of the most High; the Targum here again renders it, “the angels of the most High:”

and so Aben Ezra explains it of them who are called the sons of God, (^{<1337>}Job 38:7) but men in power are meant, who, because of their eminency and dignity, their high office, post, and place, are so called; (see ^{<1001E>}Genesis 6:2 ^{<1981E>}Psalms 89:6).

Ver. 7. *But ye shall die like men*, etc.] As men in common do, to whom it is appointed to die, (^{<3017>}Hebrews 9:27) or as common men, as men in the lowest class of life: the wise man dies as the fool, the king as the peasant, high as the low, rich as the poor; death levels and makes all alike: or as Adam, as the first man, so Jarchi, who was lord of the whole universe; but being in honour, abode not, but became like the beasts that perish; sinning he died, and so all his posterity, even those who have the greatest power and authority on earth; (see ^{<1941E>}Psalms 49:2,10,12) and not only die a corporeal death, but an eternal one, dying in their sins; as Christ threatened the Jewish rulers, Scribes, and Pharisees, if they believed not in him, (^{<4182>}John 8:21,24)

and fall like one of the princes; or the chief of them, Satan, who fell like lightning from heaven, (^{<2008>}Luke 10:18) or rather as one of the giants that lived in the old world, famous for their injustice and oppression, that fell in the deluge, (^{<0004>}Genesis 6:4) or any of the Heathen princes, tyrants and oppressors, such as are mentioned in the following psalm, (^{<1800>}Psalms 83:9,10). This may have respect to the destruction of the Jewish nation, which is called the falling of them, (^{<5000>}Romans 11:11,12) and the words may be rendered, “and ye shall fall together, equally and alike, O ye princes”^{f1186}; when the Jewish state, civil and ecclesiastical, fell, they fell with it, and together; the princes of this world then came to nought, or were abolished, they and their authority, as the Apostle Paul says they should, (^{<4006>}1 Corinthians 2:6) the sceptre then departed from Judah, and the lawgiver from between his feet; all rule and authority ceased among them, as Jacob foretold it would, (^{<0490>}Genesis 49:10).

Ver. 8. *Arise, O God*, etc.] These are the words of the prophet, or of the church, whom he represents, addressing Christ, who is God over all; that seeing there was such a corruption and degeneracy in the world, and such wretched perversion of justice, that he would arise and exert himself, and show himself strong on the behalf of his people:

judge the earth: who is the Judge of the whole earth, to whom all judgment is committed, and who will judge the world in righteousness:

for thou shalt inherit all nations; which he will do in the latter day, when he shall be King over all the earth, and the Heathen shall be given him for his inheritance, he being heir of all things; and universal justice will not take place in the world till that time comes; and therefore it is to be wished and prayed for, as by the prophet and church here.

PSALM 83

INTRODUCTION TO PSALM 83

A Song [or] Psalm of Asaph

This is the last of the psalms that bear the name of Asaph, and some think it was written by him on occasion of David's smiting the Philistines, Moabites, Syrians, Edomites, and others, (~~1081~~2 Samuel 8:1-14), but these did not conjunctly, but separately, fight with David, and were overcome by him; whereas those this psalm makes mention of were in a confederacy together; and besides, the Tyrians in David's time were in friendship with him; but are here mentioned as joining with others against Israel, (~~1880~~Psalm 83:7), others are of opinion that this was prophetic delivered out with respect to future times, either to the conspiracy of the enemies of the Jews against them in the times of the Maccabees,

“Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much. etc.” (1 Maccabees 5:1)

or rather to the confederacy of the Moabites, Ammonites, and others, in the times of Jehoshaphat, (~~401~~2 Chronicles 20:1), so Kimchi, Arama, and the generality of interpreters: perhaps reference is had to the enemies of God's people, from age to age, both in the Old and in the New Testament; R. Obadiah understands it of the war of Gog and Magog.

Ver. 1. *Keep not thou silence, O God*, etc.] Which he is thought and said to do, when he does not answer the prayers of his people, nor plead their cause, nor rebuke their enemies; when he does not speak a good word to them, or one for them, or one against those that hate and persecute them;

hold not thy peace; or “be not deaf”^{f1187} to the cries and tears of his people, and to the reproaches, menaces, and blasphemies of wicked men:

and be not still, O God; or “quiet”^{f1188}, at rest and ease, inactive and unconcerned, as if he cared not how things went; the reason follows.

Ver. 2. *For, lo, thine enemies make a tumult*, etc.] Or “a noise”^{f1189}: wicked men are commonly noisy, roaring out their blasphemies against God, belching out oaths and curses, and breathing threatenings and slaughter against the saints; especially a numerous army of them, consisting of many people and nations, as this did; who are called the Lord’s “enemies”, being the enemies of his people, and their cause and his are one and the same; and besides, all wicked men are enemies to God, and all that is good, in their minds, and which appears by their actions; yea, they are enmity itself unto him:

and they that hate thee have lift up the head; are haughty, proud, and arrogant; speak loftily, and with a stiff neck; set their mouth against heaven, and God in it; and their tongue walks through the earth, and spares none; they exult and rejoice, as sure of victory, before the battle is fought; such then were, and such there are, who are haters of God, hate his being, perfections, purposes, and providences; hate his Son without a cause, and even do despite unto the Spirit of grace; hate the law and its precepts, the Gospel and its doctrines and ordinances, and the ways, worship, and people of God, as appears by what follows.

Ver. 3. *They have taken crafty counsel against thy people*, etc.] The people of Israel, hereafter named, whom God had chosen and avouched to be his people; these they dealt subtlety with, as the king of Egypt had done with their forefathers; and this, agreeably to their character, being the seed of the old serpent, more subtle than any of the beasts of the field; these devised cunning devices, formed crafty schemes for the destruction of the Lord’s people; but often so it is, that the wise are taken in their own craftiness, and their counsel is carried headlong:

and consulted against thy hidden ones; not hidden from the Lord, and unknown unto him, though from their enemies, and unknown by them, and so the object of their hatred and persecution; but hidden by him as his jewels and peculiar treasure, which he takes care of; hidden under the shadow of his wings, in the secret of his presence and tabernacle, as in a pavilion; and therefore it was a daring piece of insolence in their enemies to attack them: so the life of saints is said to be hid with Christ in God, which denotes both its secrecy and safety; (see ^{<S0R3>}Colossians 3:3), the Targum is,

“against the things hidden in thy treasures;”

meaning the riches of the temple.

Ver. 4. *They have said*, etc.] Secretly in their hearts, or openly to one another, and gave it out in the most public manner, as what they had consulted and determined upon; (see ^{<1974B>}Psalm 74:8),

come, and let us cut them off from being a nation; they were not content to invade their country, take their cities, plunder them of their substance, and carry them captives, but utterly to destroy them, root and branch; so that they might be no more a body politic, under rule and government, in their own land, nor have so much as a name and place in others; this was Haman's scheme, (^{<17B>}Esther 3:8,9)

that the name of Israel may be no more in remembrance; but this desperate and dreadful scheme, and wretched design of theirs, took not effect; but, on the contrary, the several nations hereafter mentioned, who were in this conspiracy, are no more, and have not had a name in the world for many hundreds of years; while the Jews are still a people, and are preserved, in order to be called and saved, as all Israel will be in the latter day, (^{<5125>}Romans 11:25). So Dioclesian thought to have rooted the Christian name out of the world; but in vain: the name of Christ, the name of Christianity, the name of a Christian church, will endure to the end of the world; (see ^{<19717>}Psalm 72:17 ^{<1007>}Proverbs 10:7). Compare with this (^{<2119>}Jeremiah 11:19).

Ver. 5. *For they have consulted together with one consent*, etc.] Or "heart"^{f1190}; wicked men are cordial to one another, and united in their counsels against the people of God, and his interest: whatever things they may disagree in, they agree in this, to oppose the cause and interest of true religion, or to persecute the church and people of God: Herod and Pontius Pilate are instances of this:

they are confederate against thee; or have made a covenant against thee^{f1191}; the covenant they had entered into among themselves, being against the Lord's people, was against him; and such a covenant and agreement can never stand; for there is no wisdom, nor understanding, nor counsel against the Lord, (^{<1213>}Proverbs 21:30). This the psalmist mentions to engage the Lord in the quarrel of his people, and not be still, and act a neutral part; since those were his enemies, and confederates against him, and they are next particularly named.

Ver. 6. *The tabernacles of Edom*, etc.] Or the Idumeans, as the Targum; the posterity of Esau, who, with the rest that joined with them, hereafter

mentioned, and made the confederate army, brought their tents with them, pitched them, and encamped in them against Israel:

and the Ishmaelites; or Arabians, as the Targum, who descended from Ishmael, the son of Abraham:

of Moab, and the Hagarenes; the Moabites, who sprung from Lot by one of his daughters, in an incestuous way; and the Hagarenes are the same with the Hagarites, (^{<1350>}1 Chronicles 5:10,19,20) who dwelt to the east of the land of Israel, so called from Hagar, the handmaid of Abraham, but not by him, but by another husband, after sent away from him, as Aben Ezra and Kimchi think, or by him, supposing Hagar to be the same with Keturah, as some do: the Targum calls them Hungarians; the Syriac version renders it Gadareans, or Gadarenes; of which (see ^{<400>}Mark 5:1).

Ver. 7. *Gebal*, etc.] Gubleans, or Gebalites, as the Targum; the same with Giblites, (^{<0235>}Joshua 23:5 ^{<1158>}1 Kings 5:18), or men of Gebal, (^{<270>}Ezekiel 27:9) the same with Byblus: these dwelt in Phoenicia, near Tyre, where Pliny ^{f1192} makes mention of a place called Gabale: the Syriac version joins it with Ammon, and renders it “the border of Ammon”:

and Ammon and Amalek, the Philistines, with the inhabitants of Tyre; these are well known in Scripture, and as the enemies of Israel.

Ver. 8. *Assur also is joined with them*, etc.] Before mentioned, or Assyria, though at so great a distance from Israel, and unprovoked by them: according to R. Joseph Kimchi, the sense is, that the Assyrians joined them, continuing in their wickedness, though their army had been destroyed by an angel in Hezekiah’s time, of which they were unmindful; but this, as his son observes, makes this confederacy and war to be after the times of Hezekiah; whereas it was long before it: the Targum is,

“Sennacherib, king of Syria, is joined with them;”

and so some refer this to his invasion of Judea, and besieging Jerusalem, with an army consisting of many nations, in Hezekiah’s time; but he was the principal there, and not an auxiliary, as here:

they have holpen the children of Lot; or were “an arm” ^{f1193} unto them, assisted and strengthened them: these were the Moabites and Ammonites, who were the principals in the war, and the rest auxiliaries, as it appears they were in the times of Jehoshaphat, (^{<400>}2 Chronicles 20:1,10,22,23),

here were ten different nations, which joined in confederacy against the people of Israel; to which answer the ten horns of the beast, or ten antichristian kings, who agreed to give their kingdom to the beast, and to make war with the Lamb and his followers, (^{<66712>}Revelation 17:12-14), and it may be observed, that these were on all sides of the land of Israel; the Edomites, Ishmaelites, and Amalekites, were on the south; the Moabites, Ammonites, and Hagarenes, were on the east; the Assyrians on the north; and the Philistines, Gebalites, and Tyrians, on the west: so that Israel was surrounded on all sides with enemies, as the Lord's people are troubled on every side, (^{<4048>}2 Corinthians 4:8), and so the Gog and Magog army, of which some understand this, will encompass the camp of the saints about, and the beloved city, (^{<6109>}Revelation 20:9).

Selah. (See Gill on "^{<3932>}Psalm 3:2").

Ver. 9. *Do unto them as unto the Midianites*, etc.] In the times of Gideon, who destroyed one another, trod in whose destruction the hand of the Lord was very visible, (^{<07021>}Judges 7:20-22), and much in the same manner was the confederate army of the Moabites, Ammonites, and others, destroyed in the times of Jehoshaphat, (^{<4011>}2 Chronicles 20:20,23,24),

as to Sisera, as to Jabin: Jabin was a king of Canaan, who oppressed Israel, and Sisera was his general; the latter was slain by a woman, Jael, the wife of Heber; and the former the hand of Israel prevailed against, until they destroyed him, (^{<07042>}Judges 4:2,21,22,24), the great victory which they obtained over them was

at the brook of Kison, or "Kishon", (^{<07047>}Judges 4:7 5:21) with this compare (^{<4016>}2 Chronicles 20:16).

Ver. 10. *Which perished at Endor*, etc.] Aben Ezra and Kimchi understand this of the Midianites; but rather it is to be understood of Jabin and Sisera, and the army under them, who perished at this place, which is mentioned along with Taanach and Megiddo, (^{<06711>}Joshua 17:11), which are the very places where the battle was fought between Jabin and Israel, (^{<07059>}Judges 5:19) according to Jerom^{f1194}, it was four miles from Mount Tabor to the south, and was a large village in his days, and was near to Nain, the place where Christ raised the widow's son from the dead, (^{<07071>}Luke 7:11 ^{<09207>}1 Samuel 28:7)

they became as dung for the earth; being unburied, they lay and rotted on the earth, and became dung for it; (see ^{<2482>}Jeremiah 8:2), or were trodden under foot, as dung upon the earth; so the Targum,

“they became as dung trodden to the earth.”

Ver. 11. *Make their nobles like Oreb, and like Zeeb*, etc.] Two princes of Midian, who were slain, the one at the rock Oreb, and the other at the winepress of Zeeb, so called after their names, (^{<4075>}Judges 7:25),

yea, all their princes as Zebah, and as Zalmunna; kings of Midian, slain by Gideon, (^{<4082>}Judges 8:21).

Ver. 12. *Who said*, etc.] Not the kings and princes of Midian just mentioned, but the confederate enemies of Israel, named (^{<4986>}Psalms 83:6-8), to whom the like things are wished as to the Midianites and others, because they said what follows:

let us take to ourselves the houses of God in possession; not only the temple, which was eminently the house of God, but all the habitations of the Israelites in Jerusalem, and other places, where the Lord vouchsafed to dwell; unless this should be ironically spoken by their enemies calling them so, because they pretended, as they reckoned it, to have and to hold them by the gift of God; whereas, of right, they belonged to them, at least some of them: such a claim was made by the Ammonites in the times of Jephthah, (^{<47113>}Judges 11:13), and to dispossess the Israelites was the intention of the Ammonites and Moabites in the times of Jehoshaphat, (^{<4430>}2 Chronicles 20:10,11).

Ver. 13. *O my God, make them like a wheel*, etc.] Which, as the Targum adds, is rolled, and goes on, and rests not in a declivity; let them be as fickle and inconstant as a wheel; being in high, let them be in slippery places, and brought down to desolation in a moment; like a wheel set running down hill, so let them swiftly and suddenly come to ruin; or be in all kind of calamities, and continual troubles ^{f1195} as the wheel is always turning: some think there is an allusion to the wheel by which bread corn was bruised; (see ^{<2338>}Isaiah 28:28 ^{<4106>}Proverbs 20:26), but the word ^{f1196} signifies a rolling thing before the wind, as a wisp of straw or stubble, which is easily carried away with it: Jarchi interprets it of the tops or down of thistles, which fly off from them, and roll up, and are scattered by the wind; (see ^{<21713>}Isaiah 17:13), and which agrees with what follows:

as the stubble before the wind; which cannot stand before it, but is driven about by it here and there; and so wicked men are, as chaff and stubble, driven away in their wickedness, with the stormy wind of divine wrath and vengeance, and chased out of the world, which is here imprecated.

Ver. 14. *As the fire burneth the wood*, etc.] Or “forest”^{f1197}; which is sometimes done purposely, and sometimes through carelessness, as Virgil^{f1198} observes; and which is done very easily and swiftly, when fire is set to it; even all the trees of it, great and small, to which an army is sometimes compared, (²³⁰¹⁸Isaiah 10:18,19), and as the flame setteth the mountains on fire; either the mountains themselves, as Etna, Vesuvius, and others; or rather the grass and trees that grow upon them, smitten by lightning from heaven, which may be meant by the flame: in like manner it is wished that the fire and flame of divine wrath would consume the confederate enemies of Israel, above mentioned; as wicked men are but as trees of the forest, and the grass of the mountains, or as thorns and briars, to the wrath of God, which is poured out as fire, and is signified by everlasting burnings.

Ver. 15. *So persecute them with thy tempest*, etc.] Pursue them with thy fury, follow them with thy vengeance; cause it to fall upon them like a mighty tempest:

and make them afraid with thy storm; God has his storms and tempests of wrath and vengeance, which he sometimes causes to fall upon wicked men in this life, to their inexpressible terror, and with which he takes them out of this world; and he has still more horrible ones to rain upon them hereafter: (see ¹⁸²⁷¹Job 27:20,21 ¹⁹¹⁰⁶Psalm 11:6).

Ver. 16. *Fill their faces with shame*, etc.] For their sins, or rather through disappointment, not being able to put their desperate and deep laid schemes into execution: or “with lightness”^{f1199}; instead of a weight of honour and glory upon them, let them be despised. R. Joseph Kimchi renders it, “fill their faces with fire”; let their faces be as if they were on fire, as men’s faces are, who are put to an exceeding great blush, or are most sadly confounded and ashamed:

that they may seek thy name, O Lord; not they themselves, who are filled with shame; for it is imprecated, that they be ashamed, and troubled for ever, and so as to perish, (¹⁸⁸¹⁷Psalm 83:17) but others; for the words may be supplied, as in (¹⁸⁸¹⁸Psalm 83:18) “that men may seek thy name, or that thy name may be sought”: the judgments of God upon wicked men are

sometimes the means of arousing others, and putting them upon seeking the Lord, his face, and his favour; that God would be merciful to them, pardon their iniquities, avert judgments from them, and preserve them from threatened calamities; and this is a good end, when answered; (see ^{<2319>}Isaiah 26:9,16).

Ver. 17. *Let them be confounded and troubled for ever*, etc.] As long as they are in this world, and to all eternity in another; a dreadful portion this:

yea, let them be put to shame, and perish; wholly and eternally, in soul and body, for evermore.

Ver. 18. *That men may know that thou, whose name alone is Jehovah*, etc.] Or, “that thou, thy name alone is Jehovah” ^{f1200}, a self-existent Being, the Being of beings, the everlasting I AM, the immutable God; for this name is expressive of the being, eternity, and unchangeableness of God, who is, and was, and is to come, invariably the same, (^{<6104>}Revelation 1:4) which is to be understood not to the exclusion of the Son or Spirit, who are with the Father the one Jehovah, (^{<8164>}Deuteronomy 6:4), and to whom this name is given; (see ^{<1276>}Exodus 17:6), compared with (^{<6100>}1 Corinthians 10:9 ^{<3418>}Isaiah 40:3 ^{<2236>}Jeremiah 23:6) (^{<2318>}Isaiah 6:8,9) compared with (^{<4825>}Acts 28:25,26), but to the exclusion of all nominal and fictitious deities, the gods of the Heathens; and the being and perfections of God are known by the judgments he executes, (^{<1916>}Psalms 9:16),

art the most High over all the earth; or,

and that thou art, etc. ^{f1201}, being the Maker and the Possessor of it, and the sovereign Lord of its inhabitants, doing in it what seems good in his sight; (see ^{<1142>}Genesis 14:22 ^{<2045>}Daniel 4:35), for the accents require two propositions in the text: the Heathens ^{f1202} give the title of most high to their supreme deity: the Targum is,

“over all the inhabitants of the earth.”

PSALM 84

INTRODUCTION TO PSALM 84

To the chief Musician upon Gittith, A Psalm for the sons of Korah

Of “gittith”, (see Gill on “^{<3901>}Psalm 8:1”). The Targum renders it here, as there,

“to praise upon the harp that was brought from Gath;”

and of the sons of Korah, (see Gill on “^{<3901>}Psalm 42:1”) and the argument of this psalm is thought to be much the same with that and (^{<3901>}Psalm 43:1). It was, very probably, written by David; to whom the Targum, on (^{<3848>}Psalm 84:8), ascribes it; though it does not bear his name, the spirit it breathes, and the language in which it is written, show it to be his; though not when he was an exile among the Philistines, in the times of Saul, as some in Kimchi think; for then the ark was not in Zion, as is suggested (^{<3847>}Psalm 84:7), but elsewhere; for it was brought thither by David, after he was king of Israel, (^{<4012>}2 Samuel 7:2,16), but rather when he fled from his son Absalom; though there is nothing in it that necessarily supposes him to be banished, or at a distance from the house of God; only he expresses his great affection for it, and his earnest desires for returning seasons and opportunities of worshipping God in it; and the general view of it is to set forth the blessedness of such who frequently attend divine service: the inscription of it, in the Syriac version, is,

“for the sons of Korah, when David meditated to go out of Zion, to worship in the house of God: and it is called a prophecy concerning Christ, and concerning his church,”

as it undoubtedly is. Bishop Patrick thinks it was composed by some pious Levite in the country, when Sennacherib’s army had blocked up the way to Jerusalem, and hindered them from waiting upon the service of God at the temple; and others refer it to the times of the Babylonish captivity; and both Jarchi and Kimchi interpret it of the captivity, when the temple and altars of God were in ruins; but this does not agree with the loveliness of them, in which they were at the time of writing this psalm.

Ver. 1. *How amiable are thy tabernacles, O Lord of hosts!*] Which were erected in the wilderness by Moses at the command of God, and brought into the land of Canaan, where the Lord took up his dwelling: here he was worshipped, and sacrifices offered to him; here he granted his presence, and commanded his blessing; here it was in David's time; for as yet the temple was not built: it is called "tabernacles", in the plural number, because of its several parts: hence we read of a first and second tabernacle, (<sup>^{3000>}Hebrews 9:2,3), there was the holy place, and the holy of holies, besides the court of the people; unless it can be thought to refer to the tabernacle David had built for the ark in Zion, and to the old tabernacle which was at Gibeon, (<sup>^{3007>}2 Samuel 6:17 <sup>^{3021>}1 Chronicles 21:19) the whole was a representation of the church of God, and the ordinances of it; which is the dwelling place of God, Father, Son, and Spirit, where he is worshipped, his presence enjoyed, his word is preached, ordinances administered, and the sacrifices of prayer and praise offered up; on account of all which it is very "amiable": what made the tabernacle of Moses lovely was not the outside, which was very mean, as the church of God outwardly is, through persecution, affliction, and poverty; but what was within, having many golden vessels in it, and those typical of things much more precious: moreover, here the priests were to be seen in their robes, doing their duty and service, and, at certain times, the high priest in his rich apparel; here were seen the sacrifices slain and offered, by which the people were taught the nature of sin, the strictness of justice, and the necessity and efficacy of the sacrifice of Christ; here the Levites were heard singing their songs, and blowing their trumpets: but much more amiable are the church of God and its ordinances in Gospel times, where Christ, the great High Priest, is seen in the glories of his person, and the fulness of his grace; where Zion's priests, or the ministers of the Gospel, stand clothed, being full fraught with salvation, and the tidings of it; where Christ is openly set forth, as crucified and slain, in the ministry of the word, and the administration of ordinances; here the Gospel trumpet is blown, and its joyful sound echoed forth, and songs of love and grace are sung by all believers: besides, what makes these tabernacles still more lovely are, the presence of God here, so that they are no other than the house of God, and gate of heaven; the provisions that are here made, and the company that are here enjoyed; to which may be added, the properties of those dwellings; they are lightsome, like the habitations of Israel in Goshen; they are healthful, no plague comes nigh them; the inhabitants of them are not sick; their sins are forgiven them; they are safe, sure, and quiet dwelling places;

(see ²³²¹⁸Isaiah 32:18 33:20,24) and they are lovely to such, and to such only, who have seen the unamiableness of sin, and are sick of its tents, and of enjoying its fading pleasures, and to whom Christ is precious, and altogether lovely: these have an intense affection for him, and for his house, word, worship, and ordinances, and with admiration say, “how amiable”, etc.

Ver. 2. *My soul longeth, yea, even fainteth for the courts of the Lord,* etc.]

The courts of the tabernacle now at Gibeon, though the ark was in Zion, (¹⁴⁰¹³2 Chronicles 1:3-6) as the court of the priests, and the court of the Israelites, in which latter the people in common stood: after these David longed; he longed to enter into them, and stand in them, and worship God there; which soul longings and hearty desires were the fruits and evidences of true grace, of being born again; so newly born souls desire the sincere milk of the word, and the breasts of Gospel ordinances, as a newly born babe desires its mother’s milk and breast; and he even “fainted”, through disappointment, or length of time, being impatient of the returning season and opportunity of treading in them; (see ¹⁹⁰¹¹Psalms 42:1 63:1),

my heart and my flesh crieth out for the living God; he only inwardly desired, and secretly fainted, but audibly cried out in his distress, and verbally expressed, great vehemence, his desire to enjoy the living God: it was not merely the courts, but God in them, that he wanted; even that God which has life in himself, with whom is the fountain of life; who gives life to others, natural, spiritual, and eternal, and in whose favour is life; yea, whose lovingkindness is better than life, and which was the thing longed and thirsted after: and these desires were the desires of the whole man, soul and body; not only he cried with his mouth and lips, signified by his flesh, but with his heart also, sincerely and heartily; his heart went along with his mouth.

Ver. 3. *Yea, the sparrow hath found an house,* etc.] One or other of the houses of men, where to build its nest; or its nest itself is called an house, as it seems to be explained in the next clause: the word here used signifies any bird; we translate it a “sparrow”, and so Kimchi; the Targum renders it the “dove”; but the Midrash is,

“it is not said as a dove, but as a sparrow: the dove takes its young, and returns to its place; not so the sparrow.”

and the swallow a nest for herself, where she may lay her young; the Septuagint, Vulgate Latin, Syriac, and Arabic versions, have it the “turtle”, the stock, or ring dove: and so the Targum, which paraphrases this clause, in connection with the following, thus:

“and the turtle a nest for herself, whose young are fit to be offered up upon thine altars:”

it is translated a swallow in (^{<180B>}Proverbs 26:2) and has its name in Hebrew from liberty, it not loving confinement, or because it freely visits the houses of men without fear:

even thine altars, O Lord of hosts; that is, as some understand it, there the swallow builds a nest, and lays her young; but it can hardly be thought that this could be done in them, since the priests were so often officiating at them, and there were so much noise, fire, and smoke there; it must be “at the sides of them”, as the Syriac and Arabic versions render it, or near unto them; or rather in the rafters of the house where they were; and the rafters and beams of the temple were of cedar, and in such turtles have their nests ^{f1203}; or in the houses adjoining to the tabernacle; or in the trees that might be near it; (see ^{<180B>}Joshua 24:26), and so the psalmist seems to envy and begrudge the place these birds had, and wishes he had the same nearness as they. Kimchi observes, that if this is to be understood of David, when in the land of the Philistines, at that time high places and altars were lawful everywhere, and there birds might build their nests; but if of the captivity, the birds found a place and built their nests in the ruins of the temple and altars; and so Jarchi; for as for the temple, it was not built in the times of David; besides, when built, had a scarecrow on it ^{f1204}: though the words may be considered as in connection with (^{<180B>}Psalm 84:3) and what goes before be read in a parenthesis, as they are by R. Judah Ben Balsam, cited by R. Aben Ezra;

“my soul longeth for the courts of the Lord, crieth out for the living God: even thine altars, O Lord of hosts”;

that is, for them; or may be supplied thus,

“I desire thine altars, O Lord of hosts” ^{f1205}:

as the birds above mentioned seek for a nest, and desire to find one, and have what they want, and nature prompts them to; so I desire a place in thine house and courts, and near thine altars; (see ^{<180B>}Matthew 8:20), or

thus; as these birds rejoice, when they have found an house or nest for themselves and young; so should I rejoice, might I be favoured once more with attendance on thine altars, O Lord of hosts: mention is made of “altars”, referring both to the altar of burnt sacrifice, and the altar of incense, both typical of Christ, (^{<S830>}Hebrews 13:10) and of his sacrifice and intercession; both which believers have to do with: it is added,

my King, and my God; when, by attending at his tabernacle, courts, and altars, he would testify his subjection to him as his King, and his faith in him, and thankfulness to him, as his God; (see ^{<S830>}John 20:28).

Ver. 4. *Blessed are they that dwell in thy house*, etc.] The house of God, in his tabernacles and courts; referring to the priests and Levites, who were frequently officiating there, in their turns, night and day; and to the inhabitants of Jerusalem and Gibeon, where the ark and tabernacle were, who had frequent opportunities of attendance on divine worship: and happy are those who have a name and place in the church of God, who abide there, and never go out; (see ^{<S830>}Psalm 65:4), the Targum is,

“blessed are the righteous, etc.”

and the Arabic version, “blessed are all they that dwell, etc”, they are happy on account of their settlement, and also on account of their work, as follows:

they will be still praising thee; which is delightful employment; for praise is pleasant and comely; and in which they are continually and constantly engaged, as their mercies return upon them, as they do every day; and especially on Lord’s days, or at the stated times of public worship; such will bless and praise the Lord, both for temporal and spiritual blessings, as long as they live; (see ^{<S830>}Hebrews 13:15).

Selah. (See Gill on “^{<S830>}Psalm 3:2”).

Ver. 5. *Blessed is the man whose strength is in thee*, &c.] Or, “for thee”, as some choose to render the words; who have bodily strength from the Lord, for his worship and service, to go up to his house, and serve him: this, with what follows in the two next verses, seem to refer to the males in Israel going up from different parts of the land to Jerusalem to worship, who had strength so to do; when the women and children, for want thereof, stayed at home, which was their infelicity, as it was the happiness

of the males that they had ability for such a journey and service: the Targum is,

“whose strength is in thy Word;”

the essential Word, the Messiah, who have spiritual strength in and from him; (see ^{<2854>}Isaiah 45:24), without this there is no heart to go up to the house of God; and this will carry through a great deal of bodily weakness; and by it saints overcome the temptations of Satan to the contrary, and perform the several duties of religion:

in whose heart are the ways of them; or “thy ways”^{f1206}; the ways of God, the ways of Zion, the ways to the house of God; who have these ways at heart, who ask the way to Zion with their faces thitherwards; who have not only ability, but inclination and readiness of mind, to walk in them; whose hearts are bent upon them, regarding no objection, difficulty, and discouragement; who stir up themselves and others to go up to the house of God, and are heartily desirous of being taught his ways, and walking in them, and take great pleasure and delight therein; they are ways of pleasantness and paths of peace to them; the word properly signifies “highways”^{f1207}, ways cast up. Some render it “ascensions in his heart”^{f1208}; the affections of whose heart go up to God, like pillars of smoke perfumed with frankincense, are after God, his ways and worship, and are set on things above.

Ver. 6. *Who passing through the valley of Baca*, etc.] Kimchi interprets it a valley of springs, or fountains, taking the word to be of the same signification as in (^{<3886>}Job 38:16), and mention being made of a well and pools in it, or of mulberry trees, which grow, as he says, in a place where there is no water, and such a place was this; and therefore pools or ditches were dug in it, and built of stone, to catch rain water for the supply of travellers; and so Aben Ezra says, it is the name of a place or valley where were trees, called mulberries; and is by some thought to be the same with the valley of Rephaim, where we read of mulberry trees, (^{<4052>}2 Samuel 5:22,23), the Septuagint render it “the valley of weeping”, and the Vulgate Latin version “the valley of tears”; which have led some interpreters to think of Bochim, a place so called from the children of Israel weeping there, (^{<4011>}Judges 2:1,5), it does not seem to design any particular place, through which all the males could not pass from the different parts of the land of Israel, as they came to Zion at the three grand festivals; but any difficult and troublesome place, any rough valley, or dry and thirsty land,

where there was no water: so saints are passengers, travellers, or pilgrims, in this world, and often pass through a valley; are in a low valley, through the weakness of grace; a rough one, through affliction; and a dark one, through desertion and temptation; and a valley of weeping and tears, on account both of outward and inward trials. The way to Zion, or to the house and ordinances of God below, lies through the valley of weeping; none come rightly thither but who come weeping over their sins and unworthiness; or by repentance towards God, and by looking by faith to Christ whom they have pierced, and mourning for it; (see ²⁸⁰⁶Jeremiah 50:4,5) and the way to Zion above lies through a vale of tears, shed in plenty by reason of sin, a man's own, original and actual, the sins of professors and profane, by reason of Satan's temptations, the hidings of God's face, and the distresses, divisions, and declensions of Zion; yet relief is afforded, help is given, refreshment is had, in this valley, for such passengers:

they make it a well; either the valley a well with their tears, an hyperbolic expression, like that in (²⁸⁰⁸Lamentations 2:18) or they account it as such, a dry valley, as if it was a well watered place; look upon all their toil and labour in going to the house of God as a pleasure; and esteem all reproach, afflictions, and persecutions, they meet with from the world, or relations, for the sake of religion, as riches and honours; or they find a supply, which is kindly and graciously given, even rivers in high places, and fountains in the midst of valleys, streams of divine love, and precious promises in a wilderness, (²⁸⁰⁸Isaiah 41:18 35:6) "or make him a well"^{f1209}: that is, God himself; they account of him as such; they find him to be so, and make use of him as one, who is a well of living waters; such are his love, his covenant, and his grace; such are his Son and his fulness, his Spirit, the gifts and graces of it; all which yield a rich supply:

the rain also filleth the pools; of the word and ordinances: "or the rain covereth with blessings"^{f1210}; the rain of divine love covers the passengers with spiritual blessings, which flow from it; Christ, whose coming is compared to the rain, brings a train of blessings with him to his people; and the Gospel, which drops as the rain, and distils as the dew, is full of the blessings of Christ; is a glorious revelation of them, and is the means of conveying them to the saints; or the "teacher covereth", or "is covered with blessings"^{f1211}; the great Teacher of all, God, Father, Son, and Spirit; the Father teaches all his children to great profit and advantage, and covers or blesses them with all spiritual blessings; the Son is a teacher come from

God, and is covered or loaded with the blessings of goodness, and communicates them to his disciples and followers; and the Spirit teacheth all things, and takes of the things of Christ, the blessings of his grace, and covers his people with them; and all under teachers, ministers of the Gospel, are clothed with salvation, and come forth in the fulness of the blessing of the Gospel of Christ.

Ver. 7. *They go from strength to strength*, etc.] Whose strength is in the Lord, and in whose heart are his ways, and who pass through the valley of Baca, and find a well of supply, and pools of blessings there; they renew their spiritual strength; they grow stronger and stronger every step they take; the way of the Lord is strength unto them: or “from army to army”, or “from company to company”^{f1212}, as Kimchi, alluding to the companies in which they went up to the feasts; (see ~~404~~Luke 2:44) when those who were more zealous, or more able to undergo journeys, would outgo the rest, and first overtake one company, and then another, and get to Zion first: or from victory to victory: first overcoming one enemy, and then another, as sin, Satan, and the world, being more than conquerors through him that has loved them: or “from doctrine to doctrine”^{f1213}; being led first into one truth, and then into another, as they were able to bear them; and so following on to know the Lord, and increasing in the knowledge of him: or “from class to class”^{f1214}; from the lower to an higher form in the school of Christ; so Jarchi interprets it, from school to school; and the Targum, from the sanctuary to the school; compare with this (~~407~~Romans 1:17 ~~408~~2 Corinthians 3:18)

everyone of them in Zion appeareth before God; three times in the year, but not empty, (~~409~~Exodus 34:20,23,24) so the saints appear before God in his church below, presenting their persons, souls and bodies, prayers and praises, as holy and spiritual sacrifices unto him; than which nothing is more desirable to them. This is the wished for happiness, and the issue of their travel, toil, and labour; (see ~~409~~Psalm 42:2), and they shall appear before him, and in his presence, in the, church above; when Christ shall appear, they shall appear with him in glory, and be like him, and see him as he is; even everyone of them, not one shall be wanting; because he is great in power, not one of them shall fail; and he will present them to his Father, saying,

lo, I and the children thou hast given me: some render the words, “the God of gods will appear”, or “be seen in Zion”^{f1215}; there Jehovah

manifests himself, and grants his gracious presence; this is the mount of the Lord, in which he is and shall be seen, (^{<0124>}Genesis 22:14).

Ver. 8. *O Lord God of hosts, hear my prayer*, etc.] the redemption of the captives, says Kimchi; for the building of the house, the temple, according to Jarchi; but rather for the courts of God, an opportunity of attending them, and for the presence of God in them; (see ^{<0810>}Psalms 84:2) in which he might hope to succeed, from the consideration of the Lord's being the God of hosts, or armies, in heaven and in earth; and so was able to do everything for him, and more for him than he could ask or think; his arm was not shortened, nor his ear heavy, (^{<2800>}Isaiah 59:1), and as this character is expressive of his power, the following is of his grace:

give ear, O God of Jacob; he being the covenant God of the people of Israel in general, and of David in particular; from whence he might comfortably conclude he would give ear to him, and it carries in it an argument why he should.

Selah. (See Gill on "^{<0810>}Psalms 3:2").

Ver. 9. *Behold, O God our shield*, etc.] Which may be considered either as the character of God, who is addressed, who was David's shield, and the shield of his people, to protect and defend them from their enemies, and is the shield of all the saints; this favour encompasses them as a shield, and his truth is their shield and buckler; his veracity and faithfulness, in keeping covenant and promises; and so is his power, by which they are kept unto salvation; (see ^{<0810>}Psalms 3:3 5:12 91:4), or else it belongs to other persons and things the psalmist desires God would behold, in agreement with the following clause. Jarchi interprets it of the house of the sanctuary, as a shield unto them; much better Aben Ezra of the king their protector; and makes the sense of the petition to be, that God would save our king; it is best to apply it to Christ, afterwards called a sun and shield; see on (^{<0810>}Psalms 84:11), and to whom the following clause belongs:

and look upon the face of thine anointed; meaning either himself, David, the anointed of the God of Jacob, who was anointed with oil, in a literal sense, king of Israel, by the appointment and order of the Lord himself; and his request is, that God would look upon his outward state and condition, which was a distressed and an afflicted one, with an eye of pity and compassion, he being deprived of sanctuary worship and service, and of the presence of God there; (see ^{<0810>}Psalms 132:1) or rather he has a view to the

Messiah, the Lord's Christ, or Anointed, the anointed Prophet, Priest, and King, anointed with the oil of gladness, the grace of the Spirit, without measure; and so the sense is, that though he and his petitions were unworthy of notice, yet he entreats that God would look upon his Son the Messiah, and for his sake hear and answer him; look upon his person, and accept him in him, the Beloved; upon his future obedience and righteousness, and impute it to him; upon his sufferings, and death he was to endure, to save him from his sins; upon his blood to be shed for the remission of them, as he had looked upon the blood of the passover, upon the doorposts of the Israelites, and saved them when he destroyed the firstborn of Egypt; and upon his sacrifice, which is of a sweet smelling savour; and upon his fulness, for the supply of his wants. Kimchi takes it to be a prayer for the speedy coming of the Messiah.

Ver. 10. *For a day in thy courts is better than a thousand*, etc.] “One day”; so the Septuagint and Vulgate Latin, and all the Oriental versions; and so the Targum, Jarchi, and Kimchi, interpret it; one day in the house of God, in the world to come, so Arama: though rather reference is had to the seventh day sabbath, then in being; and which with the psalmist was a delight, holy and honourable; and though now abolished, as to the time of it, with the rest of the ceremonial law, there is yet a day of public worship, called the Lord's day, and the day of the Son of man; and one of these days spent in the courts of the Lord, in an attendance on the word and ordinances, in worshipping in the fear of God, in spirit and in truth; in divine service, assisted by the Spirit of God, doing everything in faith, from love, and with a view to the glory of God; a day thus spent in religious exercises “is better than a thousand”; that is, than a thousand days; not than a thousand days spent in like manner, but than a thousand other days, common day, of the week; or than a thousand in other places, especially in places of sin, and in the company of wicked men; one day in God's house employed in spiritual exercises, and enjoying communion with him, is better than a thousand days in any of the houses of Satan, of sinful pleasure, or in the houses of sinful men; better as to peace of mind, solid pleasure, real profit, and true honour:

I had rather be a doorkeeper in the house of my God; in the meanest post and place there; alluding to the Levites, who were some of them porters, and kept the doors of the Lord's house, (¹³⁰¹1 Chronicles 26:1 ¹³⁰²2 Chronicles 34:9) or to the beggars that lay at the gates of the temple for alms; (see ⁴⁴⁰¹Acts 3:1,2) or to be fixed to the door post of it, alluding to

the servant that was desirous of continuing in his master's house, and serving him for ever; who was brought to the door post, and had his ears bored through with an awl, (^{<1206>}Exodus 21:5,6). Such a willing servant was the psalmist; and this sense the Targum seems to incline to, which renders it,

“I have chose to cleave to the house of the sanctuary of God;”

or to be a waiter there, to watch daily at Wisdom's gates, and to wait at the posts of her doors; such lie in the way of conversion, and of finding Christ; in the way of spiritual healing, as the man at the pool; and of spiritual instruction, and of spiritual strength, and an increase of it: or to be, or sit, upon the threshold; or to be “thresholding” ^{f1216} of it; that is, to frequent the house of God, to be often going over the threshold of it; this the psalmist took delight to do, even to be the threshold ^{f1217} itself, for men to tread upon as they go into the house of God:

than to dwell in the tents of wickedness; meaning not houses built by wicked men, or with money ill got; but where wicked men dwelt, and who were so bad as to be called wickedness itself; perhaps the psalmist might have in his mind the tents of Kedar, where he had sometimes been; (see ^{<1205>}Psalm 120:5), now to live in the meanest place in the house of God, to wait at the door as a porter, to lie there as a beggar, to sit upon the threshold, and much more to go often over it, or be that itself, was abundantly preferable than to dwell “an age” ^{f1218} in the house of princes and great men, being wicked; than to live in the most pompous manner, at ease and in plenty, enjoying all the good things of life that heart can wish for; one hour's communion with God in his house is better than all this, and that for the reason following.

Ver. 11. *For the Lord God is a sun and shield*, etc.] Christ is “the sun of righteousness”, and it is in the house of God that he arises upon his people with healing in his wings, (^{<3012>}Malachi 4:2) he is like the sun, the great light, the fountain of light, the light of the world, that dispels darkness, makes day, and gives light to all the celestial bodies, moon and stars, church and ministers; he is a “sun” to enlighten his people with the light of grace, to warm them with the beams of his love, to cheer and refresh their souls with the light of his countenance, and to make them fruitful and flourishing and he is a “shield” to protect them from all their enemies; he is the shield of faith, or which faith makes use of, against the temptations of

Satan; he is the shield of salvation, and his salvation is a shield which shelters from divine justice, and secures from wrath to come:

the Lord will give grace and glory: he gives converting grace, the first grace, and all future supplies of it; he gives sanctifying grace, all sorts of it, faith, hope, love, and every other; he gives justifying, pardoning, adopting, and persevering grace, and all freely; he gives honour and glory among men, fellow creatures, and fellow Christians; and he gives eternal glory, the glory his Father gave him, the crown of glory, life, and righteousness: this is the gift of God through Christ; Christ gives a right unto it, meetness for it, and the thing itself; and in his house and ordinances, as he gives more grace to the humble that wait upon him, so he encourages and increases their hope of glory; and he that gives the one will certainly give the other; for these two are inseparably connected together, so that he that has the one shall enjoy the other:

no good thing will he withhold from them that walk uprightly; that walk by faith, and on in Christ, as they have received him; who have their conversation according to the Gospel of Christ, and walk in the uprightness and sincerity of their hearts; from such the Lord will not withhold any good thing he has purposed for them, promised to them, or laid up for them in covenant; no spiritual good thing appertaining to life and godliness, and no temporal blessing that is good for them; he will deny them no good thing they ask of him, not anything that is good for them; and he will not draw back any good things he has bestowed on them, his gifts are without repentance.

Ver. 12. *O Lord of hosts, blessed is the man that trusteth in thee*, etc.] For grace and glory, and every good thing; that trusts in the Lord at all times, and not in the creature, or in an arm of flesh; but in the Lord of hosts and armies, in whom is everlasting strength, and is the sun and shield of his people: happy are such that trust in him, whether they have ability or opportunity of going up to the house of the Lord, or not; they are happy that have and make use thereof, and so are they that trust in the Lord, whether they have or not; they are safe, being as Mount Zion, which can never be removed; and do and shall enjoy perfect peace and solid comfort here, and eternal happiness hereafter; (see ^{247B}Jeremiah 17:5,7 ^{230B}Isaiah 26:3,4). The Targum is,

“blessed is the man that trusteth in thy Word;”

in Christ, the essential Word

PSALM 85

INTRODUCTION TO PSALM 85

To the chief Musician, A Psalm for the sons of Korah

This psalm is generally thought to have been composed after the return of the Jews from their captivity in Babylon; and yet when they were in some distress from their neighbours, either in the times of Ezra and Nehemiah, or in the times of Antiochus; but then this deliverance from captivity must be considered as typical of redemption by Christ; for as the title of the Syriac version is,

“it is a prophecy concerning Christ;”

it speaks of his dwelling in the land, of his salvation being near, and of the glory of the divine perfections as displayed in it; and perhaps some parts of it may respect the conversion of the Jews in the latter day; and Aben Ezra and Kimchi say, it is concerning the captivity of Babylon, yet also of their present captivity.

Ver. 1. *Lord, thou hast been favourable unto thy land*, etc.] The land of Canaan, which the Lord chose for the people of Israel, and put them into the possession of it; and where he himself chose to dwell, and had a sanctuary built for him; and therefore though the whole earth is his, yet this was his land and inheritance in a peculiar manner, as it is called, (~~24618~~ Jeremiah 16:18), the inhabitants of it are meant, to whom the Lord was favourable, or whom he graciously accepted, and was well pleased with and delighted in, as appears by his choosing them above all people to be his people; by bringing them out of Egyptian bondage, by leading them through the Red sea and wilderness, by feeding and protecting them there; and by bringing them into the land of Canaan, a land flowing with milk and honey, and settling them in it; and by many temporal blessings, and also spiritual ones, as his word and ordinances; but especially by sending his own Son, the Messiah and Saviour, unto them; and which perhaps is what is here principally intended:

thou hast brought back the captivity of Jacob; or, “the captives”^{f1219} of Jacob; in a temporal sense, both out of Egypt, and out of Babylon; and in a spiritual sense from sin, Satan, and the law; the special people of God often go by the name of Jacob, and these are captives to the above mentioned; and redemption by Christ is a deliverance of them from their captivity, or a bringing of it back, for he has led captivity captive; and in consequence of this they are put into a state of freedom, liberty is proclaimed to these captives, and they are delivered, and all as the fruit and effect of divine favour.

Ver. 2. *Thou hast forgiven the iniquity of thy people*, etc.] Took it from them, and laid it on Christ, who has bore it, and took it away, so as it shall never return more to their destruction; and by the application of his blood it is taken away from their own consciences; for this denotes the manifestation and discovery of forgiveness to themselves; it is a branch of redemption, and is in consequence of it; and is a fruit of the free favour and good will of God through Christ; and it only belongs to the Lord’s special people, the people he has taken into covenant with him, and for whose iniquity Christ was stricken:

thou hast covered all their sin; this is but another phrase for forgiveness, (see ^{<331>}Psalm 32:1), and this is done by the blood and righteousness, and propitiatory sacrifice of Christ, the antitypical mercy seat, the covering of the law and its transgressions, and the people of God from its curse and condemnation; whose sins are so covered by Christ, as not to be seen by the eye of avenging justice, even all of them, not one remains uncovered.

Selah. (See Gill on “^{<392>}Psalm 3:2”).

Ver. 3. *Thou hast taken away all thy wrath*, etc.] Or “gathered”^{f1220} it; sin occasions wrath, and the people of God are as deserving of it as others; but the Lord has gathered it up, and poured it forth upon his Son, and their surety; hence nothing of this kind shall ever fall upon them, either here or hereafter; and it is taken away from them, so as to have no sense, apprehension, or conscience of it, which before the law had wrought in them, when pardon is applied unto them, which is what is here meant; (see ^{<311>}Isaiah 12:1),

thou hast turned thyself from the fierceness of thine anger; the anger of God is very fierce against sin and sinners; it is poured forth like fire, and there is no abiding it; but, with respect to the Lord’s people, it is pacified

by the death of his Son; or he is pacified towards them for all that they have done, for the sake of his righteousness and sacrifice; and which appears to them when he manifests his love and pardoning grace to their souls; (see ^{<316>}Ezekiel 16:63).

Ver. 4. *Turn us, O God of our salvation*, etc.] Who appointed it in his purposes, contrived it in council, secured it in covenant, and sent his Son to effect it; the prayer to him is for converting grace, either at first, for first conversion is his work, and his only; or after backslidings, for he it is that restores the souls of his people; and perhaps it is a prayer of the Jews, for their conversion in the latter day; when sensible of sin, and seeking after the Messiah they have rejected, when the Lord will turn them to himself, and turn away iniquity from them, and they shall be saved, (^{<285>}Hosea 3:5 ^{<486>}2 Corinthians 3:16 ^{<512>}Romans 11:26),

and cause thine anger towards us to cease: the manifest tokens of which are now upon them, being scattered up and down in the world, and made a proverb, a taunt, and a jeer; but will be removed, and cease, when they shall be converted.

Ver. 5. *Wilt thou be angry with us for ever?* etc.] God is angry with the wicked every day, their life being a continued series of sin, without repentance for it, or confession of it; and he will be so for ever, of which they will have a constant sense and feeling; and is the worm that never dies, and the fire that is inextinguishable; but he does not retain his anger for ever with his own people; though he is displeased with them, and chastises them for their sins, his anger endures but for a moment; he is pacified towards them and turns away his anger from them, by discovering his pardoning love, and withdrawing his afflicting hand:

wilt thou draw out thine anger to all generations? out of his heart, where it is supposed to be conceived; and out of his treasury, where it is thought to be laid up: this has been drawn out to a great length of time upon the Jewish nation; it has been upon them for almost twenty centuries, or ages, and still remains, and will until the fulness of the Gentiles is brought in; but it will not be drawn out to “all” ages or generations; for they shall return to the Lord, and seek him; and he will come to them, and turn away iniquity from them, and so all Israel shall be saved.

Ver. 6. *Wilt thou not revive us again*, etc.] Their return from the Babylonish captivity was a reviving of them in their bondage, (^{<408>}Ezra

9:8,9) and the conversion of them in the latter day will be a reviving them again, be as life from the dead; they are like the dry bones in Ezekiel's vision, or like the dead in the graves; and their being turned to the Lord will be a resurrection, or quickening of them, as every instance of conversion is; (see ^{<5115>}Romans 11:15 ^{<2570>}Ezekiel 37:1-10), men are dead in trespasses and sins, and they are quickened by the Spirit and grace of God, so that they revive, and live a life of sanctification; they are dead in law, and find themselves to be so, when spiritually enlightened; when the Spirit of God works faith in them, to look to and live upon the righteousness of Christ for justification; and who, after spiritual decays, declensions, and deadness, are revived again, and are made cheerful and comfortable by the same Spirit; all which may be here intended:

that thy people may rejoice in thee; it was a time of rejoicing in the Lord, when the Jews were returned from their captivity in Babylon; but their future conversion will be matter of greater joy, both to themselves and to the Gentiles; everlasting joy will be upon their heads, and in their hearts, when they shall return to Zion, (^{<1947>}Psalm 14:7 ^{<2350>}Isaiah 35:10) and so is the conversion of every sinner joyful to himself and to others; such rejoice in Christ, in his person, blood, and righteousness; and every view of him afterwards, as it is a reviving time, it fills with joy unspeakable, and full of glory: the Targum is,

“and thy people shall rejoice in thy Word;”

Christ, the essential Word.

Ver. 7. *Show us thy mercy, O Lord*, etc.] Or, “thy grace” ^{f1221} and goodness, the riches of which are shown forth in Christ; the mercy promised to Abraham and others, long expected, wished, and prayed for; his pardoning mercy, justification, salvation, and eternal life, by his free grace:

and grant us thy salvation; Jesus, the Saviour, and salvation by him, an interest in it, and the joys of it; which is all a free gift, a grant of divine favour, and not according to the merits and works of men.

Ver. 8. *I will hear what God the Lord will speak*, etc.] This the psalmist says in the name of the people of the Jews, whom he represents, in all the foregoing expostulations and petitions, refusing to be still and quiet, and wait and listen for an answer to the above request from the Lord, who speaks by his providences, word, and Spirit; (see ^{<311>}Habakkuk 2:1),

for he will speak peace unto his people, and to his saints; as he does in his word, which is the Gospel of peace; and by his ministers, who bring the good tidings of it, and publish it; and by the blood and righteousness of his Son, which both procure, call for, and produce it; and by his Spirit, the fruit of which is peace: it is an answer of peace, or of good and comfortable words, that the Lord returns to his people sooner or later; and it is only to his own people he speaks peace, to his covenant ones, with whom the covenant of peace is made; and to his saints, his Holy Ones, whom he has set apart for himself, and sanctified by his Spirit: as for the wicked, there is no peace unto them, nor any spoken to them by him: Kimchi understands by the “saints” the godly among the Gentiles, as distinct from the Lord’s “people”, the Jews:

but let them not turn again to folly; to doubt of and question the providence of God; so Arama; or to idolatry, which there was danger of, upon the Jews’ return from Babylon; and it is observable, that they afterwards never did return to it, to which they were so much addicted before; or to a vicious course of life, to sin and iniquity, which is the greatest folly, after mercy has been shown; or to self-righteousness, and a dependence on it, to the neglect of Christ and his righteousness, which is the great folly of the Jews to this day; and when the Lord shall quicken them, and convert them, show them his mercy and salvation, speak peace and pardon to them, it would be very ungrateful in them to turn again to this folly.

Ver. 9. *Surely his salvation is nigh them that fear him*, etc.] That have a true sense of sin and folly, are humbled for it, hate it, and depart from it, and do not return unto it; have a reverential affection for God, a sense of his goodness, particularly his pardoning grace and mercy, and fear him on account of it, and to offend him; and that serve him with reverence and godly fear: to these his salvation is nigh; temporal salvation, for that is his, it is of him, and from him; and he is a present help in time of trouble: spiritual and eternal salvation is his; it is of his contriving, settling, appointing, and giving; and was now near being accomplished by Christ; who also may be meant by God’s salvation, being the Saviour of his providing, choosing, and sending, who, in a short time, would appear, and suddenly come to his temple, as Haggai and Malachi foretold, and as was fixed by Daniel’s weeks, (³⁰⁰⁶Haggai 2:6,7 ³⁰⁰¹Malachi 3:1 ²⁷⁰²Daniel 9:24), and therefore the psalmist speaks of it with the utmost certainty; “surely”: verily of a truth it is so; there can be no dispute about it; for this psalm, as

is generally thought, was written after the return of the Jews from the Babylonish captivity; so that the coming of the Saviour was at hand, and the impetration of salvation not afar off; and the revelation of it in the Gospel was just ready to be made, or in a little time; (see ^{<2501>}Isaiah 56:1) and this may be said to be nigh to sensible sinners, when it is brought unto them by the Gospel, and applied to their hearts by the Spirit of God, and they see their interest in it, the full possession of which in heaven is still nearer than when they believed; but then it is only so to them that fear the Lord; not to the wicked, from whom it is afar off, (^{<19915>}Psalm 119:155), this character seems to design converted persons among the Gentiles, as well as among the Jews; (see ^{<4133>}Acts 13:26 10:35)

that glory may dwell in our land; Christ, who is the brightness of his Father's glory, having the same nature, names, worship, and honour; whose glory is the glory of the only begotten of the Father, and who also is the glory of his people Israel; who, when he was incarnate, dwelt among men, particularly in the land of Judea, where the writer of this psalm dwelt, and therefore calls it "our land"; and though his appearance was then but mean, in the form of a servant, yet he had a glory, which was manifest in his doctrine and miracles; and he was the Lord of glory, even when he was crucified; (see Hebrews 1:^{<6014>}3 John 1:14) (^{<4072>}Luke 2:32 ^{<3076>}Philippians 2:6,7 ^{<4118>}1 Corinthians 2:8), or else the Gospel may be meant, which has a glory in it excelling that of the law; it containing glorious truths, and glorious promises; and which is the glory of a land where it is, and, when it departs, an "Ichabod" may be written on it: this came in consequence of Christ, the Saviour, and salvation by him, which it is a revelation of; and dwelt and abode in the land of Judea, till it was utterly despised and rejected: the whole of Gospel worship and ordinances may be intended also, together with a holy life and conversation becoming it.

Ver. 10. *Mercy and truth are met together*, etc.] Or "grace and truth", ^{f1222}, which are in Christ, and come by him; and so may be said to meet in him, the glorious Person, the Author of salvation, before mentioned, (^{<3014>}John 1:14,17), these may be considered as perfections in God, displayed in salvation by Christ: "mercy" is the original of it; it is owing to that that the dayspring from on high visited us, or glory dwelt in our land, or Christ was sent and came to work salvation for us; it was pity to the lost human race which moved God to send him, and him to come, who is the merciful as well as faithful High Priest, and who in his love and pity redeemed us; and though there was no mercy shown to him, he not being spared in the least,

yet there was to us; and which appears in the whole of our salvation, and in every part of it, in our regeneration, pardon, and eternal life; (see ^{<4072>}Luke 1:72,78 ^{<5185>}Titus 3:5) (^{<6008>}1 Peter 1:3 ^{<5501>}Psalms 51:1 ^{<6021>}Jude 1:21) or “grace”, the exceeding riches of which are shown forth in the kindness of God to us, through Christ; and to which our salvation, in whole and in part, is to be attributed, (^{<4017>}Ephesians 2:7,8), “truth” may signify the veracity and faithfulness of God, in his promises and threatenings: his promises have their true and full accomplishment in Christ, (^{<4072>}Luke 1:72 ^{<5138>}Romans 15:8 ^{<6020>}2 Corinthians 1:20) so have his threatenings of death to sinful men, he being the surety for them, (^{<4027>}Genesis 2:17 ^{<5238>}Philippians 2:8) and so mercy is shown to man, and God is true to his word:

righteousness and peace have kissed each other; as friends at meeting used to do: “righteousness” may intend the essential justice of God, which will not admit of the pardon and justification of a sinner, without a satisfaction; wherefore Christ was set forth to be the propitiation for sin, to declare and manifest the righteousness of God, his strict justice; that he might be just, and appear to be so, when he is the justifier of him that believes in Jesus; and Christ’s blood being shed, and his sacrifice offered up, he is just and faithful to forgive sin, and cleanse from all unrighteousness, (^{<4206>}Exodus 34:6,7) (^{<5125>}Romans 3:25,26 ^{<6009>}1 John 1:9) and thus the law being magnified, and made honourable by the obedience and sufferings of Christ, an everlasting righteousness being brought in, and justice entirely satisfied, there is “peace” on earth, and good will to men: peace with God is made by Christ the peacemaker, and so the glory of divine justice is secured and peace with God for men obtained, in a way consistent with it, (^{<4214>}Luke 2:14) and Christ’s righteousness being imputed and applied to men, and received by faith, produces a conscience peace, an inward peace of mind, which passeth all understanding, (^{<5101>}Romans 5:1 14:17 ^{<5047>}Philippians 4:7).

Ver. 11. *Truth shall spring out of the earth*, etc.] Either the Gospel, the word of truth, which sprung up at once in the land of Judea, as if it came out of the earth; and from Zion and Jerusalem it came forth into the Gentile world: or else the truth of grace God desires in the inward parts, and which springs up in such who are like cultivated earth, or good ground, being made so by the Spirit and grace of God, particularly the grace of “faith”; by which some render the word ^{f1223} here, which springs up in the heart, and, with it, man believes to righteousness: or rather Christ himself, “who is the

way, the truth, and the life”; who, though he is the Lord from heaven, yet may be said, with respect to his incarnation, to spring out of the earth, he taking flesh of the virgin: hence his human nature is said to be “curiously wrought in the lowest parts of the earth”; and “that new thing created in the earth”, (^{<4095>}Psalm 139:15 ^{<4822>}Jeremiah 31:22)

and righteousness shall look down from heaven: the justice of God, or the righteous God, shall look down from heaven on Christ, the truth, in our nature on earth, with pleasure beholding his obedience, sufferings and death, sacrifice and righteousness; being well pleased with him, and with all he did and suffered, and with all his people, considered in him: these upright and righteous ones his countenance beholds with delight, as they are clothed with Christ’s righteousness, washed in his blood, and their sins expiated by his sacrifice, and as they are hoping in his mercy, and trusting in his Son.

Ver. 12. *Yea, the Lord shall give that which is good*, etc.] Meaning not merely temporal good, as rain in particular, as some think, because of the following clause; but that which is spiritually good, his good Spirit and his grace, grace and glory: nor will he withhold any good thing from his people; every good and perfect gift comes from him:

and our land shall yield her increase; such who are like to the earth, which receives blessing of God, and oft drinks in the rain that comes upon it, and brings forth herbs to the dresser of it, (^{<3842>}Hebrews 6:2), these increase with the increase of God, bring forth fruits of righteousness, and grow in grace and in the knowledge of Christ; though the whole may be interpreted of the incarnation of Christ, which agrees with what goes before and follows after; (see ^{<4506>}Psalm 67:6,7).

Ver. 13. *Righteousness shall go before him*, etc.] The incarnate Saviour, the increase of our land, and fruit of the virgin’s womb; and righteousness may be put for a righteous person, as Aben Ezra interprets it; and may design John the Baptist, a holy and just man, (^{<4051>}Mark 6:20), who was the forerunner and harbinger of Christ, went before him, and prepared the way for him, (^{<4076>}Luke 1:76 ^{<2418>}Isaiah 40:3) and shall set us in the way of his steps; the business of John the Baptist being not only to prepare the way of Christ by his doctrine and baptism, but to guide the feet of his people into the way of peace; or to direct them to believe in Christ, and to be followers of him, the Lamb of God, whithersoever he went; who has left an example of grace and duty, that we should tread in his steps, (^{<4079>}Luke 1:79), the

Targum renders it, “in the good way”; and such a way John taught men to walk in.

PSALM 86

INTRODUCTION TO PSALM 86

A Prayer of David

The title is the same with the Seventeenth Psalm, and the subject of it is much alike: it was written by David, when in distress, and his life was sought after; very likely when he was persecuted by Saul, and fled from him; so Aben Ezra, Jarchi, and Kimchi: and as he was a type of Christ in his afflictions, as well as in his exalted state, it may not be unfitly applied to him, as it is by some interpreters. The Syriac inscription of it is,

“for David, when he built an house for the Lord; and a prophecy of the calling of the Gentiles; and moreover, a prayer of a peculiar righteous man.”

Theodoret thinks it predicts the siege of Jerusalem by the Assyrians, and Hezekiah’s hope in God.

Ver. 1. *Bow down thine ear, O Lord, hear me*, etc.] This is spoken of God after the manner of men, who, when they listen and attentively hearken to what is said to them, stoop and bow the head, and incline the ear; and it denotes condescension in the Lord, who humbles himself as to look upon men, so to bow down the ear and hearken to them: this favour is granted to the saints, to whom he is a God hearing and answering prayer, and which Christ, as man and Mediator, enjoyed; (see ^{<887>}Hebrews 5:7 ^{<814>}John 11:41,42),

for I am poor and needy; weak and feeble, destitute and distressed, and so wanted help and assistance; and which carries in it an argument or reason enforcing the above petition; for the Lord has a regard to the poor and needy; (see ^{<898>}Psalm 6:2 12:5 35:10). This may be understood literally, it being the common case of the people of God, who are generally the poor and needy of this world, whom God chooses, calls, and makes his own; and so was David when he fled from Saul, being often in want of temporal mercies, as appears by his application to Ahimelech and Nabal for food; and having nothing, as Kimchi observes, to support him, but what his

friends, and the men of Judah, privately helped him to; and the character well agrees with Christ, whose case this was; (see ^{<488>}2 Corinthians 8:9 ^{<488>}Matthew 8:20 ^{<488>}Luke 8:2,3). Moreover, it may be taken in a spiritual sense; all men are poor and needy, though not sensible of it; good men are poor in spirit, are sensible of their spiritual poverty, and apply to the Lord, and to the throne of his grace, for the supply of their need; and such an one was David, even when he was king of Israel, as well as at this time, (^{<507>}Psalm 40:17), and may be applied to Christ; especially when destitute of his Father's gracious presence, and was forsaken by him and all his friends, (^{<424>}Matthew 27:46 ^{<424>}26:56).

Ver. 2. *Preserve my soul*, etc.] Or life, which Saul sought after; and this prayer was heard: David was often remarkably preserved by the Lord from his attempts upon him; and so was the soul or life of Christ preserved in his infancy from Herod's malice; in the wilderness from wild beasts, and from perishing with hunger; and often from the designs of the Jews, to take away his life before his time; and he was supported in death, preserved from corruption in the grave, and raised from thence: instances there are of his praying for the preservation of his life, with submission to the will of God, in which he was heard, (^{<485>}Matthew 26:39,49 ^{<512>}John 12:27 ^{<387>}Hebrews 5:7). The Lord is not only the preserver of the lives of men in a temporal sense, but he is the preserver of the souls of his people, their more noble part, whose redemption is precious; he keeps them from the evil of sin, and preserves them safe to his kingdom and glory; yea, their whole soul, body, and spirit, are preserved by him blameless, unto the coming of Christ:

for I am holy; quite innocent, as to the crime that was laid to his charge by Saul and his courtiers; or was kind, beneficent, and merciful, to others, and to such God shows himself merciful, they obtain mercy: or was favoured of God, to whom he had been bountiful, on whom he had bestowed many mercies and blessings; and therefore desires and hopes that, to the rest of favours, this of preservation might be added; or, as he was a sanctified person, and God had begun his work of grace in him, he therefore entreats the Lord would preserve him, and perfect his own work in him: some, as Aben Ezra observes, would have the sense to be,

“keep my soul until I am holy:”

so Arama interprets it,

“keep me unto the world to come, where all are holy:”

the character of an Holy One eminently and perfectly agrees with Christ, as well as the petition; (see ^{<9161>}Psalm 16:1,10).

O thou, my God, save thy servant that trusteth in thee; both temporally and spiritually: the arguments are taken from covenant interest in God, which is a strong one; from relation to him as a servant, not by nature only, but by grace; and from his trust and confidence in him; all which, as well as the petition, agree with Christ; (see ^{<9201>}Psalm 22:1,8,10,20,21 ^{<2301>}Isaiah 42:1).

Ver. 3. *Be merciful unto me, O Lord*, etc.] In my distressed and miserable condition, being an object of mercy, pity, and compassion; this petition is used by Christ in (^{<9410>}Psalm 41:10)

for I cry unto thee daily; or “all the day”; every day, and several times in a day, (^{<9517>}Psalm 55:17) constant and importunate prayer is the duty of saints, and available with God, (^{<3167>}1 Thessalonians 5:17 ^{<2181>}Luke 18:1-7). Christ was much in the exercise of it, (^{<4162>}Luke 6:12).

Ver. 4. *Rejoice the soul of thy servant*, etc.] With the discoveries of love, of pardoning grace, and mercy, before made sad with sin or sufferings; and with the light of God’s countenance, before troubled with the hidings of his face: this may be applied to Christ, in sorrowful circumstances, who was made full of joy with his Father’s countenance, (^{<4157>}Matthew 26:37,38 ^{<4128>}Acts 2:28)

for unto thee, O Lord, do I lift up my soul: in prayer, as the Targum adds; and it denotes the devotion, fervency, heartiness, and sincerity, of his prayer; the doing of it with a true heart, the lifting up of the heart with the hands unto God, (^{<2184>}Lamentations 3:41) or by way of offering unto the Lord, not the body only, but the soul or heart also; or as a depositum committed into his hands; so Christ lifted up his eyes, and his heart and soul, to his divine Father; and also made his soul an offering for sin, and at death commended his spirit into his hands, (^{<6701>}John 17:1 ^{<2530>}Isaiah 53:10 ^{<2236>}Luke 23:46), (see Gill on “^{<9271>}Psalm 25:1”).

Ver. 5. *For thou, Lord, art good*, etc.] Essentially and independently good, from whom every good and perfect gift comes; good in himself, and good to others; good to all, in a providential way; and good to his own special people in a way of grace: this is asserted by Christ, (^{<4197>}Matthew 19:17)

and ready to forgive; there is forgiveness with him, and it is to be had without difficulty; he has largely provided for it; he is forward unto it, he freely giving it; it is according to the riches of his grace; he does abundantly pardon; no sooner is it asked but it is had; this David knew by experience, (^{<4915>}Psalm 32:5),

and plenteous in mercy unto all them that call upon thee; in truth, in sincerity, in a right way, through Christ, and faith in him; to such not only the Lord shows himself merciful, but is rich and abundant in mercy; he has a multitude of tender mercies, and abounds in his grace and goodness, and in the donation of it to his people; all which encourage their faith and hope in their petitions to him.

Ver. 6. *Give ear, O Lord, unto my prayer*, etc.] As this psalm is called, in the title of it; his own prayer, and not another's, not one composed for him, but what was composed by him; this petition is repeated, as to the sense of it, from (^{<4906>}Psalm 86:1) to show his importunity to be heard:

and attend to the voice of my supplications; which proceeded from the spirit of grace and supplication, put up in an humble manner, in a dependence on the mercy of God, which the word used has the signification of, and were attended with thanksgiving, (^{<4982>}Psalm 86:12,13), according to the apostle's rule, (^{<5046>}Philippians 4:6), these were vocal prayers, and not mere mental ones; (see ^{<5057>}Hebrews 5:7).

Ver. 7. *In the day of my trouble I will call upon thee*, etc.] David had his troubles, both inward and outward, before and after he came to the throne, in private and public life; and every good man has his troubles; and there are some particular times or days of trouble; which trouble arises from different causes; sometimes from themselves, their corruptions, the weakness of their grace, and the poor performance of their duties; sometimes from others; from the persecutions of the men of the world; from the wicked lives of profane sinners, and especially professors of religion, and from the spread of false doctrine; sometimes from Satan and his temptations; and sometimes from the more immediate hand of God in afflictions, and from the hidings of his face: these troubles do not last always; they are but for a day, for a particular time; and such a season is a fit one for prayer, and the Lord invites and encourages his people to call upon him in prayer when this is the case, (^{<4915>}Psalm 50:15). Christ had his times of trouble, in which he called upon his divine Father, (^{<4913>}John 11:33,41 12:27)

for thou wilt answer me; which the idols of the Gentiles could not do; Baal could not answer his priests, (^{<1186>}1 Kings 18:26), this the psalmist concluded, both from the promise of God, (^{<915>}Psalm 50:15), and from his frequent experience, (^{<938>}Psalm 138:3), a very encouraging reason or argument this to call on the Lord: Christ was always heard and answered, (^{<914>}John 11:41,42).

Ver. 8. *Among the gods there is none like unto thee, O Lord*, etc.] Among the angels of heaven, as the Targum, in the king's Bible; (see ^{<1266>}Matthew 24:36), and who are sometimes called gods, and among whom there is none like to the Lord; (see ^{<970>}Psalm 97:7 ^{<906>}Hebrews 1:6 ^{<986>}Psalm 89:6) or among civil magistrates, he being King of kings, and Lord of lords, the only Potentate; among whom he judges, over whom he presides, and whom he sets up and puts down at pleasure, (^{<921>}Psalm 82:1-6), or among all those that are named gods in heaven, or on earth, the nominal and fictitious gods of the Gentiles, who are vanity, and the work of error: the portion of Jacob is not like them, (^{<2405>}Jeremiah 10:15,16), there is none like him, for the perfections of his nature, his power, wisdom, faithfulness, holiness, justice, mercy, grace, and goodness; (^{<1251>}Exodus 15:11 ^{<988>}Psalm 89:8 113:5,6 ^{<3078>}Micah 7:18).

neither are there any works like unto thy works; as the works of creation and providence, and those of redemption and grace, in which there is such a manifest display of the perfections of his nature, (^{<1234>}Deuteronomy 3:24).

Ver. 9. *All nations whom thou hast made*, etc.] All nations, or the inhabitants of all nations, are made by the Lord, and of the blood of one man, (^{<4176>}Acts 17:26), and which as it shows the obligation of all men to come and worship, as is said should be; so likewise that the Lord, who has made them, is able to make them come to do homage to him, as follows:

shall come and worship before thee, O Lord; “come”, spiritually, by faith and repentance, to the Lord himself, being drawn by the power of his efficacious grace through the ministry of the word; and, locally, to the house and ordinances of God, to attend upon them, and wait on him in them; and “worship” both externally, according to his revealed will; and internally in the exercise of grace, in spirit and in truth: this is prophetically said of the conversion of the Gentiles in Gospel times, especially in the latter day; (see ^{<654>}Revelation 15:4). Kimchi and Arama say this will be in the time of the Messiah:

and shall glorify thy name; the Lord himself, with their bodies and spirits, which are his; and ascribe the glory of their salvation to him, and glorify him for his mercy towards them in their redemption and conversion; glorify that and every perfection of his, displayed in their salvation; and also his Gospel, which brings them the news of it; (see ^{<615B>}Romans 15:9 ^{<413B>}Acts 13:48).

Ver. 10. *For thou art great*, etc.] In his nature, and the perfections of it; in his power, wisdom, truth, faithfulness, love, grace, and mercy; and in all his persons; the Father is great, greater than all; the Son is the great God, and our Saviour; and the Spirit, which is in his people, is greater than he that is in the world:

and doest wondrous things; in nature and providence; such as the forming of all things out of nothing; upholding all things by the word of his power; the formation of man, soul and body, and the union of both; and the constant government of the world; and more especially in grace, as the provision in the covenant in eternity, the mission of Christ in time, the conversion of a sinner, and bringing him to eternal glory:

thou art God alone; to the exclusion of all such who are not gods by nature; but not to the exclusion of the Son and Spirit, who are, with the Father, the one God, (^{<618B>}1 John 5:7).

Ver. 11. *Teach me thy way, O Lord*, etc.] The methods of thy grace, which thou hast taken, and dost take, in the salvation of men, in the contrivance, impetration, and application of it; or the way which thou hast marked out for thy people to walk in, the way of thy commandments: each of these the psalmist had knowledge of before; but he desires to be more and more instructed therein, as every good man does; (see ^{<625B>}Psalms 25:4,5 ^{<611B>}Isaiah 2:3).

I will walk in thy truth; in Christ, the truth of types, and by whom grace and truth came, and who is truth itself, and the true way to eternal life; and to walk in him is to walk by faith in him, in hope of eternal happiness through him, (^{<617B>}John 1:17 14:6 ^{<510B>}Colossians 2:6) or in the truth of the Gospel, of Gospel doctrine, Gospel worship, and Gospel conversation; to walk in it is to walk becoming it, and abide by it, its truths and ordinances; (see ^{<610B>}2 John 1:4 ^{<610B>}3 John 1:3,4)

unite my heart to fear thy name; there must be an heart given to man to fear the Lord; for the fear of the Lord is not naturally in their hearts, or

before their eyes; and they should have, not a divided and distracted heart, an heart divided between God and the world, between the fear of God and the fear of man; but a heart united to the Lord, that cleaves to him, and him only; a single and a sincere heart; a heart that has a single view to his glory, and a sincere affection for him; and such a heart the Lord has promised to give to his people, in order to fear him, (~~2423~~ Jeremiah 32:39).

Ver. 12. *I will praise thee, O Lord my God, with all my heart*, etc.] And under that consideration, that he was his God, and which itself is sufficient matter of praise; this makes him amiable, and such he is, love itself: this is a blessing of pure grace, and is the foundation of all other blessings, and continues for ever: this work of praise, which is no other than ascribing glory to God, and giving thanks unto him for mercies received, the psalmist determines to do with his whole heart, which is to be engaged in every spiritual service; even all of it, all that is within it, every power and faculty of the soul, (~~1930E~~ Psalm 103:1), which is expressive not of perfection, but sincerity:

and I will glorify thy name for evermore; by celebrating the perfections of his nature, by giving him the glory of the works of his hands, by praising him for all favours, by devoting himself unto him, and by doing all things for his glory, and that for ever, in time as long as he lived, and to all eternity.

Ver. 13. *For great is thy mercy toward me*, etc.] Both in things temporal and spiritual; an instance of which follows:

and thou hast delivered my soul from the lowest hell; from a very distressed and disconsolate condition, being almost in despair, under a deep sense of sin, and a fearful apprehension of the wrath of God, as, particularly, when he was charged by Nathan; or from hell itself, and the severest punishment in it; from the second and eternal death, which every man is deserving of, and are only delivered from by the grace of God, and blood of Christ: this shows the sense the psalmist had of the just demerit of sin, and his thankfulness for deliverance from it; (see ~~19613~~ Psalm 56:13). Kimchi interprets it of the grave; but says, there are some that interpret it of the judgment, or condemnation of hell: such who have escaped great dangers in long and perilous journeys, or have been delivered from threatening diseases, are said to be saved from hell ^{f1224}.

Ver. 14. *O God, the proud are risen against me*, etc.] As all men naturally are, and as all are without the grace of God; and because they are, they deal in proud wrath: as, through the pride of their heart, they seek not after God; so, through the same, they persecute his people, treating them with the utmost contempt, and as the offscouring of all things. Jarchi interprets this particularly of Doeg and Ahithophel:

and the assemblies of violent men have sought after my soul; or “terrible”^{f1225} ones, who breathed out nothing but cruelty, threatenings, and slaughter; and who were many, and got together in bodies, and entered into combinations and conspiracies; and whom nothing would satisfy but the taking away of his life, which they sought after; (see ^{<GRB>}Psalm 22:12-16)

and have not set thee before them; they did not consider the omniscience of God, that he knew and took notice of all they did; nor his omnipresence, that he was everywhere, and there was no fleeing from him; nor his omnipotence, who was able to crush them to pieces; nor his justice, which will render tribulation to them that trouble him; nor his goodness, which should lead to repentance; nor had they any fear of him, nor respect to his glory: in short, they were like the unjust judge, who neither feared God nor regarded men, (^{<GRB>}Luke 18:4).

Ver. 15. *But thou, O Lord, art a God full of compassion*, etc.] Or merciful^{f1226}, in the most affectionate and tender manner, as a parent to its child, or particularly as a mother to the son of her womb; and is rich and plenteous in his mercy, and freely bestows it; and this was the support of the psalmist under his troubles from his enemies, that though they were cruel the Lord was merciful:

and gracious; so he has been in eternity, as appears by his election of grace, by the covenant of his grace, and the provisions of it in his Son; and so he is in time, as is manifest from his kindness in Christ Jesus, from his justification, pardon, adoption, effectual calling and salvation of his people, which are all of grace;

longsuffering; not only to wicked men, but to his chosen ones; which longsuffering of his is salvation to them; he bears with them, and waits to be gracious to them, to bring them to repentance, and save them, (^{<GRB>}2 Peter 3:9,15),

plenteous in mercy; or goodness; (See Gill on “¹⁸¹⁵Psalm 86:5”), and truth: in fulfilling promises; (see ¹²⁴⁵Exodus 34:6), to which these words refer.

Ver. 16. *O turn unto me, and have mercy upon me*, etc.] For it seems the Lord had turned away from him, and had hid his face, and withheld the manifestation of his grace and mercy from him, and had not yielded him the help and assistance he expected; and therefore entreats that he would turn again to him, and show him his face and favour, and be merciful to him:

give thy strength unto thy servant; spiritual strength, strength in his soul, to exercise grace, perform duty, bear the cross, and stand up against all enemies, and hold out to the end: this is God’s gift; and the psalmist pleads his relation to him as his servant, not merely by creation, but by grace; this is interpreted by the Jews of the King Messiah ^{f1227}:

and save the son of thine handmaid; out of the hands of those that were risen up against him; (see ¹³³⁴Psalm 119:94). Some think this has a special reference to Christ, who was made of a woman, called an handmaid, (¹⁰¹⁴Luke 1:48), born of a virgin, the son of Mary: Arama says David uses the word “handmaid”, because he sprung from Ruth the Moabitess.

Ver. 17. *Show me a token for good*, etc.] Not only one by which he might know that his sins were pardoned, and his person accepted with God, and that he should be saved; but one visible to others, even to his enemies, by which they might know that God was on his side, and would verily do him good: Kimchi interprets it of the kingdom; and his being raised to the throne of Israel was a token of the Lord’s goodness to him, and showed that he had a delight in him, and meant to do him good:

that they which hate me may see it, and be ashamed; of their envy of him, their combinations and conspiracies against him, and of all their efforts to distress him, to hinder him of the kingdom, or deprive him of it, or make him uncomfortable in it:

because thou, Lord, hast holpen me, and comforted me; he comforted him by helping him against his enemies, and out of his troubles; and, by doing both, showed him a token for good, and filled his enemies with shame and confusion.

PSALM 87

INTRODUCTION TO PSALM 87

A Psalm or Song for the sons of Korah.

Whether this psalm was composed by David, in a view of the temple to be built by his son Solomon; or whether by one that returned from the Babylonish captivity, who wrote it for the comfort of those that wept at the laying of the foundation of the second temple; it seems evident that the subject matter of it is the church of God in Gospel times, and especially in the latter day glory: the title in the Syriac version is, ``concerning the redemption of Jerusalem.”

Ver. 1. *His foundation is in the holy mountains.*] The Jewish writers connect these words with the title of the psalm, and make the sense to be this; “the foundation” or argument “of it”, the psalm, “is concerning the holy mountains” of Zion and Jerusalem; so Aben Ezra, Jarchi, and Kimchi; and the Targum joins them together thus,

“by the hands of the sons of Korah is said a song, which is founded by the mouth of the fathers that were of old:”

but the words are a part of the song or psalm, which begins in an abrupt manner, just as (^{<200>}Song of Solomon 1:2) and may be rendered either “its foundation”, or “his foundation”, and refer either to the church, or to the Lord, and the sense is the same either way; for the church’s foundation is also the Lord’s foundation, a foundation of his laying; (see ^{<240>}Isaiah 14:32 28:16) and is laid “in the holy mountains”; alluding to the mountains of Zion and Moriah, where the temple stood, a type of the church; or to the mountains about Jerusalem, by which also the church is frequently signified; and by those, in a mystical and spiritual sense, may be meant the purposes and decrees of God, which are as mountains of brass, (^{<300>}Zechariah 6:1), they are like the ancient mountains for the antiquity of them, and are high, and not to be reached and searched into, and are firm, solid, and immoveable; and are also holy, particularly the decree of election, that source of all true holiness, which has sanctification for its end and means; and is the foundation of the church, which supports and secures

it, and stands sure, (⁵¹⁹2 Timothy 2:19), also the covenant of grace, which is sure and immoveable, and in which are provisions for holiness, internal and external; and is the foundation and security of the church, and all believers; but especially Jesus Christ, the Rock of ages, is meant, the Holy One of Israel, the sure foundation laid in Zion: some interpret these holy mountains of the holy apostles, who were in an high and eminent station in the church, and were doctrinally foundations, as they ministerially laid Christ, as the only foundation; (see ⁴²¹Ephesians 2:20 ⁶²¹⁴Revelation 21:14), it may be rendered, “among the holy mountains” ^{f1228}; and so may regard, as Cocceius explains it, the several kingdoms and provinces of the world in which the Gospel shall be preached; and the church shall be established and settled in the latter day even upon the tops of mountains, which shall become holy to the Lord, (^{231B}Isaiah 2:2).

Ver. 2. *The Lord loveth the gates of Zion*, etc.] Which the Targum interprets of the schools, as preferable to the synagogues: the Lord loves Zion herself; that is, the church, and therefore has chosen it for his habitation, took up his rest and residence in it, has founded it, and set Christ as King over it, and by whom he has redeemed it; and he loves her gates, the public ordinances; he loves them that come to Zion’s gates, and wait and worship there, and who enter in and become members thereof; and he loves what is done there, he being there publicly prayed unto, and publicly praised by a large number of his people; where his word is faithfully preached, and reverently attended to, and his ordinances truly administered, and the graces of his saints exercised on him: wherefore, because all this is done socially, and in a public manner, and so much for his own manifestative glory, he esteems these

more than all the dwellings of Jacob; the private habitations of his people; yet he has a regard to these, the bounds of which he fixed from eternity, and where he was delighting himself before they were in being; and he loves the persons that dwell in them, and what is done there in a right manner, as closet and family worship; but when these are put in competition with public worship, the latter is preferred unto them, because done by more, and more publicly; Zion and its gates, the church and its ordinances, are preferable to all the dwellings of Jacob put together.

Ver. 3. *Glorious things are spoken of thee, O city of God.*] Which is to be understood not of the city of Jerusalem literally, which was a magnificent city, compact together, full of inhabitants, and spacious houses, the

metropolis of Judea, and seat of the kings of Judah; and what was most glorious of all that could be said of it, it was the city of God; and so Jarchi interprets it, the glory spoken of it is, that it is the city of God; here the temple was built, and many glorious things were in it; here God granted his presence, and his worship was kept up: and besides, there were other and more glorious things spoken of it, by way of prophecy; as, that the Messiah should come in person into it, as the owner of it, and give it a greater glory than the first temple had; here he was to preach his doctrines, and do his miracles, which he accordingly did; near this city he suffered, died, and was buried; rose again, ascended to heaven; and here he poured forth the gifts of the Holy Spirit in an extraordinary manner: but rather this is to be interpreted of the church of God, comparable to a city, and which is of God's building, and where he dwells; (see Gill on "~~498E~~ Psalm 48:1") of which glorious things are spoken for the present; as, that it is the city of the King of kings, the name of which is "Jehovah Shammah", the Lord is there; its foundation is Christ; its walls and bulwarks are salvation; its gates are praise; glorious ordinances are administered in it, and glorious truths are preached here; and so the words may be rendered, "glorious things are spoken in thee"^{f1229}: and of it also glorious things are spoken, by way of prophecy, as, what shall be in the latter day; a great effusion of the Spirit upon it; the gracious presence of Christ in it in a more visible manner; a great increase of converts both among Jews and Gentiles, which shall flock into it; and the great spread of the Gospel, which shall be the means of it; the unity, harmony, and concord of professors of religion; the holiness of their lives and conversation; and the very great peace and prosperity which will everywhere abound; and especially glorious things are spoken of the New Jerusalem, the city of our God; of which (see ~~620E~~ Revelation 21:1).

Selah. (See Gill on "~~498E~~ Psalm 3:2").

Ver. 4. *I will make mention of Rahab*, etc.] Not of Rahab the harlot, as Jerom and others of the ancients^{f1230} interpret it; for the letters of both words are not the same in Hebrew; though mention is made of her in the Gospel, and Gospel times, in the genealogy of Christ, and by two of the apostles, (~~400E~~ Matthew 1:5 ~~581E~~ Hebrews 11:31 ~~502E~~ James 2:25), but of Egypt; and so the Targum interprets it, which is so called, as it is in (~~389E~~ Psalm 89:10 ~~250E~~ Isaiah 51:9) either from the pride of its inhabitants, the word having in it the sense of pride and haughtiness, and these being naturally proud and haughty, as Philo^{f1231} the Jew observes; or from some city of this name in it; or rather this respects that part of Egypt called

Delta, which was in the form of a pear; which “raab”, or “rib”, in the Egyptian language, signifies; in the midst of which was the city of Athribis of Ptolemy ^{f1232}, which has its name from hence, and signifies the heart of a pear; and still this part of the country is called Errifia, as Leo Africanus ^{f1233} relates, and is here put for the whole country: the passage respects the conversion of it, and are the words of God foretelling it, and of which mention is made in (^{<23918>}Isaiah 19:18,19,25) and had its accomplishment, at least in part, on the day of Pentecost, (^{<44210>}Acts 2:10) and will be further accomplished in the latter day, when the people that now inhabit that country shall be converted, which will be when the kingdoms of this world become Christ’s: and Babylon; the country of the Assyrians and Chaldeans, of which Babylon was the metropolis: mention is made of the conversion of these in (^{<23924>}Isaiah 19:24,25) and which also was fulfilled, in part, on the day of Pentecost, (^{<44110>}Acts 2:9) and in Babylon there was a church, in the times of the Apostle Peter, (^{<40151>}1 Peter 5:13) these the Lord promises that he would make mention of:

to them that know me; says he, that so they might expect their conversion, and take notice of them, and receive them, when converted;

or among them that know me ^{f1234}; that is, I will make mention of them, as such that know me, and belong to that number; even such that love the Lord, believe in him, own and confess him, and yield obedience to him, and whom he takes into communion and fellowship with himself, and makes his friends, familiars, and acquaintance:

behold Philistia, and Tyre, with Ethiopia; where also will be many converts, regenerate persons, and such as know the Lord; of which there has been a partial accomplishment already; of Philistia, (see ^{<4080>}Acts 8:40), for Azotus, or Ashdod, was a city of the Philistines; and of Tyre, (see ^{<4952>}Psalm 45:12 ^{<44018>}Acts 21:3,4) and of Ethiopia, and its conversion, mention is made in (^{<4981>}Psalm 68:31), and the Ethiopian eunuch is one instance of it, (^{<4087>}Acts 8:27) of all which there will be abundance of instances in the latter day; and thus, as the church is commended from her foundation, from the superlative love the Lord bears to her, and the glorious things spoken of her; so from the number of her converts in different nations, in which her glory in Gospel times would greatly lie; (see ^{<23918>}Isaiah 49:18-21 54:1-3 60:4-8),

this man was born there; not any particular man; any single individual, famous for piety, wisdom, wealth, or power; as if it suggested that now

and then such a person might be born in the above countries; whereas in Zion there were frequently many such persons born: nor is it to be understood of the Messiah, that should come out of Zion, as if that was the reason why multitudes from the above places should flock thither, because of the birth of this illustrious Person: the Targum understands it of a great personage, a king; and paraphrases it,

“a king is educated there;”

but it designs many persons in each of those countries that should be born again, of water, and of the Spirit, of the incorruptible seed of grace, by the ministry of the word; who, because they should be regenerated by means of the Gospel preached in Zion, therefore are said to be born there; and besides, being born again, they are admitted members of Zion, and to all the privileges of Zion, as true born Israelites; and are brought up there, are nourished with the sincere milk of the word, and nursed with the breasts of Gospel ordinances there administered; and so Zion, or Jerusalem, the Gospel church, is truly the mother of them all, (~~4005~~ Galatians 4:26).

Ver. 5. *And of Zion it shall be said*, etc.] The same with the city of God, the church before commended:

this and that man was born in her; this and that great man, in opposition to a mean person, in the preceding verse: “or a man and man”^{f1235}; men of all sorts, and of different nations, Jews and Gentiles, and great numbers of them:

and the Highest himself shall establish her; the church of God, though founded by him, and laid on a sure foundation, on the Rock of ages, against which the gates of hell cannot prevail, yet is sometimes fluctuating and unsettled;

it is tossed with tempests, the persecutions of men, the errors and heresies of false teachers, and the contentions and divisions of its own members; and is not always in one place, but is removed from one place to another, and is obliged to flee into the wilderness; but in the latter day it will be established and settled; it will be a tabernacle that shall not be taken down nor removed; but shall be established for ever, (~~4007~~ Psalm 89:37), and this is the work of God, the most high God, the possessor of heaven and earth, whatever instruments he may make use of, as ministers of the word, and kings of the earth; as it is his work, and his only, to establish particular believers, (~~4012~~ 2 Corinthians 1:21), so it is his to establish the church in

general: or it may be rendered, “he shall establish her on high” ^{f1236}, which will be the case when she is established upon the top of the mountains, and exalted above the hills, (^{201P}Isaiah 2:2).

Ver. 6. *The Lord shall count when he writeth up the people, &].* Not in the Lamb’s book of life; for that was written from eternity, (^{603B}Revelation 13:8) but in the writing of the house of Israel, among the living in Jerusalem, and with his righteous ones; which is done at effectual calling, and when admitted members of Gospel churches, whereby they openly appear to be the children of God, and are taken into the list and catalogue of saints; (see ^{263D}Ezekiel 13:9 ^{204B}Isaiah 4:3 ^{468B}Psalms 69:28) or in the last day, when the Lord will take the number of his people,

and cause them again to pass under the rod of him that telleth them; and will make up his jewels, complete the number of them in conversion, and collect them all together; and his counting and writing them may denote his exact knowledge of them, and his care that he lose none; but this will only concern regenerate persons; the Lord will not count nor make any account of any others, as follows:

that this man was born there; and the man that is born in Zion, even every regenerate man, will be counted and numbered by him, and declared to be his, when he makes a general survey and muster of his saints another day.

Selah. (See Gill on “^{409P}Psalms 3:2”).

Ver. 7. *As well the singers as the players on the instruments shall be there,* etc.] In Zion, in the church; signifying that there should be great spiritual joy there when the above things should be accomplished; great joy in the churches, because of the conversion of Jews and Gentiles; and great joy in the persons themselves, born again, and brought to Zion; in allusion to the vocal and instrumental music used in the temple service; (see ^{235D}Isaiah 35:10 ^{641B}Revelation 14:1-7 19:6-8)

all my springs are in thee; which are either the words of the psalmist, or rather of the souls born in Zion; who, in their spiritual songs, will thus express themselves concerning the church, in which are the word and ordinances, compared to fountains of living water, and are springs of spiritual peace and refreshment to converted persons; (see ^{241B}Joel 3:18 ^{384B}Zechariah 14:8 ^{235D}Isaiah 55:1), where also the Spirit and his graces are communicated by the ministry of the word and ordinances in the church, which are signified by wells and rivers of living water, (^{604B}John 4:14

7:37,38) and particularly here stands Christ, the fountain of gardens, and well of living waters, for the supply and comfort of saints, and his blood a fountain opened for cleansing and purification, (^{<2045>}Song of Solomon 4:15 ^{<3831>}Zechariah 13:1), yea, here flows the river of God's love, the streams whereof make glad the city of God; and which, like the waters in Ezekiel's vision, come from under the threshold of the sanctuary, (^{<1941>}Psalm 46:4 ^{<3571>}Ezekiel 47:1-5) or the words may be considered as an address of the psalmist, or of the church, or of regenerate persons, unto Christ:

all my springs or fountains are in thee; the fulness of grace dwells in him, the springs of all joy, and peace, and comfort, are with him; the wells of salvation are in him, and both grace and glory are from him; he is the spring of all grace now, and the fountain of all happiness hereafter.

Gussetius ^{f1237} has a very peculiar version of the whole text, which he renders thus

“all my fountains will be singing in thee, or of thee, as those that dance at the sound of the pipe:”

taking the allusion to be to the playing of fountains in gardens, and to the delightful sound the waters make; but the accents will not admit of such a sense.

PSALM 88

INTRODUCTION TO PSALM 88

A Song [or] Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

Of the word “maalath”, (see Gill on “^{450}Psalm 53:1”). “Leannoth” signifies “to answer”. Perhaps this song was to be sung alternately, or by responses. Both words are thought by some, as Aben Ezra, to be the beginning of a song, to the tune of which this was set; and by others a musical instrument, on which it was sung; a hollow one, as the word “maalath” seems to signify, a wind instrument: others are of opinion that they intend the subject matter of the psalm, and render them, “concerning the disease to afflict”, or “the afflicting disease”^{f1238}; either a bodily one, which threatened with death, under which the psalmist now was; or a soul disorder, being under desertions, and a sense of divine wrath, which were very afflicting. The psalm is called “Maschil”, which may be translated “causing to understand”; it being instructive to persons in a like case to apply to God, as he did; and if it respects Christ, it teaches many things concerning him, his sorrows and his sufferings: the author of it is said to be Heman the Ezrahite; the Targum calls him Heman the native, and the Septuagint render it Heman the Israelite, and Arama says this is Abraham. There were two of this name, one the son of Zerah, the son of Judah, and so might be called the Zerahite, and with the addition of a letter the Ezrahite; he is mentioned along with others as famous for wisdom, (^{1306}1 Chronicles 2:6 ^{1061}1 Kings 4:31), but this man seems to be too early to be the penman of this psalm: though Dr. Lightfoot^{f1239} is of opinion that this psalm was penned by this Heman many years before the birth of Moses; which and the following psalm are the oldest pieces of writing the world has to show, being written by two men who felt and groaned under the bondage and affliction of Egypt, which Heman here deploras, and therefore entitles his elegy “Maalath Leannoth, concerning sickness by affliction”; and accordingly he and his brethren are called the sons of Mahali, (^{1043}1 Kings 4:31). There was another Heman, who was both a singer in David’s time, and the king’s seer, who seems most likely to be the person, (^{1363}1

Chronicles 6:33 15:17,19 25:1,5), he was when he wrote this psalm under sore temptations, desertions, and dejections, though not in downright despair; there is but one comfortable clause in it, and that is the first of it; many interpreters, both ancient and modern, think he is to be considered throughout as a type of Christ, with whom everything in it more exactly agrees than with anyone man else. The Targum, Jarchi, and Kimchi, interpret it of the people of Israel in captivity; and so the Syriac version entitles it,

“concerning the people that were in Babylon;”

but a single person only is designed throughout. Spinosa^{f1240} affirms, from the testimony of Philo the Jew, that this psalm was published when King Jehoiachin was a prisoner in Babylon, and the following psalm when he was released: but this is not to be found in the true Philo, but in Pseudo-Philo^{f1241}.

Ver. 1. *O Lord God of my salvation*, etc.] The author both of temporal and spiritual salvation; (see ^{<1984>}Psalm 18:46 24:5) from the experience the psalmist had had of the Lord's working salvation for him in times past, he is encouraged to hope that he would appear for him, and help him out of his present distress; his faith was not so low, but that amidst all his darkness and dejection he could look upon the Lord as his God, and the God of salvation to him; so our Lord Jesus Christ, when deserted by his Father, still called him his God, and believed that he would help him, (^{<1921>}Psalm 22:1 ^{<2107>}Isaiah 1:7-9).

I have cried day and night before thee, or “in the day I have cried, and in the night before thee”; that is, as the Targum paraphrases it,

“in the night my prayer was before thee.”

prayer being expressed by crying shows the person to be in distress, denotes the earnestness of it, and shows it to be vocal; and it being both in the day and in the night, that it was without ceasing. The same is said by Christ, (^{<1921>}Psalm 22:2) and is true of him, who in the days of his flesh was frequent in prayer, and especially in the night season, (^{<1162>}Luke 6:12 21:37) and particularly his praying in the garden the night he was betrayed may be here referred to, (^{<1153>}Matthew 26:38,39).

Ver. 2. *Let my prayer come before thee*, etc.] Not before men, as hypocrites desire, but before the Lord; let it not be shut out, but be

admitted; and let it come with acceptance, as it does when it ascends before God, out of the hands of the angel before the throne, perfumed with the much incense of his mediation, (^{<618B>}Revelation 8:3,4),

incline thine ear unto my cry; hearken to it, receive it, and give an answer to it; Christ's prayers were attended with strong crying, and were always received and heard, (^{<380B>}Hebrews 5:7 ^{<614B>}John 11:41,42).

Ver. 3. *For my soul is full of troubles*, etc.] Or "satiated or glutted"^{f1242} with them, as a stomach full of meat that can receive no more, to which the allusion is; having been fed with the bread of adversity and the water of affliction, so that he had his fill of trouble: every man is full of trouble, of one kind or another, (^{<3840B>}Job 14:1) especially the saint, who besides his outward troubles has inward ones, arising from indwelling sin, the temptations of Satan, and divine desertions, which was now the case of the psalmist: this may be truly applied to Christ, who himself said, when in the garden, "my soul is exceeding sorrowful, even unto death", (^{<418B>}Matthew 26:38), he was a man of sorrows all his days, but especially at that time, and when upon the cross, forsaken by his Father, and sustaining his wrath: "his soul" was then "filled with evil things"^{f1243}, as the words may be rendered:

innumerable evils compassed him about, (^{<3902>}Psalm 40:12), the sins of his people, those evil things, were imputed to him; the iniquity of them all was laid upon him, as was also the evil of punishment for them; and then he found trouble and sorrow enough:

and my life draweth nigh unto the grave: a phrase expressive of a person's being just ready to die, (^{<3822>}Job 33:22) as the psalmist now thought he was, (^{<388B>}Psalm 88:5,15), it is in the plural number "my lives"^{f1244}; and so may not only denote the danger he was in of his natural life, but of his spiritual and eternal life, which he might fear, being in darkness and desertion, would be lost, though they could not; yea, that he was near to "hell" itself, for so the word^{f1245} may be rendered; for when the presence of God is withdrawn, and wrath let into the conscience, a person in his own apprehension seems to be in hell as it were, or near it; (see Jon 2:2). This was true of Christ, when he was sorrowful unto death, and was brought to the dust of it, and under divine dereliction, and a sense of the wrath of God, as the surety of his people.

Ver. 4. *I am counted with them that go down into the pit*, etc.] With the dead, with them that are worthy of death, with malefactors that are judicially put to death, and are not laid in a common grave, but put into a pit together: thus Christ was reckoned and accounted of by the Jews; the sanhedrim counted him worthy of death; and the common people cried out Crucify him; and they did crucify him between two malefactors; and so he was numbered or counted with transgressors, and as one of them, (^{<251B>}Isaiah 53:3,4,12).

I am as a man that hath no strength; for his “strength” was “dried up like a potsherd”, (^{<9215>}Psalm 22:15), though he was the mighty God, and, as man, was made strong by the Lord for himself.

Ver. 5. *Free among the dead*, etc.] If he was a freeman, it was only among the dead, not among the living; if he was free of any city, it was of the city of the dead; he looked upon himself as a dead man, as one belonging to the state of the dead, who are free from all relations, and from all business and labour, and removed from all company and society; he thought himself quite neglected, of whom there was no more care and notice taken than of a dead man:

like the slain that lie in the grave, whom thou rememberest no more; in a providential way, as in life, to clothe them, and feed them, and protect and preserve them; in which sense God is said to be mindful of men, (^{<1004>}Psalm 8:4), who when dead have no need to be minded, and remembered in such a manner; otherwise God does remember the dead, and takes care of their dust, and will raise them again; and especially he remembers his own people, those that sleep in Jesus, who will be thought of in the resurrection morn, and will be raised first, and brought with Christ; (see ^{<8143>}Job 14:13,14),

and they are cut off from thy hand; that is, the slain that lie in the grave, the dead that are buried there; these are cut off from the hand of Providence, they needing no supplies from thence as in the time of life. The Targum is,

“and they are separated from the face of thy majesty.”

or “they are cut off by thine hand” ^{f1246}; by the immediate hand of God, in a judicial way; so Christ in his death was like one of these, he was cut off in a judicial way, not for his own sins, but for the transgressions of his people, (^{<251B>}Isaiah 53:8 ^{<208B>}Daniel 9:26).

Ver. 6. *Thou hast laid me in the lowest pit*, etc.] The Targum interprets it of

“captivity which was like unto the lowest pit;”

and so Jarchi and Kimchi. Some understand it of a prison or dungeon, into which the psalmist was put; it may be interpreted of the pit of the grave, into which Christ was laid; though he continued in it not so long as to see corruption; from that prison and judgment he was quickly taken, (^{<9160>}Psalm 16:10 ^{<2518>}Isaiah 53:8), “in darkness”; both corporeal and spiritual, (^{<4275>}Matthew 27:45,46), and it is in the Hebrew text “in darknesses” ^{f1247}, denoting both:

in the deeps; in the deep waters of affliction, sorrows, and sufferings; (see ^{<991>}Psalm 69:1,2). The allusion is to a dark and deep pit, under ground, such as in the eastern countries they used to put their captives and prisoners into in the night, and take them out in the morning; and which custom continues still among the Turks. Leo Africanus ^{f1248} says he has seen three thousand Christian captives together, clothed in a woollen sack, and chained to one another; and in the night put into pits or ditches under ground; (see ^{<3911>}Zechariah 9:11).

Ver. 7. *The wrath lieth hard upon me*, etc.] So some good men apprehend, when they are under afflictive dispensations of Providence, and are left of God, and have not his immediate presence, and the discoveries of his love; though fury is not in him, nor does any wrath in reality fall upon them, only it seems so to them; (see ^{<491>}Psalm 38:1,2 ^{<2511>}Lamentations 3:1), but the wrath of God did really lie with all the effects of it upon Christ, as the surety of his people, when he was made sin, and a curse for them; (see ^{<488>}Psalm 89:38),

and thou hast afflicted me with all thy waves; the afflictions of God’s people are compared to waves and billows of the sea, which are many, and come one upon the back of another, and threaten to overwhelm and sink; (see ^{<917>}Psalm 42:7) and so the sufferings of Christ are signified by waters coming into him, and floods overflowing him; and hence they are called a baptism, (^{<961>}Psalm 69:1,2 ^{<4251>}Luke 12:50), and these were brought upon him by the Lord; he spared him not; he laid the whole chastisement, all the punishment due to the sins of his people, on him; he caused every wave to come upon him, and him to endure all sorrows and sufferings the law and justice of God could require.

Selah. (See Gill on “^{<3902>}Psalm 3:2”).

Ver. 8. *Thou hast put away mine acquaintance far from me*, etc.] His familiar friends, who were well known to him, and he to them: it is a mercy and privilege to have good acquaintance, and hearty faithful friends, to converse and advise with, whether about things civil or religious; and it is an affliction to be deprived of them; and oftentimes in distress and adversity they drop and fail, which is an additional trouble: this was the ease of Job and of David, (^{<3893>}Job 19:13,14 ^{<3811>}Psalm 31:11) and here of Heman, who attributes it to God, as done by him; as also Job does, in the place referred to; for as it is the Lord that gives favour in the sight of men, he can take it away when he pleases: this is true of Christ, and the like is said of him, (^{<3908>}Psalm 69:8), and by his “acquaintance”, familiars, and friends, may be meant his apostles, who, upon his being apprehended, forsook him, and fled; who, though they were not all alienated in their affections, yet stood at a distance from him; Peter, though he followed him, it was afar off, and at last he denied him; and others of acquaintance and intimates stood afar off, beholding was done to him on the cross; and his familiar friend, Judas, lifted up his heel against him, and basely betrayed him, (^{<4160>}Matthew 26:50,56,58 ^{<4230>}Luke 23:49 ^{<3940>}Psalm 41:9),

thou hast made me an abomination unto them; to some of them, as to Judas, and to many that hosanna’d him into Jerusalem, and within a few days cried “Crucify him, crucify him”, (^{<4020>}Matthew 21:9 27:22,23) compare with this (^{<2638>}Isaiah 53:3).

I am shut up, and I cannot come forth; the Targum renders it, “shut up in the house of prison,”

in a prison; and so some literally understand it of the author of the psalm being in a prison, or dungeon, in the time of the captivity: but it is rather to be understood of some bodily disease, by which he was detained a prisoner at home, and of his being bound in fetters, and held in the cords of affliction; which was as a prison to him, and in which when the Lord “shuts up a man, there can be no opening”, (^{<3838>}Job 36:8 12:14), or else of soul troubles, being in great darkness and desertion; so that his soul was as in a prison, and could not come forth in the free exercise of grace, and needed the free Spirit of God to set him at liberty; (see ^{<3927>}Psalm 142:7 51:12), this may be applied to Christ, when in the hands of Judas, and the hand of soldiers with him, who took him, and bound him, and led him to the high priest; and when he was encompassed with bulls of Bashan, and enclosed

by the assembly of the wicked, as he hung on the cross, (^{<1927>}Psalm 22:12,16).

Ver. 9. *Mine eye mourneth by reason of affliction*, etc.] Or dropped tears, as the Targum, by which grief was vented; (see ^{<1910>}Psalm 6:7).

Lord, I have called daily upon thee, I have stretched out my hands unto thee; in prayer, as the Targum adds, this being a prayer gesture: notwithstanding his troubles continued and increased, he did not leave off praying, though he was not immediately heard and answered, which is what is tacitly complained of, as in (^{<1927>}Psalm 22:2). Christ, in his troubles in the garden, and on the cross, prayed for himself, for divine support and assistance, as man; for his friends, disciples, and apostles, and for all that should believe in him through them; and even for his enemies.

Ver. 10. *Wilt thou show wonders to the dead?* etc.] The Lord does show wonders to some that are spiritually dead, dead in Adam, dead in law, dead in trespasses and sins, by quickening them; whereby the wonders of his grace and love, and of his power, and the exceeding greatness of it, are displayed; for the conversion and quickening of a dead sinner is a marvellous event, like that of; raising Lazarus from the dead, and causing Ezekiel's dry bones to live: likewise the Lord will show wonders to those that are corporeally dead, by raising them from the dead; which work, though not incredible, yet is very wonderful, and can only be accounted for by the attributes of Divine Omniscience and Omnipotence: yea, he would, and he has shown wonders to Christ, when dead, by raising him up again, and giving him glory, and that before he saw corruption, and as the head and representative of his people; and by raising many of the saints also, after his resurrection:

shall the dead arise and praise thee? the spiritually dead, when they are made alive, and rise out of their graves of sin, praise the Lord for the exertion of his grace and power upon them; which is one end of their being formed anew, quickened, and converted; and those that are corporeally dead, such of them as shall rise again to everlasting life, their mouths will be filled with everlasting praise: but here the author of the psalm suggests, that in a little time he should be among the dead, unless he had speedy help and deliverance from his troubles; to whom wonders are not shown, but to the living; and who ordinarily do not rise again to this mortal state, to praise the Lord in it: or, considering them as the words of Christ, he suggests, that none of the above things would be done, unless he was a

conqueror over death and the grave, and was raised from thence himself; and so these expostulations carry in them the nature of a prayer, even of the prayer of Christ, as man, to be assisted in overcoming all his enemies, and to be raised from the dead, as Cocceius and others think: the Greek and Vulgate Latin versions are,

“shall physicians rise again?”

of whom the Jews had a bad opinion; (see Gill on “~~4462~~2 Chronicles 16:12”).

Selah. (See Gill on “~~3000~~Psalm 3:2”).

Ver. 11. *Shall thy lovingkindness be declared in the grave?* etc.] Where he saw himself now going, and where should he be detained, and not raised out of it, the lovingkindness of God to him, as his Son, and as man and Mediator, and to his people in the gift and mission of him to be their Saviour and Redeemer, how would that be declared and made known? now it is, Christ being raised, and his ministers having a commission from him to preach the Gospel, in which the lovingkindness of God is abundantly manifested:

or thy faithfulness in destruction? the grave, so called from dead bodies being cast into it, and wasted, consumed, and destroyed in it: the meaning may be, that should he be laid in the grave, and there putrefy and rot, and not be raised again, where would be the faithfulness of God to his purposes, to his covenant and promises, to him his Son, and to his people?

Ver. 12. *Shall thy wonders be known in the dark?* etc.] A description of the grave again; (see ~~1800~~Job 10:21,22), The sense may be, should he continue in the dark and silent grave, how would the wonders of the grace of God, of electing, redeeming, justifying, pardoning, and adopting grace, be made known; the wonders of Christ’s person and offices, and the wondrous things, and doctrines of the Gospel, relating thereunto? as the glory of these would be eclipsed, there would be none to publish them:

and thy righteousness in the land of forgetfulness? the grave, where the dead lie, who, having lost all sense of things, forget what were done in this world, and they themselves are quickly forgotten by the living; and had Christ continued in this state, and had not risen again to our justification, how would his justifying righteousness have been revealed, as it is from

faith to faith in the Gospel, which is therefore called the word and ministration of righteousness?

Ver. 13. *But unto thee have I cried, O Lord*, etc.] Formerly, and had been heard, answered, and relieved, and which was an encouragement to cry again to him in his distress; Christ was always heard, (^{<414>}John 11:42), or, now, in his present case, yet was not heard, at least not immediately answered; which was the case of the Messiah, when forsaken by his God and Father, (^{<421>}Psalm 22:1,2), yet still determines to continue praying, as follows:

and in the morning shall my prayer prevent thee; not before the Lord is awake, and can hear; for he neither slumbers nor sleeps, and he always hears: but the meaning is, that he would pray before he entered upon another business; this should be the first thing in the morning he would do, and this he would do before others did, or he himself used to do; before the usual time of morning prayer; signifying, he would pray to him very early, which is expressive of his vehemency, fervency, and importunity and earnestness, and what a sense he had of his case, and of his need of divine help: so Christ rose early in the morning, a great while before day, to pray, (^{<415>}Mark 1:35). (See Gill on “^{<430>}Psalm 5:4”).

Ver. 14. *Lord, why castest thou off my soul?* etc.] Here begins his prayer, which he determined to present early in the morning, and consists of expostulations, and a representation of his distressed case: this shows that he was under soul desertion, and which was what so greatly afflicted him; imagining that his soul was cast off by the Lord, and had no more share in his affection, and was no more under his care, and in his sight: such expostulations of the saints, the church, and people of God, in a like case, are elsewhere met with, (^{<433>}Psalm 43:3 74:1) and may be applied to Christ, when his soul was exceeding sorrowful unto death, and was made an offering for sin; and particularly when he was forsaken by his Father: the Targum is,

“why hast thou forsaken my soul?”

and rises the word “sabachtha”, which Christ did when on the cross, (^{<474>}Matthew 27:46), the Septuagint version is,

“wherefore, O Lord, dost thou reject my prayers?”

“why hidest thou thy face from me?” which is a denial of sensible communion, a withdrawing the influences and communications of divine grace for a time; and which sometimes is the case of the best of men, as Job, David, and others; and is very grieving and distressing to them; and, for the most part, is on account of sin; it is sin which separates between God and his people, and causes him to hide his face from them, or not grant them his gracious presence: this was the case of Christ, who knew no sin, while he was suffering for the sins of his people; (see ^{<3997>}Psalm 69:17) compared with (^{<4746>}Matthew 27:46).

Ver. 15. *I am afflicted*, etc.] In body and mind, from within and from without, by Satan, by the men of the world, and by the Lord himself; which is the common lot of God’s people, (^{<3849>}Psalm 34:19 ^{<3812>}Zephaniah 3:12) and was the case of the Messiah, who was afflicted both with the tongues and hands of men, by words, by blows, and by the temptations of Satan; and was smitten and afflicted of God, by divine justice, as the sinner’s surety: (see ^{<4224>}Psalm 22:24 ^{<2804>}Isaiah 53:4) or

I am poor ^{f1249}; which as it is a character, which, for the most part, agrees with the saints, who are the poor of this world God has chosen, to whom the Gospel is sent, and by whom it is received, and who are effectually called by it, so likewise belongs to Christ, (^{<3889>}Zechariah 9:9 ^{<4789>}2 Corinthians 8:9),

and ready to die, from my youth up; a sickly unhealthful person from his infancy, and often in danger of death; which last was certainly the case of Christ in his infancy, through the malice of Herod; and many times afterwards, when grown up, through the attempts of the Jews to take away his life: some render it, “I am ready to die through concussion”, or “shaking” ^{f1250}; meaning some very rough and severe dispensation of Providence, such an one as Job expresses by shaking him to pieces, (^{<3862>}Job 16:12) and was literally true of Christ, when his body was so shaken by the jog of the cross, that all his bones were put out of joint, (^{<4924>}Psalm 22:14)

while I suffer thy terrors; or “bear” ^{f1251} them, or “carry”, even terrible afflictions, in which he had terrible apprehensions of the wrath of God in them, of death they would issue in, and of an awful judgment that should follow that; all which are called the terrors of the Lord, (^{<3804>}Job 6:4 ^{<4894>}Psalm 55:4 ^{<4750>}2 Corinthians 5:10,11), and which the saints, when left to God, have some dreadful apprehensions of: such were the terrors of the Lord the Messiah endured, when in a view of the sins of his people being

laid upon him, and of the wrath of God coming on him for them, his sweat was, as it were, great drops of blood falling to the ground, (~~4224~~Luke 22:44). Compare with this (~~4904~~Psalms 18:4,5).

I am distracted: not out of his mind, deprived of his senses, and without the use of reason; but his thoughts were distracted and confused, and his mind discomposed with the terrors of God upon him: the Hebrew word “aphunah” is only used in this place, and is difficult of interpretation, and is variously derived and rendered: some take it to be of the same root with “pen”, which signifies “lest, perhaps” ^{f1252}; seeing persons in a panic are apt to use such expressions; perhaps, or it may be, such and such things will befall me; forming and framing in their minds ten thousand dreadful things, which they fear are coming upon them; so Aben Ezra and Kimchi; and is applied by Cocceius ^{f1253} to the solicitous care and fear of Christ concerning his body, the church, (~~3807~~Hebrews 5:7) others derive it from “ophen”, which signifies a wheel, and so may be rendered, “I am wheeled about” ^{f1254}; always in motion, and have no rest day nor night; as Christ was after his apprehension, being carried from place to place, and from bar to bar: others derive it from the Arabic word “aphan” ^{f1255}, which signifies to be in want of counsel and advice: Christ though, as God, needed no counsel, nor did he take counsel with any; and, as Mediator, is the wonderful Counsellor; yet, as man, he needed it, and had it from his Father, for which he blesses him, (~~4907~~Psalms 16:7), others from the Hebrew root “phanah”, which signifies to look unto, as persons in a panic look here and there; and as Christ did when suffering, who looked, and there was none to help, (~~2365~~Isaiah 63:5). The Syriac and Arabic versions render it “amazed”, or “astonished”, which is said of Christ, (~~4143~~Mark 14:33), the Vulgate Latin version is “troubled”, which also agrees with Christ, (~~4827~~John 12:27 ~~4038~~Matthew 26:38) as he must needs be, when his enemies surrounded him, the sins of his people were upon him, the sword of justice awaked against him, and the wrath of God on him, as follows.

Ver. 16. *Thy fierce wrath goeth over me*, etc.] Or “wraths” ^{f1256}, burning wrath; the whole of divine wrath, in all its fierceness, due to the sins of his people: these, like the mighty waves of the sea, passed over him, threatening to overwhelm him, (~~4838~~Psalms 89:38),

thy terrors have cut me off; from the presence of God, and out of his sight; as sometimes the Lord’s people are ready to imagine, when forsaken by him, (~~4812~~Psalms 31:22) or from the land of the living, as the Messiah was,

and in a judicial way, though not for any sin of his own, (^{<2508>}Isaiah 53:8
^{<2086>}Daniel 9:26).

Ver. 17. *They came round about me daily like water*, etc.] That is, the terrors of the Lord, the sorrows of death and hell, (^{<19804>}Psalms 18:4,5), this was the Messiah's case, when it was with him as is expressed (^{<19901>}Psalms 69:1,2),

they compassed me about together; as waters coming from many places, from all quarters, meet together, and together surround a person or place in such circumstances was Christ, when the bulls of Bashan beset him around, and the assembly of the wicked enclosed him, and innumerable evils encompassed him about, (^{<19212>}Psalms 22:12,16 40:12).

Ver. 18. *Lover and friend hast thou put far from me*, etc.] This is mentioned in (^{<18818>}Psalms 88:8), and is here repeated; and the account is closed with it, to show that this was a most aggravating circumstance of his affliction, and which bore exceeding hard upon him; and this must be a very uncomfortable case, to be in distress, whether of body or mind, and to have no kind friend near to yield the least help, relief, and comfort; so Christ's lovers and friends, his disciples, who loved him and he loved them, and reckoned them as his friends, and was a friend to them, when he was taken by his enemies, they all forsook him, and fled, (^{<1116>}Matthew 26:56),

and mine acquaintance into darkness; either by death into the dark grave, which Job calls the land of darkness and shadow of death, (^{<18011>}Job 10:21,22), or being removed from him, so that he could not see them, it was all one to him as if they had been put into darkness, into some dark dungeon, or into the grave itself: or the words may be rendered, mine acquaintance are darkness^{f1257}: this was the case of Christ, when on the cross; he had none near him, no acquaintance about him, but darkness; and darkness was over all the land for the space of three hours; and a darkness was on his soul, being forsaken by his Father; and the prince of darkness, with all the fiends of hell, were throwing their fiery darts at him, (^{<1175>}Matthew 27:45,46). Thus ends this sorrowful and mournful song; a joyful one follows.

PSALM 89

INTRODUCTION TO PSALM 89

Maschil of Ethan the Ezrahite.

Who this Ethan was is not certain. Kimchi takes him to be the same with Ethan the wise man, a grandson of Judah, (^{<1061>}1 Kings 4:31 ^{<1316>}1 Chronicles 2:6). But seeing he lived some hundreds of years before the times of David, it is not likely that he should be the writer of this psalm; for David is made mention of in it, which could not be, unless it can be thought to be by a spirit of prophecy; which indeed is the opinion of Doctor Lightfoot ^{f1258}, who takes this Ethan to be the penman of this psalm; and who

“from the promise, (^{<0151>}Genesis 15:1) sings joyfully the deliverance (of Israel); that the raging of the Red sea should be ruled, (^{<1300>}Psalm 89:9), and Rahab, or Egypt, should be broken in pieces, (^{<1300>}Psalm 89:10), and that the people should hear the joyful sound of the law, (^{<1305>}Psalm 89:15), and as for the name of David in it, this, he says, might be done prophetically; as Samuel is thought to be named by Moses, (^{<1306>}Psalm 99:6), which psalm is held to be made by him; or else might be put into it, in later times, by some divine penman, endued with the same gift of prophecy, who might improve the ground work of this psalm laid by Ethan, and set it to an higher key; namely, that whereas he treated only of bodily deliverance from Egypt, it is wound up so high as to reach the spiritual delivery by Christ; and therefore David is often named, from whence he should come.”

There was another Ethan, a singer, in David's time; and it is more probable that he is the person, who might live to the times of Rehoboam, and see the decline of David's family, and the revolt of the ten tribes from it; or perhaps it was one of this name who lived in the times of the Babylonish captivity, and saw the low estate that David's family were come into; to which agrees the latter part of this psalm; and, in order to comfort the people of God, he wrote this psalm, showing that the covenant and

promises of God, made with David, nevertheless stood firm, and would be accomplished: the title of the Septuagint version calls him Etham the Israelite; and the Arabic version Nathan the Israelite: the Targum makes him to be Abraham, paraphrasing it

“a good understanding, which was said by the hand of Abraham, that came from the east.”

But whoever was the penman of this psalm, it is “maschil”, an instructive psalm, a psalm causing to understand; it treats concerning the covenant of grace, and the promises of it; and concerning the mercy and faithfulness of God, in making and keeping the same; and concerning the Messiah and his seed, his church and people; and the stability and duration of all these: many passages in it are applied to the Messiah by Jewish writers, ancient and modern; and (~~1980~~ Psalm 89:20) is manifestly referred to in (~~4132~~ Acts 13:22).

Ver. 1. *I will sing of the mercies of the Lord for ever*, etc.] Both temporal and spiritual, especially the latter, in which there is a large display of the rich and abundant mercy of God, from whence they are so called; as in the choice of men to everlasting life, who are said to be vessels of mercy; in the covenant of grace made with them, the blessings of which are the sure mercies of David; in the mission of Christ, whose coming, as the dayspring from on high, is owing to the tender mercy of our God; in redemption by him, in which mercy and truth have met together; in regeneration, which is according to abundant mercy; in the forgiveness of sins, which is according to the multitude of his tender mercies; and in the whole of salvation, which is not by works of righteousness, but by the mercy of God through Christ: the word may be rendered “graces, kindnesses, goodnesses”^{f1259}, and designs the abundance of grace; as in the heart of God, in the covenant, in the hands of Christ, as displayed through him, and in the several parts of salvation, and the whole of it: and these are a proper subject for a song; and a truly gracious soul, sensible of these things, thankful for them, cheerful on account of them, and seeing his interest in them, cannot but “sing” of them; and will determine to do it “for ever”, every day, and all the day long, as long as he lives, and while he has any being, and which he will do to all eternity:

with my mouth will I make known thy faithfulness to all generations; God is faithful to himself, to all the perfections of his nature, to his truth, holiness, and justice, he cannot deny himself; he is so to his Son, and to all

engagements with him, and promises to him; to all his counsels, purposes, and decrees; all which are faithfulness and truth, or faithfully and truly performed; and to his covenant and promises made to his people in Christ, in whom they are all yea and amen: and that this glorious perfection of God might be made known to the saints in all successive generations, and be taken notice of by them, the psalmist spoke and sung this psalm with his mouth, and penned it with his hand; in which there is more mention made of the faithfulness of God than perhaps in any other passage of Scripture besides; (see ^{<1980>}Psalm 89:2,5,8,24,33).

Ver. 2. *For I have said*, etc.] That is, in his heart he had said, he had thought of it, was assured of it, strongly concluded it, from the Spirit and word of God; he believed it, and therefore he spoke it; having it from the Lord, it was all one as if he had spoke it:

Ver. 3. *I have made a covenant with my chosen*, etc.] Not with Abraham, as the Targum expresses it: but with David, as in the following clause; not David, literally understood, though he was chosen of the Lord to be his servant, and a covenant was made with him, and a promise made to him of the perpetuity of his throne and kingdom in his family, (^{<1980>}Psalm 78:70 ^{<1076>}2 Samuel 7:16) but mystical David, the Messiah, David's son and antitype; after, on this account, called David in Scripture, (^{<2603>}Ezekiel 34:23,24 ^{<2005>}Hosea 3:5) and who is the Lord's "chosen" One, foreordained to be the Redeemer of lost sinners, chosen to be the Mediator between God and them, to be the head of the church, and Saviour of the body; and his human nature was chosen to the grace of union to the Son of God, (^{<1909>}Psalm 89:19), hence he is called God's elect, (^{<2401>}Isaiah 43:1) and with him the covenant of grace was made from all eternity, and all the blessings and promises of it were put into his hands; he is the Mediator, surety, and messenger of it, and by his blood it is ratified and confirmed: the Septuagint render it, in the plural number, "with mine elect ones"; and it is a truth, that the covenant of grace is made with all the elect, considered in Christ, and is made with them as such, and not as believers, converted persons, etc. election is the foundation of the covenant, and the source of all covenant blessings:

I have sworn unto David my servant: to the Messiah, called David, as before observed, and who is the Lord's servant, as man and Mediator, of his choosing, calling, sending, and supporting, (^{<2401>}Isaiah 42:1 49:3 53:11), to whom he swore, and he will not repent; and which oath of his, joined to

his covenant and promise, makes for the strong consolation of the heirs of promise; (see ^{<4885>}Psalm 89:35 110:4 ^{<3168>}Hebrews 6:18), the sum and substance of which covenant and oath follow.

Ver. 4. *Thy seed will I establish for ever*, etc.] Meaning not the natural seed of David, at least not only them; whose family was indeed preserved, though in very low circumstances, until the Messiah came, who sprung from thence, (^{<4017>}Luke 1:27 2:4 ^{<4413>}Acts 13:23), but the spiritual seed of Christ, to whom it was promised that he should have a seed, and should see and enjoy it, and which should endure for ever; (see ^{<4802>}Psalm 89:29,36 ^{<2391>}Isaiah 59:21), and so he always has had a seed to serve him in all generations, in the worst of times, and will; and who are established in him, and will be kept and preserved by him, and whom he will present to his Father, saying, “Lo, I and the children whom thou hast given me”, (^{<3013>}Hebrews 2:13)

and build up thy throne to all generations; and this shows that the passage is not to be understood literally of David, and of his temporal throne and kingdom, which did not last many generations; but of the spiritual throne and kingdom of the Messiah, who sprung from him, called the throne of his father David, whose throne is for ever and ever, and whose kingdom is an everlasting kingdom, (^{<4013>}Luke 1:32,33) (^{<4916>}Psalm 45:6 ^{<2104>}Daniel 2:44), his throne is in the heavens, where he will reign until all enemies are put under his feet; and it is also in the midst of his church, and in the hearts of his people, where he reigns as King of saints; and he is on the same throne with his Father; it is the same with his, as to glory, power, and authority; on this he will sit, and judge the world at the last day; and on it he will reign with his people a thousand years, in the New Jerusalem state, and after that to all eternity, (^{<6181>}Revelation 3:21 20:4,5,11 22:3,4).

Selah. (See Gill on “^{<3892>}Psalm 3:2”).

Ver. 5. *And the heavens shall praise thy wonders, O Lord*, etc.] Which, by a prosopopeia, may be understood of the heavens literally, in the same sense as other inanimate creatures praise the Lord, (^{<3892>}Psalm 148:3,4), or mystically of the church, consisting of heaven born souls, and whose doctrines and ordinances are from heaven; or of the apostles, as Jerom, who had their ministry, mission, commission, and gifts, from thence; or rather of the angels, the inhabitants of heaven, who praise the Lord for his wonderful works of nature, providence, and grace, (^{<3892>}Psalm 148:2), particularly they admire and praise the wonderful work of redemption “that

wonderful thing of thine”^{f1260}, as the word may be rendered, being in the singular number: the person of the Redeemer is wonderful, and that is his name; his incarnation is a most amazing thing, it is the great mystery of godliness; and the redemption wrought out by him is the wonder of men and angels: when he appeared in the world, the angels of God worshipped him; at his birth, they sung glory to God in the highest; and the mysteries of his grace are what they look into with wonder and praise, (^{<8006>}Hebrews 1:6 ^{<4123>}Luke 2:13,14 ^{<6012>}1 Peter 1:12),

thy faithfulness also in the congregation of the saints; i.e. is praised there; which Aben Ezra and Kimchi interpret of the angels also, who are called saints, (^{<6312>}Deuteronomy 33:2), of which there is a congregation, even an innumerable company, (^{<6906>}Revelation 19:6), these not only admire and praise the wonderful works of the Lord, but his perfections also; and particularly his faithfulness in the execution of promises and threatenings, (^{<6671>}Revelation 7:11,12 16:5), but rather holy men are meant, such as are called to be saints, and are gathered together in a Gospel church state, designed by a congregation of them, among and by whom the truth and faithfulness of God, as well as his lovingkindness and mercy, are spoken of with the highest commendation, (^{<3919>}Psalms 40:9,10).

Ver. 6. *For who in the heaven can be compared unto the Lord?* etc.] Or “ranked”^{f1261}, or put upon a par, with him; none of the angels in heaven; for though they are holy, wise, knowing, powerful, faithful, kind, and merciful creatures, yet not to be compared with the Lord for holiness, wisdom, knowledge, strength, faithfulness, and mercy; (see ^{<4251>}Exodus 15:11 ^{<2349>}Isaiah 46:9,10 ^{<4918>}Psalms 89:8 ^{<11023>}1 Kings 8:23 ^{<3718>}Micah 7:18),

who among the sons of the mighty can be likened unto the Lord? the Syriac version very wrongly renders it “the sons of angels”, seeing angels do not propagate their species, (^{<4216>}Luke 20:36) to which Kimchi agrees, who makes the “mighty” to be angels, and their sons to be the host of heaven, which are moved and guided by them: the Septuagint, Vulgate Latin, Ethiopic, and Arabic versions, render it “the sons of God”; and this phrase, indeed, is applicable to the angels, (^{<4887>}Job 38:7), and so the Targum interprets it of the multitude of the angels; but rather the mighty men of the earth, and their children, are meant; princes, nobles, judges, and civil magistrates of all sorts, men of power and authority in the world; there are none of them to be likened to the Lord, who is King of kings, and Lord of lords; (see ^{<4931>}Psalms 82:1,2).

Ver. 7. *God is greatly to be feared in the assembly of the saints,* etc.] Which Jarchi and Kimchi understand of angels again, and render it “God is to be feared in the great assembly of them”; for they are a very large number, even an innumerable company, in and by whom the Lord is feared and worshipped, (^{<8121>}Hebrews 12:21 ^{<6511>}Revelation 5:11 7:11,12), but rather an assembly or congregation of holy men are designed: it is the duty of such to assemble together publicly for religious worship; they ought to do it on account of the Lord, who requires it, and encourages it by his presence, he has promised; on the account of themselves, it being for their profit and pleasure; and on the account of others, for their conversion and comfort; and in imitation of the people of God, in all ages; nor should they forsake the assembling of themselves: the word **dws** rendered “assembly”, signifies “counsel” or “secret”; (see ^{<0416>}Genesis 49:6) and so the Targum,

“God is mighty in the secrets of the saints, sitting on a throne of glory;”

in the assembly of the saints, the secrets of God’s love are disclosed unto them; the doctrines and mysteries of his grace, called the whole counsel of God, (^{<417>}Acts 20:27) are there made known; and the ordinances of the Gospel, which also are styled the counsel of God, (^{<473>}Luke 7:30), are there administered: now, where all this is done,

God is greatly feared herein; not with a slavish fear, a fear of hell and damnation, such as may be in devils; nor with an hypocritical fear, such as is taught by the precepts of men; but with a filial, godly fear, such as is peculiar to the children of God; with an holy and humble fear, with a fiducial and fearless one; with a reverential affection for the Divine Being, and such as includes all worship of him, internal and external: and to be had in reverence of all them that are about him; which the Targum paraphrases

“and is to be feared above all the angels that stand round about him”

and so Kimchi interprets it; (see ^{<6511>}Revelation 5:11 7:11), but the same thing, in different words, is meant, as in the preceding clause.

Ver. 8. *O Lord God of hosts,* etc.] Of all the hosts of heaven, the sun, moon, and stars, and of all the heavenly hosts of angels, of all the armies in heaven, and the inhabitants of the earth:

who is a strong Lord like unto thee? he is Jah, or Jehovah, and he alone is so, and is the most High in all the earth, (~~1838~~ Psalm 83:18) and there is none like him for his great power and strength, by which he has made the heavens and the earth, and upholds them in their being; and by which he has redeemed his people, plucked them out of the hands of sin and Satan, and preserves them safe to his kingdom and glory: (see ~~1810~~ Job 40:9 ~~2305~~ Isaiah 40:15,17,18),

or to thy faithfulness round about thee; none so faithful as the Lord, none to be trusted as he, either angels or men; some understand it of the faithful ones that are about him, his trusty servants the angels, who stand round about him ready to do his will; or the glorified saints that are with him, the called, chosen, and faithful; (see ~~1939~~ Psalm 103:19,20) (~~674~~ Revelation 17:14) or rather the words are to be read, “and thy faithfulness is round about thee”; and so the Targum,

“and thy truth (or faithfulness) surroundeth thee:”

look all around him, and his faithfulness is everywhere to be seen; to himself, and the perfections of his nature; to his Son, and agreements with him; and to his counsels of old, his purposes and decrees, and to his covenant and promises: he is as it were clothed with faithfulness, and it appears in all the dispensations of his providence and grace.

Ver. 9. *Thou rulest the raging of the sea,* etc.] The power, pride, and elation of it, when it swells, and foams, and rages, and becomes boisterous, and threatens vessels upon it with utter ruin and destruction; but the Lord, who has it under his dominion and government, restrains it; he has made and can manage it, and he only: his power over it is seen in assigning it its place, and ordering the waters of it to it when first made; in placing the sand for its boundary by a perpetual decree, which it cannot pass; by commanding the stormy wind to lift up its waves, and by making the storm a calm, and the waves thereof still; (see ~~1975~~ Psalm 107:25,29), instances of this were at the universal deluge, and at the Red sea:

when the waves thereof arise, thou stillest them; when the sea lifts up its waves, and both lift up their voice, and make a noise, and roar, the Lord hushes them, and makes them still and quiet, as a parent its child when it cries, or a master his scholars, when they are noisy and tumultuous; so Christ rebuked the wind, and checked the raging sea, and made it calm, when the ship in which he was with his disciples was covered with its

waves; and as this is mentioned here as an instance of the great power and strength of the Lord of hosts, so that was a proof and evidence of the true and proper divinity of our Lord Jesus Christ, (^{<1834>}Matthew 8:24-27), all this may be understood, in a mystical sense, of the sea of this world, and the wicked inhabitants of it, who are as the troubled sea, and cannot rest, casting up mire and dirt, reproaching and blaspheming God and man; and particularly of tyrannical princes and potentates, who are like the proud waters and raging waves of the sea; but the Lord on high is mightier than they, and can and does restrain their wrath and rage, so that his people have nothing to fear from them; (see ^{<1841B>}Psalms 124:3-5 46:1-4).

Ver. 10. *Thou hast broken Rahab in pieces, as one that is slain*, etc.] Or Egypt, as in (^{<1870A>}Psalms 87:4 ^{<2510A>}Isaiah 51:9) or the Egyptians, and particularly Pharaoh their king; so the Targum explains it,

“Rahab or the proud one, this is Pharaoh the wicked;”

who and his people were broken to pieces by the plagues that were brought upon them, especially when all their firstborn were slain; and he and his host were broke in pieces at the Red sea, and were seen by the Israelites on the shore, all dead men; and this was done as easily by the Lord, as one slain with the sword, as a dead carcass which has no life, power, and strength to defend itself, may be trampled upon, crushed, bruised, and broken to pieces, by a living man. All this may be an emblem of the Lord’s breaking in pieces the proud and insolent one Satan, as Rahab signifies; of his breaking his head, destroying his works, and spoiling his principalities and powers; and indeed of his destruction of every proud and haughty sinner, that says, Pharaoh like, who is the Lord, that I should obey him? and of every vain boaster, and self-righteous person, that trusts in his own righteousness, and will not submit to the righteousness of Christ; and particularly of mystical Egypt, the proud beast of Rome, antichrist, who sits in the temple of God as if he was God, showing himself to be so, blaspheming God, his name, his tabernacle, and his saints; who will be broken to shivers as a potter’s vessel, when the vials of God’s wrath are poured out, and at and by the coming of Christ:

thou hast scattered thine enemies with thy strong arm; as the Egyptians were in the Red sea, by the waves of it, and cast upon the shore by them; and as the Amorites were by Moses, and the Canaanites by Joshua; which instances may be here referred unto; (see ^{<1805>}Numbers 10:35) these are further proofs of the power and strength of the Lord, (^{<1841B>}Job 40:9-14).

Ver. 11. *The heavens are thine*, etc.] They are made and inhabited by him, they are the work of his hands, and the seat of his majesty, and the throne of his glory; the angels of heaven are his, his creatures and servants; the several heavens are his, the airy, starry, and third heavens; the place and state of the blessed and glorified saints is of his preparing and giving:

the earth also is thine; the whole terraqueous globe, and all that is in it, being made, preserved, and continued by him, and by him given to the sons of men, (^{<3915>}Psalm 116:15),

as for the world, and the fulness thereof: the habitable world, and all that dwell therein, all the children of men, the beasts of the field, and cattle on a thousand hills, and the provisions for them all; which is the goodness of the Lord, the earth is full of; these are all the Lord's; (see ^{<3201>}Psalm 24:1 33:5 50:10-12),

thou hast founded them; the world, and the inhabitants of it; the earth is founded upon the seas, and the world upon nothing; and the inhabitants are wonderfully preserved and continued by the power and providence of God; (see ^{<3242>}Psalm 24:2).

Ver. 12 *The north and the south, thou hast created them*, etc.] The two extreme parts of the world, the northern and southern poles, whether inhabited or uninhabited, are created by the Lord, to answer some purpose or another; (see ^{<3307>}Job 26:7).

Tabor and Hermon shall rejoice in thy name; Tabor was a mountain in the western part of Galilee, in the tribe of Zebulun, (^{<6592>}Joshua 19:12). This mountain, according to Mr. Maundrell^{f1262}, stands by itself in the plain of Esdraelon, about 1200 to 1800 yards within the plain; it has a plain area at top, most fertile and delicious, of an oval figure, extended about six hundred yards in breadth, and twice that in length; this area is enclosed with trees on all parts, except towards the south, in which there are in several places cisterns of good water. It is generally thought to be the mountain Christ was transfigured upon before his disciples; and if so, it might then be said to rejoice in his name, when he appeared in so glorious a form upon it; Moses and Elias talking with him, and a voice from the excellent Glory declaring him his beloved Son; and especially the disciples rejoiced in his name there and then, who could say, It is good for us to be here, (^{<4070>}Matthew 17:1-5). Hermon was a mountain called by the Sidonians Sirion, and by the Amorites Shenir, (^{<6883>}Deuteronomy 3:8,9) and

was in the east; and so Mr. Maundrell ^{f1263}, speaking of Tabor, says, not many miles eastward you see Mount Hermon, at the foot of which is seated Nain, famous for our Lord's raising the widow's son there, (~~4071~~Luke 7:11), there was an Hermon near Mount Tabor, thought likely to be here meant; but, be these mountains where and what they may, they were no doubt very high and fruitful ones, clothed with fruitful trees and grass, and covered with flocks; which made the proprietors and all the beholders rejoice in the goodness, wisdom, and power of God: the Targum in the king's Bible gives the four quarters very truly,

“the desert of the north, and the inhabitants of the south, thou hast created; Tabor on the west, and Hermon on the east, praise in thy name.”

Ver. 13. *Thou hast a mighty arm*, etc.] Christ is the arm of the Lord, and a mighty one he is, and so is the Gospel, which is the power of God unto salvation; here it seems to design the almighty power of God, displayed in the works of creation and providence; (see ~~2509~~Isaiah 51:9 53:1)

strong is thy hand; thy “left hand”, as some, it being distinguished from his right hand, mentioned in the next clause; the Targum adds, “to redeem thy people;”

the work of redemption was put into the hand of Christ, and it prospered in his hand, and his own arm brought salvation to him; and his hand is strong to keep and preserve his people, where they are put, and where they are safe; and the hand of the Lord is strong to correct and chastise them, and sometimes his hand lies heavy upon them, and presses them sore, when it becomes them to humble themselves under his “mighty hand”: and it also strong to punish his and their enemies:

and high is thy right hand; when it is lifted up in a way of judgment against wicked men, and for the defence of his people, then may it be said to be exalted: and it is high enough to reach the highest and most powerful of his adversaries; (see ~~4886~~Psalms 118:16 ~~2361~~Isaiah 26:11 ~~3369~~Micah 5:9). The Targum adds,

“to build the house of thy sanctuary.”

Some render ^{f1264} these two last clauses as a wish or prayer; “let thy hand be strong, and let thy right hand be lifted up”.

Ver. 14. *Justice and judgment are the habitation of thy throne*, etc.] The seat and throne on which he sits; all the administrations of his kingly power in the government of the world, in the salvation of his people, and in the punishment of his enemies, being according to the strict rules of justice and judgment: or “the preparation of thy throne”^{f1265}; all that the Lord does according to the counsel of his will; and these counsels were of old, and were formed in strict justice and judgment, and were a preparation for his future government in providence and grace: or “the establishment of thy throne”^{f1266}; the throne of an earthly king is established by righteousness; and so the throne of God, and of Christ, is ordered and established with justice and judgment in the exercise of righteousness for evermore, (~~2362~~Proverbs 16:12 ~~2307~~Isaiah 9:7)

mercy and truth shall go before thy face; be and appear wherever he is; all his ways are mercy and truth, (~~492510~~Psalm 25:10), “mercy” in pardoning and saving sinners that come unto him by Christ; and “truth” in performing all his purposes and promises; and these make the joyful sound next mentioned.

Ver. 15. *Blessed is the people that know the joyful sound*, etc.] Of the love, grace, and mercy of God displayed in Christ, of peace and pardon by his blood, of justification by his righteousness, of atonement by his sacrifice, and of complete salvation by his obedience, sufferings, and death; this is the sound of the Gospel, and a joyful one it is to sensible sinners; and is so called in allusion either to a shout made upon a victory gained, and such a sound is the Gospel; it declares victory by Christ over sin, Satan, the world, and death, and every enemy; and that he has made his people more than conquerors over them; or to the jubilee trumpet, which proclaimed liberty and a restoration of inheritances, (~~48259~~Leviticus 25:9,10) and so the Gospel proclaims liberty to the captives, freedom from the dominion of sin, and condemnation by it, from the tyranny of Satan, and the bondage of the law; and gives an account of the inheritance the saints have in Christ, and through his death, to which they are regenerated, and for which they are made meet by the Spirit of God, and of which he is the seal and earnest: or to the silver trumpets, for the use of the congregation of Israel, and blown at their solemn feasts, and other times, and were all of a piece, (~~4800~~Numbers 10:1,2), the trumpet of the Gospel gives a certain sound, an even one, a very musical one; there is no jar nor discord in it; is a soul charming alluring sound, and very loud; it has reached, and will reach again, to the ends of the earth, (~~4508~~Romans 10:18), it is a blessing to hear

it, but it is a greater to “know” it, not merely notionally, but spiritually and experimentally; so as not only to approve of it, and be delighted with it, but so as to distinguish it from all other sounds; and by faith to receive it, and appropriate the things it publishes to a man’s own soul; and such must be “blessed”, or happy persons, for the reasons following in this verse, and in (~~1896~~ Psalm 89:16-18):

they shall walk, O Lord, in the light of thy countenance: enjoy the gracious presence of God, have the manifestation of himself, the discoveries of his love, communion with him through Christ, and the comforts of the Holy Spirit, and these continued; so that they shall walk in the sunshine of these things, though not always; for sometimes they walk in darkness, and see no light; but it is an unspeakable mercy and blessing to walk herein at any time, for ever so short a season, (see ~~3906~~ Psalm 4:6,7).

Ver. 16. *In thy name shall they rejoice all the day*, etc.] That know the joyful sound, and walk in the light of God’s countenance, as they have reason to do; these will “rejoice” in the Lord himself, for his “name” is himself; in the perfections of his nature, as displayed in redemption and salvation by Christ; in him as the God of all grace, as their covenant God and Father in Christ, and the God of their salvation; and they will rejoice in Christ, in his name, in which is salvation, and therefore precious; in his person, blood, righteousness, sacrifice, and fitness; and that “all the day” long, continually; there is always reason, ground, and matter for rejoicing in Christ, though it is sometimes interrupted by sin, temptation, and desertion; (see ~~1004~~ Philippians 4:4)

and in thy righteousness shall they be exalted; from a low estate of sin and misery to an high estate of grace and glory; from a state of condemnation and death to a state of justification of life; from being beggars on the dunghill, to sit among princes, and to inherit the throne of glory; such as are clothed with the righteousness of the Son of God are exalted to great honour, as to be admitted into the presence of the King of kings in raiment of needlework, to stand at his right hand in gold of Ophir, and to live and reign with him for evermore in his kingdom and glory.

Ver. 17. *For thou art the glory of their strength*, etc.] By which they walk, and do all they do, exercise every grace, and discharge their duty; they have their strength from Christ, as well as their righteousness, without whom they can do nothing, but all things through him strengthening them; and as his righteousness exalts them, his strength adorns and glorifies them;

how glorious and beautiful does a believer look, that is strong in the Lord, and in the power of his might, in the grace that is in Christ, and in the exercise of faith on him, giving glory to God; on whom the power of Christ rests, and it overshadows, and in whose weakness his strength is made perfect!

and in thy favour our horn shall be exalted; either Christ, the Horn of their salvation, who in an acceptable time, in the time of God's favour, or good will, was heard and helped by him as man, carried through his sufferings and death, was raised from the dead, and exalted at his right hand; (see ^{<1881>}Psalm 89:24 ^{<2308>}Isaiah 49:8) or the saints themselves, their power and strength, kingdom and glory; by the special favour of God in Christ, their mountain is made so strong, and they so highly exalted, as that they think they shall never be moved; and in the latter day the mountain of the Lord's house shall be exalted above the hills, (^{<1306>}Psalm 30:6,7 ^{<2310>}Isaiah 2:2).

Ver. 18. *For the Lord is our defence*, etc.] From all their enemies, being all around them, as a wall of fire to protect them, and as the mountains were round about Jerusalem, and being kept by his power as in a fortress, strong hold, or garrison, unto salvation; or our shield ^{f1267}; (see ^{<1880>}Psalm 84:9,11) as are his favour, righteousness, and salvation, (^{<1952>}Psalm 5:12 18:35) or "to the Lord belongs our defence or shield" ^{f1268} our protection and salvation is from him:

and the Holy One of Israel is our King; he who was to be, and is of Israel according to the flesh, and is holy in his nature, life, and office; he is King of saints, that rules over them, protects and defends them, and therefore they must be happy: or "to" or "with the Holy One of Israel is our king" ^{f1269}; Christ is King of Zion by designation, appointment, and constitution, of God the Holy One of Israel, the holy God that has chosen Israel for his peculiar people; though it rather seems that Christ is the Holy One by what follows.

Ver. 19. *Then thou spakest in vision to thy Holy One*, etc.] Samuel the prophet, that holy man of God, to whom the Lord spoke in vision, or by a spirit of prophecy, concerning David, the choice and exaltation of him to the kingdom, and his unction for it, (^{<1900>}1 Samuel 16:1). The Vulgate Latin version reads it "to thy Holy Ones": and so the Targum, with which agree the Septuagint and Arabic versions, which render it "thy sons"; and the Syriac version "his righteous ones", and so takes in Nathan also, to whom the Lord spake in a vision, by night, concerning the settlement and

perpetuity of the kingdom in David's family, (~~1004~~2 Samuel 7:4), etc. Aben Ezra interprets it of the singers, Heman, Ethan, and others; and Jarchi of Gad and Nathan: but the whole is rather to be understood of David's son, the Messiah; and it may be rendered "concerning thy Holy One" ^{f1270} as he is called, (~~910~~Psalm 16:10), concerning whom in vision, that is, in prophecy, (see ~~2300~~Isaiah 1:1). The Lord said, by the mouth of his holy prophets, from the beginning of the world, the following things:

and saidst, I have laid help upon one that is mighty; this "mighty" One is the Messiah, the mighty God, the mighty Man, the mighty Mediator and Redeemer; who was mighty to save to the uttermost, and was every way fit for and equal to the work of a Redeemer; for which reason the Lord "laid help" upon him, not for himself; for this is not to be understood of help promised or given him as man and Mediator: this is after spoken of, (~~1342~~Psalm 89:21), but for others; and so the Targum adds, "for my people": laying it on him is no other than ordering or enjoining him, to which he agreed, to help his people out of that miserable condition they were fallen into, through Adam's transgression, and their own sins, out of which they could not help themselves: the work assigned to Christ, and devolved on him in council and covenant, was to help them out of this estate by price and power; and to help them on in their way to heaven, through all difficulties, trials, and temptations; and to help them to heaven itself, and introduce them there: and being thus laid upon him, according to his Father's will and purpose, and with his own consent, it was found in him, and exercised by him, (~~2810~~Hosea 13:9).

I have exalted one chosen out of the people; the same as before, the Messiah, God's elect, his chosen One, (~~2340~~Isaiah 42:1 ~~4235~~Luke 23:35) "chosen" to be the head of the church, to be the Mediator between God and man, and to be the Saviour and Redeemer of lost sinners; to be the foundation and corner stone in the spiritual building, and to be the Judge of quick and dead: and he was "chosen out of the people"; out of the vast number of the individuals of human nature God determined to create, there was a certain number which he selected for himself, for his own glory, and to be eternally happy with him; and out of these he singled one "individuum" of human nature, to be united to the eternal Word, the second Person in the Trinity; and which may be truly said to be the "chiefest among", or, as the Septuagint version has it, "chosen out of ten thousand", (~~2150~~Song of Solomon 5:10), this the Lord "exalted" to the grace of union to the Son of God, whereby it became higher than angels

and men, and to have a more excellent name than either of them, it bearing the name of him to whom it is united, (^{<5004>}Hebrews 1:4,5 ^{<4035>}Luke 1:35), and he has exalted him to the offices of Prophet, Priest, and King, for which he is

anointed above his fellows; and he has also, having done his work, highly exalted him at his right hand; angels, principalities, and powers, being subject to him.

Ver. 20. *I have found David my servant*, etc.] Not David literally; but his Son and antitype, the Messiah, who is sometimes called by his name; (See Gill on "^{<4983>}Psalm 89:3"), and his "finding" him does not suppose any ignorance of him, nor anxious solicitude in seeking him, nor any

fortuitous event; but is attributed to God by an anthropopathy, or speaking after the manner of men; for it is an act of the highest wisdom, and richest grace, to find out, that is, to pick and appoint, in council and covenant, his own Son to be his servant, to be the Redeemer and Saviour of sinners, and to be a ransom for them, (^{<4534>}Job 33:24). The Apostle Paul seems to refer to this passage in (^{<4432>}Acts 13:22)

with my holy oil have I anointed him: not with material oil, as David, his type, (^{<0963>}1 Samuel 16:13 ^{<4004>}2 Samuel 2:4 5:3) but with the Holy Ghost, which may well be called holy oil, in allusion to the holy anointing oil under the law; the oil of gladness with which Christ was anointed above his fellows, and without measure, at the time of his conception and birth, at his baptism and ascension to heaven, and even, in some sense, from all eternity; for so early is he said to be anointed, and to be possessed with all fulness of grace, being invested with and installed into his office as Mediator; and from this anointing he has the name of Messiah and Christ, both which signify anointed, (^{<4408>}Acts 10:38 ^{<4987>}Psalm 45:7 ^{<4002>}Proverbs 8:22,23).

Ver. 21. *With whom my hand shall be established*, etc.] A promise of God's gracious presence with Christ, as man and Mediator, which is his work; of a communication of grace and strength from him, to carry him through it; and of his supporting and upholding him under it; which hand of his power and grace would be always prepared and ready for him, as the word ^{f1271} signifies, and stable and firm with him, so that he should have success in it; the pleasure of the Lord should prosper in his hand; so the Targum, ``for my hands are prepared for his help;''

the Septuagint, Vulgate Latin, and all the eastern versions, “mine hand shall help him”; and which is confirmed in the next words: mine arm also shall strengthen him; in the human nature, subject to and encompassed with infirmities: this shows the greatness of the work of man’s redemption, which no creature could effect; it required the arm and power of the Lord to be exerted, and by which Christ was made strong by the Lord, both for himself, and for the working out of salvation for us; which he did when he travelled in the greatness of his strength, standing up under the mighty weight of our sins, and the wrath of God; and yet failed not, nor was he discouraged, till his own arm brought salvation to him; (see ^{<18017>}Psalm 80:17 ^{<301>}Isaiah 42:1,4 63:1,5).

Ver. 22. *The enemy shall not exact upon him*, etc.] The enemy is the devil, as in the interpretation of the parable of the tares, (^{<1013>}Matthew 13:39), the implacable enemy of Christ and his church; and yet, notwithstanding all his enmity and malice, he could not “exact”, or get more inflicted on him, than the law and justice of God required of him, as the sinner’s surety; or could not “exact” a tribute of him, or make him tributary to him; or, in other words, conquer him, and subject him to him: so far from it, that he was conquered by Christ, and all his principalities and powers spoiled; or could not “deceive” him, in which sense the word ^{f1272} is sometimes used; and so the Targum here: though he deceived Eve, he could not deceive the Messiah, the seed of the woman; he tried it, in person, by his temptations in the wilderness, and by his agents and instruments, the Scribes and Pharisees: but in vain, and to no purpose; he could not succeed:

nor the son of wickedness afflict him: at least not always: he was indeed afflicted, as by wicked men, and by Satan the wicked one, yet not so as to be overcome by any; and as Christ personal, so Christ mystical, or his church and people, are afflicted by the sons of wickedness; yet, sooner or later, they are delivered out of all their afflictions. Antichrist, that man of sin, and son of perdition, that wicked one, that is eminently so, and may be well called “the son of wickedness”, has long and greatly oppressed the people of Christ, and his interest; but he shall not always; he shall be destroyed with the spirit of his mouth, and with the brightness of his coming, (^{<5018>}2 Thessalonians 2:3,8). This passage is applied to the Messiah by the Jews ^{f1273}.

Ver. 23. *And I will beat down his foes before his face*, etc.] In Judea, and in the Gentile world; more especially in Rome Pagan, and Rome Papal; in

the most public manner, before his Gospel, and the ministry of it by his servants; and they shall either submit unto it, or be broken to pieces as a potter's vessel; for he must reign till all enemies are put under his feet, (~~485~~1 Corinthians 15:25,26),

and plague them that hate him; that would not have him to reign over them, the unbelieving Jews, and all the followers of antichrist; who are either plagued with the judgments of God here, or with everlasting punishment hereafter, with which they will be tormented for ever and ever, (~~494~~Luke 19:14,27 ~~608~~Revelation 16:8-11 14:10,11) or "strike"^{f1274} them with a rod of iron, with his wrath and vengeance; strike them down to the ground, and to the lowest hell.

Ver. 24. *But my faithfulness and my mercy shall be with him*, etc.] The "faithfulness" of God was and is with Christ, in performing promises made to him respecting his work, and strength to do it, as man, and the glory that should follow; and also those made to his people in him, relating to grace here, and happiness hereafter: and though there was no "mercy" shown to Christ, as the surety of his people, but he was dealt with in strict justice; yet, as Mediator of the covenant, the special mercy of God is with him, even every blessing of it, called "the sure mercies of David"; and is only communicated through him; he is the mercy seat, from whence mercy is dispensed, and the propitiation through whom God is merciful to men; the words may be rendered, "my truth and my grace"^{f1275}, as they are by the Targum; and both are with Christ, the truth of doctrine, and all the fulness of grace, justifying, sanctifying, pardoning, adopting, and persevering grace, (~~804~~John 1:14,17),

and in my name shall his horn be exalted, or "his glory", as the Targum; his power and dominion, of which the horn is an emblem; and his glory is displayed in having the same name his Father has: his name is expressive of his nature, being, and perfections, the name Jehovah; and his name of title and office "King of Kings, and Lord of lords"; or his name the Word of God, as the Targum; who, as such, is the brightness of his Father's glory: or the sense is, that, by the power of God, he should be raised from the dead, and have glory given him, and be exalted at his right hand, and made Lord and Christ; or by means of the Gospel, which is the name of the Lord, (~~876~~John 17:6,8), his kingdom and dominion should be spread in the world; (see ~~920~~1 Samuel 2:10).

Ver. 25. *I will set his hand also in the sea*, etc.] Which is expressive not of his dominion over the sea, and of his power and authority over all things in it, which: he has by right of creation, and as Mediator, (^{<498>}Psalm 8:5-7), of which there were instances in the days of his flesh, (^{<108>}Matthew 8:26,27 17:27), but of his kingdom taking place in, and of his government over the inhabitants of the isles of the sea; and so the Targum,

“I will set or place his government in the provinces of the sea;”

and which has been remarkably accomplished in our isles, where his Gospel has been preached, his kingdom set up, and he has had a race of subjects, and a seed, to serve him for many years:

and his right hand in the rivers: or, as the Targum,

“the power of his right hand in those that dwell by rivers;”

meaning such that dwell upon the continent, afar off from the sea, and whose countries are watered by rivers: so that both phrases denote the extent of Christ’s kingdom in the continent, and in the islands of the sea; signifying, that it should reach everywhere, and be from sea to sea, and from the river to the ends of the earth, (^{<372>}Psalm 72:8). Compare with this (^{<600>}Revelation 10:1,2). Aben Ezra interprets it of David’s prevailing over those that go in ships in the sea, and in rivers.

Ver. 26. *He shall cry unto me, thou art my Father*, etc.] Not by creation, as he is the Father of angels and men; nor by adoption, as he is the Father of saints; but by generation, being the begotter of him, (^{<490>}Psalm 2:7) so that he is Christ’s own and proper Father, and Christ is his own and proper Son, (^{<458>}John 5:18 ^{<488>}Romans 8:3,32), and he frequently called him his Father, and asserted him to be in this relation to him, (^{<467>}John 5:17) (^{<490>}John 10:30 20:17), and addressed him, called upon him, and prayed unto him as such, (^{<112>}Matthew 11:25 ^{<614>}John 11:41 17:1,5,11,24,25 ^{<234>}Luke 23:34,46), “my God”; that chose him to be the Mediator, Redeemer, and Saviour; who made a covenant with him, his chosen; who prepared and provided the human nature of Christ; anointed him with the gifts and graces of his Spirit, and supported him in his sufferings, and crowned him with glory and honour; whom Christ loved as his God, trusted in him as such, obeyed him, and prayed unto him: he called him his God, owned him to be so, and called upon him, and cried unto him, as such, (^{<497>}John 20:17 ^{<174>}Matthew 27:46). God is the Father of Christ, as Christ is a divine Person; and he is the God of Christ, as Christ is man:

these two relations frequently go together in the New Testament, (^{<4307>}John 20:17 ^{<4008>}2 Corinthians 1:3 ^{<4008>}Ephesians 1:3 ^{<4008>}1 Peter 1:3). It is added, *and the Rock of my salvation*; that bore him up, and where he stood firm, while he was working out the salvation of his people; and though he was not saved from sufferings and death, yet he was quickly delivered from the grave, and raised from the dead, and set at the right hand of God, where he must reign till all enemies are put under his feet.

Ver. 27. *Also I will make him my firstborn*, etc.] Or, “make him the firstborn”; make him great, as Jarchi interprets it; give him the blessing, the double portion of inheritance: so Christ is made most blessed for ever, and has all spiritual blessings in his hands; and is heir of all things, and his people joint-heirs with him. Christ is God’s “firstborn”, or “first begotten”, (^{<5015>}Hebrews 1:6), being begotten by him, and of him; and his firstbegotten, though none begotten after him; as the first that opened the womb, under the law, was called the firstborn, though none were ever born after; and in such sense his first begotten, as that he is his only begotten: and he is the firstborn, with respect to creatures; “he is the firstborn of every creature”; (^{<5015>}Colossians 1:15), being begotten and brought forth before any creature was in being, (^{<4082>}Proverbs 8:22-25), and, with respect to the saints, “he is the firstborn among many brethren”, (^{<4839>}Romans 8:29), they are of the same nature, and in the same family, and in which Christ is a son, and the firstborn; and in all things he has the preeminence; and he is also “the firstborn from the dead”, or “the first begotten of the dead”, (^{<5015>}Colossians 1:18 ^{<4015>}Revelation 1:5) being raised first from thence by his own power, and to an immortal life; and is the first fruits of them that sleep, and the efficient and meritorious cause of the resurrection of life, and the pattern and exemplar of it: even him the Father promises to make “higher than the kings of the earth”; having a kingdom of a superior nature to theirs, and a more extensive and durable one; and even they themselves shall be subject to him; hence he is called “King of kings”, (^{<4396>}Revelation 19:16). This will be when their kingdoms become his; when they shall fall down before him, and worship him, and bring their riches and glory into his kingdom, or the New Jerusalem church state, (^{<4720>}Psalms 72:10,11 ^{<4015>}Revelation 11:15 21:24). This passage is interpreted of the Messiah by the Jews ^{f1276}.

Ver. 28. *My mercy will I keep for him for evermore*, etc.] That is, for his mystical body, his church and people; for whom stores of mercy are kept

with him, to be laid out in their regeneration, pardon, salvation, and eternal life; for to them the mercy of God is from everlasting to everlasting, (^{<39A37>}Psalm 103:17), unless this is to be understood of the “grace” and “kindness” ^{f1277} of God, as the word may be rendered; his free favour and love to Christ, which always continues; for as he was always his dearly beloved Son, that lay in his bosom from eternity, so he continued, throughout his state, of humiliation, his well beloved, in whom he was well pleased, and still is, and ever will:

and my covenant shall stand fast with him; being made with him as the head and representative of his people, it remains, and will remain, sure, firm, and immoveable; its blessings are “sure mercies”, and its promises are all “yea and amen in Christ”: the stability of it, and of all that is in it, is owing to its being made with him, and being in his hands, who is the surety, Mediator, and messenger of it.

Ver. 29. *His seed also will I make to endure for ever,* etc.] Not a race of kings from David, which ended at the Babylonish captivity; not the natural seed of David, not the Messiah himself, who sprung from him, but the Messiah’s spiritual seed, which were given him by the Father, adopted through him, regenerated by his Spirit and grace, begotten through his Gospel, and the ministry of it, and born again in his church, and to whom he stands in the relation of the everlasting Father, (^{<23916>}Isaiah 9:6 53:10). The “enduring” of these “for ever” may denote the final perseverance of particular believers; which may be concluded from the relation of Christ, as an everlasting Father to them, who therefore must continue as his children; from his affection to them, from which there can be no separation; from their security in and by him, being in his hand, and in his heart; from their adoption, which is never revoked, being sons they are no more servants; from their regeneration of incorruptible seed; and from the nature of faith, which can never be lost: they that trust in the Lord are as Mount Zion, which endures for ever, (^{<49301>}Psalm 125:1) or it may be expressive of the duration of the church of Christ in general, throughout all periods of time, notwithstanding the malice and opposition of men and devils against it; (see ^{<41618>}Matthew 16:18),

and his throne as the days of heaven; a phrase signifying a great length of time, (^{<61121>}Deuteronomy 11:21) yea, invariable constancy and duration, (^{<28125>}Jeremiah 31:25,36 ^{<41618>}Matthew 5:18) and indeed the throne of Christ is for ever and ever, and will be when the present earth and heavens are fled

away, (¹⁹¹⁶Psalm 45:6 ⁶¹¹Revelation 20:11). Christ is upon a throne now in heaven, the same with his divine Father's; and here he must sit and reign, till all enemies are put under him; and he will be on a throne of glory when he judges the world, and in the New Jerusalem state for the space of a thousand years; and, after that, he will reign with his saints, and they with him, for evermore; his throne and kingdom are everlasting, (²¹⁰⁷Isaiah 9:7 ²¹⁴Daniel 2:44).

Ver. 30. *If his children forsake my law*, etc.] The same with the seed before mentioned, the children of the Messiah: it is not said “if he forsakes”, which cannot be supposed of Christ, because he knew no sin, nor did any; which yet might be supposed of David, had he been literally meant; but not he, nor his natural children, but the spiritual seed of mystical David, are here designed, who may sin, and do sin, of which there is too much proof and evidence; and who sin not only through infirmity, but sometimes very grossly, and which sins are here expressed by various phrases: they sometimes “forsake the law of God”; do not attend to it, as they should, as the rule of their walk and conversation; are remiss in their observance of it, and obedience to it, and transgress its precepts; or his “doctrine” ^{f1278}, even the doctrine of the Gospel; which may be said to be forsaken when men grow indifferent to it; go off from it in any measure, drop their profession of it, or hold it remissly, or become careless in their attendance on it: forsaking the assembling together to hear it, in some sense, is a forsaking of it; and this the Lord takes notice of, and resents, in his people:

and walk not in my judgments; those laws of his house by which he judges, regulates, and governs his people; by which they are directed by him, as their Judge and Lawgiver, how to behave themselves in the church of God; and in which they are to walk, and continue in the observance of; and so to do is to walk as becomes the Gospel, and worthy of their calling; but to do otherwise is to walk disorderly; and such are cognizable by the Lord, and by his people.

Ver. 31. *If they break my statutes*, etc.] Fixed, settled, appointed ordinances; such as are baptism and the Lord's supper, under the New Testament dispensation; which are the things that are unshaken, and will remain until the second coming of Christ: these are to be kept as they were first delivered; no change and alteration ought to be made in them; so to do is to break and violate them, or “profane” them, as the word ^{f1279} here used

signifies; and which may be done by an unbecoming, irreverent, and indecent attendance on them; as was by some in the Corinthian church, of which the apostle complains, and who for it were taken notice of, and chastened by the Lord, (~~410~~1 Corinthians 11:2,20-22,30,32), and keep not my commandments; which should be kept impartially, with great affection to them, from a principle of love to the Lord, with a view to his glory, and without trusting to and depending upon an obedience to them; for they are not grievous; and, besides, “in”, though not “for”, keeping them, there is great reward; and a contrary behaviour is displeasing to God: now this particular enumeration of offences, that may be committed by the children of God to Christ, show that all sorts of sins may be committed by them; sins of omission and commission; sins against the law, and against the Gospel; all but the unpardonable one; and that these, though they are observed in a way hereafter mentioned, yet are all forgiven.

Ver. 32. *Then will I visit their transgression with the rod*, etc.] That is, of men; as in (~~407~~2 Samuel 7:14), the Lord making use of men to chastise his people by, as he did of the neighbouring nations of the Jews, when they sinned against him; and so the Targum interprets it here,

“I will visit their transgressions by the hands of the tribes of the ungodly;”

or with such afflictions as are common to men, (~~403~~1 Corinthians 10:13), in a kind, humane, moderate way, in measure, in judgment, and not in wrath and hot displeasure; or in such like manner as a man chastises his children, which is in love, (~~405~~Deuteronomy 8:5)

and their iniquity with stripes; such as diseases of body, loss of relations, crosses and disappointments in the world; not with the stripes of divine vengeance, of vindictive justice, such as Christ, the surety of his people, endured for them; but with the scourges of a father, (~~458~~Isaiah 53:8
~~481~~Hebrews 12:6).

Ver. 33. *Nevertheless, my lovingkindness will I not utterly take from him*, etc.] Or “make it void” ^{f1280}, not from Christ, who always was, and ever will be, the dear Son of his love, even while he was obeying, suffering, and dying; nor from all those that are in him, loved and chosen in him, from everyone of his spiritual seed, who are all dear sons, and pleasant children; and the love of God to his people is in Christ; and therefore there can be no separation from it; nor will it ever depart from them, or be utterly or at all

taken from them, as to that itself, though sometimes the manifestations of it are withdrawn from them; but the love of God itself is invariable and unchangeable; (see ^{<4888>}Romans 8:38,39), nor is it removed when God afflicts and chastens his people; for his chastenings are from love, and in love; the reason why he chastens them is because he loves them, and he loves them while he is chastening them; he visits and comforts them, sympathizes with them, supports them, and supplies them, and makes all things work together for their good, (^{<4889>}Revelation 3:19),

nor suffer my faithfulness to fail; in making good his engagements to Christ, in keeping the covenant made with him, and in fulfilling his promises to his people; and even when he afflicts them, it is in faithfulness to them; nor will he suffer them to be afflicted above what they are able to bear, and will support them under it, and deliver out of it, (^{<4875>}Psalm 119:75 ^{<4803>}1 Corinthians 10:13) or “I will not falsify in my truth” ^{f1281}; or falsify his word; he is faithful that has promised, who will do it, yea, notwithstanding the unbelief of his people, (^{<3803>}Hebrews 10:23 ^{<3803>}2 Timothy 2:13).

Ver. 34. *My covenant will I not break*, etc.] Not the covenant at Sinai, as Aben Ezra, but the covenant of grace made with Christ, and which stands fast with him, (^{<4808>}Psalm 89:3,28), which is firm, sure, and stable, and as immovable as mountains and hills, and more so, (^{<4805>}2 Samuel 23:5 ^{<2540>}Isaiah 54:10) or “profane” ^{f1282} it, though his people profane his statutes, (^{<4888>}Psalm 89:31), he will not profane his covenant; though they violate his laws, he is a God keeping covenant with them, and will not break his word with them:

nor alter the thing that is gone out of my lips; any promise of his, respecting either the temporal, spiritual, or eternal welfare of his people: or “not change” ^{f1283}; as he changes not in his nature and perfections, nor in his love and affections, nor in his counsels and purposes; so neither in his covenant and promises, they are always the same, and have a certain and unchangeable accomplishment; there is a performance of whatsoever is spoken by the Lord, (^{<4805>}Luke 1:45).

Ver. 35. *Once have I sworn by my holiness*, etc.] Swearing is ascribed to God after the manner of men, and is done in condescension to the weakness of his people, and to remove doubts and hesitations from them, relating to things spiritual and eternal; as to his everlasting love to them, his covenant with them in Christ, and their perseverance in his grace; and it is

made by himself, or one or other of his perfections, as here by his “holiness”; (see ^{<304E>}Amos 4:2), and indeed his holiness being his nature, is no other than he himself, the holy God; and because he could swear by no greater, he swore by himself, that as sure as he was, and was holy, just, and true, he would make good what he promises, (^{<306B>}Hebrews 6:13) and this is done but once, once for all, that being sufficient; it need not be repeated, nor is it ever revoked; when he swears, he never repents of it, nor changes his mind; and it is to show the immutability of his counsel that he swears at all, (^{<300B>}Psalms 110:4 ^{<3067>}Hebrews 6:17),

that I will not lie unto David; he will not lie to any, he cannot, it is impossible he should; it would be to deny himself, it is contrary to his being as God, he is not a man that he should lie; it is contrary to his character as the God of truth; he will not lie, neither in his counsel nor covenant, in his purposes nor promises; these are the two immutable things, in which it is impossible he should lie: and he has sworn to it that he will not lie to David, to David’s son the Messiah, with whom the covenant is made, and stands fast; all the prophecies concerning him he has fulfilled; and all the promises made to him of help and assistance, as man and Mediator, in his work, and of the reward of it, a glory with him, he has made good.

Ver. 36. *His seed shall endure for ever*, etc.] This is a confirmation by his oath of what he had before said, (^{<302B>}Psalms 89:29) which may be understood either of the perseverance of particular believers, of everyone of the spiritual seed of Christ; or of the duration of the church in general, throughout all ages, as before observed; and these being matters of moment and importance, and of which there are sometimes doubts in the minds of the Lord’s people about them, and that they may be firmly believed by them, he confirms them with an oath; for God never swears to trivial things; and when he does swear, it is to remove the doubts of his people, and make their minds easy:

and his throne as the sun before me; that is, shall continue as long as it does; (see ^{<302B>}Psalms 89:29 72:17), or shall be bright, splendid, and glorious as the sun, so the Targum,

“and his throne light as the sun before me;”

meaning his church and kingdom, of which the throne is an emblem, and which became so in Gospel times, clear and lucid as the sun, (^{<2160>}Song of Solomon 6:10), when day was made by the rising of the sun of

righteousness, and by the bright shining of the Gospel ministry; and at particular periods since, as in the times of Constantine, when the church was clothed with the sun, and at the Reformation, when Christ appeared with a rainbow on his head, and his face was as the sun, (^{<6921>}Revelation 12:1 10:1) and especially this will be the case of the church in the latter day, when the light of the moon will be as the light of the sun, and the light of the sun seven fold, as the light of seven days; and when the city, the church, will stand in no need of the sun, nor of the moon; and also in the ultimate glory, when the saints will shine as the sun in the kingdom of God; (see ^{<2315>}Isaiah 30:26 ^{<6123>}Revelation 21:23 ^{<0136>}Matthew 13:43). This passage is applied to the Messiah by the Jews ^{f1284}.

Ver. 37. *It shall be established for ever as the moon*, etc.] Either Christ's seed, or throne, which comes to much the same sense; for by both are meant his church and people, his kingdom and interest in the world; the moon is as perpetual as the sun, and is used as elsewhere to signify the continuance of the people, church, and interest of Christ, (^{<1975>}Psalms 72:5,7), for though the moon has its spots, and is changeable, sometimes in the full, and sometimes in the decline, yet always is, and always continues, and ever will; and so though the people of God have their spots and imperfections, and are sometimes on the decline in the frames and dispositions of their minds, in the exercise of grace, in their spirituality, liveliness, and zeal, and in their walk and conversation in the church and world; yet they shall abide and persevere to the end; and though the church may be like the moon in the wane, be declining as to numbers, gifts, and graces, yet it shall continue and be established; it is sometimes indeed in a fluctuating state, and is not always in the same place, but is removed from one country to another; yet it always is somewhere, even though in the wilderness, and ere long will be established on the top of the mountains, and be no more a tabernacle that shall be taken down; see (^{<1988>}Psalms 48:8 87:5)

and as a faithful witness in heaven: or "in the sky or cloud" ^{f1285}; some understand this of the moon, others of both sun and moon; but it seems best to interpret it of something distinct from either, even of the rainbow, which though it does not always appear in the clouds, yet it has appeared at times, and does and will unto the end of the world; and be a faithful and an everlasting token and witness of the covenant of God made with all creatures, that he will no more destroy the world by a flood, (^{<0092>}Genesis

9:12,13,16,17), and is an emblem of the covenant of grace, and of the continuance, perpetuity, and immutability of it; see (^{<250>}Isaiah 54:9,10).

Selah. (See Gill on “^{<300>}Psalm 3:2”).

Ver. 38. *But thou hast cast off*, etc.] Here begin objections to what is before said, and swore to; even to the everlasting love of God, to Christ, and to his seed, to the unchangeableness and unalterableness of the covenant, and to the continuance and perpetuity of the kingdom and church of Christ, taken from the dealings of the Lord with the Messiah and his people; which were made either by the psalmist, under a spirit of prophecy, foreseeing what would come to pass; or by the apostles and church of Christ, about the time of his sufferings and death, and after; when he seemed to be “cast off”, and rejected by the Lord, particularly when he forsook him, and hid his face from him, (^{<4074>}Matthew 27:46), as when he hides his face from his people, it is interpreted by them a casting them off; (see ^{<3942>}Psalm 44:22-24 10:11),

and abhorred; not that he abhorred the person of Christ, who was his own Son, his beloved Son; nor his afflictions and sufferings, which were a sacrifice of a sweet smelling savour to him; (see ^{<3024>}Psalm 22:24), though these might be interpreted by others as if the Lord abhorred or rejected him; because he suffered him to be used in the manner he was, and particularly to be abhorred by the Jews, even by the nation in general, (^{<2307>}Isaiah 49:7 ^{<3108>}Zechariah 11:8), though the sins of his people, which he had upon him, and for which he suffered, were an abhorring to the Lord; and when he was made sin, he was made a curse:

thou hast been wroth with thine Anointed; with thy Messiah; not Rehoboam, from whom the ten tribes were rent; nor Josiah, who was killed by Pharaohnecho; nor Zedekiah, carried captive into Babylon; but the true Messiah, the son of David, before said to be found by the Lord, and anointed with his holy oil, (^{<3300>}Psalm 89:20), which is to be understood of him, not as his own son, who was always the object of his love, but as the sinner’s surety, bearing the sins of his people, and all the wrath and punishment due unto them; and so is reconcilable to the promise, that lovingkindness should not be taken from him, (^{<3833>}Psalm 89:33) and is no objection to it, though made one.

Ver. 39. *Thou hast made void the covenant of thy servant*, etc.] His servant David the Messiah, (^{<3303>}Psalm 89:3,20), meaning not the covenant

of circumcision, nor the covenant at Sinai, which were really made void at the death of Christ; but the covenant of grace and redemption made with Christ, which it was promised should stand fast, and never be broken, (^{<180B>}Psalm 89:3,28,34), but was thought to be null and void when the Redeemer was in the grave, and all hopes of redemption by him were gone, (^{<122D>}Luke 24:21), but so far was it from being so, that it was confirmed by the sufferings and death of Christ; and every blessing and promise of it were ratified by his blood, hence called the blood of the everlasting covenant, (^{<583D>}Hebrews 13:20),

thou hast profaned his crown by casting it to the ground: by suffering it to be cast to the ground, and used contemptibly; as when Jesus was crowned with thorns, and saluted in a mock manner; when an “if” was put upon his being the King of Israel, (^{<477D>}Matthew 27:29,42), and which seemed very inconsistent with the promise, (^{<180D>}Psalm 89:27) that he should be made higher than the kings of the earth; and yet so it was, and is; he is highly exalted, made Lord and Christ, crowned with glory and honour, and is set far above all principality and power, and every name that is named in this world or that to come, notwithstanding all the above usage of him.

Ver. 40. *Thou hast broken down all his hedges,* etc.] Round about his vine, the church; (see ^{<880D>}Psalm 80:12). A famous church was raised at Jerusalem, quickly after the death, resurrection, and ascension of Christ, which seemed to be well filled, fenced, and protected; but on a sudden a violent persecution arose, and the members of it were made havoc of, and the ministers of the word were scattered abroad, and which was the breaking down of the hedges; and what was done to the church was taken by Christ as done to himself, as it is here spoken of him; (see ^{<480D>}Acts 8:1-4 9:5), and this might seem contrary to the word and oath of God, that his seed should endure for ever, and his throne as the days of heaven, (^{<180D>}Psalm 89:29,36), when the first Christian church was used in this manner; but that providence was overruled, for the spread of the Gospel, and the interest of Christ, in other parts; (see ^{<480D>}Acts 8:4 11:19-21), and so no objection to what is before said:

thou hast brought his strong holds to ruin; the same as before, the church of Christ, which seemed to be so well built and fortified; (see ^{<230D>}Isaiah 26:1).

Ver. 41. *All that pass by the way spoil him,* etc.] His church, his members, which are himself, when made havoc of by their persecutors, and they took

joyfully the spoiling of their goods, (^{<3104>}Hebrews 10:34 ^{<3812>}Psalm 80:12), so the church of Christ may be spoiled, however, attempted to be spoiled, by false teachers, who are the foxes, the little foxes, that spoil the vines; crafty seducers, who spoil Christians of their peace and comfort, through philosophy and vain deceit, (^{<2125>}Song of Solomon 2:15 ^{<5128>}Colossians 2:18). Christ himself may be said to be spoiled, when he was stripped of his clothes by the Roman soldiers, who also parted his garments, casting lots on his vesture; when they that passed by his cross, as he hung upon it, reviled him, and robbed him of his good name, and of his kingly and priestly offices; and he is also spoiled by false teachers, who rob him of his deity, his divine and eternal sonship, and of his satisfaction and righteousness, by whom he is trodden under foot, and his blood counted as an unholy thing; and so the Targum,

“all that pass by the way tread upon him;”

(see ^{<3109>}Hebrews 10:29), these are they that walk not in the right way; but go out of it, and choose their own way; they are such as pass over the right way, or cross it; they are they that transgress, and abide not in the doctrine of Christ, that so use him, (^{<6100>}2 John 1:9),

he is a reproach to his neighbours; his name and character were reproached by the Jews, his countrymen, who called him a glutton and a wine bibber; and represented him as a notorious sinner; his miracles as done by the help of Satan; his doctrine as hard sayings, novel opinions, contrary to common sense and reason, and tending to licentiousness; and his followers and members as the offscouring of all things: but all this has been or will be rolled off, and is no objection to the glory promised him.

Ver. 42. *Thou hast set up the right hand of his adversaries*, etc.] Suffered them to become powerful, and to prevail against him; as the wicked Jews, and Satan, and his principalities and powers, at the time of Christ’s apprehension, crucifixion, and death; for then were their hour, and the power of darkness, (^{<4225>}Luke 22:53), death also had dominion over him, and held him under the power of it for awhile: the enemies of his interest, Rome Pagan, and Rome Papal, have, in their turns, had their right hands set up, and have had power, and prevailed over it; and the latter will again, at the slaying of the witnesses: all which, though it seems contrary to (^{<1342>}Psalm 89:21-25,27), yet is not; for Satan, though he bruised Christ’s heel, yet Christ bruised his head, destroyed his works, and him himself, and that by dying; and spoiled his principalities and powers; and death could

not hold him long, nor has it now any dominion over him, and is abolished by him; and antichrist, and all the antichristian powers, will be destroyed by him ere long:

thou hast made all his enemies to rejoice; as they did when they had got him on the cross; and especially when he was laid in the grave, (^{<4217>}Psalm 22:7,8 41:8), and as the antichristian party will when his witnesses (are slain, (^{<6110>}Revelation 11:10), but as the joy of the former was short lived, and was soon turned into sorrow, so will be that of the latter.

Ver. 43. *Thou hast also turned the edge of his sword*, etc.] Or the “sharpness” ^{f1286} of it blunted it, so that it could do no execution: the disciples of Christ were not allowed the use of the temporal sword to defend their master; and his house, his kingdom, not being of this world, (^{<4161>}Matthew 26:51,52 ^{<6136>}John 18:36), other weapons were put into their hands; the sword of the Spirit, which is the word of God; and the edge of this was blunted, with respect to the Jews, being of little or no efficacy among them; it was turned off by them, and put away from them; but then it was turned towards the Gentiles, and was powerful and effectual among them; Christ girt it on his thigh, and rode forth in his glory and majesty, conquering, and to conquer, and by it subdued many, who fell under him, and gave up themselves unto him; (see ^{<4067>}Ephesians 6:17 ^{<3012>}Hebrews 4:12 ^{<4913>}Psalm 45:3-5), and ere long, with the twoedged sword, which proceeds out of his mouth, will he smite the antichristian nations; and the remnant of those that escape at the battle of Armageddon shall be slain with it, (^{<6095>}Revelation 19:15,21),

and hast not made him to stand in the battle; but to fall in it, being delivered up into the hands of wicked men, of justice, and death; and yet, by dying, he put away sin, finished it, made an end of it, and destroyed it; he conquered Satan, and led him captive; overcame the world, the spite and malice of it, and its prince; and abolished death itself.

Ver. 44. *Thou hast made his glory to cease*, etc.] The glory of his deity, though it did not properly cease, yet it seemed to do so, being covered, and out of sight, and seen but by a very few, while he appeared in the likeness of sinful flesh; and the glory of his humanity was made to cease, in which he was fairer than the children of men, and his visage was more marred than any man’s, and his form than the sons of men; and the glory of his offices, prophetic, priestly, and kingly, which were reproached and vilified, and disputed and contradicted by the Jews, (^{<4168>}Matthew 26:68

27:42), it may be rendered, “his purity”^{f1287}, which seemed to cease when he was clothed with our filthy garments; or had all our sins laid upon him, and imputed to him, by his Father; and he was made sin for us, who knew none: the Targum is,

“thou hast made the priests to cease who sprinkle upon the altar, and purify his people:”

and cast his throne down to the ground; this seems contrary, and is an objection to (~~1302~~ Psalm 89:29,36), but is not; for notwithstanding the usage of Christ by the Jews, who rejected him as the King Messiah, (see Gill on “~~1389~~ Psalm 89:39”), yet he is now upon the same throne with his Father, and will sit upon a throne of glory when he comes to judge the world, and so in the New Jerusalem church state, and to all eternity.

Ver. 45. *The days of his youth hast thou shortened*, etc.] His days of joy and pleasure; such as days of youth are, in opposition to the days of old age, which are evil, (~~2109~~ Ecclesiastes 11:9 12:1), these were shortened when his sorrows and sufferings came on, and God hid his face from him; and indeed he was a man of sorrows, and acquainted with grief all his days: the Vulgate Latin version renders it, “the days of his time”; and the Arabic version “the days of his years”; for he did not live out half the time of man’s age, which is threescore years and ten, (~~1900~~ Psalm 90:10), he dying at the age of thirty three or four; but, notwithstanding this, he lives again, and lives for evermore; he has length of days for ever and ever, (~~1204~~ Psalm 21:4 ~~6018~~ Revelation 1:18), though his days were in some sense shortened, yet in another sense they are and will be prolonged, even his own, and those of his spiritual seed, according to the promise of God, (~~2530~~ Isaiah 53:10),

thou hast covered him with shame; (see ~~1907~~ Psalm 69:7), when his face was covered with shame and spitting, from which he hid it not, (~~2306~~ Isaiah 1:6), but now he is crowned with glory and honour; wherefore all these complaints, though true, are no objections to what is before said and swore to.

Selah. (See Gill on “~~3902~~ Psalm 3:2”).

Ver. 46. *How long, Lord, wilt thou hide thyself? for ever?* etc.] When God hides his face front his people, though it is but for a little while, it seems long, and a kind of an eternity to them; and so it seemed to the man Christ Jesus; and indeed what he endured, when his Father hid his face from him, was of the same kind with an eternal absence; (see ~~3930~~ Psalm 13:1 22:1),

shall thy wrath burn like fire? it did so when Christ bore the sins of his people, and all the punishment due unto them; when his strength was dried up like a potsherd; when he, the antitype of the passover lamb roasted with fire, was sacrificed for us; all which is entirely consistent with God's everlasting and invariable love to him, as his own Son. (See Gill on "~~1888~~ Psalm 89:38").

Ver. 47. *Remember how short my time is*, etc.] In this world man's time here is fixed, and it is but a short time; his life is but a vapour, which appeareth for a little while; his days are as an hand's breadth; they pass away like a tale that is told; the common term of life is but threescore years and ten, and few arrive to that: to know and observe this is proper and useful; it may awaken a concern for a future state, excite to a vigorous discharge of duty, and animate to patience under afflictions: the clause in connection with the preceding verse seems to be a plea for mercy; that, since time was short, it might not be consumed in bearing the wrath of God; but be spent in peace and comfort, like that of (~~1800~~ Job 10:20): Compare with this (~~1943~~ Psalm 103:13-15), the Targum is, ``remember that I am created out of the dust:”

but these words, with what follow, are the words of the psalmist, representing the apostles of Christ, and other saints, at the time of his sufferings and death, and when under the power of the grave, and when they were almost out of hope of his resurrection: (see ~~1221~~ Luke 24:21), expostulating with the Lord on that account; and here entreat him to remember the shortness of their time, if there was no resurrection from the dead, as there would be none if Christ rose not; and therefore, as their life was a short one, it would be of all men's the most miserable:

wherefore hast thou made all men in vain? none of the sons of men are made in vain; for they are all made for the glory of God, which end is answered, some way or another, in everyone of them; either in the salvation of them by Christ, or in the just destruction of them through their own sin; and though the time of life is short, and afflictions many, yet men are not made in vain, and especially those of them who believe in Christ; for, for them to live is Christ, they live to his glory: whether they live a longer or shorter time, they live to the Lord; and when they die, they die to him; and their afflictions are always for good, temporal, or spiritual, and eternal: indeed, if there was no future state after this, men might seem to be made in vain, and there might be some reason for such a question or

complaint; but so it is not; there is an immortal life and state after this, either of bliss or woe: also, if there was no such thing as the redemption, justification, and salvation of any of the sons of men, through the sufferings and death of Christ, and which could not be without his resurrection from the dead, with a view to which the question is put, then there would seem some room for it; but there is a redemption of them, and therefore are not made in vain; and Christ, who was delivered for their offences, is risen for their justification.

Ver. 48. *What man is he that liveth, and shall not see death?* etc.] Every living man must die; as sure as a man lives, so sure he shall die: be he strong and mighty, as the word signifies, or weak and sickly; be he high or low, rich or poor, prince or peasant, righteous or wicked; persons of all ranks, states, and conditions, age or sex, must die; for all have sinned; and it is the appointment of God that they should die, and very few are the exceptions; as Enoch and Elijah, and those that will be found alive at Christ's coming:

shall he deliver his soul from the hand of the grave; either from going down into it, or coming under the power of it; so the Targum,

“what man is he that shall live, and shall not see the angel of death ((^{<8124>}Hebrews 2:14)) shall he deliver his soul from his hand, that he should not go down to the house of his grave?”

or deliver himself from the power of it, when in it; that is, raise himself from the dead: none ever did this, or ever can: Christ indeed undertook, and has promised, to redeem his people from the power of the grave, upon which they have believed they should be delivered; (see ^{<8134>}Hosea 13:14 ^{<815>}Psalms 49:15), but if Christ rose not himself, which was the thing now in question, how could it be? the case stands thus; every man must die; no man can raise himself from the dead; if Christ rise not, everyone must continue under the power of the grave; for then there could be no resurrection.

Selah. (See Gill on “^{<816>}Psalms 3:2”).

Ver. 49. *Lord, where are thy former lovingkindnesses,* etc.] The spiritual blessings said to be in Christ; the grace said to be given to us in him; the sure mercies of David, such as redemption, justification, remission of sins, and eternal life; so called because they flow from the free favour and love of God, and, being many, are expressed in the plural number; and which

were former or ancient ones, even promised and secured in Christ before the world began; springing from the love of God, which, both to Christ and his people, was from everlasting, and provided for in a covenant, which was as early:

which thou swarest unto David in thy truth? which were promised to Christ, the antitype of David, and that with an oath, by the truth or faithfulness of God, for the certainty thereof: but now where are all these? or how will they take place, if Christ rise not from the dead? where will be the redemption of his people, the justification of their persons, the remission of their sins, and their everlasting salvation? and what will become then of the covenant, oath, and faithfulness of God?

Ver. 50. *Remember, Lord, the reproach of thy servants,* etc.] The apostles of Christ, his servants, and the servants of the living God, that showed unto men the way of salvation, and other saints with them that believed in Christ, and were made willing to serve and follow him; these were now reproached by the Scribes and Pharisees for believing in him, and professing him; and were scoffed and laughed at, when they had crucified him, and laid him in the grave, triumphing over him and them, believing he would never rise again, as he had given out he should, and for which his followers were reproached; and therefore desire the Lord would remember the reproach cast upon Christ, and them, for his sake, and roll it away:

how I do bear in my bosom the reproach of all the mighty people; the ecclesiastical and civil rulers of the Jews, their chief priests, Scribes, and Pharisees, who poured out their reproaches very plentifully on the followers of Christ, whom the psalmist here represents; which fell very heavily upon them, as a very great weight and burden, and pressed them sore, and went to their very hearts, and therefore said to be “in their bosom”; and which is mentioned to excite the divine compassion, that he would appear for them, and raise his Son from the dead, as was promised and expected; that their enemies might have no more occasion to reproach him and them: it is in the original, “I bear in my bosom all the many people”^{f1288}; which some understand of the people of God, and of Christ’s sustaining their persons, and making satisfaction for their sins; but the other sense is preferable: Kimchi supplies the words as we do; and so the Targum, which renders them thus,

“I bear in my bosom all the reproaches of many people.”

Ver. 51. *Wherewith thine enemies have reproached, O Lord*, etc.] Which carries in it another argument why the Lord should take notice of these reproaches; because they come not only from their enemies, but from his also, and the enemies of his Son, who would not have him, the King Messiah, to reign over them, and are said to reproach him in the next clause:

wherewith they have reproached the footsteps of thine Anointed; or thy Messiah; so Aben Ezra and Kimchi interpret it of the Messiah: Jarchi renders it “the ends of the Messiah”; and all of them understand it of the coming of the Messiah, as in the Talmud^{f1289}; which, because delayed, or was not so soon as expected, was scoffed at and reproached by wicked men; (see ^{<3027>}Malachi 2:17 3:1), but it rather designs the ways and works, actions, and especially the miracles of Christ, which were reproached, either as done on the sabbath day, or by the help of Satan; and he was traduced in his kindest actions to the bodies and souls of men, as a friend of publicans and sinners, and himself as a sinner: and it may have a particular view to the latter end of the Messiah, the last part of his life, his sufferings and death, and when he hung on the cross; at which time he was, in the most insolent manner, reviled and reproached by his enemies: the words may be rendered “the heels of the Messiah”^{f1290}, and are thought by some to have reference to the promise in (^{<0085>}Genesis 3:15), and may regard either the human nature of Christ, which was both reproached and bruised; or his members suffering disgrace and persecution for his sake, and which he takes as done to himself. Suidas^{f1291} interprets it of the ancestors of Christ, according to the flesh; and Theodoret of the kings of that time.

Ver. 52. *Blessed be the Lord for evermore*, etc.] In this world, and in the world to come, as the Targum; for reproaches and afflictions for Christ’s sake, since they work together for good; as Job blessed the Lord in the midst of his troubles, (^{<3022>}Job 1:21), or rather the psalmist, viewing, by a spirit of prophecy, Christ rising from the dead, ascending to heaven, sitting at the right hand of God, and interceding for the application of all the blessings of the covenant; and now, seeing all before objected and complained of was reconcilable to the love, covenant, and oath of God, breaks out into this benediction, and with it closes the psalm; which agrees with Christ, not only as God over all, blessed for ever, but as Mediator, who, as such, is made most blessed for evermore; (see ^{<3206>}Psalms 21:6). These are not the words of the copier of the Psalms, blessing God for

assistance in prosecuting the work thus far, which is the sense of some Jewish writers mentioned by Aben Ezra and Kimchi, but of the psalmist himself:

Amen, and Amen; which words are added to express the wish and faith of the psalmist; and the word is repeated to denote the vehemence and strength of the same. Here ends the third part of the book of Psalms, and so the Syriac version closes it. (See Gill on “^{41:13}Psalm 41:13”). (See Gill on “^{72:20}Psalm 72:20”).

PSALM 90

INTRODUCTION TO PSALM 90

A Prayer of Moses the man of God.

Here begins the fourth part of the book of Psalms, and with the most ancient psalm throughout the whole book, it being written by Moses; not by one of that name that lived in later times; nor by one of his posterity; nor by some one who composed it, agreeably to his words and doctrines, and called it by his name; but by that Moses by whom the Lord brought the children of Israel out of Egypt, led them through the wilderness to the borders of Canaan's land, and by whom he delivered to them the lively oracles; and who is described as the man of God, a title given to Moses, (^{<1630>}Deuteronomy 33:1), so called, not as a creature of his make, so all men are; nor as a man of grace, born of God, so is every saint; but a man of more than ordinary gifts received from the Lord, a prophet of the Lord, and the chief of the prophets, and a type of the great Prophet; so inspired men and prophets under the Old Testament bear this name, and ministers of the Gospel under the New, (^{<1178>}1 Kings 17:18,24 ^{<602>}2 Peter 1:21 ^{<817>}2 Timothy 3:17). It is a conceit of Bohlius, that this prayer of his (so it is called, as several other psalms are, (see ^{<970>}Psalm 17:1,86:1,102:1,142:1)) was made by him when he was about seventy years of age, ten years before he was sent to Pharaoh, while he was in Midian, which he gathers from (^{<900>}Psalm 90:10); others think it was written towards the end of his life, and when weary of it, and his travels in the wilderness; but it is more generally thought that it was penned about the time when the spies brought a bad report of the land, and the people fell a murmuring; which provoked the Lord, that he threatened them that they should spend their lives in misery in the wilderness, and their carcasses should fall there; and their lives were cut short, and reduced to threescore years and ten, or thereabout; only Moses, Joshua, and Caleb, lived to a greater age; and on occasion of this Moses wrote this psalm, setting forth the brevity and misery of human life; so the Targum,

“a prayer which Moses the prophet of the Lord prayed, when the people of the house of Israel sinned in the wilderness.”

Jarchi and some other Jewish writers ^{f1292} not only ascribe this psalm to Moses, but the ten following, being without a name; but it is certain that Psalm 95 was written by David, as appears from (^{<S047>}Hebrews 4:7) and Psalm 96 is his, compared with (^{<B163>}1 Chronicles 16:23) and in Psalm 99 mention is made of Samuel, who lived long after the times of Moses.

Ver. 1. *Lord, thou hast been our dwelling place in all generations,* etc.] Even when they had no certain dwelling place in the world; so their ancestors, Abraham, Isaac, and Jacob, dwelt in tabernacles in the land of promise, as in a strange land; and their posterity for many years served under great affliction and oppression in a land that was not theirs; and now they were dwelling in tents in the wilderness, and removing from place to place; but as the Lord had been in every age, so he now was the dwelling place of those that trusted in him; being that to them as an habitation is to man, in whom they had provision, protection, rest, and safety; (see ^{<B312>}Psalm 31:2 71:3) so all that believe in Christ dwell in him, and he in them, (^{<B166>}John 6:56), they dwelt secretly in him before they believed; so they dwelt in his heart's love, in his arms, in him as their head in election, and as their representative in the covenant of grace from eternity; and, when they fell in Adam, they were preserved in Christ, dwelling in him; and so they were in him when on the cross, in the grave, and now in heaven; for they are said to be crucified, buried, and risen with him, and set down in heavenly places in him, (^{<B121>}Galatians 2:20 ^{<S122>}Colossians 2:12 3:1 ^{<B116>}Ephesians 2:6), and, being converted, they have an open dwelling in him by faith, to whom they have fled for refuge, and in whom they dwell safely, quietly, comfortably, pleasantly, and shall never be turned out: here they have room, plenty of provisions, rest, and peace, and security from all evils; he is an hiding place from the wind, and a covert from the storm. Some render the word "refuge"; ^{f1293} such is Christ to his people, being the antitype of the cities of

refuge; and others "helper", as the Targum; which also well agrees with him, on whom their help is laid, and is found.

Ver. 2. *Before the mountains were brought forth,* etc.] Or "were born" ^{f1294}, and came forth out of the womb and bowels of the earth, and were made to rise and stand up at the command of God, as they did when he first created the earth; and are mentioned not only because of their firmness and stability, but their antiquity: hence we read of the ancient mountains and everlasting hills, (^{<B426>}Genesis 49:26 ^{<B315>}Deuteronomy 33:15), for they

were before the flood, and as soon as the earth was; or otherwise the eternity of God would not be so fully expressed by this phrase as it is here, and elsewhere the eternity of Christ, (^{<1085>}Proverbs 8:25), or “ever thou hadst formed the earth and the world”; the whole terraqueous globe, and all the inhabitants of it; so the Targum; or “before the earth brought forth; or thou causedst it to bring forth”^{f1295} its herbs, plants, and trees, as on the third day:

even from everlasting to everlasting, thou art God; and so are his love, grace, and mercy towards his people, and his covenant with them; and this is as true of Jehovah the Son as of the Father, whose eternity is described in the same manner as his; (see ^{<1082>}Proverbs 8:22-30 ^{<1004>}Revelation 1:4,8), and may be concluded from his name, the everlasting Father; from his having the same nature and perfections with his Father; from his concern in eternal election, in the everlasting covenant of grace, and in the creation of all things; and his being the eternal and unchangeable I AM, yesterday, today, and for ever, is matter of comfort to his people.

Ver. 3. *Thou turnest man to destruction*, etc.] Or to death, as the Targum, which is the destruction of man; not an annihilation of body or soul, but a dissolution of the union between them; the words may be rendered, “thou turnest man until he is broken”^{f1296}; and crumbled into dust; thou turnest him about in the world, and through a course of afflictions and diseases, and at last by old age, and however by death, returns him to his original, from whence he came, the dust of the earth, which he becomes again, (^{<1089>}Genesis 3:19 ^{<1117>}Ecclesiastes 12:7) the grave may be meant by destruction:

and sayest, return, ye children of men, or “Adam”; from whom they all sprung, and in whom they all sinned, and so became subject to death; to these he says, when by diseases he threatens them with a dissolution, return by repentance, and live; and sometimes, when they are brought to the brink of the grave, he returns them from sickness to health, delivers them from the pit, and enlightens them with the light of the living, as he did Hezekiah: or this may refer to the resurrection of the dead, which will be by Christ, and by his voice calling the dead to return to life, to rise and come to judgment; though some understand this as descriptive of death, when by the divine order and command man returns to his original dust; thus the frailty of man is opposed to the eternity of God. Gussetius understands all

this of God's bringing men to repentance, contrition, and conversion; and takes the sense to be,

“thou turnest till he becomes contrite, and sayest, be ye converted, ye sons of Adam;”

which he thinks ^{f1297} best agrees with the mind of the Apostle Peter, who quotes the following passage, (~~6088~~ 2 Peter 3:8,9). Some, as Arama observes, connect this with the following verse; though men live 1000 years, yet they are but as yesterday in the sight of God.

Ver. 4. *For a thousand years in thy sight are but as yesterday*, etc.] Which may be said to obviate the difficulty in man's return, or resurrection, from the dead, taken from the length of time in which some have continued in the grave; which vanishes, when it is observed, that in thy sight, esteem, and account of God, a thousand years are but as one day; and therefore, should a man lie in the grave six or seven thousand years, it would be but as so many days with God; wherefore, if the resurrection is not incredible, as it is not, length of time can be no objection to it. Just in the same manner is this phrase used by the Apostle Peter, and who is thought to refer to this passage, to remove an objection against the second coming of Christ, taken from the continuance of things as they had been from the beginning, and from the time of the promise of it: (see ~~6084~~ 2 Peter 3:4-8), though the words aptly express the disproportion there is between the eternal God and mortal man; for, was he to live a thousand years, which no man ever did, yet this would be as yesterday with God, with whom eternity itself is but a day, (~~23813~~ Isaiah 43:13), man is but of yesterday, that has lived the longest; and were he to live a thousand years, and that twice told, it would be but “as yesterday when it is past”; though it may seem a long time to come, yet when it is gone it is as nothing, and can never be fetched back again:

and as a watch in the night; which was divided sometimes into three, and sometimes into four parts, and so consisted but of three or four hours; and which, being in the night, is spent in sleep; so that, when a man wakes, it is but as a moment with him; so short is human life, even the longest, in the account of God; (see Gill on “~~4045~~ Matthew 14:25”).

Ver. 5. *Thou carriest them away as with a flood*, etc.] As the whole world of the ungodly were with the deluge, to which perhaps the allusion is; the phrase is expressive of death; so the Targum,

“if they are not converted, thou wilt bring death upon them;”

the swiftness of time is aptly signified by the flowing gliding stream of a flood, by the rolling billows and waves of it; so one hour, one day, one month, one year, roll on after another: moreover, the suddenness of death may be here intended, which comes in an hour unlooked for, and unaware of, as a flood comes suddenly, occasioned by hasty showers of rain; as also the irresistible force and power of it, which none can withstand; of which the rapidity of a flood is a lively emblem, and which carries all before it, and sweeps away everything that stands in its course; as death, by an epidemic and infectious disease, or in a battle, carries off thousands and ten thousands in a very little time; nor does it spare any, as a flood does not, of any age or sex, of any rank or condition of life; and, like a flood, makes sad destruction and devastation where it comes, and especially where it takes off great numbers; it not only turns beauty to ashes, and strength into weakness and corruption, but depopulates towns, and cities, and kingdoms; and as the flowing flood and gliding stream can never be fetched back again, so neither can life when past, not one moment of time when gone; (see ~~1044~~ 2 Samuel 14:14), besides this phrase may denote the turbulent and tempestuous manner in which, sometimes, wicked men go out of the world, a storm being within and without, as in (~~8271~~ Job 27:20,21), “they are as a sleep”; or dream, which soon passeth away; in a sound sleep, time is insensibly gone; and a dream, before it can be well known what it is, is over and lost in oblivion; and so short is human life, (~~8318~~ Job 20:8) there may be, sometimes, a seeming pleasure enjoyed, as in dreams, but no satisfaction; as a man in sleep may dream that he is eating and drinking, and please himself with it; but, when he awakes, he is hungry and empty, and unsatisfied; and so is man with everything in this life, (~~2398~~ Isaiah 29:8 ~~2108~~ Ecclesiastes 1:8 5:10), and all things in life are a mere dream, as the honours, riches, and pleasures of it; a man rather dreams of honour, substance, and pleasure, than really enjoys them. Wicked men, while they live, are “as those that sleep”; as the Targum renders it; they have no spiritual senses, cannot see, hear, smell, taste, nor feel; they are without strength to everything that is spiritually good; inactive, and do none; are subject to illusions and mistakes; are in imminent danger, and unconcerned about it; and do not care to be jogged or awaked, and sleep on till they sleep the sleep of death, unless awaked by powerful and efficacious grace; and men when dead are asleep, not in their souls, but in their bodies; death is often in Scripture signified by a sleep, under which men continue until the resurrection, which is an awaking out of it:

in the morning they are like grass, which groweth up or “passeth away”, or “changeth”^{f1298}; or is changed; some understand this of the morning of the resurrection, when there will be a change for the better, a renovation, as Kimchi interprets the word; and which, from the use of it in the Arabic language, as Schultens observes^{f1299}, signifies to be green and flourishing, as grass in the morning is; and so intends a recovery of rigour and strength, as a man after sleep, and as the saints will have when raised from the dead. The Targum refers it to the world to come,

“and in the world to come, as grass is cut down, they shall be changed or renewed;”

but it is rather to be understood of the flourishing of men in the morning of youth, as the next verse shows, where it is repeated, and where the change of grass is beautifully illustrated and explained.

Ver. 6. *In the morning it flourisheth and groweth up*, etc.] That is, the grass, through the dew that lay all night on it, and by the clear shining of the sun after rain, when it appears in great beauty and verdure; so man in the morning of his youth looks gay and beautiful, grows in the stature and strength of his body, and in the endowments of his mind; and it may be also in riches and wealth; it is well if he grows in grace, and in the knowledge of Christ:

in the evening it is cut down, and withereth; the Targum adds, “through heat”; but it cannot be by the heat of the sun, when it is cut down at evening; but it withers in course, being cut down. This respects the latter part of life, the evening of old age; and the whole expresses the shortness of life, which is compared to grass, that now is in all its beauty and glory, and tomorrow is cast into the oven, (^{<405D>}Matthew 6:30). This metaphor of grass, to set forth the frailty of man, and his short continuance, is frequently used; (see ^{<487D>}Psalm 37:2 102:11 ^{<230E>}Isaiah 40:6-8) (^{<402E>}1 Peter 1:24). It may be observed, that man’s life is represented but as one day, consisting of a morning and an evening, which signifies the bloom and decline of life.

Ver. 7. *For we are consumed by thine anger*, etc.] Kimchi applies this to the Jews in captivity; but it is to be understood of the Israelites in the wilderness, who are here introduced by Moses as owning and acknowledging that they were wasting and consuming there, as it was threatened they should; and that as an effect of the divine anger and

displeasure occasioned by their sins; (see ^{<0443>}Numbers 14:33,35). Death is a consumption of the body; in the grave worms destroy the flesh and skin, and the reins of a man are consumed within him; hell is a consumption or destruction of the soul and body, though both always continue: saints, though consumed in body by death, yet not in anger; for

when flesh and heart fail, or “is consumed”, “God is the strength of their hearts, and their portion for ever”, (^{<0736>}Psalms 73:26), their souls are saved in the day of the Lord Jesus, and their bodies will rise glorious and incorruptible; but the wicked are consumed at death, and in hell, in anger and hot displeasure:

and by thy wrath are we troubled; the wrath of God produces trouble of mind, whenever it is apprehended, and especially in the views of death and eternity; and it is this which makes death the king of terrors, and men subject to bondage in life through fear of it, even the wrath to come, which follows upon it; nothing indeed, either in life or at death, or death itself, comes in wrath to the saints; nor is there any after it to them, though they have sometimes fearful apprehensions of it, and are troubled at it.

Ver. 8. *Thou hast set our sins before thee*, etc.] The cause of all trouble, consumption, and death; these are before the Lord, as the evidence, according to which he as a righteous Judge proceeds; this is opposed to the pardon of sin, which is expressed by a casting it behind his back, (^{<2387>}Isaiah 38:17),

our secret sins in the light of thy countenance; the Targum and Jarchi interpret it of the sins of youth; the word is in the singular number, and may be rendered, “our secret sin”^{f1300}; which has led some to think of original sin, which is hidden from, and not taken notice of by, the greatest part of the world, though it is the source and spring of all sin. It is not unusual for the singular to be put for the plural, and may intend all such sins as are secretly committed, and not known by other men, and such as are unobserved by men themselves; as the evil thoughts of their hearts, the foolish words of their mouths, and many infirmities of life, that are not taken notice of as sins: these are all known to God, and will be brought to light and into judgment by him, and will be set in “the light of his countenance”; which denotes not a gracious forgiveness of them, but his clear and distinct knowledge of them, and what a full evidence they give against men, to their condemnation and death; and intends not only a

future, but the present view the Lord has of them, and his dealings with men in life, and at death, according to them.

Ver. 9. *For all our days are passed away in thy wrath*, etc.] The life of man is rather measured by days than by months or years; and these are but few, which pass away or “decline”^{f1301} as the day does towards the evening; (see ~~2006~~ Jeremiah 6:4) or “turn away their face”, as the word^{f1302} may be rendered: they turn their backs upon us, and not the face to us; so that it is a hard thing to get time by the forelock; and these, which is worst of all, pass away in the “wrath” of God. This has a particular reference to the people of Israel in the wilderness, when God had sworn in his wrath they should not enter into the land of Canaan, but wander about all their days in the wilderness, and be consumed there; so that their days manifestly passed away under visible marks of the divine displeasure; and this is true of all wicked men, who are by nature children of wrath, and go through the world, and out of it, as such: and even it may be said of man in general; the ailments, diseases, and calamities, that attend the state of infancy and youth; the losses, crosses, and disappointments, vexations and afflictions, which wait upon man in riper years; and the evils and infirmities of old age, do abundantly confirm this truth: none but God’s people can, in any sense, be excepted from it, on whom no wrath comes, being loved with an everlasting love; and yet these, in their own apprehensions, have frequently the wrath of God upon them, and pass many days under a dreadful sense of it:

we spend our years as a tale that is told; or as a “meditation”^{f1303} a thought of the heart, which quickly passes away; or as a “word”^{f1304}, as others, which is soon pronounced and gone; or as an assemblage of words, a tale or story told, a short and pleasant one; for long tales are not listened to; and the pleasanter they are, the shorter the time seems to be in which they are told: the design of the metaphor is to set forth the brevity, and also the vanity, of human life; for in tales there are often many trifling and vain things, as well as untruths told; men of low degree are vanity, and men of high degree a lie, in every state; and, in their best state, they are altogether vanity: a tale is a mere amusement; affects for a while, if attended to, and then is lost in oblivion; and such is human life: in a tale there is oftentimes a mixture, something pleasant, and something tragic; such changes are there in life, which is filled up with different scenes of prosperity and adversity: and perhaps this phrase may point at the idle and unprofitable way and manner in which the years of life are spent, like that of consuming time by

telling idle stories; some of them spent in youthful lusts and pleasures; others in an immoderate pursuit of the world, and the things of it; very few in a religious way, and these with great imperfection, and to very little purpose and profit; and particularly point to the children of Israel in the wilderness, who how they spent their time for thirty eight years there, we have no tale nor story of it. The Targum is,

“we have consumed the days of our life as the breath or vapour of the mouth in winter,”

which is very visible, and soon passes away; (see ~~5044~~ James 4:14).

Ver. 10. *The days of our years are threescore years and ten*, etc.] In the Hebrew text it is, “the days of our years in them are”, etc. ^{f1305}; which refers either to the days in which we live, or to the persons of the Israelites in the wilderness, who were instances of this term of life, in whom perhaps it first took place in a general way: before the flood, men lived to a great age; some nine hundred years and upwards; after the flood, men lived not so long; the term fixed then, as some think, was an hundred and twenty years, grounding it on the passage in (~~000B~~ Genesis 6:3), but now, in the time of Moses, it was brought to threescore years and ten, or eighty at most: of those that were numbered in the wilderness of Sinai, from twenty years and upwards, there were none left, save Joshua and Caleb, when the account was taken in the plains of Moab; (see ~~044C9~~ Numbers 14:29 26:63-65), so that some must die before they were sixty; others before seventy; and perhaps all, or however the generality of them, before eighty: and, from that time, this was the common age of men, some few excepted; to the age of seventy David lived, (~~000B~~ 2 Samuel 5:4), and so it has been ever since; many never come up to it, and few go beyond it: this is not only pointed at in revelation, but is what the Heathens have observed. Solon used to say, the term of human life was seventy years ^{f1306}; so others; and a people called Berbiccae, as Aelianus relates ^{f1307}, used to kill those of them that lived above seventy years of age, having exceeded the term of life. The Syriac version is, “in our days our years are seventy years”; with which the Targum agrees,

“the days of our years in this world are seventy years of the stronger;”

for it is in them that such a number of years is arrived unto; or “in them”, that is, in some of them; in some of mankind, their years amount hereunto,

but not in all: “and if by reason of strength they be fourscore years”; through a good temperament of body, a healthful and strong constitution, under a divine blessing, some may arrive to the age of eighty; there have been some instances of a strong constitution at this age and upwards, but not very common; (see ^{<644>}Joshua 14:11 ^{<634>}Deuteronomy 34:7), for, generally speaking, such who through strength of body live to such an age,

yet is their strength labour and sorrow; they labour under great infirmities, feel much pain, and little pleasure, as Barzillai at this age intimates, (^{<1095>}2 Samuel 19:35), these are the evil days ^{f1308}, in which is no pleasure, (^{<211>}Ecclesiastes 12:1), or “their largeness or breadth is labour and sin” ^{f1309}; the whole extent of their days, from first to last, is spent in toil and labour to live in the world; and is attended with much sin, and so with much sorrow:

for it is soon cut off; either the strength of man, or his age, by one disease or incident or another, like grass that is cut down with the scythe, or a flower that is cropped by the hand; (see ^{<844>}Job 14:2),

and we fly away; as a shadow does, or as a bird with wings; out of time into eternity; from the place of our habitation to the grave; from a land of light to the regions of darkness: it is well if we fly away to heaven and happiness.

Ver. 11. *Who knoweth the power of thine anger?* etc.] Expressed in his judgments on men: as the drowning of the old world, the burning of Sodom and Gomorrah, the consumption of the Israelites in the wilderness; or in shortening the days of men, and bringing them to the dust of death; or by inflicting punishment on men after death; they are few that take notice of this, and consider it well, or look into the causes of it, the sins of men: such as are in hell experimentally know it; but men on earth, very few closely attend to it, or rarely think of it:

even according to thy fear, so is thy wrath; or who knows thy wrath, so as to fear thee? who considers it so, as that it has such an influence upon him to fear the Lord, and stand in awe of him, and fear to offend him, and seek to please him? or rather the wrath of God is answerable to men’s fear of him; and that, in some things and cases, men’s fears exceed the things feared; as afflictions viewed beforehand, and death itself: the fears of them are oftentimes greater, and more distressing, than they themselves, when they come; but so it is not with the wrath of God; the greatest fears, and

the most dreadful apprehensions of it, do not come up to it; it is full as great as they fear it is, and more so.

Ver. 12. *So teach us to number our days*, etc.] Not merely to count them, how many they are, in an arithmetical way; there is no need of divine teachings for that; some few instructions from an arithmetician, and a moderate skill in arithmetic, will enable persons not only to count the years of their lives, but even how many days they have lived: nor is this to be understood of calculating or reckoning of time to come; no man can count the number of days he has to live; the number of his days, months, and years, is with the Lord; but is hid from him: the living know they shall die; but know not how long they shall live, and when they shall die: this the Lord teaches not, nor should we be solicitous to know: but rather the meaning of the petition is, that God would teach us to number our days, as if the present one was the last; for we cannot boast of tomorrow; we know not but this day, or night, our souls may be required of us: but the sense is, that God would teach us seriously to meditate on, and consider of, the shortness of our days; that they are but as a shadow, and there is no abiding; and the vanity and sinfulness of them, that so we may not desire to live here always; and the troubles and sorrows of them, which may serve to wean us from the world, and to observe how unprofitably we have spent them; which may put us upon redeeming time, and also to take notice of the goodness of God, that has followed us all our days, which may lead us to repentance, and engage us in the fear of God:

that we may apply our hearts unto wisdom; to consider our latter end, and what will become of us hereafter; which is a branch of wisdom so to do; to seek the way of salvation by Christ; to seek to Christ, the wisdom of God, for it; to fear the Lord, which is the beginning of wisdom; and to walk circumspectly, not as fools, but as wise; to all which an application of the heart is necessary; for wisdom is to be sought for heartily, and with the whole heart: and to this divine teachings are requisite, as well as to number our days; for unless a man is taught of God, and by his Spirit convinced of sin, righteousness, and judgment, he will never be concerned, in good earnest, about a future state; nor inquire the way of salvation, nor heartily apply to Christ for it: he may number his days, and consider the shortness of them, and apply his heart to folly, and not wisdom; (see [22:21](#)) Isaiah 22:21).

Ver. 13. *Return, O Lord,* etc.] Either from the fierceness of thine anger, according to Aben Ezra and Jarchi; of which complaint is made, (^{<1900>}Psalm 90:7,9), or unto us, from whom he had departed; for though God is everywhere, as to his being and immensity, yet, as to his gracious presence, he is not; and where that is, he sometimes withdraws it; and when he visits again with it, he may be said to return; and when he returns, he visits with it, and which is here prayed for; and designs a manifestation of himself, of his love and grace, and particularly his pardoning mercy; (see ^{<1804>}Psalm 80:14 85:2,3)

how long? this is a short abrupt way of speaking, in which something is understood, which the affection of the speaker would not admit him to deliver; and may be supplied, either thus,

how long wilt thou be angry? God is sometimes angry with his people, which, when they are sensible of, gives them a pain and uneasiness they are not able to bear; and though it endures but for a moment, yet they think it a long time; (see ^{<1816>}Psalm 30:5 85:5). Arama interprets it,

“how long ere the time of the Messiah shall come?”

or “how long wilt thou hide thyself?” when he does this, they are troubled; and though it is but for a small moment he forsakes them, yet they count it long, and as if it was for ever; (see ^{<1931>}Psalm 13:1 89:46), or “how long wilt thou afflict us?” as the Targum; afflictions come from the Lord, and sometimes continue long; at least they are thought so by the afflicted, who are ready to fear God has forgotten them and their afflictions, (^{<1943>}Psalm 44:23,24), or “how long wilt thou defer help?” the Lord helps, and that right early, at the most seasonable time, and when difficulties, are the greatest; but it sometimes seems long first; (see ^{<1918>}Psalm 6:3,4),

and let it repent thee concerning thy servants; men are all so, of right, by creation, and through the benefits of Providence; and many, in fact, being made willing servants by the grace of God; and this carries in it an argument for the petition: repentance does not properly belong to God; it is denied of him, (^{<0239>}Numbers 23:19 ^{<0159>}1 Samuel 15:29), yet it is sometimes ascribed to him, both with respect to the good he has done, or promised, and with respect to the evil he has brought on men, or threatened to bring; (see ^{<0016>}Genesis 6:6 ^{<0151>}1 Samuel 15:11 ^{<2488>}Jeremiah 18:8,10), and in the latter sense it is to be understood here; and intends not any change of mind or will in God, which cannot be; but a change of his

dispensations, with respect to desertion, affliction, and the like; which the Targum expresses thus,

“and turn from the evil thou hast said thou wilt do to thy servants:”

if this respects the Israelites in the wilderness, and their exclusion from Canaan, God never repented of what he threatened; he swore they should not enter it, and they did not, only their children, excepting two persons: some render the words, “comfort thy servants”^{f1310}; with thy presence, the discoveries of thy love, especially pardoning grace, and by removing afflictions, or supporting under them.

Ver. 14. *O satisfy us early with thy mercy*, etc.] Or “grace”^{f1311}; the means of grace, the God of all grace, and communion with him, Christ and his grace; things without which, souls hungry and thirsty, in a spiritual sense, cannot be satisfied; these will satisfy them, and nothing else; namely, the discoveries of the love of God, his pardoning grace and mercy, Christ and his righteousness, and the fulness of grace in him; (see ^{<968B>}Psalm 63:3-5 103:2-5), this grace and mercy they desire to be satisfied and filled with betimes, early, seasonably, as soon as could be, or it was fitting it should: it may be rendered “in the morning”^{f1312}, which some understand literally of the beginning of the day, and so lay a foundation for joy the whole day following: some interpret it of the morning of the resurrection; with which compare (^{<994>}Psalm 49:14) and (^{<975>}Psalm 17:15) others of the day of redemption and salvation, as Kimchi and Jarchi: it may well enough be applied to the morning of the Gospel dispensation; and Christ himself, who is “the mercy promised” unto the fathers, may be meant; “whose coming was prepared as the morning”; and satisfied such as were hungry and thirsty, weary and faint, with looking for it, (^{<868>}Hosea 6:3 ^{<814>}Jeremiah 31:14) The Targum is,

“satisfy us with thy goodness in the world, which is like to the morning;”

and Arama interprets it of the time of the resurrection of the dead.

that we may rejoice and be glad all our days; the love, grace, and mercy of God, his presence, and communion with him, the coming of Christ, and the blessings of grace by him, lay a solid foundation for lasting joy in the Lord’s people, who have reason always to rejoice in him; and their joy is such that no man can take from them, (^{<104>}Philippians 4:4 ^{<862>}John 16:22).

Ver. 15. *Make us glad according to the days wherein thou hast afflicted us*, etc.] The days of affliction are times of sorrow; and days of prosperity make glad and joyful; and the psalmist here seems to desire an equal number of the one as of the other; not that an exact precise number of the one with the other is intended; but that there might be a proper proportion of the one to the other; and commonly God does “set the one over against the other”: there is a mixture of both in the believer’s life, which is like unto a chequer of black and white, in which there is a proper proportion of both colours; and so prosperity and adversity are had in turns, “and work together for good” to them that love the Lord: and when it is said “make us glad”, that is, with thy favour and presence, it suggests, that these are a sufficient recompence for all affliction and trouble; and if so here, what must the enjoyment of these be in heaven! Between this and present afflictions there is no proportion, neither with respect to the things themselves, nor the duration of them; (see ^{<4818>}Romans 8:18 ^{<47017>}2 Corinthians 4:17) and “the years” wherein “we have seen evil”; afflictions are evils; they flow from the evil of sin, and to some are the evil of punishment; and even chastisements are not joyous, but grievous: this may have respect to the forty years’ travel in the wilderness, in which the Israelites saw or had an experience of much affliction and trouble; and even to the four hundred years in which the seed of Abraham were afflicted in a land not their’s; (see ^{<0443>}Numbers 14:33,34 ^{<01513>}Genesis 15:13). Hence the Jews ^{f1313} make the times of the Messiah to last four hundred years, answerable to those years of evil, and which they take to be the sense of the text; and so Jarchi’s note on it is,

“make us glad in the days of the Messiah, according to the number of the days in which thou hast afflicted us in the captivities, and according to the number of the years in which we have seen evil.”

Ver. 16. *Let thy work appear unto thy servants*, etc.] Either the work of Providence, in conducting the people of Israel through the wilderness, and bringing them into the land of Canaan; which God had promised to do for them, especially for their posterity, and therefore their “children” are particularly mentioned in the next clause; or the work of salvation, as Kimchi; even the great work of redemption by the Messiah, which is the work of God, which he determined should be done, appointed his Son to do, and gave it him for that purpose now this was spoken of, and promised, as what should be done; but as yet it did not appear; wherefore it is prayed for, that it might; that the Redeemer might be sent, and the work

be done: or else the work of grace upon the heart, which is God's work, and an internal one, and not so obvious to view; and hence it is entreated, that, being wrought by him, he would shine upon it, bear witness to it, and make it manifest that it was really wrought, and a genuine and true work; and moreover this may reach to and include the great work of God, to be brought about in the latter day, respecting the conversion of the Jews, the bringing in the fulness of the Gentiles, the destruction of antichrist, and the establishment and glory of the kingdom of Christ:

and thy glory unto their children; the glory of God, displayed in the above works of providence and grace, particularly in the work of redemption, in which all the divine perfections are glorified; or Christ himself, who is the brightness of his Father's glory, that he would appear to them in human nature, and dwell among them; and they behold his glory, as they afterwards did, (¹³¹⁴John 1:14), or else the sense is, that the glorious grace of God might appear unto them, and upon them, by which they would be made all glorious within, and be changed into the image of Christ, from glory to glory; or that the Shechinah, the glorious majesty and presence of God, might be among them, and be seen by them in his sanctuary, (¹³¹⁵Psalm 63:2).

Ver. 17. *And let the beauty of the Lord our God be upon us*, etc.] Either the grace and favour of God, his gracious presence vouchsafed in his ordinances, which makes his tabernacles amiable and lovely, and his ways of pleasantness; or the righteousness of Christ, which is that comeliness he puts upon his people, whereby they become a perfection of beauty; or the beauty of holiness, which appears on them, when renewed and sanctified by the Spirit; every grace is beautiful and ornamental: or Christ himself may be meant; for the words may be rendered, "let the beauty of the Lord be with us"^{f1314}; he who is white and ruddy, the chiefest among ten thousand altogether lovely, fairer than the children of men, let him appear as the Immanuel, God with us:

and establish thou the work of our hands upon us; yea, the work of our hands establish thou it; or "direct it"^{f1315}; though God works all works of grace for us, and in us, yet there is a work of duty and obedience to him for us to do; nor should we be slothful and inactive, but be the rather animated to it by what he has done for us: our hands should be continually employed in service for his honour and glory; and, whatever we find to do, do it with all the might of grace we have; and in which we need divine direction and

strength, and also establishment, that we may be steadfast and immovable, always abounding in the work of the Lord: and this petition is repeated, to show the sense he had of the necessity of it, and of the vehemence and strength of desire after it. Jarchi interprets this of the work of the tabernacle, in which the hands of the Israelites were employed in the wilderness; so Arama of the tabernacle of Bezaleel.

PSALM 91

INTRODUCTION TO PSALM 91

Jarchi and others think this psalm was written by Moses ^{f1316}, as was the preceding; but the Targum ascribes it to David; as do the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions; and very probably, as is generally thought, was penned by him on occasion of the pestilence which came upon the people, through his numbering of them, (^{<1241>}2 Samuel 24:1). The person all along spoken of, and to, according to the Targum, is Solomon his son; and, according to the title in the Syriac version, King Hezekiah, so Theodoret, who is called the son of David; neither of which are probable. Some think the Messiah is meant; and that the psalm contains promises of protection and safety to him, as man, from diseases, beasts of prey, evil spirits, and wicked men, under the care of angels; and this not because that Satan has applied one of these promises to him, (^{<1016>}Matthew 4:6), but because they seem better to agree with him than with any other: and one part of the title of the psalm, in the Syriac version, runs thus,

“and spiritually it is called the victory of the Messiah, and of everyone that is perfected by him.”

It seems best to understand it of every godly man, who is always safe under the divine protection. The Talmudists ^{f1317} call it $\mu\gamma[\text{gp}] \text{ r}\gamma\zeta$, “a song of the occursions”, or “meetings with evil spirits.”

Ver. 1. *He that dwelleth in the secret place of the most High*, etc.] Or the Supreme; a title of God, who is superior to all beings, the Creator and Preserver of them, God over all, higher than the highest of angels or men; (see ^{<1142>}Genesis 14:22), “his secret place” is his heart, his bosom, where his only begotten Son lies; and into which he takes his people, where they are set as a seal, and who enjoy intimate communion with him; which is no other than his gracious presence, called “the secret of his presence”, (^{<1310>}Psalm 31:20), which none but saints are admitted to, when his everlasting love, which was a secret in his heart, is made known unto them, and in which they also dwell, (^{<1016>}1 John 4:16), as they likewise do in the eternal decree of election; which perhaps is meant by “the clefts of the

rock, and secret places of the stairs”, where the church is said to dwell, (²¹²⁴Song of Solomon 2:14), unless rather Christ the Rock, and who may be signified by the cleft of that Moses was put into, when the goodness of the Lord passed before him, is intended; and who is the hiding place from the wind: mention is made of “the secret” of God’s “tabernacle”, (⁴²⁷⁶Psalms 27:5), in which he hides his people; alluding to the tabernacle, or temple, and the most holy place in it, called his secret place, (³¹⁷²Ezekiel 7:22), and may refer to the ministry of the word and ordinances, where saints dwell, and enjoy much communion with God; and who are particularly under his special providence, protection, and power; which may here be designed:

shall abide under the shadow of the Almighty: who is able to do all things for his people, and is “Shaddai”, all sufficient, as this word is thought to signify; has a sufficiency of happiness in and for himself, and of provisions for all his creatures, and of power and grace for his own children: his “shadow” may be the same with his secret place, his power and protection, often in this book of Psalms called “the shadow of his wings”, (¹⁹⁷⁸Psalms 17:8 36:7 57:1), in allusion to birds that overshadow and protect their young with their wings; though perhaps the allusion here may be to the shadow of a tree, and design the word and ordinances of the Lord’s house, which are a delightful, refreshing, reviving, and fruitful shadow, (²¹⁰⁸Song of Solomon 2:3 ³¹⁴⁷Hosea 14:7), where gracious souls dwell, and abide with great delight and pleasure. Christ, the Son of God, is sometimes compared to the shadow of a rock, or tree, which screens and shelters from heat; as he preserves his people from the heat of a fiery law, the flaming sword of justice, the wrath of God, the fiery darts of Satan, and the fury of persecutors: under this shadow do they abide or lodge all night, safe and secure, as the word ^{f1318} signifies: the Targum calls this shadow the shadow of the clouds of glory; the Arabic version, “the shadow of the God of heaven.”

Ver. 2. *I will say of the Lord*, etc.] Or to the Lord ^{f1319}: these are the words of the psalmist, expressing his faith in the Lord in the following words, taking encouragement from the safety of the godly man above described: the Septuagint, Vulgate Latin, and all the Oriental versions, read, he shall say to the Lord; that is, the man that dwells in the secret place, and under the shadow of the Lord: the Targum is,

“David said, I will say to the Lord,”

as follows:

he is my refuge: a refuge in every time of trouble, outward or toward; a refuge when all others fail; and is himself a never failing one, a strong refuge, which none can break through and into, and in which all that have fled thither and dwell are safe:

and my fortress; what fortifications, natural or artificial, are to a city and its inhabitants, that is God to his people, and much more; he is round about them, as the mountains were about Jerusalem; his salvation are walls and bulwarks to them; yea, he is a wall of fire about them, (^{<B3C>}Psalm 125:2 ^{<B3D>}Isaiah 26:1 ^{<B3E>}Zechariah 2:5), they are kept by his power, as in a garrison, (^{<B4D>}1 Peter 1:5),

my God, in him will I trust; his covenant God, his God in Christ, and who would ever continue so; and was a proper object of his trust and confidence, both as the God of nature, and the God of grace; who is to be trusted in, both for temporal and spiritual blessings, and at all times; to which his lovingkindness, power, and faithfulness, greatly encourage and engage: the Targum is,

“in his Word will I trust.”

Ver. 3. *Surely he shall deliver thee from the snare of the fowler*, etc.] These are the words of the psalmist, either speaking to himself, for the encouragement of his own faith and trust in the Lord; or to the man that dwells in the secret place, and under the shadow of the most High; which latter seems most agreeable; though Cocceius thinks they are the words of God in one of his Persons, speaking of another divine Person that should deliver such that trust in him: the Targum makes them to be the words of David to Solomon his son. By the “fowler” and his “snare” may be meant either Saul, who laid wait for David, spread snares for him, and hunted him as a partridge on the mountains, from whom he was delivered; or rather any tyrannical enemy and persecutor of the saints, who lay snares for them; and these are broken by the Lord, and so they escape, as a bird out of the hands of the fowler, (^{<B3C>}Psalm 124:6,7) or it may, best of all, be understood of Satan and his temptations, which are as snares that he lays to catch the people of God in, and from which they are delivered by the power and grace of God; (see ^{<B4D>}1 Timothy 3:7 ^{<B5D>}2 Timothy 2:26)

and from the noisome pestilence; the most pernicious and destructive one; which may be literally understood of any pestilential distemper; from which the Lord, by his powerful providence, sometimes protects his people, when

in danger of it: or, spiritually, of the pestilential disease of sin, that noisome and deadly one, the plague of the heart, which is the worst of all plagues; and from the ruinous and destructive effects and consequences of which the Lord saves his saints.

Ver. 4. *He shall cover thee with his feathers*, etc.] As birds do their young, who cannot cover themselves: this they do from a tender regard to them, whereby they both keep them warm, and protect them from those that would hurt them: this represents the helpless state of the children of God, who are, like to young birds, weak and unable to defend themselves: the tender regard of God unto them, as the eagle and other birds have to their young; (see ^{<6821>}Deuteronomy 32:11 ^{<2305>}Isaiah 31:5 ^{<1235>}Matthew 23:37) and the warmth and comforts souls have, as well as protection, under his powerful and gracious presence; he comforts them under their tribulations, as well as defends them from their enemies:

and under his wings shalt thou trust; (see Gill on "^{<4900>}Psalm 91:1") and the passages there referred to; the same metaphor is continued:

his truth shall be thy shield and buckler; his faithfulness, which is engaged to keep and preserve his saints safe to his kingdom and glory, (^{<4008>}1 Corinthians 1:8,9 ^{<5123>}1 Thessalonians 5:23,24), his Son, who is "truth" itself, (^{<6446>}John 14:6), and whose person, blood, righteousness, and salvation, are as a shield and buckler all around the saints, to secure them from ruin and destruction; and are the shield which faith lays hold on, and makes use of, against the temptation, of Satan; (see ^{<6841>}Psalm 84:11 ^{<4066>}Ephesians 6:16), the word of God also, which is truth, (^{<6179>}John 17:19), every promise in it, and doctrine of it, is as a shield and buckler to strengthen, support, and secure the faith of his people, (^{<2805>}Proverbs 30:5).

Ver. 5. *Thou shalt not be afraid for the terror by night*, etc.] The terrible things that happen in the night; as fire, storms and tempests, invasion of enemies, murders, thefts, and, robberies: a good man, when he has committed himself and his family to the care and protection of God by prayer, has no reason to be anxiously careful of these things, or to indulge a slavish fear about them; (see ^{<4905>}Psalm 3:5 4:8 ^{<2024>}Proverbs 3:24,25), the Targum is,

“thou shall not be afraid for the fear of devils that walk in the night:”

so Jarchi interprets this, and the next verse, of such; as do others of the Jewish writers: a man that trusts in the Lord need not be afraid of men or devils: a fear of evil spirits is natural to men, and very early appeared; perhaps it took its rise from the fatal affair of the fall of our first parents, through an intercourse with an evil spirit; and ever since has been imprinted on human nature an aversion to evil spirits, and a dread of them, and even of all spirits in general; (see ^{<8013>}Job 4:13-16, ^{<4025>}Matthew 14:25,26 ^{<2247>}Luke 24:37,38),

nor for the arrow that flieth by day; the judgments of God, such as the sword, famine, and pestilence; these are called the arrows of God, (^{<6323>}Deuteronomy 32:23,24,42 ^{<3156>}Ezekiel 5:16) ^{f1320}, because they move swiftly, come suddenly, and strike surely, and are open and visible; they are sent by the Lord, and are ordered and directed by him, and hit and hurt whom he pleases, and none else; and therefore such who dwell in the secret of the Lord, and under his shadow, need not be distressed about them: the Targum interprets it of the arrow of the angel of death, which he sends out in the day; (see ^{<8214>}Hebrews 2:14), so Jarchi understands it of a demon that flies like an arrow.

Ver. 6. *Nor for the pestilence that walketh in darkness*, etc.] Some think, and not without cause, that what is figuratively expressed in the preceding verse is here explained; and, indeed, the “pestilence” may well be called the “terror by night”: the name of the plague, at a distance, is terrible; the near approach of it is more so; when it enters a country, city, or town, what fleeing is there from it? and in the night season it is more dreadful than in the day; not only to think of it in the gloomy watches of the night, but to see the vast numbers carried out to be interred, and to hear the dismal cry, Bring out your dead: and so it is here said to “walk in darkness”; in the darkness of the night, or to arise from dark and unknown causes; when it moves and walks through cities, towns, and villages, and there is no stopping it: and this also may be the “arrow that flieth by day”; which flies as swift as an arrow, and that flies as swift as a bird ^{f1321}; this is taken out of the Lord’s quiver, has its commission and direction from him, and does execution by night and by day: the plague that smote the firstborn in Egypt was in the night; and that which was in David’s time, and might be the occasion of penning this psalm, began in the day, (^{<2129>}Exodus 12:29,30 ^{<1215>}2 Samuel 24:15),

nor for the destruction that wasteth at noon day; as the pestilence, which may be increased, and rage the more, through the heat of the day; and which destroys great numbers wherever it comes: seventy thousand were taken off in three days by the plague occasioned by David's numbering of the people: the Targum is,

“of a company of devils that destroy at noon day;”

that is, thou shall not be afraid: some think respect is had to a pestilential hot wind, common in the eastern countries, which begins to blow about eight o'clock in a morning, and is hottest at noon; which instantly suffocates persons, burns them, and reduces them to ashes presently, which the Arabs call “sammiel”, or a poison wind ^{f1322}.

Ver. 7. *A thousand shall fall at thy side*, etc.] The left side, as the Targum; so the Arabic version, and Jarchi and Kimchi; which sense the opposition and distinction in the next clause direct unto: this is not to be understood of falling in battle, as some interpret it, but by the pestilence before spoken of:

and ten thousand at thy right hand; which shows both the great devastation made by the plague where it comes, and the special care and providence of God in preserving his people from it; of which David had an experience, when vast numbers of his people were destroyed by it on the right and left:

but it shall not come nigh thee; it may come near the place where good men are, or else it could not be said that a thousand should fall on their side, and ten thousand at their right hand: the plague that killed the firstborn in Egypt was near the dwellings of the Israelites, though it entered not into them; and that in David's time was near him, though he was not infected with it: but the meaning is, that it should not come so near such as to seize their bodies and they fall by the distemper; there being a particular providence oftentimes concerned for their safety, which guards them from it; (see ~~2004~~ Ezekiel 9:4), not but that good men may fall in a common calamity, and by an epidemical distemper; but then it is for their good, and not their hurt; they are taken away from the evil to come, and are delivered from a worse plague than that by which they fall, the plague of their own hearts, the evil of sin; and so the Targum adds, “shall not come near to hurt”, though it understands it of devils.

Ver. 8. *Only with thine eyes shall thou behold*, etc.] The flying arrow, the walking pestilence, and wasting destruction, and the great devastations made by it:

and see the reward of the wicked; the vengeance of God upon them, and this as a just punishment for their sins; not looking upon it with delight and pleasure, rejoicing in the misery of their fellow creatures, any otherwise than as the glory of divine justice is displayed in it; (see ^{<RB16>}Psalm 52:6 68:10), the pestilence is always threatened, and it always comes, as a Judgment upon a wicked generation of men; and so it is ever to be considered, and is considered by good men, (^{<RB15>}Leviticus 26:5 ^{<RB20>}Deuteronomy 28:20,21).

Ver. 9. *Because thou hast made the Lord which is my refuge*, etc.] So the words, according to Kimchi, also are directed to the good man; giving the reason of his safety, because he trusts in the Lord, and puts himself under his protection: but they should rather be rendered, and the accents require such a reading, “because thou, Lord, art my refuge” ^{f1323}; and so are either the words of the good man that trusts in the Lord; or rather of the psalmist himself, seeing his safety in the midst of danger, and ascribing it to the Lord; whose providence was in a peculiar manner over him, whose power protected him, and he was as an asylum or city of refuge to him; so that nothing could hurt him:

even the most High, thy habitation; it should be rendered, “thou hast made the most High thy habitation”; being an apostrophe of the psalmist to his own soul, observing the ground of his security; the most high God being made and used by him as his habitation, or dwelling place, where he dwelt, as every good man does, safely, quietly, comfortably, pleasantly, and continually: the Targum makes them to be the words of Solomon, paraphrasing them thus,

“Solomon answered, and thus he said, thou thyself, O Lord, art my confidence; in an high habitation thou hast put the house of thy majesty.”

Ver. 10. *There shall no evil befall thee*, etc.] The evil of sin cleaves to the best of saints, the evil of temptations besets them, and the evil of afflictions comes upon them, as chastisements from the Lord; for they must expect to receive evil, in this sense, as well as good, from his hands; but the evil of punishment never touches them; and therefore, when any public calamity

befalls them in common with others, yet not as an evil of punishment; it is not an evil to them, it is for their good:

neither shall any plague come nigh thy dwelling; how should it, when they dwell in God, and have made him, the most High, their habitation ^{f1324}; (^{<3910>}Psalm 91:1,9) otherwise it may come nigh their temporal dwellings; (see Gill on “^{<3910>}Psalm 91:7”) though it may not enter into them; and, should it, yet not as an evil, or by way of punishment; (see ^{<3183>}Proverbs 3:33).

Ver. 11. *For he shall give his angels charge over thee*, etc.] Created spirits, so called, made by the Lord, and are at his command; who are ministering spirits to his people, who encamp about them, and are concerned in the preservation of them; they being committed to their care and charge by him who is Lord of heaven and earth: Satan applied this passage to Christ, (^{<4016>}Matthew 4:6), nor did our Lord object to the application of it; and it can hardly be thought that he would have ventured to have done it, had he been aware that a misapplication might be objected; or that it was not the received sense of the place: what he is to be blamed for, in quoting it, was the wrong purpose for which he produced it, and for leaving out the next clause, which he saw was against his design;

to keep thee in all thy ways; in walking and travelling from place to place, as Providence calls and directs; and in all civil ways, in all lawful business and employment of life; in all spiritual ones, as the ways of God and religion: what Satan tempted Christ to was neither of these ways; it was not a natural way of going, nor the duty of his office, nor any of the ways of God.

Ver. 12. *They shall bear thee up in their hands*, etc.] Which denotes the strength and power of angels to carry the saints in their hands; their tender care of them, such as a parent or nurse have of children; the helpless condition of the people of God, who are like infants, and need to be dealt with after this manner; the condescension of angels to take such an office on them, in submission to the will of God; the constant view they have of the saints, being always in their hands, and so in sight: thus they bear them, up in life, and at death carry their souls to Abraham’s bosom:

lest thou dash thy foot against a stone; lest they fall into sin, or into any calamity and distress; lest the least hurt or mischief befall them, or the least injury be done them; (see ^{<3183>}Proverbs 3:23). The Targum interprets it of

the evil concupiscence, or corruption of nature, which is like a stone; (see ~~<666>~~ Ezekiel 36:26).

Ver. 13. *Thou shalt tread upon the lion and adder*, etc.] Or be unhurt by such savage and poisonous creatures; as the Israelites, when they travelled through the wilderness, in which were serpents and scorpions; and many of the servants of God have been delivered from them, or have slain them, as Samson, David, and Daniel; and so Christ was among the wild beasts in the wilderness, and yet not touched or hurt by them; and his disciples had power given them by him to tread on serpents and scorpions, and to take up serpents, without receiving any damage from them; and when a viper fastened on the hand of the Apostle Paul, he shook it off, without being hurt by it; (see ~~<4013>~~ Mark 1:13 16:18 ~~<2109>~~ Luke 10:19) (~~<4875>~~ Acts 28:5), it may be understood figuratively of Satan, who, for his voraciousness and cruelty, is compared to a lion; and, for his craft and subtlety, to a serpent, (~~<6188>~~ 1 Peter 5:8 ~~<6619>~~ Revelation 12:9),

the young lion and the dragon shalt thou trample underfoot; which also may be understood of the great dragon, the old serpent, called the devil and Satan; whom Christ trampled under his feet when he hung on the cross, and spoiled him and his principalities and powers; and who, in a short time, will be bruised under the feet of his people, as he has been already by the seed of the woman, (~~<6185>~~ Genesis 3:15 ~~<6161>~~ Romans 16:20).

Ver. 14. *Because he hath set his love upon me*, etc.] These are the words of God himself; and, according to Aben Ezra, are directed to the angels, describing the good man, and making promises to him; and in this clause he is represented as one that had “set his love” upon the Lord, being first loved by the Lord, and having the grace of love wrought in his heart by him: the phrase denotes the strength of his affection to God, and the sincerity of it; its singularity, being placed alone on him, and the settlement and fixedness of it, so as nothing could separate from it: this the Lord takes great notice of, and is highly well pleased with: hence it follows,

therefore will I deliver him: from noisome diseases before mentioned, from all afflictions into which he comes, and from all the temptations of the evil one, so as that he shall not be hurt or destroyed by them:

I will set him on high; on the Rock Christ Jesus, that is higher than he, higher than the angels, higher than the heavens, and where he is now out of the reach of all his enemies, and will be set hereafter on high in heaven,

among princes, inheriting the throne of glory; yea, even set upon the same throne with Christ himself:

because he hath known my name; himself, his being, and perfections; his Son, the Angel of his presence, in whom his name, nature, and perfections are; and his name as proclaimed in him, a God gracious and merciful; and this not merely notionally, but experimentally, and affectionately and fiducially; for such, that truly know him, love him, and trust in him; and these exalt him, and so are exalted and set on high by him.

Ver. 15. *He shall call upon me, and I will answer him*, etc.] God is to be invoked by prayer, and to be called upon in every time of trouble, in faith and with fervency, in truth and uprightness, and sincerity of soul; and he himself directs and encourages to it, and promises an answer, which he always sooner or later gives; for he is a God hearing and answering prayer; (see ^{CHRIST} Psalm 50:15).

I will be with him in trouble; the Lord knows his people in adversity; he visits them in their affliction, grants his gracious presence with them, supports them under it, that they are not overwhelmed by it; he bears them up and through it, and makes all things work together for their good:

I will deliver him, and honour him: deliverance is again promised, to denote the certainty of it; and with this addition, that the Lord will honour such that know him, and love him: all his saints are honoured by him, by taking them into his family, and giving them a name better than that of sons and daughters of the greatest potentate; by clothing them with the righteousness of his Son; by adorning them with the graces of his Spirit; by granting them communion and fellowship with himself, and by bringing them to his kingdom and glory.

Ver. 16. *With long life will I satisfy him*, etc.] In this world: the saints live in it as long as they choose to live; and when they come to die, be it when it will, they are, like Abraham, full of years, or satisfied with them; they have had enough of them, and would not live always here; but, with good old Simeon, desire to depart in peace; and in the other world they shall be satisfied with length of days, for ever and ever, even with eternal life; and nothing short of this will satisfy a good man:

and show him my salvation; Jesus Christ, the author of salvation, whom God appointed to do it, and who has finished it; salvation itself, wrought out by him; its fulness and suitableness, and interest in it; and also eternal

glory and happiness, the completion and consummation of salvation: the former is shown unto and seen by faith here; the latter will be seen and enjoyed in heaven to all eternity. Aben Ezra and Kimchi refer this salvation to the days of the Messiah.

PSALM 92

INTRODUCTION TO PSALM 92

A Psalm [or] Song for the Sabbath day.

Many of the Jewish writers ^{f1325} think that this psalm was written by the first man Adam, and so the Targum,

“a hymn or song which the first man said for the sabbath day.”

But had it been a composure of his, one would think it should have been placed at the head of this collection of psalms, and before that of Moses, Psalm 90, besides there were no musical instruments then for this psalm to be sung on, as in (^{490B}Psalm 92:3), for they say it was made by him quickly after his creation, and his ejection from paradise; for Jubal was the father of them that handle the harp and organ; nor were there any number of enemies and wicked men to rise up against him, as in (^{490B}Psalm 92:7,9,11). Nor was it written by Moses, as others have thought; but rather by David, to whom the Arabic version ascribes it; the musical instruments, the number of enemies, and the mention of the house and courts of the Lord, best agree with his times. It was made for the sabbath day, and to be used upon it; and directs to the work and worship of it; praising of God and celebrating his works, attending his house and ordinances; even for the seventh day sabbath, which God instituted and appointed the Jews to observe; and which in David’s time was religiously kept; though some understand this of the time of rest which David had from his enemies round about him, and apply it to all such times of rest from tyranny and persecution, which the church of God in any period enjoys; and which is a proper season for praise and thanksgiving. Some Jewish writers refer it to the world to come, which will be all sabbath, even to the days of the Messiah, as Jarchi and others; so Theodorot; (see ^{800B}Hebrews 4:9).

Ver. 1. *It is a good thing to give thanks unto the Lord*, etc.] For all mercies, temporal and spiritual; for Christ, and salvation by him; for the Gospel, and for Gospel opportunities and ordinances; for, such days and seasons this psalm was composed for. It is “good” so to do, for it is the will of God that we should in and for every thing give thanks; it is due unto

him, and is our reasonable service; it is well pleasing unto God through Christ; it is pleasant work for the saints themselves, and is profitable unto them; to be thankful for what they have is the way to have more. Kimchi connects this with the title; the sabbath day is good to give thanks unto the Lord; it is a very fit opportunity for such service; when a man is at leisure from worldly business, and his heart is engaged in spiritual exercises, and especially when it is warmed with the love of God:

and to sing praises unto thy name, O most High; a name and epithet of God, suitable to his majesty and glory, to his supereminence over all his creatures, and the place where he dwells, and to whom the highest praises are due; these two phrases, giving thanks, and singing praise, are much the same; only with this difference, the former may be done in prayer, and without the modulation of the voice, as well as with it; the latter only with it; hence these two are mentioned as distinct things in (~~4159~~ Ephesians 5:19,20).

Ver. 2. *To show forth thy lovingkindness in the morning*, etc.] God has shown forth his lovingkindness in Christ, and Christ has shown it in a ministerial way; and saints should show it forth also with their lips, to warm the hearts of one another, and encourage distressed minds; this should be a part, and a considerable one, of their thanksgiving and praise; as it will appear to be, when the objects of it are considered, not angels, but men, and these the worst and vilest; the instances of it in election, redemption, calling, adoption, and eternal life; and the freeness, earliness, and immovableness of it; and this is to be done in the “morning”, not of the sabbath day only, but every other day, giving praise and thanks for the mercies of the night. Jarchi interprets it of the time of salvation:

and thy faithfulness every night: or “in the nights”^{f1326}; not the night and goings out of the sabbath only, so Arama; but every other night, observing and declaring the faithfulness and truth of God in his counsels and covenant, in his word and promises, and in the preservation of his people, and the continuance of favours to them; particularly praising his name, and giving thanks unto him openly for the mercies of the day past: morning and night being mentioned may have some respect to the morning and evening sacrifices; and may signify that our sacrifices of praise should be offered up to God continually, (~~8315~~ Hebrews 13:15).

Ver. 3. *Upon an instrument of ten strings*, etc.] An harp of ten strings, as the Targum. The harp invented by Terpander had only seven strings^{f1327};

according to Pliny^{f1328}; Simonides added the eighth, and Timotheus the ninth; but this of David was of ten strings:

and upon the psaltery; of which (see Gill on “~~498D~~Psalm 33:2”), “upon the harp with a solemn sound”; or “upon higgsaon with the harp”; which “higgsaon”, Aben Ezra says, was either the tune of a song, or an instrument of music; all these instruments of music were typical of the spiritual joy and melody which the saints have in their hearts when they praise the Lord; hence mention is made of harps in particular in this spiritual sense, under the Gospel dispensation, (~~498B~~Revelation 5:8 14:2,3 15:2,3).

Ver. 4. *For thou, Lord, hast made me glad through thy work*, etc.] Either of creation, which work is mentioned in the precept of the sabbath, as an argument for it; and therefore a very proper work to be remembered and observed on that day; or of providence, which in general extends to all men, but especially to them that believe; or of the work of redemption wrought out by Christ, which is cause of great joy and gladness; or of the work of grace upon the soul, which when a man is satisfied of, gives him infinite pleasure, as knowing it will be performed until the day of Christ; and when a man is in such a joyful frame of spirit, he is in a very suitable one to sing the praises of God, (~~491B~~James 5:13),

I will triumph in the works of thine hands; those before mentioned; or shout aloud for joy, on account of them; and also triumph over all enemies, as being out of the reach of them, so as to be hurt and ruined by them.

Ver. 5. *O Lord, how great are thy works!* etc.] Of nature, providence, and grace, both for quantity and for quality, for number, excellency, and glory, as they are a display of God’s wisdom, power, and goodness; (see ~~494B~~Psalm 104:24),

and thy thoughts are very deep; his counsels, purposes, and designs, they are unfathomable and unsearchable; (see ~~491D~~1 Corinthians 2:10).

Ver. 6. *A brutish man knoweth not*, etc.] The lovingkindness of the Lord, and his faithfulness, nor how to show them forth, nor his great works and deep thoughts; man was made originally far above the brute creatures, and had them all under his dominion; but, sinning, became like the beasts that perish; and is in Scripture often compared to one or other of them, as the horse, ass, etc. a brutish man is one that only knows things naturally, as brute beasts do, and in which also he corrupts himself; he is governed by sense, and not by reason, and much less by faith, which he has not; one that

indulges his sensual appetite, whose god is his belly, and minds nothing but earth and earthly things; and, though he has an immortal soul, has no more care of it, and concern about it, than a beast that has none; he lives like one, without fear or shame; and in some things acts below them, and at last dies, as they do, without any thought of, or regard unto, a future state:

neither doth a fool understand this; what is before said, or else what follows in the next verse, as Jarchi and others interpret it, concerning the end and event of the prosperity of the wicked; Arama interprets it of the Gentiles not knowing this law of the land, the sabbath, and so rejected it: a “fool” is the same with the “brutish” man, one that is so, not in things natural and civil, but in things moral, spiritual, and religious.

Ver. 7. *When the wicked spring as the grass*, etc.] Out of the earth, as they do, and are of the earth earthly, and become numerous as spires of grass, and look pleasant and beautiful for a while, as that does; but, like it, weak and unstable, and of a short continuance:

and when all the workers of iniquity do flourish; in the health of their bodies; not being afflicted as other men, and their eyes standing out with fatness; while a Job, an upright man, is smitten with boils from the crown of the head to the sole of the foot: in wealth and riches, in which they increase often to such a degree, as to think of pulling down their barns, and building greater, to put their substance in; in their progeny and offspring, having a numerous issue; as well as in their cattle, and the standing of them, and in other stores; likewise in their power and authority, grandeur and glory, being set in high places of honour and profit, though slippery ones: these are the godly, who are “wicked” at heart, and show it by their wicked works; who are continually committing sin, it is the course of their conversation, and yet prosper in the world; which is sometimes a stumblingblock to God’s people, and a hardening of sinners, who consider not that

it is that they shall be destroyed for ever they are like brute beasts, made to be taken and destroyed, and as lambs and other creatures are nourished and fattened for the day of slaughter, (^{<G0212>}2 Peter 2:12 ^{<S0185>}James 5:5), and as land is manured and cultivated, and grass springs up and flourishes, that it may be, when grown, cut down, and become the fodder of beasts, or the fuel of fire; so the prosperity of the wicked issues in their ruin, and is an aggravation of their damnation; their destruction is of soul and body in hell, and is an everlasting one; the Targum is,

“and it shall be that God shall destroy them for ever,”

Ver. 8. *But thou, Lord, art most high for evermore*, etc.] God is “the most High”; that is one of his names; he is above all, is higher than the highest; and he dwells on high, and looks down upon the inhabitants of the earth, and sees what is doing among them; and to him they will be accountable another day for what they do; and when wicked, men perish, being destroyed, he will continue for ever in all his greatness, glory, and majesty; for there seems to be an antithesis in this verse to the former, or between wicked men and the Lord; and besides he endures for ever to inflict punishment upon them; and therefore it is that they shall be destroyed for ever.

Ver. 9. *For, lo, thine enemies, O Lord*, etc.] The particle “lo”, or “behold”, is not used for the sake of God, but for the sake of men; to excite their attention, and to observe unto them that those who are everlastingly destroyed are the enemies of the Lord; who are enemies in their minds by wicked works, yea, enmity itself against God; and therefore their perdition is just as well as certain; sooner or later these shall be brought forth and slain before him; and for the certainty of it is repeated,

for, lo, thine enemies shall perish; the Targum adds, in the world to come: “all the workers of iniquity shall be scattered”; one from another, and not be able to unite and combine together against the saints, as they have done; or they shall be separated from them at the last day, being placed at Christ’s left hand; and shall not stand in judgment, nor in the congregation of the righteous; and so the Targum,

“and all the workers of iniquity shall be separated from the congregation of the righteous;”

(see ^{<4906>}Psalm 1:5).

Ver. 10. *But my horn shall thou exalt like the horn of an unicorn*, etc.] Which is said to be very high and strong, (see ^{<6837>}Deuteronomy 33:17) this may be understood of the establishment of David’s kingdom, of his royal authority, power, and the glory of it, signified by his horn; which was fulfilled when he had subdued the neighbouring nations, and the kings of them, and was exalted above them, and had rest from all his enemies: and may be applied unto the Messiah, the horn of David, the horn of salvation raised up in his house, (^{<4927>}Psalm 132:17 ^{<4119>}Luke 1:69) and so may refer to exaltation at the right hand of God, and the strength and glory of his

kingdom; (see ^{<1020>}1 Samuel 2:10), and also may be interpreted of every good man, in opposition to the wicked; who, though low and abased, God will exalt and set them among princes, and cause them to inherit the throne of glory, and even to sit down on the same throne with Christ; (see ^{<1028>}1 Samuel 2:8 ^{<1022>}Revelation 3:21).

I shall be anointed with fresh oil; oil of olive, as the Targum; oil of myrrh, as Aben Ezra; it may respect David's unction to office, as king of Israel; for not only after he had been anointed by Samuel, but even after he was anointed by the men of Judah as king over them, he was afresh anointed by all the tribes of Israel as their king, (^{<1034>}2 Samuel 2:4 5:3), "oil" often signifies the Spirit of God, his gifts and graces; and "fresh" oil may intend new supplies of his grace out of the fulness of it, which is in Christ; and also the renewed joys and comforts of the Holy Spirit, who is the oil of gladness Christ was anointed with above his fellows, and is given to his people in measure.

Ver. 11. *Mine eyes also shall see my desire on mine enemies*, etc.] The Targum supplies thus,

"shall see destruction;"

Aben Ezra, shall see "the vengeance of God", as in (^{<1080>}Psalms 58:10), and Kimchi, as we do, shall "see what I will", or "my desire"; which arose not from a revengeful spirit, or from a spirit of private revenge, but from a regard to the glory of God, and the honour of his name; and in no other view could the destruction of fellow creatures, though his enemies, be grateful to him:

and mine ears shall hear my desire of the wicked that rise up against me; he should see the ruin of some, and hear of the destruction of others; that which his eyes saw not, his ears should hear; the report would be brought to him; as in the latter day the voice of the angel will be heard, "Babylon is fallen"; and other voices heard in heaven, giving glory to God; an account of which will be acceptable to the saints, because of the justice of God, and the honour of it, as well as because it will make for their future peace and comfort, (^{<1082>}Revelation 18:2 19:1,2).

Ver. 12. *The righteous shall flourish like the palm tree*, etc.] Not like grass, as the wicked, (^{<1092>}Psalms 92:7) which is weak and tender, and soon cut down; but like trees, and like palm trees, that are firm and strong, and of a long continuance: the word for righteous being of the singular number,

has led some to think that Christ is meant; but though he is eminently the righteous One, being so in himself, and the author of righteousness to others, yet not he, but his church and people, are compared to a palm tree, (~~2017~~ Song of Solomon 7:7,8), the reason why the singular number is made use of is, as Aben Ezra thinks, because the righteous are very few, in comparison of the wicked: the sense is, that everyone of the righteous, or everyone that is righteous, through the righteousness of Christ imputed to them, and are created anew in righteousness and true holiness, and live soberly, righteously, and godly, are like the flourishing palm trees; which grow upright, and under the greatest pressures, and rise upwards against the greatest weight upon them ^{f1329}; whose force and vigour is on the top of them, which being cut off, they die; which delight in hot climates and sunny places, bear a delicious fruit, are ever green, are very durable, and their branches used in token of joy and victory; it is said to be a perfect image of a man, and in many things to resemble him ^{f1330}: so truly righteous persons are upright ones in heart and life, grow up into their head, Christ, and rise up heavenwards in their desires and affections; and, like the Israelites, the more they are pressed with the weight of afflictions, the more they grow; their grace and strength, their life and rigour, lie in their head, Christ; from whom was it possible they could be separated, as it is not, they would instantly die; they flourish under him, the sun of righteousness, and his warming beams of love, and bring forth the fruits of righteousness by him, to the glory of God; their leaf of profession does not wither, but is always green; the grace of God, which is in them, being an incorruptible and never dying seed: hence, in the issue, they make that palm, bearing company in (~~6019~~ Revelation 7:9) who are more than conquerors through Christ, that has loved them: the Greek version is, “as the phoenix”, which some of the ancients understood of a bird so called, supposed to rise out of its ashes, and use it to prove the resurrection of the dead ^{f1331}:

he shall grow like a cedar in Lebanon; where the best, tallest, largest, and strongest cedars grow; (see Gill on “~~2372~~ Isaiah 37:24”) to which the righteous are compared, who grow up by degrees higher and higher, even to the measure of the stature of the fulness of Christ; and, stronger and stronger in him, go from strength to strength, having their spiritual strength renewed by him; and cast forth their roots in him, like Lebanon, and the cedars there; and spread their boughs and branches, like them, in the exercise of grace and discharge of duty; and grow in every grace, of faith, hope, love, humility, self-denial, and submission to the will of God, and in

the knowledge of Jesus Christ; and are durable as the cedar, never die, their life being hid with Christ in God. Kimchi refers this to the days of the Messiah.

Ver. 13. *Those that be planted in the house of the Lord*, etc.] Or being planted ^{f1332}, that is, everyone of the righteous before mentioned; such are they that are planted out of the wilderness of the world, and into Christ, and are rooted in him, and are planted together in the likeness of his death and resurrection; have the graces of the Spirit of God implanted in them, have received the ingrafted word; and, in consequence of all this, are grafted into the olive tree, the church; or have a place and name there, better than that of sons and daughters, where they are as plants grown up in their youth; and which is here meant by “the house of the Lord”, in allusion to the tabernacle, or temple, which had the figure of palm trees on the walls of it: so the Targum interprets it the temple, rendering it,

“his children shall be planted in the sanctuary of the Lord:”

and though it may seem strange that trees should be planted in an house, it should be remembered that the house of the Lord, or the church, is a garden, whose plants are an orchard of pomegranates, (~~2042~~ Song of Solomon 4:12,13), and such are not mere education plants, or such as are merely by outward profession, or only ministerially, planted, but are planted by the Lord himself; and so are choice and pleasant ones, by which God is glorified, and which shall never be plucked up: and these

shall flourish in the courts of our God; like trees in courtyards before houses; alluding to the courts in the tabernacle or temple, where the people worshipped: here the righteous flourish like palm trees, as in the preceding verse, being rooted in Christ, who is the righteous man’s root, that yieldeth fruit, and from whom all his fruit is found; but this flourishing is not merely in the leaves of profession, but in the fruits of grace and righteousness, being watered with the dews of divine grace, and having the benefit of the word and ordinances; which are the waters of the sanctuary, that refresh and quicken the trees of righteousness that grow by it; (see ~~3401~~ Ezekiel 47:1,7,12). This is referred to the times of the Messiah, and the resurrection, by the ancient Jews ^{f1333}.

Ver. 14. *They shall still bring forth fruit in old age*, etc.] Being thus planted and watered, they shall not only bring forth the fruits of righteousness, but shall continue, and go on to do so, and even when they

are grown old; contrary to all other trees, which, when old, cease bearing fruit; but so do not the righteous; grace is often in the greatest vigour when nature is decayed; witness Abraham, Job, David, Zachariah, and Elisabeth, and good old Simeon, who went to the grave like shocks of corn, fully ripe:

they shall be fat and flourishing; or “green”, full of sap and moisture, abound with green leaves and precious fruit; or, in other words, abound in grace, and be fruitful in every good work: being ingrafted into the true olive, the church of God, they partake of the root and fatness of it; having a place in the house of the Lord, they are satisfied with the goodness and fatness thereof, and are made to drink of the river of divine pleasure; and being in the courts of the Lord, where a feast of fat things is provided for them, they eat and feed, and so thrive and flourish; the allusion is to fat and flourishing palm trees ^{f1334}.

Ver. 15. *To show that the Lord is upright*, etc.] Or righteous, that is, faithful; as he is in his counsels, covenant, and promises, which he makes good by causing his people to grow and flourish, and become fruitful; by carrying on the work of grace upon their souls, and by preserving them to the end safe to his kingdom and glory; by all which it appears that he does not and will not suffer his faithfulness to fail: the Targum is,

“that the inhabitants of the earth may show, etc.”

he is my Rock; the psalmist sets his seal to the truth of God’s faithfulness, firmness, and constancy, calling him a Rock for his strength and stability, and claiming his interest in him; declaring he found him to be so by experience,

even the Rock whose work is perfect; who always completes what he undertakes, and finishes what he begins, and will not forsake the work of his own hands:

just and right is he; the Rock of ages, that remains firm, steadfast, and unalterable in all generations:

and there is no unrighteousness in him; as not in his sovereign acts of grace, so neither in his providential dispensations, either towards good men or bad men; not in suffering the wicked to prosper, as in (⁹⁹⁰⁷Psalm 92:7), and the righteous to be afflicted; nor in punishing bad men here, or hereafter; nor in justifying sinners by the righteousness of his Son, and

giving them the crown of righteousness at the last day: all his proceedings are in the most just and equitable manner; (see ~~604~~ Romans 9:14).

PSALM 93

INTRODUCTION TO PSALM 93

This psalm is by some ascribed to Moses, by others to David, which latter is more probable; with which agree the Septuagint, Vulgate Latin, and all the Oriental versions; all which, excepting the Syriac and Arabic versions, say it is a psalm that was made to be sung the day before the sabbath; and it was a custom with the Jews ^{f1335} to sing it on the sixth day of the week; which it is likely the authors of the Septuagint version were acquainted with, and therefore inserted it in the title of the psalm, though it is not in the Hebrew text. The subject of the psalm is the kingdom of God; not of nature and providence, but of grace; the kingdom of the Messiah; of the certainty, firmness, and eternity of it, notwithstanding the opposition of mighty enemies; being established by the sure promises of God, which his faithfulness and holiness were engaged to make good. Kimchi says, that all these psalms, this and the following to Psalm 101, are concerning the Messiah; and so say Kabvenaki and Ben Melech.

Ver. 1. *The Lord reigneth*, etc.] The King Messiah, the Lord Jesus Christ, who is the true Jehovah. God over all, the Lord God omnipotent: he has reigned, he was set up as King from everlasting; he reigned throughout the whole Old Testament dispensation; he was promised, and prophesied of, as a King; he came as such, in human nature, into the world, though his kingdom was not with observation; when he ascended to heaven, he was made or declared Lord and Christ, and was crowned with glory and honour; he now reigns in the hearts of his people, by his Spirit and grace; and, ere long, he will take to himself his great power, and reign more manifestly; when the kingdoms of this world shall become his, and he shall be King over all the earth; and this his government will be still more apparent when he shall come in person, and reign with his saints on earth a thousand years; and, after that, for ever and ever, in heaven:

he is clothed with majesty; with all the regalia and ensigns of royalty; seated on a throne of glory, with a crown of pure gold on his head, a sceptre of righteousness in his hand, and arrayed with robes of honour and

majesty; so that his appearance at his kingdom will be very splendid, (~~341E~~ Psalm 104:1,2),

the Lord is clothed with strength, wherewith he hath girded himself; as he was, when he came here on earth, travelling in the greatness of his strength, and mighty to save; bearing the sins of his people, conflicting with and spoiling principalities and powers, and obtaining eternal redemption; and which also appeared in carrying the Gospel into the Gentile world, and succeeding it, against all the opposition made unto it; and making his way into the hearts of sinners at conversion, binding the strong man armed, and dispossessing him, and taking his place; in strengthening them with strength in the inward man, against him and all enemies; and keeping them by his power, through faith, unto salvation: and which will be further manifest in the destruction of antichrist, and in the ruin of all the antichristian states, which will make way for his spiritual reign; and especially this will be seen, at his personal coming, by raising the dead in Christ, causing the heavens and earth to pass away, and making new ones; and binding Satan for a thousand years, that he may give no disturbance to his subjects during that time:

the world also is established, that it cannot be moved; the world to come, of which Christ is the Father; that which is not put into subjection to angels, (~~290E~~ Isaiah 9:6 ~~305E~~ Hebrews 2:5), the Gospel dispensation, the church state in it; which, though it has been unsettled, the church has been tossed about with tempests, and has been moved from place to place, and obliged to fly into the wilderness; yet, in the latter day, it will be established on the top of the mountains: this is one of the glorious things that are spoken of it, and for the accomplishment of which we should earnestly pray, and give the Lord no rest until it is; after which it shall never be moved again; it shall be a tabernacle that shall never be taken down; there will be no enemies to attack it; all will be vanquished and destroyed; the beast, the false prophet, and the old serpent the devil, (~~187E~~ Psalm 87:3,5 ~~231E~~ Isaiah 2:2 62:7 33:20).

Ver. 2. *Thy throne is established of old*, etc.] Or “prepared from eternity” ^{f1336}; Christ was set up and anointed as King from everlasting; he had a kingdom appointed and prepared for him so early; and his throne, which is prepared in the heavens, is an established one; it is for ever and ever; his kingdom is an everlasting kingdom; of his government, and the increase of it, there is no end:

thou art from everlasting; as a divine Person, as God, and the Son of God; or he could not have been anointed unto or invested with the kingly office so early; nor have had a glory with his Father before the world began: his eternal existence, as God, accounts for the establishment of his throne of old, without which it could not be.

Ver. 3. *The floods have lifted up, O Lord, the floods have lifted up their voice*, etc.] The Targum adds,

“in a song,”

taking the words in a good sense; and so some of the ancients, as Jerome particularly, understood them of the apostles and their ministrations; who lifted up their voice like a trumpet, which went into all the world, and unto the ends of the earth; and who came with the fulness of the gifts and graces of the Spirit; and were attended with a force and power which bore down all before them: but rather by “the floods” are meant the enemies of Christ, his kingdom, and interest; and by their “lifting up their voice”, the opposition made by them thereunto; (see ^{<2087>}Isaiah 8:7,8 17:12,13 ^{<904>}Psalm 124:4,5 18:4), this was fulfilled in the Jews and Gentiles, who raged, like foaming waves of the sea, against Christ, and lifted up their voices to have him crucified; in the Roman emperors, and in the ten persecutions under them; in those floods of errors and heresies, which the dragon has cast out of his mouth to devour the church of Christ, against which the Spirit of the Lord has lifted up a standard in all ages; in the antichristian kingdoms, compared to many waters, on which the whore of Rome is said to sit, (^{<670>}Revelation 17:1,15) and especially in antichrist himself, who has opened his mouth in blasphemy against God, his tabernacle, and they that dwell therein; and will be further fulfilled in the last persecution and slaying of the witnesses, and in the Gog and Magog army, which shall encompass the beloved city and camp of the saints. Kimchi interprets it of Gog and Magog, and of the kings that shall be gathered together to fight against Jerusalem:

the floods lift up their waves; with great strength, making a great noise, and threatening with ruin and destruction, as before.

Ver. 4. *The Lord on high is mightier than the noise of many waters*, etc.] Christ is the most High; he is God over all, higher than the highest; he is, as King, higher than the kings of the earth; he is in the highest heavens, and higher than they; he is highly exalted, as Mediator, at the right hand of

God: he is the mighty God, and mighty Saviour; yea, he is Almighty, and therefore mightier than all his enemies, and the noise they make, and the force they use; he is stronger than the strong man armed; than Satan, and all his principalities and powers; than all the persecuting princes and potentates of this world; than antichrist, and all the antichristian states: yea, than “the mighty waves of the sea”; the same are intended as before ^{f1337}.

Ver. 5. *Thy testimonies are very sure*, etc.] Meaning not the works of God, of nature, and providence, which testify of his power and Godhead, and other perfections of it; rather the word of God, the Scriptures of truth, the law and Gospel; the one being a testimony of his will to be done by men, the other a testimony of his good will to men; which are sure and true, and to be believed; though it seems best of all to understand them of the promises of God, which testify what he will do, or shall be done hereafter, and which are all yea and amen in Christ; and especially those that respect his kingdom and interest, the glory, stability, and eternity of it, things which are the principal subjects of this psalm; all which promises are sure and certain, true and faithful, firm, and to be believed; (see ^{<0199>}Genesis 19:9 21:5 22:6),

holiness becometh thine house, O Lord, for ever; or “unto length of days” ^{f1338}: holiness is a dress or clothing; though it is not the robe of a justifying righteousness, yet it is an inner garment, which makes the saints all glorious within; it is a very beautiful and becoming dress; it is called “the beauty of holiness”, and it is always becoming; it becomes the church and people of God, all that are of the household of God, both now and for evermore; it will never be out of use; it will be more and more in use, both in the spiritual reign of Christ, and in the New Jerusalem church state, and in heaven to all eternity; (see ^{<3140>}Zechariah 14:20 ^{<6127>}Revelation 21:27 ^{<3124>}Hebrews 12:14).

PSALM 94

INTRODUCTION TO PSALM 94

Some, as Jarchi and others, think this psalm was written by Moses; others, with greater probability, assign it to David; as do the Septuagint, Vulgate Latin, and all the Oriental versions; and which all but the Syriac version say it was composed to be sung on the fourth day of the week, on which day the Talmudists say it was sung; see the argument of the preceding psalm. This psalm and others, that go before and follow, are without any title in the Hebrew Bible: the title of it in the Syriac version is,

“a Psalm of David, concerning the company of Korah, Dathan, and Abiram; but spiritually, concerning the persecution against the church;”

not of the oppression of the Israelites in Egypt, as some; nor of the Jews in their present exile, as Kimchi; but rather of the people of God under the tyranny of antichrist; who are represented as complaining of his insults and cruelty, and as comforting themselves in the hopes of deliverance, and in the view of his destruction.

Ver. 1. *O Lord God, to whom vengeance belongeth*, etc.] As it does to God, and to him only; not to Heathen deities, one of which has the name of Vengeance given it, (~~4204~~ Acts 28:4), nor to Satan, the enemy and avenger, and his spiteful principalities and powers; nor to men, who are not to exercise private revenge on their fellow creatures; only to civil magistrates, to whom public revenge belongs, they being God’s viceregents, and representing him; otherwise to God only it belongs, against whom sin is committed; and he will, in his own time and way, execute it; he is “the God of revenges” ^{f1339}, as the words may be rendered; and this is applicable to Christ, who is the true Jehovah, and God over all: it was he that took vengeance on Sodom and Gomorrah, and rained from the Lord fire and brimstone on them; and who took vengeance on the inventions of the Israelites in the wilderness; and when he came in the flesh, he came with vengeance to destroy Satan and his works, as it was promised and prophesied he should, (~~2350~~ Isaiah 35:4 61:2 63:4), forty years after his

death, resurrection, and ascension, he came in his power and kingdom, and took vengeance on the Jewish nation, for their unbelief and rejection of him, (^{<072>}Luke 21:22), and at the opening of the sixth seal his wrath came upon Rome Pagan in a manner intolerable to them, for their cruel persecutions of his church and people; and the cry of the souls under the altar was much like what is uttered in this psalm; (see ^{<009>}Revelation 6:9-17), and at the time of his spiritual coming and reign he will avenge the blood of his saints on Rome Papal, or antichrist, whom he will destroy with the breath of his mouth, and the saints will be called upon to rejoice, and will rejoice, when they see the vengeance, (^{<083>}Revelation 18:20 19:1,2) and his personal coming will be in flaming fire, to take vengeance on them that know not God, and obey not his Gospel, and when all the wicked will suffer the vengeance of eternal fire, (^{<308>}2 Thessalonians 1:8 ^{<607>}Jude 1:7).

O God, to whom vengeance belongeth; which is repeated to observe the certainty of it, and to express the vehement and importunate desire of the psalmist, and those he represents, that he would show himself to be so, follows:

show thyself; or “shine forth” ^{f1340}, as in (^{<901>}Psalm 80:1) either at his incarnation, when he appeared as the dayspring from on high; yea, as the sun of righteousness; or, in the ministry of the Gospel, the great light which shone first on the inhabitants of Judea and Galilee, and then on the Gentile world; or in his gracious presence with his people, which is expressed by causing his face to shine upon them, (^{<907>}Psalm 80:7), or in the protection of them, and destruction of their enemies; which is a showing himself strong on their behalf, an appearing to the joy of the one, and the confusion of the other; and in this manner will Christ show himself in the latter day.

Ver. 2. *Lift up thyself, thou, O Judge of the earth*, etc.] A title very proper to Christ, and which is given him by Abraham, (^{<085>}Genesis 18:25), who then appeared to him in an human form, and with whom he was conversing; he judges his own people on earth, all judgment being committed to him by the Father; he judges and chastises them, that they may not be condemned with the world; he judges and distinguishes between them and the world; he protects and defends them, he pleads their cause, and avenges them on their enemies: and for this purpose he is requested to “lift up” himself; being in the apprehension of his people as one laid down and asleep, quite negligent and careless of them; and therefore they desire that he would awake and arise, and exert his power,

and show himself higher than their enemies; that he would mount his throne, and execute justice and judgment on the wicked, agreeably to his character and office:

render a reward to the proud; an evil reward, as the Targum; to proud persecutors of the church, who through their pride persecute the poor saints; and to render tribulation to them is but just with the Lord; to antichrist, that exalts himself above all that is called God, and to all his haughty and ambitious dependents and followers, cardinals, bishops, priests, etc.

Ver. 3. *Lord, how long shall the wicked*, etc.] The reign of antichrist is thought long by the saints, being the space of forty two months, or 1260 days or years and this tries the faith and patience of the church of Christ, (^{<6635>}Revelation 13:5,10)

how long shall the wicked triumph? in their prosperity, and in the ruins of the interest of Christ; the Targum is,

“how long shall they sit in tranquillity, or prosperity?”

the triumphing of the wicked may seem long, but it is but short, (^{<3015>}Job 20:5), the inhabitants of the Romish jurisdiction will triumph when the witnesses are slain, and send gifts to one another, as a token of their joy; but this will not last long, no more than three days, or three years and a half; and while antichrist is saying, I sit a queen, and shall know no sorrow, her plagues shall come upon her in one day, (^{<6610>}Revelation 11:10,11 18:7,8).

Ver. 4. *How long shall they utter and speak hard things?*, etc.] Against Christ, his person and offices, his ministers, his people, his truths and ordinances; this is very applicable to antichrist, who has a mouth speaking blasphemies, and which he opens, and with it blasphemes God, his tabernacle, and them that dwell in it, (^{<6635>}Revelation 13:5,6). The Targum is,

“will they utter and speak reproachful words?”

contumelies or calumnies; and such are uttered by the antichristian party against the true professors of religion in great abundance, as water out of a fountain, as the first word ^{f1341} used signifies; (see ^{<6615>}Jude 1:15),

and all the workers of iniquity boast themselves; the just character of the followers of antichrist, who work an abomination, and make a lie, and whose whole course of life, and even of religion, is a series of sin and iniquity, (~~4617~~ Revelation 21:27 22:15), these lift up themselves against, the Lord, like the high branches of a tree, as Aben Ezra; or praise themselves, as Jarchi; being proud, they are boasters; boast of their antiquity and precedence, of their wealth and riches, of their power and authority, of infallibility, and works of supererogation, and the like.

Ver. 5. *They break in pieces thy people, O Lord*, etc.] Not the Israelites, as Kimchi; but the church of Christ, by their anathemas, cruel edicts, and persecutions; by confiscating their goods, imprisoning their persons, putting them to cruel deaths; and by such means think to “wear out” the saints of the most High, the Lord’s covenant and peculiar people; which is mentioned as an aggravation of their sin, and as an argument with the Lord to arise on their behalf:

and afflict thine heritage; the church, styled God’s heritage, (~~4618~~ 1 Peter 5:3), whom the Lord has chosen for his inheritance; and are dear to him, as his portion, his jewels, and even as the apple of his eye; and yet these are afflicted all manner of ways by their persecuting enemies, as Israel was of old in Egypt.

Ver. 6. *They slay the widow and the stranger*, etc.] Who are so both in a literal and figurative sense, such who are weak and feeble, helpless and friendless; or who are deprived of their faithful pastors, who were as husbands and fathers to them, and who profess themselves pilgrims and strangers here; these the followers of the man of sin have inhumanly put to death, supposing they did God good service:

and murder the fatherless; having slain the parents in a cruel and barbarous manner, murder their infants; or figuratively such who are as orphans, destitute of their spiritual fathers, who were the instruments of begetting them in Christ, and of nourishing them with the words of faith and good doctrine; with the blood of these the whore of Rome has often made herself drunk, and therefore blood shall be given her to drink, (~~4619~~ Revelation 17:5,6 16:6,7).

Ver. 7. *Yet they say, the Lord shall not see*, etc.] The blood they shed, the murders they commit, the mischief they do, the wickedness they are guilty of, so flattering themselves with impunity; such atheism reigns at Rome,

but God sees all their abominations, and he will let them know one day that he does behold them; (see ^{<900>}Psalm 10:10,14),

neither shall the God of Jacob regard it; the same as before; this title of “the God of Jacob” may be considered either as put in by the psalmist, as an argument strengthening the faith of the church of God; that being their covenant God, he would take notice and care of them, and resent the injuries done them, and avenge them: or else as mentioned by their enemies, sneering at their confidence in God, whom they called their covenant God; that notwithstanding he would not regard or take any notice of what was done unto them, so as to appear in their behalf; all this has been said, if not openly with the mouth, yet secretly in the heart; the language of their actions has abundantly declared this gross atheism of antichrist, and his abettors, who are addressed as follows.

Ver. 8. *Understand, ye brutish among the people*, etc.] Or the most brutish and stupid of all people; especially that profess themselves to be the people of God, or Christians, as the Papists do; and who seem to be the persons here addressed: “brutish”; to murder the servants of the Lord, and drink their blood, till inebriated with it; stupid to the last degree to think that hereby they did God good service: hence the pope, the head of them, is represented both in his secular and ecclesiastical power by two beasts; the one rising out of the sea with seven heads and ten horns, a monster in nature, most like a leopard, his feet as a bear’s, and his mouth as a lion’s, having the fierceness and cruelty of them all; and the other coming out of the earth with two horns like a lamb, but spake like a dragon, (^{<611>}Revelation 13:1,2,11), the exhortation to these brutish creatures supposes them to be without understanding, like the beasts by whom they are represented; or, however, that they did not make use of those intellectual powers which God had given them; had they, they would have learned more humanity to their fellow creatures, and more religion towards God; they would have known more of him than to have said and done what is before declared; wherefore they are called upon to “consider” (so the word ^{f1342} is sometimes rendered, (^{<602>}Psalm 50:22)) the reasonings about it to be laid before them:

and ye fools, when will ye be wise? “fools” they are to worship stocks and stones, the images of the Virgin Mary, and other saints; to give into the gross atheism they do; to disbelieve the omniscience of God and his providence, at least to behave as though they did; and think to do the vilest

actions with impunity; wherefore it would be their wisdom to relinquish such stupid notions, and do no more such foolish and wicked actions.

Ver. 9. *He that planted the ear*, etc.] In the human body, with so much art and skill, in so convenient a place, so capacious of receiving sounds, and fitted it with organs suited for such a purpose:

shall he not hear? the atheism spoke in the heart, in the actions and by the mouths of such blasphemers of him; the hard speeches spoken against his Son, his person and offices; and against his Spirit, his being, and operations; and against his people, the saints of the most High; in short, all those blasphemies and evil speakings of God, of his tabernacle, and those that dwell therein: it would be monstrous stupidity to imagine, that that God, that communicates a faculty of hearing to his creatures, should not hear himself; for none can give that which they have not:

he that formed the eye: in so curious a manner, with such exquisite parts; with such fine humours, nerves, and tunics; so adapted to receive all objects, and take the impress of them in so wonderful a manner:

shall he not see? all persons and things, all the ways and actions of men; certainly he must: clouds, rocks, and hills, are no obstruction to him; the darkness and the light are both alike to him; his eyes are everywhere, and all things are naked and open before him: it is the height of madness and folly to think that that God cannot see what men are doing here below, who has given to men eyes to see the heavens above, and all their host; and in this so small a compass to take in the sight of the largest mountains, as well as the most minute things: since the seeing eye, and the hearing ear, are both from the Lord, it may be most strongly concluded that he hears all that is said, and sees all that is done, against him and his people; (see ~~ⲁⲓⲙⲉ~~ Proverbs 20:12 ~~ⲁⲓⲙⲓ~~ Exodus 4:11). A Heathen ^{f1343} could say,

“truly there is a God, who hears and sees all that we do.”

Ver. 10. *He that chastiseth the Heathen*, etc.] As he did the old world, by bringing a flood upon it, and sweeping away its inhabitants at once; and Sodom and Gomorrah, by raining fire and brimstone upon them, and consuming them from off the earth; and the old inhabitants of Canaan, by ejecting them out of their land for their abominations, with other similar instances:

shall he not correct? such audacious wretches, guilty of such atrocious crimes, such horrid murders, and gross atheism? certainly he will, as he has both a right and power to do it. The Targum is,

“is it possible that he should give the law to his people, and, when they have sinned, should they not be corrected?”

and if these are corrected and chastised, then surely such daring and insolent wretches shall not go unpunished: or, “he that instructeth the Heathen” ^{f1344}; by the light of nature in things civil and moral, and therefore has a right to punish such who act contrary to it; (see ^{<602>}Romans 2:12),

he that teacheth man knowledge; that has given him the light of nature; inspired him with reason and understanding; taught him more than the beasts of the field, and made him wiser than the fowls of the heaven; from whom he has the knowledge of all arts and sciences, liberal and mechanic, those of the lower as well as of the higher class; (see ^{<609>}John 1:9 ^{<838>}Job 32:8 35:11 ^{<236>}Isaiah 28:26,29). The Targum is,

“has not the Lord taught the first man knowledge?”

that more perfect knowledge of things, which Adam had in innocence, was from the Lord; and therefore,

shall not he know? all persons and things? verily he does; he is a God of knowledge, of all knowledge; his knowledge and understanding is infinite; it reaches to all persons, and to all their thoughts, words, and actions: this clause is not in the Hebrew text; but is understood, and rightly supplied; (see ^{<108>}2 Samuel 5:8), compared with (^{<106>}1 Chronicles 11:6).

Ver. 11. *The Lord knoweth the thoughts of man*, etc.] He not only hears their words, and sees their actions; but he knows their thoughts, the secret thoughts of their hearts, though he is afar off from them, and, they from him; he is the searcher of the hearts and trier of the reins of the children of men; (see ^{<89>}Psalms 139:2,23,24 ^{<247>}Jeremiah 17:9,10), and so is Christ, who is the omniscient God, and is the Jehovah all along spoken to and of in this psalm; he knows the thoughts of men, and is a critical discerner of them, (^{<108>}Matthew 9:3,4 ^{<891>}Hebrews 4:12)

that they are vanity; either that their thoughts are vanity; the object of them is vanity, the riches and honours of this world, which are all vanity and vexation of spirit; and sinful lusts and pleasures, which are vain and useless,

yea, pernicious and hurtful: and so they are in their issue and event; they come to nothing, they are without effect; the Lord disappoints men's devices, and frustrates their designs; they think of this and the other, form schemes, but cannot execute them: or else the sense is, that they themselves are vanity, as man in his best estate is; even every man, whether of high or low degree; (see ^{<5916>}Psalm 39:5,6 62:9). The Syriac version is, "for they are a vapour"; with which compare (^{<5044>}James 4:14). Thales, an Heathen philosopher ^{f1345}, being asked whether men's deeds could be hid from God, answered, no, nor their thoughts.

Ver. 12. *Blessed is the man whom thou chastenest, O Lord*, etc.] Much more happy now, and hereafter, than the proud insulting persecutor of him; he is chastened of the Lord, that he might not be condemned with the world; he is chastened not in wrath, but in love; not with the chastisement of a cruel one, nor indeed of a magistrate nor a master; but of a tenderhearted father, who always does it for his profit and advantage, and therefore is he "blessed", or happy; for these chastenings are tokens of God's love, evidences of sonship, or of a man's being an adopted child of God; are for, and do work for good, either temporal, spiritual, or eternal, and even in every sense; and, besides, the Lord grants his presence in them, supports under them, and teaches by them, as follows:

and teachest him out of thy law; or "doctrine" ^{f1346}; and may be understood of the doctrine of the Gospel, as well as of the law; the Lord teaches by his Spirit, his word, and providences; and, even by afflictive ones, he teaches men their sins and transgressions, and shows them wherein they have exceeded; brings them to a sense and confession of them, repentance and reformation; he teaches them hereby their duty, both to himself and all men, which they have neglected, and departed from; he teaches many lessons of faith, patience, humility, self-denial, and submission to his will in the school of affliction; here they learn much of God, of his power and faithfulness, truth, goodness, grace, and love, and of evangelical doctrines; of his everlasting love, of eternal election, the covenant of grace, the righteousness of Christ, and salvation by him; which the Lord makes known unto them at such seasons, and on which account they are pronounced blessed, or happy persons.

Ver. 13. *That thou mayest give him rest from the days of adversity*, etc.] Or "evil" ^{f1347}; or "in the evil days", as the Arabic version; for through teaching men under afflictions, they become tranquil and quiet in them;

they yield the peaceable fruits of righteousness to them; such men patiently bear them; and quietly submit to the will of God in them, and are still, and know that he is God, that does all things well and wisely: moreover, the Lord does not always chasten his people; when he has taught them by his rod, and the affliction has answered its end, he gives them rest or intermission from those days of affliction: God does not always suffer the rod of the wicked, or persecution, to be upon the lot of the righteous; he gives his churches rest at times: in all ages there have been some intervals of respite; and after the slaying of the witnesses, and their rising, there will be no more of those days of adversity; but the

times of refreshing, or rest, will come, which will make up the spiritual reign of Christ; and there remains a “rest”, or “sabbatism”, for the people of God, which will last a thousand years; and, after that, an eternal rest in heaven, which the light afflictions of the saints here are working, and are the means of making them meet for it: “until the pit be digged for the wicked”; hell, the pit of destruction, the lake which burns with fire and brimstone, the everlasting fire prepared for the devil and his angels: this pit and lake is dug and prepared by the sovereign will and unchangeable purpose and decree of God, for all wicked and Christless sinners; particularly for the beast and false prophet, and his followers, who shall be cast into it, and be tormented in it day and night, and have no rest; while the saints they here persecuted will be in the greatest repose, and utmost felicity; and when it will appear who are the blessed and happy persons, and who not.

Ver. 14. *For the Lord will not cast off his people*, etc.] The people whom he has foreknown, his chosen people, whether among Jews or Gentiles, (^{<510>}Romans 11:1,2), his covenant people, whom he has given to Christ, and who are redeemed by his blood, and called by his Spirit and grace: these, though he may not arise immediately for their help; though he may withdraw his presence from them for a time, may afflict them, and suffer them to be afflicted by others, (^{<5945>}Psalm 94:5), he will not cast them off, at least for ever, so as to be removed out of his sight, or off of his heart, or from his covenant, or out of the hands of his Son, or from being a part of his family, or so as to perish eternally; they are a people near and dear unto him; he takes pleasure in them, and will not eternally reject them; whoever casts them off, he will not:

neither will he forsake his inheritance; which he has chosen, and values and esteems as a goodly one; he will not give up his title to it, nor drop his claim upon it, nor relinquish his hold and use of it; he will not forsake his people for this reason, because they are his inheritance, as well as because he has promised that he will not: he may seem to forsake them, and they may think they are forsaken by him; but he will not forsake neither their persons in youth nor in old age, nor his work upon their hearts: the church, in the wilderness, and under the persecution of antichrist, might seem to be cast off and forsaken; yet is not, being nourished there for a time and times, and half a time, (^{<66214>}Revelation 12:14), the note of Arama is,

“at the coming of the Messiah all this good shall be.”

Ver. 15. *But judgment shall return unto righteousness*, etc.] Which may be understood either of the judgment and righteousness of God, which seemed to be parted, and stand at a distance from each other; his conduct and government of the world from his justice; the righteous being persecuted and afflicted, and wicked men suffered to prosper; which sometimes makes it difficult to reconcile the judgment of God, or his government of the world, to his justice; (see ^{<2411>}Jeremiah 12:1), but as this has been made manifest in the destruction of the Jews, and in the downfall of Rome Pagan, the first persecutors of the Christians; so it will be seen in Rome Papal, when the judgments of God will be manifest, and appear to be just and true; and these two, judgment and justice, will openly come together, in the sight of all; as they also will at the last judgment; (see ^{<66154>}Revelation 15:4 ^{<5116>}2 Thessalonians 2:6,7) or else of the righteousness of men, which, in times of general corruption, seems to be fled from them, and to stand at a distance, from their conduct and behaviour; as in the old world before the flood, and in the times Isaiah beautifully describes, (^{<2594>}Isaiah 59:14,15), and in the times of Christ and his apostles; and in the persecuting times of Rome Pagan and Papal; and as it will be at the time of the slaying of the witnesses; but upon the rising of them, which will not be long after, there will be a great pouring down of the Spirit, and a general reformation will follow throughout the world; all the Lord's people will be righteous, not only nominally, but really; every pot in Jerusalem shall be holy; and holiness shall be so common as that it is said it shall be upon the bells of the horses; and in the new heavens and new earth will dwell none but righteous persons; and then judgment and righteousness will come together indeed:

and all the upright in heart shall follow it; either judgment, as Jarchi; or righteousness, as Kimchi; not the righteousness of the law, but the righteousness of faith; or rather practical righteousness, works of righteousness, which both the grace wrought in them, and the doctrine of grace received by them, will teach, influence, and engage to pursue after with eagerness: or else the meaning is, that such who are “upright in heart”; who have new hearts and right spirits formed in them; who have the truth of grace, and the root of the matter, in them; whose hearts, words, and actions, agree; who are sincere souls, Israelites indeed, in whom is no guile; these will approve and applaud the righteous judgments of God upon antichrist; they shall follow the justice of God with their commendations and praises; (see ^{<665B>} Revelation 15:3,4 16:6,7 19:1,2). The words may be rendered, “and all the upright in heart shall be after him”^{f1348}, the Lord; they shall follow him whithersoever he goes, as sheep follow the shepherd, servants their masters, and soldiers their general; they shall follow him in his own ways, observe his commands, and obey his orders; see the description of such that will be with Christ, and follow him, before and at the time of antichrist’s ruin, (^{<664B>} Revelation 14:4 17:14 19:14). The Targum is,

“after him shall be redeemed all the upright in heart.”

Ver. 16. *Who will rise up for me against the evildoers?* etc.] These are the words of the psalmist, representing the church of God, under sore persecutions from the antichristian party; called “evildoers”, because of their thefts, murders, idolatries, sorceries, and all manner of wickedness committed by them, (^{<662B>} Revelation 9:21), intimating that she had looked all around her, and could not observe any that she could hope for assistance from, to fight her battles for her with the enemy, and deliver her out of his hands: the Targum is,

“who will rise up, for me, to make war with the evildoers?”

what the church here seems to say in a despairing way, the followers of antichrist say in a triumphant and insulting manner; “who is like unto the beast who is able to make war with him?” (^{<663A>} Revelation 13:4), or “who will stand up for me against the workers of iniquity?” to contend or strive with them, as the Targum; suggesting, that she had no friends to appear for her, that had either courage or strength to engage in such a warfare; her case was like that of the oppressed, Solomon speaks of, (^{<200B>} Ecclesiastes 4:1), or the Apostle Paul’s, when none stood with him; but all forsook him,

excepting the Lord, (^{<5046>}2 Timothy 4:16,17) and so here the church had none to rise up, and stand by her, but the Lord; Michael, the great Prince that stands for the children and people of God, and who is a match for all the enemies of his church; and he will rise and stand up for them, and fight their battles; and overcome the beast and false prophet, with the kings of the earth, (^{<2700>}Daniel 12:1 ^{<6774>}Revelation 17:14 19:11-20).

Ver. 17. *Unless the Lord had been my help*, etc.] Against her enemies, which were so many and mighty, and her friends so few and feeble, and having no heart to defend her cause; especially this will be the case at the time of the slaying of the witnesses; but the Lord will appear, and help her; the Spirit of life, from him, shall enter into them, and cause them to live again, and to ascend up to heaven; and shall destroy great numbers of their enemies, and the rest shall be frightened, and give glory to God, (^{<6811>}Revelation 11:11-13),

my soul had almost dwelt in silence; or “within a little”, or “must quickly” ^{f1349}; not only have been, but must have dwelt, continued in silence, in the grave; (see ^{<4857>}Psalm 115:17) his case being desperate, like that of the apostles, when they had the sentence of death within themselves, (^{<6010>}2 Corinthians 1:10), this is to be understood not of the soul precisely, and abstractly considered, which dies not, nor is it silent after death; but of the whole person, being a part for the whole; and of the person, with respect to the mortal part, the body, which only dies, and while in a state of separation, or in the grave, is silent, and ceases from all operations of life: perhaps this may have some respect to the silencing of the witnesses, which is a principal thing meant by the slaying of them; a stop put to their ministrations, partly by the edicts of their enemies, and partly by the discouragement of their friends, their shyness, and negligence of them; and which silence will be almost total, if not altogether; though it will last but for a short time; they shall not dwell or continue in silence, but will open their mouths again; signified by the angel flying through the midst of heaven, with the everlasting Gospel, (^{<6846>}Revelation 14:6).

Ver. 18. *When I said, my foot slippeth*, etc.] There is no ground for me to stand upon; all is over with me; there is no hope nor help for me; I am just falling into ruin and destruction: such will be the desperate case of the church, at the time before referred to:

thy mercy, O Lord, held me up; the extremity of his people is the Lord’s opportunity; then is his set time to arise, and have mercy on them; then

mercy steps in, lays a solid ground and foundation for hope, and holds up in its arms a sinking people, and revives a dying cause.

Ver. 19. *In the multitude of my thoughts within me*, etc.] The word for thoughts is used of branches of trees, thick and entwined, and so denotes perplexed and distressing thoughts; such as good men sometimes have concerning God; his awful and tremendous majesty; the perfections of his nature, particularly his power, purity, and holiness; concerning their relation to him, his presence with them, and good will towards them, which, because of their sins, they are ready to doubt of: thoughts concerning sin; that there are no sins like theirs, attended with such aggravated circumstances; that they are such as will not be forgiven; or they fear their corruptions will be too many for them, and they shall perish by them; or that they shall so fall as to bring dishonour on the ways of God; and sometimes that they have sinned the sin against the Holy Ghost: thoughts concerning the law of God their sins are a violation of, of the holiness and spirituality of it; by comparing themselves with which, they find they are very deficient, and very carnal; and ready to fear that all the curses of it belong to them, and the condemnation of it will light upon them: thoughts concerning Christ, the Saviour; that he is the Saviour of others, but not of them; that he is able to save, but they cannot think he is willing to save such vile sinners as they are: thoughts concerning the work of the Spirit of God upon them; calling it in question, fearing it was never begun, because of the power and prevalence of sin and corruption in them: thoughts concerning their present and future state; how it is with them now, and how it will be with them hereafter; how they shall pass through the troubles and difficulties of this world, and pass over Jordan's river, or get through the valley of the shadow of death; and how they shall appear before the judgment seat of God; and how things will be with them to all eternity: these are some of the perplexing and distressing thoughts, a multitude of which rise up at times in the minds of God's people, who yet are favoured with the same gracious experience the psalmist was, expressed as follows:

thy comforts delight my soul; such as flow from the love of God, is shed abroad in the heart; from the presence of God enjoyed; from the exceeding great and precious promises of the Gospel; from Christ, and the things of Christ, shown, brought home, and applied by the Spirit; his person, offices, fulness, righteousness, blood, and sacrifice; all which are a fund of divine consolation to a distressed mind: these are the consolations of God, of

which he is the provider, author, and giver, and therefore called “the God of all comfort”; they come from Christ, the “consolation of Israel”, and by the Spirit the Comforter, who sheds abroad the love of God in the heart; reveals Christ, and the things of Christ; opens and applies the promises; wherefore these comforts are called the “comforts of the Holy Ghost”; and they are usually enjoyed by means of the word and ordinances, which are “breasts of consolation”; and these are not small, but strong, and even everlasting, and which “delight the soul”; worldly comforts may delight the animal part, and please the senses, but not delight the soul, especially a wounded spirit, a distressed mind; but these will satiate the weary soul, and replenish the sorrowful soul with a joy unspeakable, and full of glory: the psalmist may here represent the church in the latter day, when in the midst of her troubles, and having many distressing thoughts concerning the issue of things; the comforts of God, from his promises, will delight her; (~~1944~~ Psalm 94:14,15), that he will not cast off his people, nor forsake his inheritance; but judgment shall return to righteousness; that he will keep her in the hour of temptation, and avenge the blood of her slain.

Ver. 20. *Shall the throne of iniquity have fellowship with thee*, etc.] Or “be joined with thee”, be “partner with thee”^{f1350}, as antichrist affects to be; who may well be called “the throne of iniquity”, since the dragon, the old serpent, and Satan, gave him his power, seat, or throne, and great authority: his coming is after the working of Satan, with all deceivableness of unrighteousness; he sits and enacts, practices and countenances, all manner of iniquity; he sits in the temple of God, showing himself as if he was God; he claims all power in heaven and in earth; takes upon him to dispense with the laws of God and men, and makes new laws, and binds the consciences of men with them; presumes to forgive sin, which none but God can do; and to open the gates of heaven to whom he pleases; (see ~~6832~~ Revelation 13:2 ~~5114~~ 2 Thessalonians 2:4,9,10), but can these things be allowed of shall not such pride and arrogance, and horrible iniquity be punished with the utmost severity? doubtless it will:

which frameth mischief by a law? does all manner of mischief to men, without control, as if he had a law for doing it; or makes a law that all men shall worship him, or receive his mark in their right hand, or forehead; or else shall not buy or sell, yea, be killed; (see ~~6835~~ Revelation 13:15-17), or “against law”^{f1351}; against the laws of God and man; for antichrist is **ο ανωμους**, “the lawless one”, spoken of in (~~5118~~ 2 Thessalonians 2:8).

Ver. 21. *They gather themselves together*, etc.] As “in troops” ^{f1352}, as the word signifies; in great armies; so the antichristian kings and states will, at the instigation of Popish emissaries; (see ^{<667>}Revelation 16:17 19:19),

against the soul of the righteous; or “the life” of them; in order to take away their lives; to cut them off, root and branch, and destroy at once the whole interest of Christ; for it will be to make war with him, and them his followers, who are the righteous here meant, made so by his righteousness, that they will be gathered together in such great numbers:

and condemn the innocent blood; condemn innocent persons to death, shed their blood, and drink it, and to such a degree as to be drunk with it; for in them will be found the blood of the prophets and saints, and of all that are slain on earth, (^{<676>}Revelation 17:6 18:24).

Ver. 22. *But the Lord is my defence*, etc.] The defence of his church and people, of all the righteous, against those great armies of their enemies that gather together against them: the Targum, in the king’s Bible is, “the Word of the Lord shall be my weapon:”

and my God is the rock of my refuge; to whom recourse is had for shelter from the enemy, and against which the gates of hell cannot prevail: both characters, rock and refuge, agree with Christ, the essential Word of the Lord.

Ver. 23. *And he shall bring upon them their own iniquity*, etc.] The just punishment of it; or cause the mischief they designed to others to fall upon themselves; or make retaliation to them; that whereas they had drank the blood of the saints and martyrs of Jesus, blood should be given them to drink; or their own blood should be shed, (^{<666>}Revelation 16:6), the Jews ^{f1353} say, that the Levites stood on their desks, and recited this passage, both at the precise time of the destruction of the first temple by Nebuchadnezzar, and of the second by the Romans:

and shall cut them off in their own wickedness; in the midst of it, while slaying the witnesses, and triumphing over them, (^{<680>}Revelation 18:7,8), yea,

the Lord our God shall cut them off; the God of Jacob, who, they said, did not see nor regard what they did, (^{<997>}Psalm 94:7 ^{<695>}Revelation 19:15-21), and so this latter part of the psalm fulfils the former, and proves that God is

a God of vengeance, to whom it belongs; and he will exercise it in due time.

PSALM 95

INTRODUCTION TO PSALM 95

This psalm, though without a title, was written by David, as appears from (^{<S047>}Hebrews 4:7), and to him the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions ascribe it. It belongs to the times of the Messiah, as Kimchi observes; the apostle applies it to the Jews of his time, and bespeaks them in the language of it, (^{<S087>}Hebrews 3:7-11), and in which time Israelites, believers in Christ, are called upon to serve and worship him, in consideration of his greatness in himself, and his goodness to them. Theodoret thinks that David spoke prophetically of King Josiah and his times; and wrote it in the person of him, and the priests of God.

Ver. 1. *O come, let us sing unto the Lord*, etc.] To Jehovah the Messiah, the Lord our righteousness; setting forth, in songs of praise, the glory of his person, the riches of his grace, and our thankfulness to him for spiritual mercies by him: Christ is to be the subject of our spiritual songs, and is the person to whose honour and glory they should be directed: in the New Testament we are instructed to sing unto the Lord, the Lord Christ, (^{<B59>}Ephesians 5:19 ^{<S086>}Colossians 3:16), and this is what Pliny ^{f1354} tells Trajan, the Roman emperor, the Christians in his time did; they sung a hymn to Christ, as to a God:

let us make a joyful noise to the Rock of our salvation; to Christ, the Rock, (^{<B00>}1 Corinthians 10:4), a Rock, for height, being higher than the saints, than the kings of the earth, than the angels in heaven, than the heavens themselves; for strength, being the mighty God, and mighty Saviour; for shelter, being the saints security from avenging justice and wrath to come: a Rock, on which the church and all believers are built, and which endures for ever; “the Rock of salvation”, being the author of spiritual and eternal salvation, and the strength and security of it; not only is he strong to do it, but, being done by him, it is safe in him; wherefore shouts of joy and songs of praise are due unto him. This shows that vocal singing is meant, singing with an harmonious and musical voice; and that social singing, or singing in concert together, is intended. The Septuagint renders it, “to God our Saviour”, (^{<Q147>}Luke 1:47 ^{<B125>}Jude 1:25).

Ver. 2. *Let us come before his presence with thanksgiving*, etc.] Come with the sacrifice of praise, there being no other in the days of the Messiah, all ceremonial sacrifices being put an end to when his sacrifice was offered up; so Arama observes, that the offering of thanksgiving shall remain, or be left in the days of the Messiah; come with this to Christ as a priest, to offer it by him to God his Father, to whom it is acceptable through him, and with this to himself for the great salvation he has wrought out: “to come before his presence”, or “face”^{f1355}, supposes his being come in the flesh, his being God manifest in it, and also as clear and free from the veil of types and shadows; these all being gone now he is come, and to be beheld with open face; and likewise his having done his work as a Saviour, and now upon his throne as a King; into whose presence chamber saints are admitted to make their acknowledgments to him, and profess their allegiance and subjection to him, and their gratitude for favours received. It signifies an attendance on him in his house and ordinances, where he shows his face, and grants his presence; and intends not merely bodily exercise, or a presentation of our bodies only to him, but a drawing nigh to him with true hearts, and serving him in a spiritual manner:

and make a joyful noise unto him with psalms; with a melodious voice, and grace in the heart, with psalms, hymns, and spiritual songs; this belonging to Gospel times shows that singing of psalms vocally in a musical way is an ordinance of Christ, to be performed to him under the Gospel dispensation, (⁴⁰⁵⁹Ephesians 5:19 ⁵⁰⁸⁶Colossians 3:16).

Ver. 3. *For the Lord is a great God*, etc.] Christ is truly and properly God, wherefore divine service is to be performed unto him; particularly singing psalms, setting forth therein his greatness and glory: and he is a great one; great in power, wisdom, justice, truth, mercy, and grace; greatness is to be ascribed unto him, and worship given him, because of his greatness, (⁵⁰²³Titus 2:13)

and a great King over all gods; he is King of the whole world; his kingdom ruleth over all; he is King of kings, and Lord of lords; he is King of saints, the government of the whole church is upon his shoulders, which he exercises in the most wise, powerful, and righteous manner imaginable; he is above all that are called gods, all the nominal and fictitious deities of the Heathens; above all civil magistrates, who are gods by office; and above the angels, who have this name, (⁴¹⁸²1 Peter 3:22). Aben Ezra interprets it of angels.

Ver. 4. *In his hand are the deep places of the earth*, etc.] The “penetrals”^{f1356} of it; not only what are penetrated by men, the minerals that are in it; but what are of such deep recess as to be penetrated only by the Lord himself; these are in the hands and power of Christ, which he can search into, discover, and dispose of; these are the foundations of the earth, which cannot be searched out beneath by men, (^{<23137>}Jeremiah 31:37),

the strength of the hills is his also; or, “the wearinesses”^{f1357} of them, the tops^{f1358} of them, which make a man weary to go up unto, they are so high; the Targum is,

“the strengths of the height of the hills;”

which takes in both ideas, both the height and strength of them. The hills, that are both high and strong, are set fast by his power, and are at his command; and bow and tremble before him, whom men ought to worship.

Ver. 5. *The sea is his, and he made it*, etc.] He made it, and therefore it is, and all creatures in it; he sets bounds to it, and its waves, and restrains the raging of it at his pleasure, (^{<4026>}Matthew 8:26,27),

and his hands formed the dry land; the whole world, all besides the sea, the vast continent; he is the Maker of it, and all creatures in it; without him was nothing made that is made; and, being the Creator of all things, is the proper object of worship, (^{<4026>}John 1:2,3 ^{<40125>}Romans 1:25), as follows.

Ver. 6. *O come, let us worship and bow down*, etc.] Before him who is the Rock of our salvation, the great God and great King, the Creator of the ends of the earth, the proper object of all religious worship and adoration: Christ is to be worshipped with every part of external worship under the New Testament dispensation; psalms and songs of praise are to be sung unto him; prayer is to be made unto him; the Gospel is to be preached, and ordinances to be administered, in his name; and likewise with all internal worship, in the exercise of every grace on him, as faith, hope, and love: (see ^{<49511>}Psalms 45:11),

let us kneel before the Lord our Maker; both in a natural and spiritual sense: Christ is the Maker of us as creatures, of our souls and bodies; we have our natural being from him, and are supported in it by him; and he is the Maker of us as new creatures; we are his workmanship, created in him, and by him; and therefore he should be worshipped by us, (^{<4120>}Ephesians 2:10 ^{<49403>}Psalms 100:3,4). Kimchi distinguishes these several gestures,

expressed by the different words here used; the first, we render worship, signifies, according to him, the prostration of the whole body on the ground, with the hands and legs stretched out; the second, a bowing of the head, with part of the body; and the third, a bending of the knees on the ground; but though each of these postures and gestures have been, and may be, used in religious worship, yet they seem not so much to design them themselves, and the particular use of them, as worship itself, which is in general intended by them.

Ver. 7. *For he is our God*, etc.] God over all, blessed for ever, truly and properly God, and therefore to be worshipped: “our God”; in whom we have interest, who became our head and surety in covenant; took upon him our nature, is our “Immanuel”, God with us, which increases the obligation to worship him; these are the words of New Testament saints:

and we are the people of his pasture; for whom he has provided a good pasture; whom he leads into it, and feeds in it, even by the ministry of the word and ordinances:

and the sheep of his hand; made and fashioned by his hand, both in a natural and spiritual sense; led and guided by his hand, as a flock by the hand of the shepherd; are in his hand, being put there for safety by his Father; and upheld by it, and preserved in it, and from whence none can pluck them; (see ^{f133B}Deuteronomy 33:3 ^{f130B}John 10:28,29) receiving such favours from him, he ought to be worshipped by them. The Heathens had a deity they called Pan, whom they make to be a keeper of sheep ^{f1359}; and some Christian writers have thought that Christ the chief Shepherd is meant; since, when the Heathen oracles ceased, after the coming and death of Christ, a voice is ^{f1360}said to be heard at a certain place, “the great Pan is dead: today, if ye will hear his voice”; the voice of the Shepherd, the voice of God, says Aben Ezra, his Word, as the Targum; the voice of the Messiah, both his perceptive voice, his commands and ordinances, which ought to be hearkened to and obeyed; and the voice of his Gospel, and the doctrines of it; which is to be heard not only externally, but internally: when it is heard as to be understood, to be approved of and believed, and to be distinguished; so as to have a spiritual and experimental knowledge of it; to feel the power and efficacy of it, and practically attend to it; it is an evidence of being the sheep of Christ; (see ^{f130D}John 10:4,5,27), where the sheep are said to know the voice of the shepherd, and not that of a stranger; of which Polybius ^{f1361}gives a remarkable instance in the goats of

the island of Cynnon, who will flee from strangers, but, as soon as the keeper sounds his trumpet, they will run to him: though the words may be connected with what follows, as they are in (^{<SRB>}Hebrews 3:7,8), where they are said to be the words of the Holy Ghost, and are applied to times, and are interpreted of the voice of the Son of God in his house; for though it may refer to some certain day in David's time, as the seventh day sabbath, in which the voice of God might be heard, the word of God read and explained; and in Gospel times, as the Lord's day, in which Christ speaks by his ministers; and to the whole time of a man's life, which is called "while it is today", (^{<SRB>}Hebrews 3:13), yet it chiefly respects the whole day of the Gospel, the whole Gospel dispensation, (^{<THP>}2 Corinthians 6:2).

Ver. 8. *Harden not your hearts*, etc.] Against Christ, against his Gospel, against all the light and evidence of it. There is a natural hardness of the heart, owing to the corruption of nature; and an habitual hardness, acquired by a constant continuance and long custom in sinning; and there is a judicial hardness, which God gives men up unto. There is a hardness of heart, which sometimes attends God's own people, through the deceitfulness of sin gaining upon them; of which, when sensible, they complain, and do well to guard against. Respect seems to be had here to the hardness of heart in the Jews in the times of Christ and his apostles, which the Holy Ghost foresaw, and here dehorts from; who, notwithstanding the clear evidence of Jesus being the Messiah, from prophecy, from miracles, from doctrines, from the gifts of the Spirit, etc. yet hardened their hearts against him, rebelled against light, and would not receive, but reject him:

as in the provocation; or "as at Meribah"^{f1362}; a place so called from the contention and striving of the people of Israel with the Lord and his servants; and when they provoked not only the meek man Moses to speak unadvisedly with his lips; but also the Lord himself by their murmurings, (^{<QTB>}Exodus 17:7 ^{<QTB>}Numbers 20:13) though this may respect their provocations in general in the wilderness; for they often provoked him by their unbelief, ingratitude, and idolatry; (see ^{<HDS>}Deuteronomy 9:8,22,23),

and as in the day of temptation in the wilderness; or "as in the day of Massah"^{f1363}; the time when they tempted him at Massah, so called from their tempting him by distrusting his power and presence among them, by disobeying his commands, and limiting the Holy One of Israel to time and

means of deliverance; (see ^{<1270>}Exodus 17:7) and this being in the wilderness was an aggravation of their sin; they being just brought out of Egypt, and having had such a wonderful appearance of God for them, there and at the Red sea; and besides being in a place where their whole dependence must be upon God, where they could have nothing but what they had from him immediately, it was egregious folly as well as wickedness to provoke and tempt him.

Ver. 9. *When your fathers tempted me*, etc.] Or, “where” ^{f1364}; that is, in the wilderness, particularly at Meribah and Massah; it was Christ they tempted, as appears from (^{<400>}1 Corinthians 10:9)

proved me: had proof of his power, goodness, and mercy, in providing for them, and in the preservation of them: or “tried” ^{f1365} him, his patience, longsuffering, and forbearance, by their repeated provocations of him:

and saw my work; his work of judgment upon their enemies the Egyptians, by inflicting plagues upon them, and by the destruction of Pharaoh and his host at the Red sea; and his work of goodness to them, in bringing them out of bondage, leading them through the Red sea safely, raining manna about their tents, and giving them water out of the rock; or particularly his work in consuming them in the wilderness, as he swore he would, and which they saw with their eyes, and was near forty years a doing. The Syriac version joins the “forty years” at the beginning of the next verse to this; the phrase standing in such a situation as to be connected with both, and is true of each; so the apostle uses it both ways, (^{<800>}Hebrews 3:9,17).

Ver. 10. *Forty years long was I grieved with this generation*, etc.] The generation of the wilderness, as the Jews commonly call them; and which was a stubborn and a rebellious one, whose heart and spirit were not right with God, (^{<970>}Psalms 78:8), wherefore, speaking after the manner of men, God was grieved with them, as he was with the old world, (^{<000>}Genesis 6:6), or he was “weary” of them, and “loathed” them as the word ^{f1366} sometimes signifies; wherefore, after the affair of the spies, to which Aben Ezra thinks this had reference, they did not hear from the mouth of the Lord, there was no prophecy sent them by the hand of Moses, as the same writer observes; nor any history or account of them, from that time till they came to the border of Canaan; so greatly was their conduct and behaviour resented: and it was much such a term of time that was between the beginning of the ministry of John the Baptist and of Christ, and the destruction of Jerusalem; during which time the Jews tempted Christ, tried

his patience, saw his works, and grieved his Spirit, which brought at last ruin upon them:

and said, it is a people that do err in their heart; he was not only inwardly grieved with them, but, speaking after the same human manner, he gave his grief vent, he spoke and gave this just character of them. The apostle adds “alway”, (^{<S810>}Hebrews 3:10) and so does the Arabic version here, and which is implied in the words “do err”; they not only had erred, but they continued to do so; and their errors were not merely through weakness, ignorance, and mistake, but were voluntary, and with their whole hearts; they sprung from their hearts, which were desperately wicked; they erred willingly and wilfully; and this the Lord, the searcher of hearts, knew and took notice of:

and they have not known my ways; they had his law, his statutes, and his judgments, and so must know the ways he prescribed them to walk in; but they did not practically observe them: or his ways of providence; which they did not take that notice of as they ought to have done; they did not consider them as they should, nor improve them in the manner as became them; they were not thankful for their mercies as they ought; nor did the goodness of God lead them to repentance.

Ver. 11. *Unto whom I swear in my wrath*, etc.] Being angry with them, he swore for the confirmation of what he said; the form of the oath was, “as truly as I live”; he swore by himself, for he could swear by no greater; (see ^{<H42>}Numbers 14:21-23,28-30,35)

that they should not enter into my rest; the land of Canaan, or Israel, as Kimchi; which the Lord provided, promised, and gave to the Israelites, as their rest; the land of Israel and Jerusalem, as Jarchi; or the house of the sanctuary, the temple, as the Targum; which Jehovah chose for his rest, and took it up in it, and where he promised the Messiah, the Prince of peace, who gives to his people spiritual and eternal rest. Canaan was typical of the rest which remains for the people of God; the use that believing Jews, and all Christians under the Gospel dispensation, are to make of this, see in (^{<S818>}Hebrews 3:18,19 4:1,9-11).

PSALM 96

INTRODUCTION TO PSALM 96

This psalm was written by David, as appears from (~~1367~~1 Chronicles 16:7,23) to whom it is ascribed by the Septuagint, Vulgate Latin, and all the Oriental versions. This and part of Psalm 105 were first composed and sung at the bringing of the ark from the house of Obededom to the city of David; and here it is detached from that with a new introduction to it, and applied to the times and kingdom of the Messiah, and; with great propriety, since the ark was an eminent type of him. The inscription in the Syriac version is,

“a Psalm of David, a Prophecy of the coming of the Messiah, and of the calling of the Gentiles that believe in him:”

and very rightly, since express mention is made of them in it, and of the publication of the Gospel among them; and clear reference is had to Christ, who is the Jehovah all along spoken of Jarchi well observes, that wherever a “new song” is mentioned, it is to be understood of future time, or the times of the Messiah; and the end of the psalm shows it,

he cometh to judge, etc.

Ver. 1. *O sing unto the Lord a new song*, etc.] A famous excellent one, suited to Gospel times, on account of the new benefit and blessing of redemption and salvation lately obtained by the Messiah; which should be sung to him, who is the Lord or Jehovah here designed, by all the redeemed ones, (~~1368~~Revelation 5:9), (see Gill on “~~1369~~Psalm 33:3”), the Targum adds,

“sing, ye angels on high:”

sing unto the Lord all the earth: not the whole land of Israel only, as Aben Ezra interprets it; though here the Saviour first appeared, taught his doctrines, wrought his miracles, suffered, and died for the salvation of his people; here the angels first begun the new song; and here those that believed in him first expressed that spiritual joy which afterwards spread

through the whole world, and who are here called upon to sing; namely, all those that are redeemed from among men, throughout all the earth: believing Gentiles are here intended: the Targum is,

“sing before the Lord, all ye righteous of the earth.”

Ver. 2. *Sing unto the Lord*, etc.] Which is repeated to show the vehemency of the speaker, and the importance of the work exhorted to: this being the third time that the word Lord or Jehovah is mentioned, have led some to think of the trinity of Persons, Father, Son, and Spirit, the one only Jehovah, to whom the new song of salvation is to be sung, because of their joyful concern in it; the Father has contrived it, the Son has effected it, and the Spirit applies it:

bless his name: speak well of him, whose name is excellent and glorious, sweet and precious; even every name of his, Jesus, Immanuel, etc. proclaim him the ever blessed God, as he is, as comes before with the blessings of goodness, and made most blessed for ever; as Mediator, ascribe all spiritual blessings to him, and bless him for them, and give him the glory and honour of them:

show forth his salvation from day today; the salvation of his people he undertook, and has completed; publish that as a piece of good news, as glad tidings; so the word ^{f1367} used signifies; even evangelizing, or preaching the Gospel; for this is the Gospel, the sum and substance of it, salvation by Jesus Christ: this may be considered as directed to ministers of the Gospel, whose work it is, more peculiarly, to show forth the salvation of Christ; to point him out as a Saviour to sensible sinners; to declare that this salvation is done, is wrought out for sinners, is full and complete; is to be had freely, and to be had now; and this is to be done

from day today, one Lord's day after another, frequently and constantly, when opportunity serves.

Ver. 3. *Declare his glory among the Heathen*, etc.] What a glorious Person the Messiah is; the brightness of his Father's glory; having all the perfections of deity in him; how the glory of God appears in him, and in all that he has done; and especially in the work of redemption, in which the glory of divine wisdom, power, justice, truth, and faithfulness, love, grace, and mercy, is richly displayed; say what glory he is advanced unto, having done his work, being highly exalted, set at the right hand of God, and crowned with glory and honour; and what a fulness of grace there is in

him, for the supply of his people; and what a glory is on him, which they shall behold to all eternity:

his wonders among all people: what a wonderful person he is, God manifest in the flesh; what wonderful love he has shown in his incarnation, obedience, sufferings, and death; what amazing miracles he wrought, and what a wonderful work he performed; the work of our redemption, the wonder of men and angels; declare his wonderful resurrection from the dead, his ascension to heaven, sitting at the right hand of God, and intercession for his people; the wonderful effusion of his Spirit, and the conquests of his grace, and the enlargement of his kingdom in the world; as also what wonders will be wrought by him when he appears a second time; how the dead will be raised and all will be judged.

Ver. 4. *For the Lord is great*, etc.] In the perfections of his nature; in the works of his hands, of creation, providence, and redemption; and in the several offices he bears and executes:

and greatly to be praised; because of his greatness and glory; (see Gill on “~~480~~ Psalm 48:1”),

he is to be feared above all gods; the angels by whom he is worshipped; civil magistrates, among whom he presides, and judges; and all the fictitious deities of the Gentiles, who are not to be named with him, and to whom no fear, reverence, and worship, are due.

Ver. 5. *For all the gods of the nations are idols*, etc.] Or are “nothings”^{f1368}, nonentities; such as have not, and never had, any being, at least many of them, but in the fancies of men; and all of them such as have no divinity in them;

an idol is nothing in the world, (~~480~~ 1 Corinthians 8:4),

but the Lord made the heavens; and all the hosts of them, the sun, moon, and stars; these are the curious workmanship of his fingers, and which declare his glory, and show him to be truly and properly God, who is to be feared and worshipped; (see ~~3010~~ Hebrews 1:10 ~~2401~~ Jeremiah 10:11,12).

Ver. 6. *Honour and majesty are before him*, etc.] He being set down at the right hand of the throne of the Majesty in the heavens, and having honour and majesty laid upon him; being arrayed in robes of majesty, crowned with glory and honour, sitting on the same throne of glory with his Father, and

having a sceptre of righteousness in his hand, and all the forms and ensigns of royalty and majesty about him; rays of light and glory darting from him; as well as those glorious and bright forms before him; the holy angels continually praising him; which is a much more noble sense than that of Kimchi's, who interprets them of the stars:

strength and beauty are in his sanctuary; the Targum is,

“the house of his sanctuary,”

the temple; the Gospel church, of which the temple or sanctuary was a figure: the strength of Christ is seen here, in the conversion of sinners by his Gospel, which is the rod of his strength, the power of God unto salvation, when it comes not in word only; and by which he also strengthens his people to the more vigorous exercise of grace and discharge of duty; here they go from strength to strength: the “beauty” of Christ is seen here; the King is held in the galleries of Gospel ordinances, and is beheld in his beauty; his people appear here in the beauties of holiness, and as a perfection of beauty, through the righteousness of Christ upon them; and as they observe the order of the Gospel, and do all things decently, and with a good decorum: or else, as Kimchi interprets it, heaven may be meant by the sanctuary, of which the holy place, made with hands, was a figure; here Christ reigns, girded with “strength”; here he rules as the Lord God omnipotent, having all power in heaven, and in earth, and doing according to his will in both; and from hence he shows himself strong on the behalf of his people; here. He, who is beauty itself, fairer than the children of men, dwells; here those beauteous forms of light and glory, the holy angels, are; and here the spirits of just men made perfect, who are without spot or wrinkle, or any such thing, have their abode: in (~~1~~1 Chronicles 16:27), it is,

strength and gladness are in his place; among his people and worshippers there.

Ver. 7. *Give unto the Lord, O ye kindreds of the people*, etc.] Or families ^{f1369}: the Targum is,

“give unto the Lord a song, ye families of the people;”

by whom are meant not the tribes and families of the people of Israel, but the Gentiles, the nations of the world, who were to be blessed in the seed of Abraham, the family of Egypt, and others; (see ~~1~~Amos 3:2)

(~~3847~~ Zechariah 14:17,18), even such as were chosen of them, taken out from among them for a people to his name; who were redeemed out of every kindred, tongue, people, and nation; and were taken, one of a city, and two of a family, and brought to Zion: give unto the Lord glory and strength; (see Gill on "~~4208~~ Psalm 29:1").

Ver. 8. *Give unto the Lord the glory due unto his name*, etc.] Or "the glory of his name"^{f1370}; whose name is glorious and excellent, because of his nature and perfections, because of the works done by him, and because of his benefits and blessings bestowed on his creatures; wherefore it is his due, and their duty, to give him glory; (see Gill on "~~4208~~ Psalm 29:2"), (see Gill on "~~4960~~ Psalm 66:2"), the word "Jehovah", or "Lord", being thrice mentioned in this and the preceding verse, in the ascription of glory, may lead our thoughts to the trinity of Persons, Jehovah, Father, Son, and Spirit, to whom glory is to be equally given:

bring an offering, and come into his courts; not ceremonial sacrifices, which are abolished under the Gospel dispensation, to which times this psalm belongs; but either the saints themselves, their bodies, as a holy, living, and acceptable sacrifice, and especially the sacrifices of a broken heart, with as much of their substance as is necessary for the relief of the poor, the support of the ministry, and the carrying on of the cause and interest of the Redeemer: the allusion is to the law that enjoined the Israelites not to appear empty before the Lord; but everyone to bring his gift according to his ability, (~~6166~~ Deuteronomy 16:16,17), or else their sacrifices of prayer and praise, which are the spiritual sacrifices of the Gospel dispensation, and are to be offered by the saints, as priests, to God through Christ; or rather the sacrifice of Christ himself, which is of a sweet smelling savour to God, makes way for access unto him, and acceptance with him; and which should be brought in the arms of faith, when they enter into the house of the Lord, and attend his word and ordinances; for, through this, their persons and services become acceptable to God, and the sins of their holy things are taken away.

Ver. 9. *O worship the Lord in the beauty of holiness*, etc.] (See Gill on "~~4208~~ Psalm 29:2"), in this and the three preceding verses there is a manifest allusion to the form of addresses made to kings in the eastern nations; who being arrayed, and seated in a majestic manner, with all the marks of royal honour and dignity about them, whom their subjects approach with ascriptions of glory to them; bringing presents in their hands, and bowing

down to the ground before them, as the word ^{f1371} for “worship” signifies; expressing the utmost awe and reverence of them, as in the next clause:

fear before him, all the earth; or, as the Targum,

“all the inhabitants of the earth;”

it is the duty of all men to fear the Lord; but none can fear him aright without his grace, or an heart given them to fear him: this respects the latter day, when the Jews shall seek the Lord, and fear him and his goodness; when all nations shall fear and worship him; when, from the rising of the sun to the going down of the same, the name of the Lord shall be great and tremendous among the Gentiles; (see ^{<3875>}Hosea 3:5 ^{<6575>}Revelation 15:3,4 ^{<3011>}Malachi 1:11).

Ver. 10. *Say among the Heathen*, etc.] This is a direction to such as were converted to Christ among the Jews, or were first called out from among the Gentiles; or to the ministers of the word, the apostles and first preachers of the Gospel more especially, who were sent into all the world to preach the Gospel to every creature, that a people from among them might be taken for the Lord:

that the Lord reigneth; whose Gospel should be received and obeyed, and his ordinances submitted to; who now reigns in heaven, at his Father’s right hand, and must reign till all enemies are put under his feet; he reigns in the hearts of his people by his Spirit and grace; will reign more gloriously in his churches in the latter day, and with his saints for a thousand years in the New Jerusalem church state; and, after that, to all eternity in heaven: this is one part of the Gospel, or good tidings to be published among the Gentiles, (^{<2517>}Isaiah 52:7),

the world also shall be established, that it shall not be moved; not the natural material world; for that shall flee, and pass away, and be no more; it shall be burnt up, and all things in it; though that, and mankind on it, will be continued till all the elect of God are gathered in; Christ will uphold it, it being by his power that it shall not be moved till the work is effected: moreover, the church, in however fluctuating and unsettled a condition it may be now, sometimes in one place, and sometimes in another, yet ere long will be established on the top of the mountains, so that it shall not be moved; and the Gospel dispensation is what will remain unto the end of time, and the Gospel is an everlasting one; the ordinances of it will continue to the second coming of Christ; and he will be with his churches

to the end of the world; he is reigning King of Zion; has set up a government, of which, and the peace of it, there shall be no end: during the spiritual reign of Christ, the world will be in such stable tranquillity as to have no commotions in it, nor to be moved with wars, and rumours of wars; and when the Millennium shall take place, the new heavens and new earth shall never pass away:

he shall judge the people righteously: he reigns over his people in a righteous manner, with a sceptre of righteousness, according to the rules of righteousness, by righteous laws and ordinances; he justifies his people with his own righteousness; he forms the new man in them, which is created in righteousness, and sets up a kingdom within them, which consists of righteousness; and he protects and defends them, and keeps them in safety from all their enemies.

Ver. 11. *Let the heavens rejoice*, etc.] At the coming and kingdom of Christ; at what is said and done in the Gentile world; even the hosts of heaven, as the Targum, the angels that dwell there, and never left their habitation and first estate: these rejoiced at the incarnation of Christ, at the first setting up and appearance of his kingdom in the world; and as they rejoice at the conversion of a single sinner, much more must they be supposed to do at the conversion of multitudes in the Gentile world, and at the increase of the Redeemer's interest there: or heavenly men, such as are born from above, partakers of the heavenly calling; these rejoice when the kingdom of Christ is enlarged, and his cause flourishes: or the holy apostles and prophets of Christ, and ministers of the word, full of heavenly gifts and grace, are meant; who express their joy when sinners are converted, and made subject to Christ, at any time; and will be called upon to do it, when the fulness of the Gentiles is brought in, and Babylon is fallen, (~~680~~ Revelation 18:20),

and let the earth be glad; the righteous of the earth, as the Targum; the excellent of the earth, who are glad, and exult at the coming and kingdom of Christ, in every sense; in the salvation which he has wrought out; in the righteousness which he has brought in; at the sight of him, the glory of his person, and riches of his grace; in the enjoyment of his presence; at hearing his Gospel, and the comfortable truths of it; and when it is made useful to the souls of others; and in a view and hope of the glory of God, and of being partakers of it to all eternity:

let the sea roar, and the fulness thereof; the roaring of the waves is the voice of the sea, which sometimes speaks terror, and here expresses joy: its fulness is not literally the abundance of its waves, or the multitude of its fishes, as Kimchi; but the islands in it, the inhabitants of them; (see ^{<497E>}Psalm 97:1) and such as ours of Great Britain and Ireland, who have reason to rejoice and be glad at the bringing of the Gospel among us, the continuance of it with us, and the kingdom and, interest of Christ in the midst of us.

Ver. 12. *Let the field be joyful, and all that is therein*, etc.] Not the field of the world, but of the church, separated from others by distinguishing grace; the peculiar property of Christ, cultivated and manured by his Spirit and grace, and abounding with the fruits and flowers thereof; of a wilderness becoming a fruitful field, and for that reason should rejoice, even with joy and singing, (^{<238E>}Isaiah 35:1,2),

then shall all the trees of the wood rejoice; the sons of God, so called, (^{<211B>}Song of Solomon 2:3), who, though like such, in their nature state, barren and unfruitful, yet, being ingrafted into Christ, become trees of righteousness; and so have reason to rejoice at their root in Christ, their stability by him, and fruitfulness through him: Jarchi interprets this of all the governors of the people; (see ^{<3572>}Ezekiel 17:24), all this, indeed, by a prosopopeia, may be understood of inanimate creatures; the heavens, earth, and sea, fields, woods, and trees, rejoicing, if they could, and in their way, at such great and wonderful appearances in the Gentile world; (see ^{<242>}Isaiah 44:23 49:13 55:12). Aben Ezra interprets all this of the heavens giving dew, the earth its increase, and the field its fruit; all which is rejoicing.

Ver. 13. *Before the Lord*, etc.] At the face of him, in his presence; meeting him as he comes, and rejoicing at his coming: this clause is to be joined to everyone in the two preceding verses:

for he cometh, for he cometh; which is repeated to show the certainty of Christ's coming, and the importance of it, and the just reason there was for the above joy and gladness on account of it; and it may be also, as Jerom and others have observed, to point out both the first and second coming of Christ, which are both matter of joy to the saints: his first coming, which was from heaven into this world, in a very mean and abject manner, to save the chief of sinners, to procure peace, pardon, righteousness, and eternal life for them, and therefore must be matter of joy: his second coming,

which will be also from heaven, but in an extremely glorious manner, without sin, or the likeness of it, unto the salvation of is people: it will be as follows,

to judge the earth; the inhabitants of it, small and great, high and low, rich and poor, bond and free, quick and dead, righteous and wicked; when all works, words, and thoughts, good and bad, will be brought to account; and every man will be judged, as those shall be, with or without the grace of God:

he shall judge the world with righteousness, and the people with his truth; according to the rules of justice and equity; he will truly discern and rightly judge; his judgment will be according to his truth; he will approve himself to be the righteous Judge, and his judgment will appear to be a righteous judgment; for which he is abundantly qualified, as being the Lord God omniscient and omnipotent, holy, just, and true; (see ^{<H73>}Acts 17:31).

PSALM 97

INTRODUCTION TO PSALM 97

This psalm is ascribed to David by the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions. It is of the same argument, and upon the same subject, as the preceding, the coming and kingdom of Christ; and that it respects his first coming into the world, when angels were called upon to worship him, appears from (~~1970~~ Psalm 97:7) compared with (~~8006~~ Hebrews 1:6) though it is expressed in such language as seems to agree with his second coming; and, perhaps, both are included, with various things between the one and the other; or it respects the kingdom of Christ, from his first to his second coming; to which agrees the inscription of the Syriac version, which is

“a Psalm of David, in which he prophesies concerning the coming of the Messiah, and again he intimates in it his last appearance.”

Ver. 1. *The Lord reigneth*, etc.] He has reigned, now reigns, will and must reign until all enemies are made his footstool; (see Gill on “~~1970~~ Psalm 93:1”), (see Gill on “~~1960~~ Psalm 96:10”),

let the earth rejoice: not the land of Judea only, and the inhabitants of it, to whom the King Messiah came; for there were but few among them that received him, and rejoiced at his coming; but the whole earth, the vast continent, as distinguished from the isles after mentioned, and they that dwell upon it; the Gentiles, who had a concern in his coming, in whom they were to be blessed, to whom they were to be gathered, and in whom they should find a glorious rest; and therefore he is called

the desire of all nations: the first preaching of the Gospel was occasion and matter of great joy to them; not only the blessings contained in it of peace, pardon, righteousness, and salvation by Christ; but the effects of it, delivering them from the dominion of Satan, the god of this world; and from superstition, and idolatry, with which they were enslaved; and the bringing them into the glorious liberty of the children of God:

let the multitude of isles be glad thereof; the isles of the sea are many, even many thousands: Columbus, when he first discovered America, sailing by Cuba westward, gave names, as he passed along, to seven hundred islands, leaving three thousand more without names ^{f1372}: Gejerus reports, from some writers, that an Indian king, in 1553, was converted to the Christian faith, that ruled over eleven thousand islands; and that in Maldivar there are reckoned to be sixteen thousand: well may the text speak of a multitude of them: or, “let the great islands”, etc. such as ours of Great Britain and Ireland; these isles are said to wait for Christ and his doctrine, (^{<2304>}Isaiah 42:4 51:5 60:9) and therefore must be glad to hear of his coming and kingdom: the Gospel was very early sent to the isles, as to Cyprus, Crete, etc. (see ^{<4104>}Acts 13:4-6 ^{<5005>}Titus 1:5) and to our northern isles likewise, who have great reason to be glad at its coming among us, continuance with us, and the success it has had; and that it is yet in the midst of us for further usefulness; and that Christ reigns, and will reign evermore.

Ver. 2. *Clouds and darkness are round about him*, etc.] Either as a garment; so Apollinarius paraphrases it,

“near is the King clothed with a cloud and tempest;”

and it is usual with the Heathens to represent their deities as surrounded or clothed with a cloud ^{f1373}: here the allusion is to the tabernacle and temple, when reared up and dedicated, (^{<0204>}Exodus 40:34) (^{<1080>}1 Kings 8:10-12) and to other appearances of God, or Christ, in a cloud, (^{<0209>}Exodus 19:9,16 ^{<0075>}Matthew 17:5), it may denote the obscurity of his divine nature at his first coming; he appearing in the form of a servant, and in the likeness of sinful flesh, so that few discerned his glory as the glory of the only begotten of the Father; as also the darkness and blindness of the Jews concerning him, who could not perceive him to be the Messiah; notwithstanding all the characters of him; clouds and darkness were about him to them; as they were, in a literal sense, when he hung on the cross; the sun withdrew and hid itself, and darkness was upon the face of the earth for three hours; Christ was enveloped in it; and a greater darkness surrounded his soul when his divine Father hid his face from him: dark providences attended the first setting up of his kingdom, and the ministration of his Gospel in the world; the apostles, the first preachers of it, were persecuted by their own countrymen the Jews; the whole Gentile world was against them; the Roman empire, emperors, and governors of provinces, opposed them; wherever there was an open door, there were

many adversaries, so that things looked very unpromising: nevertheless these clouds were dissipated, and the difficulties got over; though this has sometimes been the case since, and will be again, ere the kingdom of Christ is in all its glory; he now sits enthroned in heaven, surrounded with clouds and darkness, and unseen to us; whose being and perfections are inscrutable to us, his providences unsearchable, and his ways past finding out; and when he comes a second time, it will be at midnight, and in the clouds of heaven:

righteousness and judgment are the habitation of his throne; the seat, basis, and support of it; he sits on a throne doing right, and by it his throne is established; (see Gill on “¹³⁹⁴Psalm 89:14”).

Ver. 3. *A fire goeth before him*, etc.] Not the fiery law, which went forth from his right hand on Mount Sinai; but rather his Gospel, which, as it enlightens, warms, comforts, and refreshes his people, searches, torments, and destroys his enemies, and is the savour of death unto death to them; (see ²²⁹Jeremiah 23:29 ⁴²⁶2 Corinthians 2:16 ⁶¹⁵Revelation 11:5). Some apply this to the gifts of the Spirit on the day of Pentecost, signified by cloven tongues of fire; but then no such effect followed as mentioned in the next clause: it seems best to interpret it of his wrath, which, like fire, was poured out to the uttermost on the Jews, for their disbelief and rejection of him; they would not have him to reign over them; they despised his Gospel, and slew his servants; wherefore he sent the Roman armies to them, who destroyed those murderers, and burnt their city, (⁴²⁷Matthew 22:7), this will be also verified in the second coming of Christ, who will descend in flaming fire, and the earth will be burnt up, and all that is therein, (⁵⁰⁷2 Thessalonians 1:7,8 ⁶⁰⁸2 Peter 3:10,12), some Jewish writers interpret this of the war of Gog and Magog, in Ezekiel, which they suppose still future; as, when it is, fire will be sent and rained upon them, (⁴³²Ezekiel 38:22 39:6), but may be better applied to the Gog and Magog in (⁶¹⁸Revelation 20:8,9)

and burneth up his enemies round about; so that none can escape: this was true of the Jewish nation, who were burnt up; so that there was not left root nor branch in it, (³⁰⁴Malachi 4:1), and will be true of the wicked, at the general conflagration of the world, upon Christ’s second coming; and of the Gog and Magog army, after the resurrection.

Ver. 4. *His lightnings enlightened the world*, etc.] Either the doctrines of the Gospel, compared thereunto, because of the swift progress they made,

and the large extent of them in the world, in a very little time; by the apostles they were published in all nations, and were the means of enlightening them in the true knowledge of themselves, and of the way of salvation by Christ: hence they are called the “lights of the world”, (^{<4154>}Matthew 5:14), as the coming of Christ, in his kingdom and power, by them, is compared to lightning, and so are the arrows of his word, (^{<4127>}Matthew 24:27 ^{<3094>}Zechariah 9:14), or else his judgments on the Jewish nation are meant, which were manifest and clear, and obvious to all the world; (see ^{<1984>}Psalms 18:14),

the earth saw, and trembled; the inhabitants of the earth, of the Gentile world, saw the judgments of God upon the Jews, and were astonished at them; (see ^{<1524>}Deuteronomy 29:24), it is usual for lightnings and earthquakes to go together; (see ^{<6119>}Revelation 11:19 16:15).

Ver. 5. *The hills melted like wax at the presence of the Lord*, etc.] Kimchi interprets the “hills” of the kings of the wicked; and it was verified in Herod and his nobles, and the citizens of Jerusalem, who, when they heard of the coming of the Messiah, of the birth of the King of the Jews, were exceedingly moved and troubled; their hearts melted like wax within them, (^{<4111>}Matthew 2:1-3), so when he appeared, in the power of his Gospel, in the Gentile world, and went forth in the ministration of it, conquering, and to conquer, all fled before him; every mountain and island were moved out of their places; and the kings of the earth, and great men, ran to the rocks to hide them from his face, which they could not bear, (^{<6164>}Revelation 6:14-17), and the like events, and more terrible, will they be, when he comes to destroy antichrist, and especially to judge the world, (^{<6169>}Revelation 16:19,20 20:11,12)

at the presence of the Lord of the whole earth; as Christ is; he is Lord of all, the Prince of the kings of the earth, (^{<4106>}Acts 10:36) (^{<6105>}Revelation 1:5 11:4), and as he will show himself to be at the great day; and that is the reason why the proud and lofty, comparable to hills and mountains, shall melt at his presence.

Ver. 6. *The heavens declare his righteousness*, etc.] His justice in punishing his enemies; the lightning and the thunder in the heavens, the tokens of his wrath, and instruments of it; his wrath itself, which is revealed from heaven, (^{<5118>}Romans 1:18), or the inhabitants of heaven, as Aben Ezra; the angels of heaven; so the Targum, “the angels on high (or of heaven, as in the king’s Bible) declare his righteousness”; (see

^{<6615>}Revelation 16:5-7), it is true of the ministers of the Gospel, who are Christ's angels or messengers, men of heavenly gifts and grace, whose work it is to declare the justifying righteousness of Christ, which is revealed in the Gospel from faith to faith, and which is therefore called the word of righteousness, and the ministration of it, (^{<6617>}Romans 1:17 ^{<6619>}2 Corinthians 3:9 ^{<6613>}Hebrews 5:13),

and all the people see his glory; the glory of his justice in the destruction of his enemies; the glory of his power and grace in the salvation of his chosen; the glory of God in the face of Christ; the glory of Christ himself, as the only begotten of the Father; the glory of his person, office, grace, and righteousness, in the glass of the Gospel; the glory and honour he is now crowned with in heaven; and all the people, even all the chosen, redeemed, and called people, shall behold his glory to all eternity: it seems chiefly to respect the revelation of his glory, and his people's view of it at his first coming; (see ^{<6615>}Isaiah 60:5,6).

Ver. 7. *Confounded be all they that serve graven images*, etc.] Images of gold, silver, and stone, graven by art and man's device; to serve and worship which must be the grossest ignorance and stupidity, which, when convinced of, must fill with shame and confusion: this may be considered either as a prayer, that the idolatrous Gentiles might be enlightened to see the vanity of their idols, and their worship of them, and turn to the living God; or as a prophecy that it should be; for it may be rendered, "they are" or "shall be confounded", or "ashamed"^{f1374}, as the Targum, Jarchi, and Kimchi; which had its accomplishment in the first times of the Gospel; when, being preached in the Gentile world, multitudes forsook their idols and served the true God; and especially at the opening of the sixth seal, when Pagan worship was abolished throughout the Roman empire; and when the kings and great men in it, through shame, confusion, and dread, fled to the rocks and mountains, to hide them from the wrath of the Lamb, (^{<6612>}Revelation 6:12-17), and will have a further accomplishment, when the Papists, the worshippers of the beast, shall be ashamed of their graven images, of the Virgin Mary, and other saints; which will be when the Gospel shall be published throughout the world, (^{<6616>}Revelation 14:6-11),

that boast themselves of idols; as their saviours and deliverers, which yet are nothing, as the word^{f1375} signifies; that praise and extol them, as the givers of good things to them, or the procurers of them for them; that glory

in them, and in their worship of them, than which nothing can be a greater instance of folly and madness:

worship him, all ye gods; those that are so called, the graven images and idols before mentioned; let them bow down, and be prostrate before the Lord, as Dagon before the ark; or they that serve other gods, as Kimchi; so the Targum,

“and all the nations that serve idols shall worship before him;”

rather kings and princes, civil magistrates, who are sometimes called gods, are meant, (^{<49818>}Psalm 95:3 82:1,6), and who, in the latter day especially, shall serve and worship the Messiah, (^{<49710>}Psalm 72:10) though it is best of all to interpret it of angels, as this word Elohim is rendered in (^{<49885>}Psalm 8:5), and Aben Ezra says there are some of their interpreters that understand it of angels: the Septuagint, Vulgate Latin, and all the Oriental versions, and so Apollinarius, render it, “worship him, all his angels”: Gussetius ^{f1376} interprets it, “all that is God’s”; all that belong to him, angels and men, and all creatures; particularly angels, the most noble of all: and this sense is confirmed by an inspired writer, who manifestly refers to and quotes this passage, and applies it to the angels worshipping Christ, the first begotten Son of God, when he came into the world, (^{<5006>}Hebrews 1:6), with which compare (^{<49213>}Luke 2:13,14), from whence it appears not only that Christ is superior to angels, for the proof of which it is produced by the apostle; but that he is truly God, since God only is the object of religions worship; and that, if he is worshipped by angels, he ought to be worshipped by men; and that angels are not the proper objects of worship, since they are worshippers.

Ver. 8. *Zion heard, and was glad*, etc.] Or, the congregation of Zion, as the Targum; the church of Christ, and the members of it, called Zion, in allusion to the mountain of that name, in which the temple stood; a type of the church, (^{<5022>}Hebrews 12:22), these heard the Gospel, the good news and glad tidings of good things; they heard that Zion’s King reigned, and that his kingdom was enlarged, and interest increased; they heard the heavenly men declare his righteousness, by which they are justified from all things; they heard of the conversion of the Gentiles, and the confusion of idolaters; of the incarnation of Christ, and of his being worshipped by angels; all which filled them with joy and gladness:

and the daughters of Judah rejoiced; particular congregated churches, particular believers and professors of Christ and his Gospel; these rejoiced at the above things, as well as because of what follows:

because of thy judgments, O Lord; either the doctrines of the Gospel, which come from the God of judgment, and are according to his justice and holiness; and are matter of joy and gladness when they are spread in the world, and succeed to the conversion of sinners, the comfort of saints and the glory of Christ; (see ^{<1913>}Psalm 19:9,10), or his judgments upon his enemies, and the enemies of his church and people; which also are an occasion of rejoicing to them, because Christ is thereby glorified in his power, justice, truth, and faithfulness, (^{<1913>}Revelation 19:1,2).

Ver. 9. *For thou, Lord, art high above all the earth*, etc.] Above all the inhabitants of the earth, as the Targum; he is highly exalted above every name, men of the greatest name that is named in the world; he is made higher than the heavens, and the inhabitants of it; and has all power in heaven and earth, as Mediator; and, as a divine Person, he is the most high God, as the word “Elion”, here used, signifies; and all this lays a foundation for joy and gladness in the saints; even the dignity of Christ’s person, and the exaltation of him in the human nature:

thou art exalted far above all gods: not only the fictitious deities of the Gentiles, or the greatest potentates upon earth, being made higher than the kings of the earth, who are called gods; but also than the angels in heaven; he is set down at the right hand of God, where they are not, and never were, nor shall be; angels, authorities, and powers, being subject to him, (^{<1913>}Hebrews 1:13 ^{<1913>}1 Peter 3:22).

Ver. 10. *Ye that love the Lord, hate evil*, etc.] The evil of sin, which is to be hated, because of the evil nature of it, it being exceeding sinful; and because of its evil consequences, bringing death, ruin, and destruction with it to the souls of men, unless grace prevents; and disquietude, distress, and trouble to the saints themselves; and because it is hateful to God, being contrary to his nature, will, and law, and is hated by Christ; and therefore those that love him should hate that, shun it, avoid it, depart from it, and abstain from all appearance of it; as all such will that love him in sincerity above all persons and things; and all of him, and that belong to him, his people, ways, worship, truths, and ordinances: and such are they that have seen the loveliness of him, and know his love, and have had it shed abroad in their hearts; and these will not only hate the evil of sin, but evil men; not

their persons, but their actions and conversations; and will avoid them, and have no fellowship with the unfruitful works of darkness:

he preserveth the souls of his saints; that are set apart by him, and chosen in him to be holy; that are sanctified by his blood, and by his Spirit and grace, and to whom he is made sanctification: the “souls” of these, their better and more noble part, which are dear to him, and he has redeemed by his blood, and whose salvation he has obtained, and they still receive, he “preserves” from the evil of sin, from its governing and damning power, from a final and total apostasy by it, from ruin and destruction through it, from being hurt by the second death; and he preserves them from all their enemies, sin, Satan, and the world, from being destroyed by them, safe to his kingdom and glory; therefore he is to be loved, and sin to be hated by them:

he delivereth them out of the hand of the wicked; of wicked and unreasonable men, into whose hands they sometimes fall, cruel and bloodthirsty persecutors; as he is able to deliver them, so oftentimes he does; and will, ere long, put them entirely out of their reach. Kimchi interprets this of the deliverance of the Jews from the captivity of Babylon, Media, and Persia.

Ver. 11. *Light is sown for the righteous*, etc.] Who are made righteous by the obedience of Christ, and live soberly and righteously; the light of joy and gladness, as it is explained in the next clause; (see ^{<1786>}Esther 8:16) so, φως, “light”, is frequently used by Homer ^{f1377} for joy and gladness: these sometimes are without it, through the hidings of God’s face, the prevalence of corruptions, the force of Satan’s temptations, and the many afflictions they meet with; but joy and gladness, peace and comfort, are sown for them in the counsels and purposes of God, in his covenant, in the Scriptures, in the Gospel, and in the promises of it; and, though at present hidden, will spring up in God’s due time, (^{<1834>}Psalm 112:4), and which also may be interpreted of the light of glory, which at present does not appear; but it is prepared in the purpose of God, and in his promise, and shall be enjoyed by the heirs of it. The Septuagint, Vulgate Latin, and all the Oriental versions, render it, “light is risen for the righteous”; and so the Targum,

“light is risen and prepared for the righteous;”

Christ, the light of the world, the sun of righteousness, is risen for them, and upon them, with healing in his wings, which bring joy and comfort to them:

and gladness for the upright in heart; such as have new hearts and right spirits formed in them, and are Israelites indeed, that have the truth of grace and the root of the matter in them: gladness is prepared, provided, and promised to them, and sooner or later they shall have it; the seed of it is sown, and it will spring up, and a large crop shall be enjoyed. Kimchi's note is,

“light is sown for the righteous in this world, and they shall reap light and joy in time to come, in the days of the Messiah.”

Ver. 12. *Rejoice in the Lord, ye righteous*, etc.] In the word of the Lord, as the Targum; in Christ, the essential Word, in his person, the greatness, glory, and fulness of it; in his righteousness, and in salvation by him, and that always; (see ^{<3004>}Philippians 4:4),

and give thanks at the remembrance of his holiness; of his essential holiness, as a divine Person, in which he is glorious, and which appears in all that he has done; and of the holiness of his nature and life, as man and Mediator, which are imputed to his people for their justification; and at the remembrance of that holiness which they have from him, and are made partakers of in sanctification: and at the remembrance of that perfect holiness which they shall have with him in heaven to all eternity. Holiness may also signify his faithfulness in the discharge of his work and office as Mediator, and in the fulfilment of his promises to his people; (see Gill on “^{<3804>}Psalm 30:4”).

PSALM 98

INTRODUCTION TO PSALM 98

A Psalm.

This is the only psalm throughout the whole book which is so called, without any other additional word, epithet, or inscription. The Targum calls it a psalm of prophecy, or a prophetic psalm, as indeed it is; for it respects time to come, as Jarchi observes, even the Gospel dispensation. Aben Ezra says, perhaps this psalm is concerning the coming of the Redeemer; a doubt need not be made of it, it certainly is. Abendana, a later writer among the Jews, says of the latter part of the psalm, that it figuratively expresses the greatness of the joy that shall be in the days of the Messiah. The Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, ascribe it unto David; but it was not penned by him on account of any victory obtained by him, but as a prophecy of the victories and salvation of the Messiah; nor is it of the same argument with, or a compendium of, the song of Moses at the Red sea, as Grotius thinks; though the inscription of the Syriac version begins thus,

“a Psalm of David, concerning the redemption of the people out of Egypt, when they conquered and triumphed;”

yet it more rightly adds,

“but spiritually a prophecy concerning the coming of Christ, and the calling of the Gentiles unto the faith.”

Ver. 1. *O sing unto the Lord a new song*, etc.] An excellent one unto the Lord Christ, on account of the great work of redemption and salvation wrought out by him; and because of the new and living way opened by him, and because of the new dispensation of the Gospel, which takes place through him, and for the reasons next mentioned; (see Gill on “~~1981~~ Psalm 96:1”),

for he hath done marvellous things; by assuming human nature, in that he, being God, became man, took flesh of a virgin, even pure and uncorrupted,

a clean thing out of an unclean; which he took into personal union with himself, and that for the sake of sinful creatures: a most marvellous affair this! which calls for a new song from men, as it had from the angels. In this nature he taught wonderful doctrines, at which his hearers were astonished, wondering from whence he had his wisdom; and in it he did many miraculous works, which filled them with amazement above measure; and especially in it he performed the amazing and surprising work of man's redemption, an instance of the marvellous lovingkindness and astonishing wisdom of God; performed in a manner quite stupendous, through Christ's being made under the law both the precept and penalty of it; through his being made sin and a curse for men, even for the ungodly, sinners and enemies; a redemption which is of the souls of men from sin, Satan, and the law; a complete and plenteous one, which includes and secures all the blessings of grace and glory, justification, pardon, adoption, and eternal life. To which may be added the resurrection of himself from the dead, his ascension to heaven, the effusion of the extraordinary gifts of the Spirit on the apostles, the wonderful success of the Gospel in the Gentile world, the support of his interest against all the powers on earth, the destruction of the man of sin, the calling of the Jews, and the bringing in of the fulness of the Gentiles in the latter day; all which marvellous events require a new song of praise: another reason of which follows:

his right hand and his holy arm hath gotten him the victory: over sin, Satan, the world, death, and hell, in which he has made his people sharers, yea, more than conquerors; and therefore may well sing the new triumphant song to him: the words may be rendered, "hath brought salvation to him"^{f1378}; as in (~~23916~~ Isaiah 59:16 63:5); to him personally, he raising himself from the dead, as a triumphant Conqueror; to him mystically, his body the church, to whom he is the author of salvation; or to him, that is, to his Father, in obedience to whose will he wrought out salvation for his people, and for the honour of his name, and for the glorifying of his perfections. This was done by him alone, by his right hand of power, by the mighty arm of his strength, and which no mere creature could ever have performed: and this he did in a way of holiness; his holy arm did it in a way that maintains and secures the glory of divine holiness and justice.

Ver. 2. *The Lord hath made known his salvation,* etc.] Which was appointed him, he undertook, came to perform, and has effected; this, though wrought out, is unknown to men, especially to the Gentile world,

who had no prophecy, promise, or revelation of the Messiah, and salvation by him; but now this is made known in the everlasting Gospel, called therefore the Gospel of salvation, and by the ministers of it; and, besides this, the spirit of wisdom and revelation in the knowledge of Christ, and his salvation, is given to some; whereby they come to know their need of it, the suitableness of it to their case, the necessity of going to Christ for it, and their special and particular interest in it; and such have a new song put into their mouths, and are under great obligation to sing it:

his righteousness hath he openly showed in the sight of the Heathen; either the faithfulness of God in fulfilling his promises, particularly in raising up the Saviour Jesus; or the goodness of God to his people, and the strictness of his justice on their surety; goodness towards them, and severity on him, when he spared them and not him, turned his hand of grace and mercy on them, when he awoke the sword of justice against him; or rather his own righteousness, by which he fulfilled the law in the room and stead of his people; and which being brought in is revealed in the gospel, from faith to faith; and that “openly”, not in dark shadows, types, and figures; but it is to be seen with open face in the clear glass of the Gospel; and is held up and forth in the ministration of it unto the Gentiles, whom God justifies through faith in it, as well as the believing Jews; (see ~~4181~~Romans 3:30 ~~4188~~Galatians 3:8).

Ver. 3. *He hath remembered his mercy and his truth toward the house of Israel*, etc.] His mercy promised them, in raising up a Saviour to them, one that should be the glory of them; and his truth, in fulfilling that and every other promise concerning him; (see ~~4172~~Luke 1:72-74 2:32 ~~5138~~Romans 15:8),

all the ends of the earth have seen the salvation of our God; either Christ himself, who is the salvation or Saviour of God’s appointing, providing, and sending; or the salvation which he has wrought out, the Gospel declaring it; which has been sent throughout the world; and many in all parts of it, even in the most distant parts of it, in the very ends of it, have been made to see the nature, want, worth, and value of it; not every individual person in the world, but some in the several parts, and in the remote corners of it, whither the Gospel has been or will be sent; (see ~~4520~~Isaiah 52:10).

Ver. 4. *Make a joyful noise unto the Lord, all the earth*, etc.] That is, all the inhabitants of the earth, as the Targum, to whom the joyful sound of the Gospel comes; (see Gill on “⁴⁹⁰¹Psalm 95:1”),

make a loud noise, rejoice, and sing praise; exalt and extend the voice to the highest pitch, in the most musical and melodious strains; this heap of words is used to express the intenseness of mind, vehemency of affection, and strength of spirit and exceeding greatness of joy, with which the Lord should be praised for his great and marvellous works.

Ver. 5. *Sing unto the Lord with the harp*, etc.] Playing upon that at the same time: here and in the following verse is an allusion to Old Testament worship, and the manner of performing that; not that this should be done in New Testament times, only New Testament worship is expressed in Old Testament language, which is no unusual thing; hence in Gospel times, and Gospel churches, the saints, especially when singing the new song of redeeming grace, are said to have harps in their hands, expressive only of their spiritual melody in their hearts, (⁴⁸⁸Revelation 5:8,9 14:2,3 15:2,3),

with the harp, and the voice of the psalm; with the harp alone first, as Aben Ezra and Kimchi interpret it, and then with the harp, and together with the words of a psalm, sung in a psalm tune. Gospel churches are to sing psalms, hymns, and spiritual songs, (⁴⁸⁵⁹Ephesians 5:19 ⁵⁰⁸⁶Colossians 3:16).

Ver. 6. *With trumpet and sound of cornet*, etc.] The Septuagint, Vulgate Latin, and Ethiopic versions, render it

with ductile trumpets, such as were made of silver, as the two trumpets for the calling of the assembly, (⁴⁰⁰²Numbers 10:2) to which the allusion seems to be here, called “asosra” by Josephus ^{f1379} according to the Hebrew language **twrxwxj**; which he says were in length a little less than a cubit, but the pipe narrow, somewhat thicker than a flute, having a sufficient breadth at the mouth to blow with, ending after the manner of a bell. The cornet was a trumpet or pipe, made of horn, from whence it has its name; such were those, made of rams’ horns, the priests blew with when they encompassed Jericho, (⁴⁰⁰⁴Joshua 6:4),

make a joyful noise before the Lord, the King; or rather “before the King, the Lord” ^{f1380}; before the King, who is Jehovah, who is the King of kings, and Lord of lords; let this shout be made before him, in his presence, and

on account of his kingly office, and because of some eminent appearance of his kingdom and glory; (see ^{<66016>}Revelation 19:6,16).

Ver. 7. *Let the sea roar, and the fulness thereof*, etc.] (See Gill on ^{<49611>}Psalm 96:11”),

the world, and they that dwell therein; men, the inhabitants of the world; that is, let them rejoice because this glorious King has taken to himself his great power, and reigns, (^{<66115>}Revelation 11:15-17).

Ver. 8. *Let the floods clap their hands*, etc.] Or “rivers” ^{f1381}, dashing against their banks, as they pass along; a prosopopoeia, as the preceding and following, expressing great joy on account of the Messiah, the reigning King. Aben Ezra interprets this of men that are in rivers, as the sea; in the preceding verse of such that are in ships at sea; and the hills in the next clause of such that dwell on them;

let the hills be joyful together; (see ^{<28512>}Isaiah 55:12).

Ver. 9. *Before the Lord, for he cometh to judge the earth*, etc.] (See Gill on ^{<49613>}Psalm 96:13”),

with righteousness shall he judge the world, and the people with equity; both at his first and second coming, and during the intermediate time; see the note as before. The only difference is, that in (^{<49613>}Psalm 96:13), it is said that he shall judge the people “with his truth”, here “with equity”, or “uprightnesses” ^{f1382}; in the most upright manner, according to the strictest rules of justice and judgment; (see ^{<23118>}Isaiah 11:3-5).

PSALM 99

INTRODUCTION TO PSALM 99

This psalm, with the foregoing from (~~99:1~~ Psalm 90:1) is ascribed to Moses by Jarchi and others; but cannot be his, since mention is made of Samuel in it, who lived many years after him. The Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, more rightly attribute it to David; the inscription of the Syriac version, after saying it is David's, subjoins,

“concerning the destruction of the Midianites, whom Moses and the people of Israel led captive;”

of which there is not the least mention in it; but it more truly adds,

“and a prophecy concerning the glory of the kingdom of the Messiah;”

as it undoubtedly is.

Ver. 1. *The Lord reigneth*, etc.] The King Messiah, he is made and declared Lord and Christ; he has reigned, does reign, and ever will; (see ~~99:1~~ Psalm 93:1 96:10 97:1),

let the people tremble: with awe of his majesty, and reverence of his word and ordinances; rejoicing before him with trembling, as his own people and subjects do, (~~99:1~~ Psalm 2:11), and so it agrees with (~~99:1~~ Psalm 97:1), or it may be understood of the people that are enemies to Christ, who would not have him to reign, though he shall whether they will or not; and who will sooner or later tremble for fear of him, and his righteous judgment. Jarchi refers this to the war of Gog and Magog. The Septuagint, Vulgate Latin, and Arabic versions, render it, “let the people be angry”; or it may be rendered, “they are angry”; or “therefore they are angry”; because he reigns; so the people, both Jews and Gentiles, were angry and raged, when his kingdom was first visibly set up among them, (~~99:1~~ Psalm 2:1,2), and so the nations will when he takes to himself his great power, and reigns, (~~99:1~~ Revelation 11:18),

he sitteth [between] the cherubim; “upon” or “above”, as the Septuagint, Vulgate Latin, and all the Oriental versions; alluding to the seat of the Shechinah, or divine Majesty, in the holy of holies; and respects either the exalted glory of Christ among the angels, and above them at the right hand of God, where they are subject to him, stand about him, ready to do his will; or rather his presence with his ministers of the word, who are the instruments of spreading his Gospel, and enlarging his kingdom and interest in the world; (see Gill on “~~490E~~Psalm 80:1”)

let the earth be moved: not that itself out of its place, but the inhabitants of it; and these either with a sense of sin and duty, and become subject to Christ their King; or with wrath and indignation at him, or through fear of him, as before; Kimchi says, at the fall of Gog and Magog; it may be particularly understood of the land of Judea, and of the commotion in it, especially in Jerusalem, when the tidings were brought of the birth of the King Messiah, (~~410E~~Matthew 2:1,2), or of the shaking and moving both of the civil and ecclesiastical state of the nation, and of the ruin of it; (see ~~382E~~Hebrews 12:26,27 ~~312E~~1 Thessalonians 2:16).

Ver. 2. *The Lord is great in Zion*, etc.] Where the temple stood, and into which Christ came as the proprietor of it, and gave it a greater glory by his presence than the first temple had; here he preached his doctrines, wrought many of his miracles; here he poured forth the Spirit on his apostles; and from hence went forth his Gospel into all the world: or in Zion, that is, in his church, and among his people; here he grants his gracious presence, and bestows the blessings of his goodness; and shows himself to be great and glorious in his person, offices, and operations; (see ~~490E~~Psalm 98:1),

and he is high above all people; as God, he is the Creator of them all; in whom they live, move, and have their being, and so must be above them all; as Mediator, he is the Saviour of his own people, and exalted to be so unto them; as King, he is higher than the kings of the earth, and therefore must be above all the rest of the inhabitants of it; he is higher than the heavens, and the angels there, and therefore he must be higher than the earth, and they that dwell in it; he is highly exalted above every name that is named in this world, or in that to come.

Ver. 3. *Let them praise thy great and terrible name*, etc.] All people, especially the Lord’s people; those that dwell in Zion, where his name is great, in high esteem, venerable, and valued; as his name Jesus, or Saviour,

is amiable and lovely to his saints; and his name, the Lion of the tribe of Judah, is terrible to his enemies:

for it is holy; his name is holy, as well as reverend and great; his nature is holy, both divine and human; holy in all his ways and works; and is holiness to his people, and therefore worthy of praise; holiness is the ground and foundation of his praise from the seraphim, (~~208B~~ Isaiah 6:3).

Ver. 4. *The King's strength also loveth judgment*, etc.] Or he who is a strong and mighty King, as Christ is; which appears by saving his people, and preserving them to his kingdom and glory, and by destroying all his and their enemies; but, though he is so potent and victorious a Prince, yet no tyrannical one, he loves and does what is just and righteous; he loved the righteous law of God, and obeyed it in the whole course of his life; he wrought out a perfect righteousness for his people, and encourages and loves righteousness in them; he will judge the world in righteousness hereafter; and is now on his throne, and in his kingdom, ordering it with judgment and justice; all the administrations of his kingly office are just and true, and herein he delights:

thou dost establish equity, or “equities”^{f1383}; uprightneses, righteousnesses; a perfect and a complete righteousness:

this he has prepared^{f1384}, as the word signifies, by his obedience, sufferings, and death, and has established as an everlasting one; moreover, equity, righteousness, and justice, are the settled rules and laws of his government; (see ~~209E~~ Isaiah 9:7 11:4,5),

thou executest judgment and righteousness in Jacob; among the true Israel and people of God, as David his type did, (~~1085~~ 2 Samuel 8:15), thereby keeping them in due order, in the observance of his righteous judgments and statutes, and defending them from their enemies.

Ver. 5. *Exalt ye the Lord our God*, etc.] Christ, who is Lord of all, and Immanuel, God with us, God in our nature, our Lord and our God; exalt him in his person, as God over all, blessed for ever; in his offices of Prophet, Priest, and King, by hearkening to his word, by trusting in his blood, righteousness, and sacrifice, and by submitting to his ordinances, and obeying his commands; exalt him in heart, thought, and affection, thinking highly of him, and affectionately loving him; exalt and extol him in words, speak of his love and loveliness, and of the great things he has

done; exalt him in private and in public, in the family and in the house of God; make mention of him everywhere, that his name be exalted:

and worship at his footstool; worship him who is the object of the adoration of angels, and ought to be of men; worship him privately and publicly, internally and externally, in spirit and in truth; at his footstool, on earth, he being on his throne in heaven; (see ^{<230>}Isaiah 65:1) or else the ark is meant, which is so called, (^{<130>}1 Chronicles 28:2), and this being a type of the human nature of Christ, that may be meant here; and which, though not the object of worship, nor is it said, worship his footstool, but at it; yet, in worshipping Christ, respect is to be had unto him, as in our nature, in which he has done such great things for us: the Targum is,

“worship in or at the house of his sanctuary;”

so Kimchi interprets it of the sanctuary, which agrees with (^{<390>}Psalm 99:9),

for he is holy: essentially holy, glorious in holiness as a divine Person, and therefore to be worshipped: or “it is holy”; the footstool, the ark, the human nature of Christ, in which the Godhead dwells bodily.

Ver. 6. *Moses and Aaron among his priests*, etc.] The priests of the Lord, called and appointed by him, that ministered to him in that office, were the priests of Christ, types of him, and ceased when he came: these were the chief among them, or of them, as Kimchi observes: Moses officiated as a priest before Aaron was called and separated to that service; yea, it was he that consecrated and installed him in it, and that by offering sacrifice among other things, (^{<120>}Exodus 29:1 24:7,8) (^{<400>}Numbers 7:1), and that Aaron was the chief of them there can be no question, seeing he was the first from whom a race of priests sprung, and who gave name to that order of priesthood which continued until the Messiah’s coming:

and Samuel among them that call upon his name; these, according to Kimchi, describe the prophets, among whom Samuel was the chief; (see ^{<400>}Acts 3:24) calling on the name of the Lord includes the whole worship of God, and is often used particularly of prayer; the object of which is God, and him only; and who is to be called upon at all times, and especially in a time of trouble, and always in faith, and with sincerity and truth; and an honour it is to be among such persons: now these three men, who were eminent for religion and piety, and particularly prayer, (see ^{<410>}Jeremiah 15:1) are mentioned to animate and encourage the saints, by their example,

to the worship and service of the Lord, before exhorted to: they called upon the Lord; the Lord Christ, who is the object of invocation, was so in the Old Testament dispensation, and should be so in the New; (see ^{<4175>}Acts 7:59 22:16 ^{<4002>}1 Corinthians 1:2). Moses called upon him, (^{<2321>}Exodus 32:11,32); so did Aaron, (^{<0462>}Numbers 16:22), and also Samuel, (^{<0008>}1 Samuel 7:8,9 12:18,19),

and he answered them; as he does all his people, sooner or later, in one way or another; which is no small encouragement to pray unto him.

Ver. 7. *He spake unto them in the cloudy pillar*, etc.] In the pillar of the clouds of glory, as the Targum; in which the Lord went before the children of Israel in the wilderness, to lead them, and protect them from heat in the day, (^{<0321>}Exodus 13:21,22), that is, he spake in this to Moses and Aaron; for it ceased when they came to the land of Canaan; instances of which see in (^{<0309>}Exodus 19:9 ^{<0415>}Numbers 12:5), some have thought that the Lord might speak to Samuel also out of a cloud, when he called upon him, and it thundered, since clouds and thunder go together, (^{<0218>}1 Samuel 12:18), the cloudy pillar was a type of Christ; and it is by him the Lord has spoken all his mind and will, when he was clothed with a cloud, or became obscure in the form of a servant; and it is through him, the Mediator, that men have access to God, and answers of prayer from him:

they kept his testimonies; the law, and the precepts of it, which were testifications of the mind and will of God; these Moses, Aaron, and Samuel, kept, though not perfectly, yet sincerely, from a principle of love, and with a view to the glory of God:

and the ordinance that he gave them; the ordinance of the passover, with the several rituals of the ceremonial law, which was an ordinance of God until the Messiah came; and we, under the Gospel dispensation, ought to keep the ordinances of Christ in faith and love, as they have been delivered to us; and such only can expect to be heard and answered by the Lord; and this is the reason of the mention of these things; (see ^{<0618>}Psalms 66:18 ^{<2189>}Proverbs 28:9).

Ver. 8. *Thou answeredst them, O Lord our God*, etc.] This is repeated to show the certainty of it, and to encourage the people of God, in all ages, to pray unto him:

thou wast a God that forgavest them; even Moses, Aaron, and Samuel; for, though they were great and good men, they did not live without sin, and

stood in need of pardoning grace and mercy, which they had; or rather the people for whom they prayed: so the Targum,

“O God, thou wast forgiving thy people for them;”

that is, through their prayers; (see ^{<0449>}Numbers 14:19,20 ^{<0938>}Psalms 78:38),

though thou tookest vengeance of their inventions; their sins, which are the inventions of men, (^{<2072>}Ecclesiastes 7:29). Kimchi and others interpret this of the inventions, designs, and practices of Korah, Dathan, and Abiram, against Moses and Aaron, (^{<0462>}Numbers 16:32,35) but though God took vengeance on them, it does not appear that he forgave their iniquities; wherefore it is best to understand this either of the sins of Moses and Aaron themselves, which, though pardoned, God took vengeance of, and showed his displeasure at, by not suffering them to go into the land of Canaan, (^{<0400>}Numbers 20:10-12 27:12,13), or else of the sins of the Israelites, who murmured upon the report of the spies; and though they were pardoned at the intercession of Moses, yet so far vengeance was taken upon them, that none of them were suffered to enter the land of Canaan; but their carcasses fell in the wilderness, (^{<0449>}Numbers 14:19-23), and thus, though God forgives the iniquities of his people, for the sake of his Son, yet he takes vengeance of them on him, their surety; on whom they have been laid and borne, and who has not been spared in the least; but has bore the whole wrath and vengeance of God due to sin; and besides, though he pardons his people, yet he chastises them for their sins, and shows his fatherly displeasure at them.

Ver. 9. *Exalt the Lord our God*, etc.] Having given the above instances of Moses, Aaron, and Samuel, serving and worshipping the Lord, the psalmist repeats the exhortation in (^{<0905>}Psalms 99:5), which he enforces by their example; (see Gill on “^{<0905>}Psalms 99:5”):

and worship at his holy hill; the holy hill of Zion, the church; attend the public worship and service of it: the Targum is,

“worship at the mountain of the house of his sanctuary; the temple, a type of the church of Christ:”

for the Lord our God is holy; his nature is holy, and he is glorious in the perfection of his holiness, and therefore to be praised and exalted; and his name is holy, and so reverend, and therefore to be worshipped; see in (^{<0903>}Psalms 99:3,5)

PSALM 100

INTRODUCTION TO PSALM 100

A Psalm of Praise

The Arabic version ascribes this psalm to David, and very likely it is one of his: the Targum calls it ``a hymn for the sacrifice of thanksgiving;”

and so Jarchi. It is supposed to have been used when peace offerings for thanksgivings were offered up, (^{<BR71>}Leviticus 7:11,12). The Syriac inscription is very odd;

“concerning Joshua the son of Nun, when he made the war of the Ammonites to cease;”

though it more rightly adds,

“but in the New Testament, when the Gentiles are converted to the faith:”

and indeed the scope of the psalm is to exhort the Gentiles to praise the Messiah, to serve and worship him, from the consideration of his goodness and mercy, truth and faithfulness.

Ver. 1. *Make a joyful noise unto the Lord, all ye lands.*] Or, “all the earth”^{f1385}; that is, as the Targum, all the inhabitants of the earth, who are called upon to shout unto him as their King; as the angels did at his birth, the disciples when he made his public entrance into Jerusalem, the apostles at his ascension to heaven, the saints when the marriage of him, the Lamb, will be come, and both men and angels when he shall descend from heaven to judge the world; and such a joyful noise or shout should be made unto him as to a triumphant conqueror, who has got the victory over sin, Satan, death, and the grave, and every enemy of his and his people, and made them more than conquerors through himself; (see ^{<BR71>}Psalm 95:1).

Ver. 2. *Serve the Lord with gladness,* etc.] Not with a slavish fear, under a spirit of bondage, as the Jews under the legal dispensation; not in the oldness of the letter, but in the newness of the Spirit: with spiritual joy and

freedom of soul, as under the spirit of adoption; readily, willingly, cheerfully; without sinister and selfish ends and views; as their Lord and Master; taking delight in his person, and pleasure in his service; rejoicing in him, without having any confidence in the flesh:

come before his presence with singing; to the throne of his grace with thankfulness for mercies received, as well as to implore others; and into his house, and at his ordinances, beginning public worship with singing psalms, hymns, and spiritual songs; (see ^{<498E>}Psalm 95:2).

Ver. 3. *Know ye that the Lord he is God*, etc.] Own and acknowledge him to be God, as well as man; and though a man, yet not a mere man, but the great God and our Saviour, the true God and eternal life; so a man, as that he is Jehovah's fellow; or our God, as the Syriac and Ethiopic versions; Immanuel, God with us, God in our nature, God manifest in the flesh:

[it is] he [that] hath made us; as men, without whom nothing is made that was made; in him we live, move, and have our being; and, as new creatures, we are his workmanship, created in him, and by him; regenerated by his Spirit and grace, and formed for himself, his service and glory; and made great and honourable by him, raised from a low to an high estate; from being beggars on the dunghill, to sit among princes; yea, made kings and priests unto God by him; so, Kimchi, ``he hath brought us up, and exalted us:”

and not we ourselves; that is, did not make ourselves, neither as creatures, nor as new creatures; as we have no hand in making either our souls or bodies, so neither in our regeneration, or in the work of God upon our hearts; that is solely the Lord's work: there is a double reading of this clause; the marginal reading is,

and we are his; which is followed by the Targum and Aben Ezra: both are approved of by Kimchi, and the sense of both is included; for if the Lord has made us, and not we ourselves, then we are not our own, but his, and ought to serve and glorify him: we are his by creation; “we are also his offspring”, as said Aratus ^{f1386}, an Heathen poet, cited by the Apostle Paul, (^{<447Z>}Acts 17:28),

we are his people; by choice and covenant; by his Father's gift, and his own purchase; and by the power of his grace, bringing to a voluntary surrender and subjection to him; even the Gentiles particularly, who were not his people, but now his people, (^{<448D>}1 Peter 2:9,10),

and the sheep of his pasture; his sheep also by gift and purchase, called by him, made to know his voice, and follow him; for whom he provides pasture, leads to it, and feeds them with it himself; (see ^{<1941>}Psalm 74:1 95:7).

Ver. 4. *Enter into his gates with thanksgiving*, etc.] The same with the gates of Zion, loved by the Lord more than all the dwellings of Jacob; the gates of Jerusalem, within which the feet of the saints stand with pleasure; the gates of Wisdom, or Christ, where his followers watch and wait; the gates into his house, the church, and the public ordinances of it, to be entered into with thankfulness for all mercies, temporal and spiritual; for the Gospel, and Gospel opportunities and ordinances:

and into his courts with praise; with the sacrifice of praise, as in (^{<1968>}Psalm 96:8), of these courts, (see ^{<1974>}Psalm 65:4 84:2),

be thankful unto him; for all blessings of grace in him and by him; for all things, and at all times:

and bless his name; by ascribing honour, blessing, and glory to him, saying, “blessed be his glorious name for ever”, (^{<1979>}Psalm 72:19 103:1).

Ver. 5. *For the Lord is good*, etc.] Both in a providential way, and in a way of grace, and does good; he is the good Shepherd, that has laid down his life for the sheep; and the good Samaritan, that pours in the wine and oil of his love and grace, and his precious blood, to the healing of the wounds made by sin: while he was on earth, he went about doing good to the bodies and souls of men; and he continues to do good unto them, and therefore should be praised, served, and worshipped:

his mercy is everlasting; or “his grace” ^{f1387}; there is always a sufficiency of it for his people; and his lovingkindness, which may be also here meant, is always the same; having loved his own which were in the world, he loves them to the end, (^{<1931>}John 13:1)

and his truth endureth to all generations; or his faithfulness in fulfilling his promises, and performing his engagements; he was faithful to his Father that appointed him, and to the covenant he made with him; and he is faithful to his people, to keep what they commit to his care and charge now, and to give them the crown of righteousness at the last day, which is laid up for them; and upon all these considerations, and for these reasons, ought to be praised and adored.

PSALM 101

INTRODUCTION TO PSALM 101

A Psalm of David.

The title of this psalm, in the Syriac version, is,

“for Asaph, an exhortation of David, concerning those things which are required in the ministry of the house of the Lord; and a prophecy of the praise of the conqueror, and of the perfect man in God.”

Theodoret thinks it was written by David concerning good Josiah, whom he foresaw, by a spirit of prophecy, would rise up a great reformer of the people, and whom he proposes as a pattern of perfection to others; but it was, no doubt, written by him of himself; very likely, after he was delivered out of his troubles by the death of Saul, and was come to the kingdom, since he resolves to “sing of mercy and judgment”: though by the interrogation, “when wilt thou come unto me?” it looks as if he had not arrived to the height of his honour: wherefore, perhaps, this psalm was penned between his being made king over Judah, and his being made king over all the tribes; but, be it as it may, the design of it is to show his resolutions, how he would behave as a king in his court, and as a master in his family; so that it is very instructive to kings and civil magistrates, and to parents and masters of families: and as David was a type of Christ, he seems, throughout the whole, to represent him; and, indeed, there are some things in it which agree with none so well as with him; such as behaving wisely, in a perfect way, and walking in his house with a perfect heart; not suffering any evil thing to cleave unto him, and knowing none, and the like.

Ver. 1. *I will sing of mercy and judgment*, etc.] Either of mercy and justice, exercised by him towards his people, which he resolved to do, and did, (⁴⁰⁸⁵2 Samuel 8:15) which are two very principal points in government, are the glory of a reign, the support of the throne, and the happiness of a people, (⁴⁰⁸⁵Proverbs 20:28), or rather of the mercy of God to himself, in delivering him from his enemies, and raising him to the throne; and of the judgment of God in maintaining his cause, and avenging him on those that

hated him: every good man has reason to sing of the “mercy” of God; not only of his providential mercy, but of his special mercy, prepared in council and covenant for him, displayed in regeneration, in the pardon of sin, and in his everlasting salvation: or of “grace” and goodness, as the word ^{f1388} signifies; of the grace and goodness of God laid up in Christ, shown forth through him, and to which the whole of salvation is owing; singing of this shows a sense of it, thankfulness for it, and a cheerful disposition of soul, in a view of interest in it: and he may also sing of “judgment”: of righteous punishment inflicted upon his enemies, and the enemies of God, and Christ, and true religion; not as taking delight in the misery of fellow creatures, but as rejoicing in the glory of divine justice displayed therein, and in a deliverance from them; as Israel did at the Red sea; and as the church will, when Babylon is destroyed: moreover, a good man may sing of mercy and judgment together, with respect to himself; there being, in the course of his life, a mixture of prosperity and adversity, of merciful and afflictive dispensations, which work together for his good; and he has reason to be thankful for the one as for the other, as Job was, (^{<302>}Job 1:21), so the Targum,

“if thou renderest mercy to me; if thou exercisest judgment on me; for all I will praise thee:”

judgment sometimes signifies chastisement, (^{<2402>}Jeremiah 10:24 ^{<613>}1 Corinthians 11:32), it may be understood of Christ, who sung of the mercy of God, as shown in the mission of him into the world to save men, and which was glorified in their redemption by him; and of the justice of God exercised on him, as their surety, on whom judgment came unto condemnation for their sins; and when the sword of justice was awaked against him, the hand of mercy was turned on the little ones, (^{<307>}Zechariah 13:7),

unto thee, O Lord, will I sing; on the above subjects.

Ver. 2. *I will behave myself wisely in a perfect way,* &c.] So David did before he came to the throne, which made Saul fear him, and the people love him, (^{<0814>}1 Samuel 18:14-16) and so he resolved to do, and did afterwards; and thus it becomes all good men, in every station of life, to do: and then do they behave wisely, when they walk circumspectly, not as fools, but as wise, redeeming the time; when they make the perfect law of liberty, the word of God, the rule of their faith; take Christ for their pattern and example, and the Spirit for their guide; when they walk as becomes the

Gospel of Christ; seek the glory of God, and the good of others; behave inoffensively to all, and live as pilgrims and strangers here; attending closely to their duty, walking in all the commandments of the Lord blameless: and yet it is certain that no man lives without sin, or does or can behave himself wisely in so “perfect a way” and manner as to have no fault in him; wherefore this seems most applicable to Christ, who, as it was prophesied he should, so he did “deal prudently”, or behave wisely, (²⁵²³Isaiah 52:13), where the same word is used as here; and this is true of Christ throughout the whole of his life; in his infancy, when but twelve years of age; in his public ministry, in his conduct towards all men; in his answers to the ensnaring questions of his enemies; in his behaviour at his apprehension, arraignment, condemnation and crucifixion; and this to perfection, so as that the least fault could not be found in him:

O when wilt thou come unto me? and perform thy promise in bringing me to rule over all the tribes of Israel: or it may be read without an interrogation, “when thou wilt come unto me”^{f1389}; that is, when thou wilt grant me thy gracious presence, and divine assistance, then I will behave myself wisely, in a perfect way; or “in the way of perfect”^{f1390} and upright men, and will walk with them, and do as they do; without the grace of God, and strength of Christ, and the assistance of the Spirit, nothing is to be done that is wise and good: if it is applied to Christ, it respects the time of his sufferings and death, when he was without the divine Presence and help:

I will walk within my house with a perfect heart; or “in the integrity of my heart”^{f1391}; in a sincere and upright manner, ruling my own house well, and setting a good example to all in the family; and so should all good men do, performing all duties of religion in the family; be a pattern of good works, bring up their children in the nurture and admonition of the Lord, and neglect nothing that may contribute to their real good and the glory of God: the house of Christ is his church and people: here he walks and manifests himself, giving proofs of his sincere love and affection to them: the Targum paraphrases it,

“the house of my doctrine;”

such is the church of Christ, (²⁰⁰⁸Isaiah 2:3).

Ver. 3. *I will set no wicked thing before mine eyes,* Either the eyes of the body, which are the inlets of lust and are easily caught with objects that

inflame the heart, and should be turned aside from beholding vanity; or the eyes of the mind; so the Targum,

“I will not propose to my heart;”

or, as Kimchi, “in my thought”,

that is, I will not set up an evil thing in my imagination, to dwell upon in my thoughts, and take delight and pleasure in meditating upon it; or set it before me, to imitate as a pattern, to work by, and copy after: Christ did not so; he set the Lord always before him, (^{<3968>}Psalm 16:8), not anything of Belial^{f1392} or Satan, as the phrase here may be rendered; no, he always bid Satan, or anything of his, be gone, and get behind him, (^{<4040>}Matthew 4:10 16:23).

I hate the work of them that turn aside; from God, and from his law; from the paths of religion, truth, and virtue; and from the Gospel, and a profession of it; such are not fit for the kingdom of God, and in these God and Christ have no pleasure, (^{<5038>}Hebrews 10:38),

it shall not cleave to me; neither the wicked thing, or thing of Belial, nor the work of apostasy; that is, he would have no familiarity nor fellowship with it; not come near it, nor connive at it, but hate and abhor it: the Jews said, an evil disease, or a thing of Belial, “cleaveth fast unto him”, (^{<4948>}Psalm 41:8), but they were mistaken.

Ver. 4. *A froward heart shall depart from me*, etc.] A man of a froward heart, that devises frowardness in his heart, and speaks it out with his mouth; that which is perverse, and contrary to the law of God and Gospel of Christ, to the light of nature and the word of God; contrary to the sentiments of all good men, and repugnant to truth and good manners: such sort of persons are disagreeable companions, and good men would not choose to have anything to do with them; they are hateful to Christ, and shall be bid to depart from him; (see ^{<3083>}Proverbs 8:13 6:14).

I will not know a wicked person: so as to be familiar with him, or show him any respect; have any affection for him, or take any notice of him; such Christ will not know at the great day, (^{<4073>}Matthew 7:23), or “I will not know wickedness”^{f1393}, or any wicked work and action, approve of it, love it, delight in it, and do it: the Targum interprets it of the evil concupiscence, corruption of nature, or indwelling sin, which is hated by the believer, (^{<4715>}Romans 7:15) and is utterly unknown to Christ; he was

not conscious of it; he knew no sin, (^{<112>}2 Corinthians 5:21) original or actual; he had no sin in him, nor was any done by him, or, it may be, mention is made of the morning, because that was the usual time of hearing and judging causes, (^{<212>}Jeremiah 21:12), or this may have respect to the spiritual reign of Christ, whose coming will be as the morning; when the Heathens shall perish out of his land, when sinners shall be consumed out of the earth, and the wicked shall be no more, and he will destroy them that destroy the earth, (^{<106>}Psalm 10:16 104:35 ^{<118>}Revelation 11:18). The Targum agrees with this,

“in the world to come, which is like to the light of the morning, I will destroy all the wicked of the earth:”

that I may cut off all wicked doers from the city of the Lord; from the city of Jerusalem, as the Targum and Kimchi interpret it; and it may be understood of the church of God, in the spiritual reign of Christ, into which shall enter no more the uncircumcised and the unclean; and all that offend and do iniquity shall be gathered out of it, (^{<201>}Isaiah 52:1 ^{<134>}Matthew 13:41) or of the New Jerusalem church state, in the personal reign of Christ, into which no wicked doers will be admitted, but will remain for ever without, (^{<117>}Revelation 21:27 22:15).

Ver. 5. *Whoso privily slandereth his neighbour, him will I cut off,* etc.] That raises and spreads a false report of him; that insinuates evil things of him; that brings false charges and accusations against him, in a private manner, when he has no opportunity to defend himself: such an one David threatens to cut off from his presence, as Kimchi interprets it; from all communion and conversation with him; and yet he listened to the slanders of Ziba against Mephibosheth: but Christ, who knows the hearts and the secret actions of men, will reject and cut off all persons of such a character: the Targum is,

“he that speaketh with a triple tongue against his neighbour, him will I destroy, and he shall be smitten with the leprosy:”

a slandering tongue is called a triple tongue with the Jews ^{f1394}, because, as they say, it kills three persons; him that carries the slander, him that receives it, and him of whom it is related; see the Apocrypha:

“Whoso hearkeneth unto it shall never find rest, and never dwell quietly.” (Sirach 28:16)

him that hath an high look and a proud heart will not I suffer; or, “I cannot”^{f1395}; that is, cannot bear him in my presence and company; cannot look upon him with any pleasure and delight: the Septuagint, Vulgate Latin, and the Oriental versions, render it, “with him I will not eat”: have no familiarity or acquaintance with him; (see ^{<4651>}1 Corinthians 5:11), such who looked above others, and with contempt upon them, whose hearts were large, as the word^{f1396} signifies, were ambitious and insatiable, and never had enough of riches and honour; such were very contrary to David’s character, and could never be agreeable to him, (^{<8001>}Psalm 121:1,2), as the proud and haughty Pharisees were not to Christ, (^{<2180>}Luke 18:9-14), and the man of sin that exalts himself above all that is called God, that little horn, whose look is more stout than his fellows, (^{<5004>}2 Thessalonians 2:4,8 ^{<2021>}Daniel 7:20).

Ver. 6. *Mine eyes shall be upon the faithful of the land*, etc.] To look them out, bring them to court, and promote them to places of honour and trust; such an one was David himself, and such there were in the land of Israel, though but few, and of which he complains, (^{<9101>}Psalm 12:1). Christ’s eyes are upon faithful persons, on faithful ministers of the word, who preach the Gospel faithfully, administer the ordinances truly, are faithful to the souls of men in watching over them, reprovng and exhorting them; his eyes are upon them to keep and preserve them, and to honour and reward them with a crown of life that fadeth not away; and his eyes are also on faithful members of churches, such who truly believe in him, who hold fast the faithful word, and keep close to his worship and ordinances; his eyes are upon them, to show favour to them, to bestow blessings upon them, and to protect and defend them, and preserve them from perishing:

that they may dwell with me; or, “sit with me”^{f1397}; at his table, or at the council board, or in judgment, and assist him in the affairs of government: so such as are faithful shall dwell with Christ both here and hereafter; they dwell in him and with him by faith, and have communion with him; they dwell in his house below, and shall dwell with him above for evermore:

he that walketh in a perfect way; in God’s way, in the way he has prescribed and directed, to what is perfect; in a way agreeable to his word, in all his commandments and ordinances, in Christ, the way, the truth, and the life:

and in the way of perfect men^{f1398}, as it may be rendered; in the way that such walk; and though he does not walk perfectly, or without sin, yet sincerely and uprightly:

he shall serve me; be taken into my service, be employed by me, as a prime minister, a counsellor, a secretary of state, or in other lesser places under David. But, as it refers to Christ, it signifies that such an one shall be a servant of his, which is no small honour; for, where he is, there shall his servant be, (~~f1326~~John 12:26). The Targum is,

“he shall stand with my servants;”

in his house here, and at his right hand hereafter.

Ver. 7. *He that worketh deceit shall not dwell within my house*, etc.] Flatterers, sycophants, tricking and fraudulent persons, who seek to supplant others, and get into their places; these should lose the favour they had, when detected. So hypocritical persons, that have only a form of godliness, a mask of religion, and false teachers that lie in wait to deceive; and antichrist, whose coming was with all deceivableness of unrighteousness; who has seduced men by his miracles, doctrines, and sorceries; these shall have no place, neither in Christ’s house below nor above. The Targum is,

“he that works deceit shall not dwell in the midst of the house of my sanctuary:”

he that telleth lies shall not tarry in my sight; or, “he shall not be established” before mine eyes^{f1399}; he shall not continue in his post and place, in his office and station; he shall soon be dismissed from it; lying is very abominable to God, very prejudicial to men, and hated by Christ, who is truth itself. All sorts of lies, and liars are so, religious and doctrinal ones; such who speak lies in hypocrisy, as the emissaries of Rome; all that make an abomination, or a lie, will have no place with Christ in the New Jerusalem, (~~f1327~~Revelation 21:27).

Ver. 8. *I will early destroy all the wicked of the land*, &c.] Of the land of Israel, signifying that he would make a general reformation throughout the kingdom; that as soon as wicked men were discovered in any part of the land, he would cut them off, would take the first opportunity of punishing them as the law directs: or he would do it “in morning”^{f1400}, as in the Hebrew text; that is, every morning, constantly and continually; or it may

be, mention is made of the morning because that was the usual time of hearing and judging causes, ^{<3012>}Jeremiah 21:12; or this may have respect to the spiritual reign of Christ, whose coming will be as the morning; when the heathens shall perish out of his land, when the sinners shall be consumed out of the earth, ^{<19016>}Psalm 10:16 and ^{<19465>}Psalm 104:35, ^{<6118>}Revelation 11:18. The Targum agrees with this,

“in the world to come, which is like to the light of the morning, I will destroy all the wicked of the earth:”

that I may cut off all wicked doers from the city of the Lord; from the city of Jerusalem, as the Targum and Kimchi interpret it; and it may be understood of the church of God, in the spiritual reign of Christ, into which shall enter no more the uncircumcised and the unclean; and all that offend and do iniquity shall be gathered out of it, ^{<2531>}Isaiah 52:1 ^{<4034>}Matthew 13:41; or of the New-Jersualemchurch-state, in the personal reign of Christ, into which no wicked doers will be admitted, but will remain for ever without, ^{<6127>}Revelation 21:27 and ^{<6215>}Revelation 22:15.

PSALM 102

INTRODUCTION TO PSALM 102

*A prayer of the afflicted, when he is overwhelmed,
and poureth out his complaint before the Lord.*

Whether this psalm was written by David, under a prophetic spirit, concerning future times; or whether by one of the Babylonish captivity, as Daniel, Nehemiah, Ezra, or any other; either just at the close of it, or upon their return from it; since it is said that “the set time to favour Zion was come”, is not certain: however, since Zion was a type of the Gospel church, it may be very well applied to Gospel times; and the rather, since some passages in it are cited by the apostle in (~~3110~~ Hebrews 1:10-12) as to be understood of Christ: (see ~~19A25~~ Psalm 102:25-27). The Syriac version calls it,

“a prophecy concerning the new people, namely, the Gentiles in the faith:”

it is entitled, “a prayer of the afflicted”, or “poor”^{f1401}; which Austin understood of Christ, who became poor for our sakes, and was afflicted of God and men. Aben Ezra, Jarchi, and Kimchi, interpret it of the Jews suffering affliction in the Babylonish captivity; the former observes, that it was the opinion of some of their interpreters that this prayer was composed by some wise and understanding man that fell into the hand of his enemies. It may very well be applied to any afflicted person; all the people of God are more or less a poor and afflicted people; outwardly afflicted in body, in estate, and in their good name and character; inwardly with the corruptions of their own hearts, the temptations of Satan, and divine desertions; when it is a very proper time for prayer, (~~3113~~ James 5:13), and it is their privilege that they have a God of grace and mercy to pray unto, a throne of grace to come to at all times, a spirit of grace and supplication to assist them, and Christ their Advocate and High Priest, to present their petitions for them: and this everyone may do, “when he is overwhelmed”; pressed with the burden of sin, without a view of pardon, covered, as the word^{f1402} signifies, with shame and sorrow for it; almost overset with, and ready to faint and

sink under, afflictions, which like waves and billows roll over him; and at the same time is attended with much darkness and unbelieving frames of soul: “and poureth out his complaint before the Lord”; concerning his trials and afflictions, especially concerning the badness and haughtiness of his heart, the hardness of it, being so unaffected with providences, and under the word, and at the ordinances; concerning his leanness, barrenness, and unfruitfulness under the means of grace; his lukewarmness and indifference, his deadness and dulness in duty; his unbelief, distrust, and dejection of mind; as well as of the low estate of Zion, the little success of the Gospel, the few instances of conversion, and the unbecoming walk of many professors. Such a “complaint” as this, or “meditation”^{f1403}, which he has thought of and digested in his mind; or all that is in his heart, as Aben Ezra observes, “he pours out” which denotes enlargement in prayer, the abundance of his heart, out of which his mouth speaketh; the fulness of his petition, as also freedom of expression it signifies a **παρησια**, a telling all one’s mind, speaking out with great liberty; laying it in an humble manner before the Lord, before whom all things are naked and open, and leaving it with him, in entire submission and resignation to his will, to do as seems good in his sight.

Ver. 1. *Hear my prayer, O Lord*, etc.] The prayer of a poor, destitute, and afflicted one; his own, and not another’s; not what was composed for him, but composed by him; which came out of his own heart, and out of unfeigned lips, and expressed under a feeling sense of his own wants and troubles; and though dictated and inwrought in his heart by the Spirit of God, yet, being put up by him in faith and fervency, it is called his own, and which he desires might be heard:

and let my cry come unto thee; he calls his prayer cry, because it was uttered in distress, and with great vehemency and importunity; and he prays that it might come unto God, even into his ears, and be regarded by him, and not shut out: prayer comes aright to God, when it comes through Christ, and out of his hands, perfumed with the incense of his mediation.

Ver. 2. *Hide not thy face from me in the day when I am in trouble*, etc.] Thy Shechinah, as the Targum: when God hides his face at any time from his people, it is a trouble to them, and very grievous; but especially when they are in any other trouble besides; it is very afflicting, indeed, when to their outward trouble this is added, which was Job’s case, (~~1821b~~ Job 23:1-3), incline thine ear unto me; condescend, in great grace and goodness, to

stoop and bow thine ear, and listen to the voice of my supplication: in the day when I call, answer me speedily; good men are always for speedy answers of prayer; they would have them the day, the hour, the moment they are calling upon God: sometimes answers are returned as soon, (²⁷⁵⁴Isaiah 65:24), the case of the psalmist was very distressing, and, as he thought at least, required haste, and therefore requests a speedy answer.

Ver. 3. *For my days are consumed like smoke*, etc.] Which suddenly rises up, is easily dissipated, and quickly disappears; so sudden, short, and transient, are the days of man's life; (see ³⁰¹⁴James 4:14) or "in smoke" ^{f1404}, as the Syriac version; his days were spent in great obscurity, in the darkness of affliction, temptation, and desertion; and in so much vexation, trouble, and uneasiness, as if he had lived in smoke all his time: and

my bones are burnt as an hearth; on which fire is continually made for the preparation of food, and other uses: or as a "trivet", or "gridiron": so the Targum: or as a frying pan; so the Arabic version: the meaning is, that, through trouble and grief, his bones, the strongest parts of his body, the props and supports of it, were so weakened and enfeebled, the strength of them so exhausted, that they were as if they had been parched and burnt up, as the hearth by fire; (see ³¹⁷²Proverbs 17:22 ⁴²¹⁵Psalms 22:15).

Ver. 4. *My heart is smitten, and withered like grass*, etc.] Like grass in the summer solstice ^{f1405}, which being smitten with the heat of the sun, or by some blast of thunder and lightning, is dried up, and withers away; so his heart was smitten with a sense of sin, and of God's wrath and displeasure at him, and with the heat of affliction and trouble, that it failed him, and he could not look up with joy and comfort:

so that I forget to eat my bread; sometimes, through grief and trouble, persons refuse to eat bread, as Jonathan and Ahab, which is a voluntary act, and purposely done; but here, in the psalmist, there was such a loss of appetite, through sorrow, that he forgot his stated meals, having no manner of inclination to food: some understand this of spiritual food, the bread of life, refusing to be comforted with it; so the Targum,

"for I forgot the law of my doctrine."

Ver. 5. *By reason of the voice of my groaning*, etc.] Under the burden of sin, and pressure of afflictions:

my bones cleave to my skin; was quite emaciated, reduced to a skeleton, became nothing but skin and bone^{f1406}; which sometimes is occasioned, as by outward afflictions, so by soul troubles: or “to my flesh”^{f1407}; flesh is put for skin; (see ^{<189D>}Job 19:20 Lam 4:8).

Ver. 6. *I am like a pelican of the wilderness*, etc.] It may be so called, to distinguish it from another of the same name that lives upon the waters; which has the name of “pelican” in the Greek tongue, as is said, from its smiting and piercing its breast, and letting out blood for the reviving of its young; and in the Hebrew language, from its vomiting shell fish it has swallowed down; (see Gill on “^{<08118>}Leviticus 11:18”) where the word is rendered a “pelican” as here, and in (^{<05417>}Deuteronomy 14:17), the same we call the “shovelard”; but a “cormorant” in (^{<23911>}Isaiah 34:11 ^{<3124>}Zephaniah 2:14), however, it seems to be a bird of solitude, and therefore the psalmist compares himself to it. According to Isidore^{f1408}, it is an Egyptian bird, that inhabits the desert of the river Nile, from whence it has the name of Canopus Aegyptus:

I am like an owl of the desert; or “of desert places”; so the Tigurine version; it is translated “the little owl” in (^{<08117>}Leviticus 11:17 ^{<05416>}Deuteronomy 14:16). It delights to be on old walls, and in ruined houses, and cares not to consort with other birds, and it makes a hideous sorrowful noise^{f1409}. Jarchi renders it the hawk, but that, as Kimchi^{f1410} observes, is found in habitable places. Bochart^{f1411} thinks the “onocrotalos” is meant, a bird so much of the same kind with the pelican, that they are promiscuously used by learned men; and which is a creature, as Jerom^{f1412} says, that is used to dwell in desert places; and Isidore^{f1413} observes, that there are two sorts of them, one that lives in the water, and another in the desert; it has its name from its braying like an ass; and Aelianus^{f1414} speaks of a bird of this sort in India, which has a large crop like a sack; and the Hebrew word “cos” here used signifies a cup or vessel, from whence it may have its name; and which he says makes a very disagreeable noise, to which the psalmist may compare the voice of his groaning, (^{<09415>}Psalms 102:5).

Ver. 7. *I watch*, etc.] Night after night, and take no sleep; cannot get any by reason of thoughtfulness, care, and trouble:

and am as a sparrow alone upon the housetop; or, “as a bird”^{f1415}; for there is no necessity of limiting it to a sparrow, to which the account does not seem so well to agree; for sparrows will not only perch on housetops

and solitary places, but will make their nests in dwelling houses, and in places of public resort, as temples; hence David speaks of the sparrow finding an house near the altars of God, (~~388B~~ Psalm 84:3) and Herodotus ^{f1416} makes mention of sparrows and other birds making their nests in the temple at Branchides; which may serve to illustrate the text last mentioned: wherefore this may be understood of any solitary bird, and especially of the owl ^{f1417}; the Jews had flat roofs upon their houses, and here birds of solitude would come and sit alone in the night season, to which the psalmist likens himself; being either forsaken by his friends and acquaintance; or, being in melancholy circumstances, he chose to be alone, mourning over his sorrowful state and condition.

Ver. 8. *Mine enemies reproach me all the day*, etc.] For his principles and practices, being different from theirs; for his religion, and preciseness in it; for his faith and profession of it, and for his holy walk and conversation. Good men have their enemies, and always had; but then they are such who are also enemies to God and Christ, and true religion; and these, not content to reproach now and then, continually throw out their scoffs and jeers; which is not grateful, and is here mentioned as an article of complaint; though the saints should reckon reproach for the sake of Christ and religion greater riches than all the treasures in Egypt:

and they that are mad against me; as the Jews were against Christ, because of his miracles, doctrine, and success, and therefore sought to take away his life; and as the Apostle Paul before conversion was, even exceeding mad against the saints, and persecuted them to strange cities, (~~401B~~ Luke 6:11 ~~401B~~ Acts 26:11), so were the psalmist's enemies quite outrageous and implacable, being his sworn enemies, as follows:

are sworn against me: laid themselves under a curse, to do him all the mischief they could, and it may be to take away his life; as those who swear they would neither eat nor drink till they had killed Paul, (~~423D~~ Acts 23:12) or they swear to lies, false charges and accusations brought against him, like those that Jezebel suborned against Naboth: or "they swear by me" ^{f1418}; as the words may be rendered; they swear by his calamities and distresses, and wished they might be as he was, if they did not do so and so; and took his name for a curse.

Ver. 9. *For I have eaten ashes like bread*, etc.] He sitting in ashes, as Job did, and rolling himself in them in the manner of mourners; and, having no other table than the ground to eat his food upon, he might eat ashes along

with it; and by an hypallage of the words, the sense may be, that he ate bread like ashes, no more savoured and relished it, or was nourished by it, than if he had eaten ashes; the meaning is, that he was fed with the bread of adversity, and water of affliction:

and mingled my drink with weeping; that is, with tears; as he drank, the tears ran down his cheeks, and mixed with the liquor in his cup; he was fed with the bread of tears, and had them to drink in great measure; these were his meat and his drink, day and night, while enemies reproached him, swore at him, against him, and by him; (see ^{<1815>}Psalm 80:5 42:3).

Ver. 10. *Because of thine indignation and thy wrath*, etc.] This was the burden of his complaint, what gave him the greatest uneasiness; not so much the reproach of his enemies, and his other outward afflictions, as the sense he had of God's wrath and indignation. The people of God are as deserving of his wrath as others; and when they are awakened to a sense of sin and danger, or the law enters into their consciences, it works wrath there, and leaves nothing but a fearful looking for of judgment and fiery indignation, till comfort is given; and under afflictive providences they are very ready to conclude, that the wrath of God is upon them; but this is only their apprehension of things; it is not in reality: for God has not appointed them to wrath, and has sworn he will not be wroth with them; Christ has bore it for them, in their room and stead; and being justified by his blood and righteousness, they are saved from it; but then the sense they have of it is very terrible, and there is no rest, peace, and comfort in their souls, while under the apprehensions of it:

for thou hast lifted me up, and cast me down; as a man that, in wrestling, has the advantage of his antagonist, lifts him up as high as he can, that he may throw him with the greater force upon the ground; in like manner the psalmist thought the Lord was dealing with him: or this may express his changeable state and condition, sometimes lifted up, and sometimes cast down, and which is the case of every believer, more or less; all have their liftings up, and their castings down: when God first calls them by his grace, he raises them from a low estate, lifts them up out of an horrible pit, takes them from the dunghill, sets them among princes to inherit the throne of glory: when he comforts them with the consolations of his Spirit, he is the lifter up of their heads; when he grants his presence, and lifts up the light of his countenance: when he discovers his love, and makes their mountain to stand strong; when he shows them their interest in himself, as their

covenant God, in Christ, as their Redeemer and Saviour, and grants them the communion of the Holy Ghost; and when their graces are in lively exercise, then is it a time of lifting up: and they are cast down when corruptions prevail, when grace is weak, when God hides his face, and when afflictions lie heavy on them: this was now the case of the psalmist, and perhaps the remembrance of his liftings up in former times was an aggravation of it.

Ver. 11. *My days are like a shadow that declineth*, etc.] Or, “that is stretched out”^{f1419}, which, though it may appear long, is soon at an end; as it does appear longer when the sun sets^{f1420}, and departs from the earth: he reckons his life not by months and years, but by days; and these he compares to a “shadow”, which has no substance in it; his age being as nothing before the Lord, and has much darkness and obscurity in it; his days being days of darkness, affliction, and trouble, and quickly gone, as man’s life is; there is no abiding; (see ^{<1395>}1 Chronicles 29:15 ^{<1842>}Job 14:2). Pindar^{f1421} calls man the dream of a shadow:

and I am withered like grass; which in the morning is flourishing, is cut down at noon, and withered at evening: this is the case of all flesh, however beautiful and goodly it may look; it is weak, frail, and mortal; cannot stand before the force of afflictions, which quickly consume strength and beauty, and much less before the scythe of death; (see ^{<1905>}Psalm 90:5,6 ^{<2306>}Isaiah 40:6-8).

Ver. 12. *But thou, O Lord, shalt endure for ever*, etc.] This address is made to Christ, as is clear from (^{<1925>}Psalm 102:25-27), compared with (^{<3010>}Hebrews 1:10-12), who is a divine Person, endures for ever, is from everlasting to everlasting, unchangeably the same in his love, power, wisdom, faithfulness, etc. and though he died as man, he will die no more; he is alive, and lives for evermore; and because he lives, his people shall live also; and he will come again to take them to himself: and, as Mediator, he is King for ever; always continues, as such, to rule over, protect, and defend his people; and is a Priest for ever, and ever lives to make intercession for them; and his blood, righteousness, and sacrifice, have a constant virtue in them, to take away sin, and secure from it: the consideration of the perpetuity of Christ, in his person and offices, was a comfort to the psalmist under his troubles, and in a view of his own declining state: the Targum is,

“but thou, O Lord, thy habitation continues for ever in heaven:”

and thy remembrance to all generations; the remembrance of his name Jehovah, or Jesus, or Immanuel, or any other, is sweet and precious to his saints in all ages; and so the remembrance of his works, of what he has done and suffered, especially the great work of redemption; for the remembrance of which the ordinance of the Lord's supper is appointed to be continued till his second coming; and his Gospel is an everlasting one, which will transmit the memory of him to men in every age, to the end of the world; and though all flesh is as grass, and every man dies, even the ministers of the word, yet that itself lives for ever. Aben Ezra reads "thy throne", as agreeing with (Lam 5:19), but Kimchi observes that this reading is owing to a bad copy.

Ver. 13. *Thou shalt arise, and have mercy on Zion*, etc.] Exert his power, and display the riches of his grace and mercy; not by delivering the Jews from the Babylonish captivity, to which some restrain it; but by redeeming his church and people by power and price; or rather by raising up and restoring them to great glory and prosperity in the latter day:

for the time to favour her, yea, the set time, is come; not the seventy years of the captivity made known to the prophet Jeremiah; rather the seventy weeks of Daniel fixed for the Messiah's coming; or the fulness of time agreed upon, between Christ and his Father, for him to come and redeem his people; but it may best of all design the end of the forty two months, or the 1260 days, or years, fixed for the treading under foot the holy city, for the witnesses prophesying in sackcloth, and for the reign of antichrist; which when come will usher in glorious times in favour of Zion, the church of God, (⁶⁶¹⁰Revelation 11:2,3 13:5).

Ver. 14. *For thy servants take pleasure in her stones*, etc.] Meaning not Cyrus and Darius, who gave leave and orders for the rebuilding of the city and temple of Jerusalem, as some; nor Nehemiah, and Ezra, and others, who took more pleasure in the stones and rubbish of the temple, as it lay in ruins, than in all the stately palaces in Babylon; and who were very desirous of, and took delight in gathering these stones, and putting them together again, as others; but, the ministers of the Gospel, and other Christians, in the latter day, who will take pleasure in the great number of converts that there will then be, who, as lively stones, will be built up a spiritual house; and especially when those stones shall be laid with fair colours, and the headstone shall be brought in with acclamations, crying, Grace, grace unto it; (see ⁶⁶¹⁶1 Peter 2:5 ²⁸⁴²Isaiah 54:12 ³⁸⁴⁷Zechariah 4:7).

and favour the dust thereof; which sometimes designs multitudes, (^{<04230>}Numbers 23:10), perhaps here it may denote the meanest of the Lord's people, who will be regarded, and not despised by his servants; but they will show favour to them, do them all the good they can, and wish well to them, and pray for their prosperity, and for the peace of Zion; that God would make it the joy of the whole earth; and when there shall be such a delight in the stones and dust of Zion, and a spirit of grace and supplication poured forth upon the servants of the Lord, to pray for the promised glory and happiness of it, it will be a token for good, and an intimation that the set time to favour her is at hand; which seems to be the sense of the psalmist: such great reverence and respect have the greatest of the wise men among the Jews for the land of Israel, literally understood, that they kiss the borders, the stones of it, and roll themselves in its dust^{f1422}, having perhaps in mind this passage of Scripture.

Ver. 15. *So the Heathen shall fear the name of the Lord*, etc.] Whose name is reverend, and to be feared; especially the glorious and fearful name "Jehovah", expressive of the divine existence, of his eternity and immutability; though the name of the Lord frequently signifies himself, and here particularly the Messiah, the Son of God, in whom the name of the Lord is; the King of saints, whom all men will fear in the latter day, when the set time to favour Zion is come; will stand in awe of him, be careful of offending him, and will serve and worship him; even the very Heathen, who knew not God, and had no fear of him before their eyes, or in their hearts; the Pagan nations, whose kingdoms will become the kingdoms of our Lord, and of his Christ; (see ^{<6115>}Revelation 11:15 15:3,4)

and all the kings of the earth thy glory; which may be supplied thus, either "all the kings of the earth shall see thy glory", or shall fear thee because of "thy glory"; the glory of Christ's person, as the Son of God; the glory of his offices, as Prophet, Priest, and King; especially the glory of his kingly office, to which that of the kings of the earth is not to be compared; the glory of his works of creation, providence, and redemption; and as it will be held forth in the Gospel, with which the earth will now be full, and so be filled with the glory of the Lord, (^{<19729>}Psalms 72:19), and will be so remarkable and conspicuous as to be taken notice of by the kings of the earth, even by all of them, who, when the glory of the Lord shall be risen in Zion, will come to the brightness of it, and look upon it, and admire it, and fear because of it, (^{<2800>}Isaiah 60:1,3).

Ver. 16. *When the Lord shall build up Zion*, etc.] The church of God, fallen down, and in a ruinous condition, as it may be said to be when the doctrines of the Gospel are departed from; the ordinances of it are corrupted and altered, or not attended to; the worship and discipline of the Lord's house are neglected; great declensions in faith, love, and zeal, among the professors of religion, and but few instances of conversion: and it may be said to be built up again, as it will be in the latter day, when the doctrines of grace will be revived; the ordinances will be administered in their primitive purity; great spirituality, holiness, and brotherly love, among the saints, and large numbers converted and brought into it: and this will be the work of Christ, the great master builder; the materials of this building are the saints, those lively stones which will now be laid with fair colours; the ministers of the word will be the instruments that Christ will make use of in rebuilding his church; it is his Spirit, power, and grace, which will make all effectual; and he will have the glory, as follows: the Targum is,

“for the city of Zion is built by the Word of the Lord:”

he shall appear in his glory; or “shall be seen in his glory”,^{f1423} which will be upon his church and people, and on which there will be a defence, so that it shall continue; and this will lie chiefly in the purity of Gospel truths, ordinances, and worship; in the number of converts; in the gifts and graces of the Spirit of God upon them; in their peace, prosperity, unity, and spirituality; and in the presence of Christ with them, who will be seen in all the glory and majesty of his kingly office; he will now reign before his ancients gloriously.

Ver. 17. *He will regard the prayer of the destitute*, etc.] Of the destitute of human help and support, protection and defence; as the church in the wilderness; of the “poor”, as the Syriac and Arabic versions, both in spirit and in purse; of the “humble”, as the Septuagint and Vulgate Latin: the word^{f1424} signifies a low shrub or plant; it is rendered, the heath in the wilderness, (²⁴⁷⁶Jeremiah 17:6) and designs the saints in their low and afflicted state, during the reign of antichrist, and while the witnesses prophesy in sackcloth; these are the elect that pray day and night, and give the Lord no rest till he establish and make Jerusalem a praise in the earth; and the prayers of these are regarded and looked to by the Lord; his eyes are upon and his ears are open to these praying ones; and all the glorious things which shall be done for the church of God will be in consequence of their prayers:

and not despise their prayer; not reject it with contempt and abhorrence; more is intended than is expressed: the meaning is, that he will receive it with pleasure, and return an answer to it; the prayer of these poor destitute ones is delightful to him, (~~2158~~ Proverbs 15:8).

Ver. 18. *This shall be written for the generation to come*, etc.] This prayer, as the Targum paraphrases it, is a directory to saints in distressed circumstances; or that which was just now said, that the Lord will regard, and not despise the prayer of the destitute; this shall stand on record, for the encouragement of praying souls in all generations; or this whole prophecy, concerning the glory of the church in the latter day; this shall be written for the next generation, and so on until it is accomplished, to keep up the faith and expectation of the fulfilment of it:

and the people which shall be created: born at the time when all this shall be done; or who shall become new creatures; be created in Christ Jesus, and made new men;

these shall praise the Lord, when he shall arise and have mercy on Zion; when he shall favour and rebuild her, in answer to the prayers of his people; then their prayers will be turned into praise; then will those voices be heard among them, hallelujah, salvation, glory, honour, and power unto the Lord our God, (~~6801~~ Revelation 19:1).

Ver. 19. *For he hath looked down from the height of his sanctuary*, etc.] From heaven, as it is explained in the next clause, which is the Lord's sanctuary, or holy place, where he dwells, even in the height of it; it is both high and holy, as he himself is; yet he condescends to look down from thence on sinful mortals:

from heaven did the Lord behold the earth; the inhabitants of it, good and bad: it designs the general notice he takes of men and things in a providential way; he beholds the world, that lies in wickedness, and all the wickedness committed in it; and will one day call to an account, and punish for it; he beholds good men, not only with an eye of providence, to take care of them, protect and defend, but with an eye of love, grace, and mercy; he has a special and distinct knowledge of them, and it may here particularly regard the notice he takes of his people, under antichristian tyranny; he sees all the barbarity and cruelty exercised upon them, and will requite it, ere long, to their adversaries, and free them from it, as follows.

Ver. 20. *To hear the groanings of the prisoner*, etc.] Not of a single person only, but of many, who lie in prisons in Popish countries, especially in the Inquisition; where they lie and groan, in darkness and misery, under dreadful tortures; their cries and groans the Lord hears; his heart yearns towards them; he looks with pity on them; and, because of the sighing of these poor and needy ones, he will arise in due time, and set them in safety from him that puffs at them: it is true also of such who are prisoners of sin, Satan, and the law; and, when sensible of it, groan under their bondage, and cry to the Lord for help, who hears them, and directs them, as prisoners of hope, to turn to Christ, their strong hold, (^{301B}Zechariah 9:11,12),

to loose those that are appointed to death; delivered to death, as the Targum; delivered over to the secular power, in order to be put to death; who are arraigned and condemned as malefactors, and put into the condemned hole, in order for execution; these the Lord will loose, and save them from the death they are appointed to by men; for this is not to be understood of persons appointed by the Lord to death, either corporeal or eternal, from which none can be loosed, so appointed: in the original text the phrase is “children of death”^{f1425}; the same as “children of wrath”, (^{401B}Ephesians 2:3), that is, deserving of death, and under the sentence of it; as all men are in Adam, even the Lord’s own people; and who are, in their own apprehension, as dead men, when awakened and convinced of their state by the Spirit of God; these Christ looses from the shackles and fetters of sin, from the bondage of the law, from the tyranny of Satan, and from fears of death, and puts them into the glorious liberty of the children of God.

Ver. 21. *To declare the name of the Lord in Zion*, etc.] That is, that the prisoners and persons appointed to death, being loosed, might declare, in the church, what great things the Lord has done for them; and so speak well of his wisdom, power, grace, and goodness, in their deliverance; profess his name, and confess him before men, and express a value for his name, and show forth the honour of it, and seek his glory:

and his praise in Jerusalem; the Gospel church state, the same with Zion; when it shall be the praise of the whole earth; then and there will those, that are delivered from the antichristian yoke, praise the Lord, sing the song of Moses and the Lamb, and glorify God for all that he has done for them.

Ver. 22. *When the people are gathered together*, etc.] When the people of the Jews shall be gathered together, and seek the Lord their God, and David their King, the Messiah, and appoint them one head, even Christ; and when the Gentiles shall gather together, in great numbers, to the church of God, (^{<3011>}Hosea 1:11 3:5 ^{<2304>}Isaiah 60:4-8),

and the kingdoms to serve the Lord; even the kingdoms of this world, which will become his, and will serve him in righteousness and holiness, freely and cheerfully, with one shoulder and one content; their kings will fall down before the Lord, and all nations shall serve him, (^{<49721>}Psalm 72:11), and then will be the time when the prisoners shall be loosed, and the Lord shall be praised in Zion.

Ver. 23. *He weakened my strength in the way*, etc.] The psalmist here returns to his complaint of his afflictions, weakness, and frailty, which ended (^{<19421>}Psalm 102:11), after which some hints are given of the latter day glory, which though he despaired of seeing, by reason of his frailty and mortality, yet comforts himself with the eternity and immutability of Christ, and that there would be a succession of the church, a seed of true believers, who would see and enjoy it: as for himself, he says that God (for he is that “He”, and not the enemy, as some) had “weakened” his “strength in the way”, by afflictions, as the word ^{f1426} signifies; which weakens the strength and vigour of the mind, and discourages and dispirits it, and enfeebles the body: many are the afflictions which the people of God meet with in the course of their life, in their way to heaven, which have such an effect upon them; through many tribulations they pass to enter the kingdom, as the Israelites in their way to Canaan, and Christ to glory: some think the psalmist represents the Jews in their return from the Babylonish captivity, meeting with difficulties and discouragements in the way; rather the church of God, in the expectation of the Messiah, who, because his coming was delayed, grew feeble in their faith and hope, had weak hands and feeble knees, which needed strengthening by fresh promises: though it may be, best of all, the people of God, waiting for latter day glory, enfeebled by the persecutions of antichrist, or grown weak in the exercises of their grace, faith, hope, and love; which will be their case before these glorious times, and now is, (see ^{<6182>}Revelation 3:2,8),

he shortened my days; which he thought he should live, and expected he would; and which, according to the course of nature, and the common term of man’s life, he might, in all human appearance, have lived; otherwise,

with respect to the decree of God, which has fixed the bounds of man's days, they cannot be shorter or longer than they are, (^{<3845>}Job 14:5).

Ver. 24. *I said, O my God, take me not away in the midst of my days;* etc.]

Which was always reckoned as a judgment, as a token of God's sore displeasure, and as what only befell wicked men, (^{<3953>}Psalms 55:23), in the Hebrew it is, "cause me not to ascend"^{f1427}; either as smoke, which ascends, and vanishes away; or rather it designs the separation of the soul from the body at death, when it ascends upwards to God that gave it; so Aben Ezra compares it with (^{<2117>}Ecclesiastes 12:7), the Targum is,

"do not take me out of the world in the midst of my days, bring me to the world to come:"

some, who think that Daniel was the penman of this psalm, or some other, about the time of the Babylonish captivity, curiously observe, that that period was much about the middle between the building of Solomon's temple and the coming of Christ, the antitype of it; which was about a thousand years, of which four hundred and ninety were to come, according to Daniel's weeks; so, representing the church, prays they might not be destroyed, as such; but be continued till the Messiah came:

thy years are throughout all generations; which are not as men's years, of the same measure or number; but are boundless and infinite: the phrase is expressive of the eternity of God, or Christ; which the psalmist opposes to his own frailty, and which he illustrates in the following verses, by setting it in contrast with the discontinuance and changeableness of the heavens and the earth; (see ^{<3805>}Job 10:5 36:26).

Ver. 25. *Of old hast thou laid the foundation of the earth,* etc.] The lower part of the creation, the Lord's footstool, called the earth beneath: this has its foundation; though what it is cannot be well said, it cannot be searched out; it is sometimes said to be founded upon the waters, and yet so as not to be removed for ever, (^{<2637>}Jeremiah 31:37 ^{<3942>}Psalms 24:2 104:5), this shows the wisdom of God, as a wise master builder, and the stability of the earth; and is a proof of the deity of Christ, to whom these words belong: this is said to be done "of old", or "at" or "in the beginning", as Jarchi and the Targum; and so in (^{<3010>}Hebrews 1:10), where they are applied to the Messiah, the Son of God; and this, as it proves the eternity of Christ, who must be in the beginning, and before all things, so it confutes the notion of the eternity of the earth, received by some philosophers: besides, the words

may be rendered, “before”^{f1428} “thou foundest the earth”; and so refers to the preceding, “thy years”, etc. were before the earth was; that is, from eternity, and so fully express the eternal existence of Christ:

and the heavens are the work of thy hands; these are the airy and starry heavens, and the heaven of heavens; which are creatures, and not to be worshipped, made by Christ himself, and are expressive of his power, wisdom, and glory.

Ver. 26. *They shall perish*, etc.] Both the heavens and the earth, though so well founded, and so firmly made; they shall be dissolved, melt, and pass away; not as to the substance, but as to the quality of them: or, as R. Judah Ben David says, whom Aben Ezra on the place cites, and calls the first grammarian in the west, not as to generals, but as to particulars:

but thou shalt endure; as the eternal God, from everlasting to everlasting; and, even as man, he will die no more; and, as Mediator, will ever remain; he will be King for ever; his throne is for ever and ever; his kingdom is an everlasting one; he is a priest for ever, after the order of Melchizedek; his sacrifice is of an eternal efficacy, and he ever lives to make intercession for his people; he will always continue, as the Prophet, in his church, to teach by his Spirit, word, and ordinances, in the present state; and hereafter will be the light of the New Jerusalem, and of his saints, for ever:

yea, all of them shall wax old like a garment: not only the heavens, which are as a curtain and garment about the earth, but the earth itself, (⁻²⁵⁰⁶Isaiah 51:6), will lose their beauty and glory, and become useless, as to the present form of them:

as a vesture shall thou change them, and they shall be changed; as to their form, as a garment that is turned or folded up, and laid aside, as to present use: this seems to favour the above sense given, that the earth and heavens will not perish, as to the substance of them; but as to their form, figure, fashion, and scheme; and as to the qualities of them, all noxious ones being purged away by fire, the curse removed, and new heavens and new earth arise out of them.

Ver. 27. *But thou art the same*, etc.] That hast created them, as the Targum adds; or “thou art he”^{f1429}, the everlasting I AM, the unchangeable Jehovah; immutable in his nature and perfections; in his love and affections to his people; in his power to protect and keep them; in his wisdom to guide and direct them; in his righteousness to clothe them, and render them

acceptable to God; in his blood to cleanse them, and speak peace and pardon to them; in his fulness to supply them, and in his intercession for them,

and thy years shall have no end; (see Gill on “~~Psalm~~ Psalm 102:24”), now he, that made the heavens and the earth, and will be when they will not be, especially in the present form they are, must be able to rebuild his Zion, and bring on the glory he has promised; and from his eternity and immutability may be concluded the continuance of his church and interest in the world, until all the glorious things spoken of it shall be fulfilled, as follows.

Ver. 28. *The children of thy servants shall continue*, etc.] The “servants” of the Lord are the apostles of Christ, and ministers of the word, in all successive generations, with whom Christ will be to the end of the world: their “children” are such whom they have begotten again, through the Gospel, to whom they are spiritual fathers; regenerated souls are meant; of these there will be a succession in all ages, until latter day glory takes place; these are the church’s seed, and her seed’s seed, from whom the word of the Lord, the Gospel, will never depart, (~~Isaiah~~ Isaiah 59:21), or these “shall inhabit” ^{f1430}, as the word may be rendered, the earth, as the Targum adds; that is, the new heavens, and the new earth, when the old ones are passed away; here they shall dwell with the Lord, who is the same today, yesterday, and for ever:

and their seed shall be established before thee; the same with the children, the spiritual seed of the church and of faithful minister; these, with the church, in which they are born and brought up, shall be established in Christ; the church will be no more in an unstable and fluctuating state, but will be as a tabernacle, that shall not be taken down; yea, shall be established upon the top of the mountains, and exalted above the hills; (see ~~Isaiah~~ Isaiah 2:2 33:20).

PSALM 103

INTRODUCTION TO PSALM 103

A Psalm of David.

The Targum adds,

“spoken in prophecy,”

as doubtless it was, under the inspiration of the Holy Spirit. Some think it was written by David, after a fit of illness, and his recovery from it, since he speaks of his diseases being healed, and his youth renewed; for which reason the Syriac interpreter suggests it was written in his old age; for he makes the subject of the psalm to be,

“concerning coldness which prevailed upon him in old age;”

but rather he wrote it when his heart was warm with a sense of the love of God, and spiritual blessings of grace flowing from thence; and in it celebrates and sings the benefits of New Testament times; and it is a psalm suitable to be sung by every believer, under a quick sense of divine favours: wherefore the above interpreter better adds,

“also an instruction and thanksgiving by men of God;”

whom the psalmist may very well be thought to personate, even in Gospel times; and much rather than the Jews in captivity, as Kimchi thinks.

Ver. 1. *Bless the Lord, O my soul*, etc.] His better part, his soul, which comes immediately from God, and returns to him, which is immaterial and immortal, and of more worth than the world: God is to be served with the best we have; as with the best of our substance, so with the best of our persons; and it is the heart, or soul, which he requires to be given him; and such service as is performed with the soul or spirit is most agreeable to him; he being a Spirit, and therefore must be worshipped in spirit and in truth: unless the spirit or soul of a man, is engaged in the service of God, it is of little avail; for bodily exercise profiteth not; preaching, hearing, praying, and praising, should be both with the spirit, and with the

understanding: here the psalmist calls upon his soul to “bless” the Lord; not by invoking or conferring a blessing on him, which as it is impossible to be done, so he stands in no need of it, being God, all sufficient, and blessed for evermore; but by proclaiming and congratulating his blessedness, and by giving him thanks for all mercies, spiritual and temporal:


and all that is within me, bless his holy name; meaning not only all within his body, his heart, reins, lungs, etc. but all within his soul, all the powers and faculties of it; his understanding, will, affections, and judgment; and all the grace that was wrought in him, faith, hope, love, joy, and the like; these he would have all concerned and employed in praising the name of the Lord; which is exalted above all blessing and praise; is great and glorious in all the earth, by reason of his works wrought, and blessings of goodness bestowed; and which appears to be holy in them all, as it does in the works of creation, providence, and redemption; at the remembrance of which holiness thanks should be given; for he that is glorious in holiness is fearful in praises, (^{<1972>}Psalm 97:12 ^{<251>}Exodus 15:11).

Ver. 2. *Bless the Lord, O my soul*, etc.] Which is repeated to show the importance of the service, and the vehement desire of the psalmist, that his soul should be engaged in it:

and forget not all his benefits; not any of them; the least of them are not to be forgotten, being such as men are altogether unworthy of; they flow not from the merit of men, but from the mercy of God; and they are many, even innumerable; they are new every morning, and continue all the day; and how great must the sum of them be, and not one should be forgotten; and yet even good men are very apt to forget them; as the Israelites of old, who sung the praises of the Lord, and soon forgot his works: the Lord, knowing the weakness of his people’s memories, has not only, under the Gospel dispensation, appointed an ordinance, to be continued to the end of the world, to commemorate a principal blessing and benefit of his, redemption by his Son; but has also promised his Spirit, to bring all things to their remembrance; and this they should be concerned for, that they do remember what God has done for them, in order both to show gratitude and thankfulness to him, and for the encouragement of their faith and hope in him.

Ver. 3. *Who forgiveth all thine iniquities*, etc.] The psalmist explains here what he means by benefits, and gives a particular enumeration of them; and begins with the blessing of pardon, which is a special and peculiar benefit;

it is according to the riches of divine grace, and the multitude of tender mercies; without which all outward blessings signify nothing; and, without a sense of this, a man is not in a suitable and proper frame to bless the Lord; and this being the first benefit a soul sensible of sin, its guilt and is concerned for, and seeks after; so enjoying it, it is the first he is thankful for: this is rightly ascribed to God; for none can forgive sins but he; and what he forgives are not mere infirmities, peccadillos, the lesser sins of life; but “iniquities”, grosser sins, unrighteousnesses, impieties, the most enormous crimes, sins of a crimson and scarlet die; yea, “all” of them, though they are many, more than the hairs of a man’s head; he abundantly pardons, multiplies pardons, as sins are multiplied, and leaves none unforgiven; original sin, actual sins, sins of heart, lip, and life, of omission and commission, all are forgiven for Christ’s sake: and the special mercy is when a man has an application of this to himself, and can say to his soul, as David to his, God has forgiven “thine” iniquities; for though it may be observed with pleasure, and it is an encouragement to hope in the Lord, that he is a forgiving God, and has forgiven others, yet what would this avail a man, if his sins should not be forgiven? the sweetness of the blessing lies in its being brought home to a man’s own soul: and it may be further observed, that this is a continued act; it is not said who has forgiven, and will forgive, though both are true; but “forgiveth”, continues to forgive; for as there is a continual virtue in the sacrifice of the Lamb of God to take away the sin of the world, and in his blood to cleanse from all sin, so there is a continual flow of pardoning grace in the heart of God, which is afresh applied to the consciences of his people by his Spirit; and this is a blessing to be thankful for:

who healeth all thy diseases; not bodily ones, though the Lord is the physician of the bodies as well as of the souls of men, and sometimes heals the diseases of soul and body at once, as in the case of the paralytic man in the Gospel; but spiritual diseases, or soul maladies, are here meant; the same with “iniquities” in the preceding clause: sin is a natural, hereditary, epidemical, nauseous, and mortal disease; and there are many of them, a complication of them, in men, which God only can cure; and he heals them by his word, by means of his Gospel, preaching peace, pardon, and righteousness by Christ; by the blood, wounds, and stripes of his Son; by the application of pardoning grace and mercy; for healing diseases, and forgiving iniquities, are one and the same thing; (see  Isaiah 33:24), and this the Lord does freely, fully, and infallibly, and for which thanks are due

unto him; and it would be very ungrateful, and justly resented, should they not be returned to him; (see ^{<42715>}Luke 17:15-18).

Ver. 4. *Who redeemeth thy life from destruction*, etc.] Not from temporal destruction, to which the natural life is subject, through diseases, dangerous occurrences, and the malice of enemies; to be delivered from which is a blessing, and for which God is to be praised; but from eternal destruction, the destruction of the body and soul in hell; and so the Targum,

“who redeemest thy life from hell;”

to which destruction all men are liable through sin; their ways lead unto it, and grace only prevents it: the people of God are redeemed from sin, the cause of it; and from the curse of the law, in the execution of which it lies; and from Satan, the executor of it; and all this by Christ, who is the Redeemer appointed and sent, and who being mighty, and so equal to the work, has obtained eternal redemption; through which the saints are secure from going down to the pit of destruction, or from wrath to come; and this is a blessing they can never be enough thankful for; (see ^{<41165>}Luke 1:68 ^{<41165>}Revelation 5:9),

who crowneth thee with lovingkindness and tender mercies; with all other blessings which flow from the lovingkindness and tender mercy of God, even all the blessings of the everlasting covenant, the sure mercies of David; all the spiritual blessings with which the saints are blessed in Christ, the grace given them in him, and the mercy kept with him for evermore; all things pertaining to life and godliness given in regeneration; the fruits of great love and abundant mercy, with all the other supplies of grace between that and eternal glory: “crowning” with these denotes an application and enjoyment of them, the great plenty and abundance of them, a being surrounded and loaded with them; as also the honour that goes along with them, which makes those that have them great and glorious, rich and honourable; as well as preservation and protection by them; these encompassing about as a crown the head, and as a shield the body; (see ^{<41612>}Psalm 5:12), where the same word is used as here.

Ver. 5. *Who satisfieth thy mouth with good things*, etc.] With the good things in the heart of God, with his favour and lovingkindness, as with marrow and fatness; with the good things in the hands of Christ, with the fulness of grace in him, with pardon, righteousness, and salvation by him;

with the good things of the Spirit of God, his gifts and graces; and with the provisions of the Lord's house, the goodness and fatness of it; these he shows unto his people, creates hungerings and thirstings in them after them, sets their hearts a longing after them, and then fills and satisfies them with them: hence the Septuagint, Vulgate Latin, and Arabic versions render it, "who filleth thy desire with good things": the word used has sometimes the signification of an ornament; wherefore Aben Ezra interprets it of the soul, which is the glory and ornament of the body, and renders it, "who satisfieth thy soul with good things"; which is not amiss: "so that thy youth is renewed like the eagle's"; not the youth of the body, or the juvenile vigour of it; nor the outward prosperity of it; but the youth of grace, or a renewal of spiritual love and affection to divine and heavenly persons and things; of holy zeal for God, his ways and worship; for Christ, his Gospel, truths, and ordinances; of spiritual joy and comfort, strength, liveliness, and activity, as formerly were in the days of espousals, in the youth of first conversion, or when first made acquainted with the best things; so that though the outward man may decay, yet the inward man is renewed day by day: and this is said to be "like the eagle's", whose youth and strength are renewed, as some observe ^{f1431}, by dropping their feathers, and having new ones, by feeding upon the blood of slain creatures; and whereas, when they are grown old, the upper part of their bill grows over the lower part ^{f1432}, so that they are not able, to eat, but must die through want; Austin ^{f1433} says, that by rubbing it against a rock, it comes to its use of eating, and so recovers its strength: but there is no need to have recourse to any of these things; for as the old age of an eagle is lively and vigorous, like the youth of another creature; so it is here signified, that saints through the grace of God, even in old age, become fat and flourishing, and fruitful, and are steadfast and immovable, always abounding in the work of the Lord, run and are not weary, walk and faint not, (²⁴¹⁸Isaiah 40:31), all which are inestimable mercies, and the Lord is to be praised for them.

Ver. 6. *The Lord executeth righteousness and judgment for all that are oppressed.*] Not only for the Israelites oppressed by the Egyptians, though the psalmist might have them in his view, by what follows; for whom the Lord did justice, by delivering them out of the hands of their oppressors, and by punishing Pharaoh and his people, and bringing down judgments upon them, both in Egypt and at the Red sea; but for all other oppressed ones in common, the poor, the widow, and the fatherless, who are often oppressed by the rich and mighty; the Lord judges their cause, and does

them right, and frees them from their oppression; and so all good men who are oppressed by tyrannical princes and cruel persecutors, and all such whom the man of the earth, the man of sin, antichrist, oppresses, (~~9008~~Psalm 10:18) and all those who are oppressed by the devil, buffeted by Satan, and bore down with his temptations; the Lord rebukes him in his own time, and delivers his people out of his hands; which is matter of praise and thankfulness: the psalmist, in this verse and the following, passes to the consideration of the good things God did for others, in order to keep up a warm sense of divine goodness upon his heart.

Ver. 7. *He made known his ways unto Moses*, etc.] The ways in which he himself walks, the steps and methods which he has taken to show forth his glory; his way in creation, and the order of it, as in (~~0000~~Genesis 1:1-31), for though, by the light of nature, it might be known that God created all things; yet, without a revelation from him, it could never have been known in what manner he made them, and the peculiar work of each of the six days, in which they were made; this was made known to Moses; as also his way in providence, which sometimes is in the deep, and past finding out: Moses was made acquainted with the methods of divine Providence, with many special instances of it, relating both to himself in his infancy and in riper years, and to the people of Israel in their march from Egypt to Canaan's land; and the Lord likewise made known unto him his way of grace and mercy, life and salvation, by Christ, which he desired to show him, and he did, (~~02313~~Exodus 33:13,18,19 34:6,7). Christ was made known to him, as the seed of the woman that should break the serpent's head, as God's salvation, old Jacob waited for: he was shown him in the types of the passover lamb, the brasen serpent, and the rock in the wilderness, and in other things; the way of atonement, by the sacrifice of Christ, was made known to him through the sacrifices which he from God enjoined the people of Israel: hence he wrote of Christ, and of what he should do and suffer; and so fully, that the Apostle Paul said no other things than what he did, (~~43546~~John 5:46 ~~44022~~Acts 26:22,23) moreover, the Lord made known to him the ways in which he would have him and the people of Israel to walk; the way of his commandments, his statutes and ordinances; which were made known to him, to deliver to them, and was a peculiar favour, (~~44719~~Psalm 147:19,20),

his acts unto the children of Israel; his works, his wonderful works; his plagues on their enemies the Egyptians; his redemption of them out of the house of bondage; his leading them through the Red sea as on dry land; his

feeding them with manna in the wilderness, protecting them from their enemies, bringing them into the land of Canaan, and settling them there; (see ^{<5781>}Psalm 78:11,12 ^{<630>}Deuteronomy 29:2,3).

Ver. 8. *The Lord is merciful and gracious*, etc.] So he made himself known to Moses, (^{<246>}Exodus 34:6), and so David found him to be, and therefore calls upon his soul to bless his name. God is “merciful” in the most tender and affectionate manner; he has bowels of mercy, which yearn towards his people, as those of a tender parent to its child, as the word signifies; his mercy is free, without any motive or merit in men to engage it; he delights in showing it; he constantly bestows it; it is the source of all good things; it is communicated through Christ; all mercies temporal and spiritual come by him; and this lays a foundation for faith and hope: and he is gracious, as appears in the eternal choice of his people to salvation; in providing a Saviour and a ransom for them; in giving all grace and the blessings of it to them in his Son; in giving him for them, and all things to them with him; in justifying them by his righteousness; in pardoning their sins for his sake; in taking them into his family; in regenerating, calling, preserving, and saving them:

slow to anger, or “longsuffering” ^{f1434}; even to wicked men, to the vessels of wrath, to the old world, yea, to Jezebel, to whom he gave space to repent; which longsuffering being abused and despised, is an aggravation of condemnation: but rather here it intends God’s longsuffering to his people, as before conversion, waiting till the time comes that he is gracious to them; and after conversion, notwithstanding their backslidings and revoltings; and this longsuffering is their salvation:

and plenteous in mercy; large and abundant in it, as appears by the various instances of it, and ways and methods in which he shows it; in election, in the covenant, in redemption, in regeneration, in pardon and eternal life; and by the abundance of it which he bestows on every one of his people; and by the vast numbers which do partake of it.

Ver. 9. *He will not always chide*, etc.] He sometimes does chide his children, though never but when they have done a fault; always for their sins, in order to bring them to a sense and acknowledgment of them, and to depart from them; not for chiding sake, as some parents, to gratify their passion and ill humour, who correct for their own pleasure; but the Lord chides and corrects for the profit of his children, that they may be partakers of his holiness; he ever does it for their good, but he will not always chide,

or continue it ever: or “he will not always contend”^{f1435}, strive with them, litigate a point with them, hold out a controversy, not being able to stand before him; he knows their frame, their weakness, and frailty; (see ^{<25716>}Isaiah 57:16),

neither will he keep his anger for ever; though he does with the wicked, yet not with his own people; that endures but for a moment, and is rather seeming than real; and what does appear is soon turned away; he does not retain it long, he is quickly pacified towards them for all they have done, and smiles again upon them, (^{<30718>}Micah 7:18).

Ver. 10. *He hath not dealt with us after our sins*, etc.] God deals with his people, and deals with them roundly, for their sins, reprovng them by his Spirit, and by his ministers, and by his chastising rod; but not after or according to them, or as they deserve; in this David acknowledges himself and other saints, with whom he joins, to be sinners, to have been guilty of sins, as none live without them; and that God had taken notice of them, and chastised them for them; but in great moderation, and not according to the due demerit of them:

nor rewarded us according to our iniquities; had he, if every transgression had received its just recompence of reward, they must have been sent to hell; the lake burning with fire and brimstone must have been their portion; the wages of sin is eternal death: the reason why God deals not with nor rewards his people according to the due desert of their sins is because Christ has bore them, and the chastisement of them, and made satisfaction to divine justice for them; (see ^{<45013>}Ezra 9:13).

Ver. 11. *For as the heaven is high above the earth*, etc.] Which is the greatest distance known, or can be conceived of; the space between the heaven and the earth is seemingly almost infinite; and nothing can more illustrate the mercy of God, which reaches to the heavens, and is in heaven; though this is but a faint representation of the largeness and abundance of it, and which indeed is boundless and infinite:

so great is his mercy towards them that fear him, or, his mercy hath prevailed over them that fear him^{f1436}; as the waters of the flood prevailed upon the earth, and reached and overflowed the highest hills, (^{<000718>}Genesis 7:18), so abundant and superabundant is the grace of God over them that “fear” him. Which character is given, not as being the cause of their obtaining mercy, but as descriptive of the persons that partake of it; on

whom it has such an effect, as to cause them to fear the Lord, and his goodness; and is mentioned to prevent obstinate and presumptuous sinners expecting it, or trusting to it.

Ver. 12. *As far as the east is from the west*, etc.] Which Kimchi thinks is mentioned because it contains the length of the habitable world; and therefore it is not said as far as the north is from the south; since a man can go from east to west, but not from north to south, because of the extreme heat and cold. But this distance is not given with respect to those opposite parts of the earth, which scarcely exceed 12700 miles; but with respect to those opposite points in the heavens: and the meaning is, that as far as the eastern point of the heavens is from the western point of them; which more illustrates the matter in hand, or the blessing later mentioned, than the other.

So far hath he removed our transgressions from us; which removed men and angels from God, and set them at a distance from him; and which, if not removed, are such burdens as must sink men down into the lowest hell; and yet cannot be removed by anything that they can do; not by any sacrifices, services, or duties of any kind; nor in any other way, nor by any other person, than the Lord himself: and this is to be understood not of a removal of the being of sin out of his people, for that is not done in this life; rather of the removal of the guilt of sin, by a special application of pardoning grace and mercy; see (^{<10213>}2 Samuel 12:13 ^{<3004>}Zechariah 3:4), but, best of all, of a removal of sins to Christ, and of them by his sacrifice and satisfaction: Christ engaged as a surety for his people; Jehovah the Father considered him as such; and therefore did not impute their sins to them, but to him; and when he sent him in the likeness of sinful flesh, he removed them from them, and laid them upon him; who voluntarily took them on himself, cheerfully bore them, and, by bearing them, removed the iniquity of the land in one day; and carried them away to the greatest distance, and even put them away for ever by the sacrifice of himself; and upon the satisfaction he gave to divine justice, the Lord removed them both from him and them; justified and acquitted him, and his people in him: and by this means so effectually, and so far, are their transgressions removed, that they shall never be seen any more, nor ever be imputed to them, nor be brought against them to their condemnation; in consequence of which, pardon is applied to them, and so sin is removed from their consciences, as before observed; (see ^{<16121>}Leviticus 16:21 ^{<3007>}Zechariah 3:9).

Ver. 13. *Like as a father pitieth his children*, etc.] When in any affliction, disorder, or distress: the Lord stands in the relation of a Father to his people; they are his children by adopting grace, through the covenant of grace with them; by a sovereign act of his own will he puts them among the children, predestinates them to the adoption of children; and sends his Son to redeem them, that they might receive it, and his Spirit to bear witness to their spirits, that they are his children; and towards these he has all the affections of a tender parent.

So the Lord pitieth them that fear him; not with a servile fear, which is unsuitable to the relation of children; but with reverence and godly fear, with a fear of him and his goodness, and on account of that; a filial fear, such a reverence as children should have of a father: and this character belongs to all the saints of all nations, Jews or Gentiles; and seems to be here given an purpose to include all; and that the divine pity and compassion might not be thought to be restrained to any particular nation. And, as the fruit of his tender mercy, he looks upon his children in their lost estate, and brings them out of it; he succours them under all their temptations; he sympathizes with them under all their afflictions: being full of compassion, he forgives their iniquities; and in the most tender manner receives them when they have backslidden, and heals their backslidings. The Targum in the king of Spain's Bible is,

“so the Word of the Lord pities,”

etc. (see ^{<8045>}Hebrews 4:15).

Ver. 14. *For he knoweth our frame*, etc.] The outward frame of their bodies, what brittle ware, what earthen vessels, they be; he being the potter, they the clay, he knows what they are able to bear, and what not; that if he lays his hand too heavy, or strikes too hard, or repeats his strokes too often, they will fall in pieces: he knows the inward frame of their minds, the corruption of their nature, how prone they are to sin; and therefore does not expect perfect services from them: how impotent they are to that which is good; that they can do nothing of themselves; nor think a good thought, nor do a good action; and that their best frames are very uncertain ones; and that, though the spirit may be willing, the flesh is weak. The word used is the same that is rendered “imagination”, (^{<0065>}Genesis 6:5 8:21), and by which the Jews generally express the depravity and corruption of nature; and so the Targum here paraphrases it,

“for he knows our evil concupiscence, which causes us to sin;”

and to this sense Kimchi.

He remembereth that we are dust^{f1437}; are of the dust originally, and return to it again at death; and into which men soon crumble when he lays his hand upon them; this he considers, (see ^{<9388>}Psalm 78:38,39). The Targum is,

“it is remembered before him, that we are of the dust:”

the Septuagint version makes a petition of it, “remember that we are dust”; and so the Arabic version. And we should remember it ourselves, and be humble before God; and wonder at his grace and goodness to us, (^{<01827>}Genesis 18:27).

Ver. 15. *As for man, his days are as grass*, etc.] He himself is like the grass which springs out of the earth; continues on it for a time, and then drops into it; the continuance of the grass is very short, it flourishes in the morning, is cut down at evening, and withers; (see ^{<9905>}Psalm 90:5,6). As a flower of the field, so he flourisheth; which denotes the goodness of man, and describes him in his best estate, as possessed of health, riches, honour, and all the gifts and endowments of nature; and yet, with all these, is only like a field flower, exposed to every wind, liable to be cropped by every hand, and to be trampled upon by the beasts of the field; and therefore flourishes not long: so very precarious and uncertain is man in his most flourishing circumstances; (see ^{<2306>}Isaiah 40:6-8).

Ver. 16. *For the wind passeth over it, and it is gone*, etc.] A stormy wind, as the Targum, which tears it up by its roots, or blows off the flower, and it is seen no more; or a blighting easterly wind, which, blowing on it, shrivels it up, and it dies at once; such an one as blasted the seven ears of corn in Pharaoh’s dream, (^{<0423>}Genesis 41:23) or any impetuous, drying, and noxious wind: and so when the east wind of adversity passes over a man, his riches, and honour, and estate, are presently gone; or some bodily distemper, which takes away health, strength, and beauty, and impairs the mind; and especially death, which removes at once into another world.

And the place thereof shall know it no more; the place where the flower grew shall know it no more; or it shall be seen no more in it: so man, when he dies, though he is not annihilated, he is somewhere; he is in another world, either of happiness or woe; yet he is not in this world, in the house

and family, in the station and business he was; he is no longer known nor seen among men on earth; (see ~~<870>~~ Job 7:10).

Ver. 17. *But the mercy of the Lord is from everlasting to everlasting upon them that fear him*, etc.] In opposition to the frailty of man, the stability and duration of the mercy of God is observed. This reaches from one eternity to another; it is from everlasting in the heart of God: it appeared in the choice of the vessels of mercy; in the covenant of grace, which is founded upon it, and filled with it; every blessing of which flows from it, and therefore are called the “sure mercies of David”. And it appears in time in the regeneration of God’s elect, which is according to his abundant mercy; in the forgiveness of their sins, which is according to the multitude of his tender mercies; and in their whole salvation, which is by that, and not by works of righteousness; and will endure for ever, for the mercy of our Lord Jesus Christ is unto eternal life. It reaches from the world past to the world to come, as the Targum; and it is so “upon them that fear” the Lord; not with a servile, but a filial fear; a fear of the Lord and his goodness; which only is consistent with the grace and mercy of God, and a sense of it: not that the fear of God is the cause of mercy or grace; but, on the contrary, grace and mercy are the cause of the fear of God; which is a blessing of the covenant of grace, and one of the first things which appear in conversion; but this properly describes the persons who openly and manifestly share in the grace or mercy of God, and to whom he manifests it yet more and more; nor have any reason to believe they are the objects of it, until the true fear of God is wrought in their hearts; and, besides, this character may be given to show that the mercy and grace of God are not limited to the Israelites only, but belong to such of all nations that fear the Lord.

And his righteousness unto children’s children; not the essential righteousness of God, but rather his faithfulness in the performance of his promises, which he will not suffer to fail: the justifying righteousness of Christ is here meant; which is an everlasting one, and is unto and upon all them that believe, in all successive generations; which is meant by the phrase of “children’s children”, even the spiritual seed of Christ, the seed of the church, the seed of Israel; to all and each of which, in every age, the word of God comes, and his promises are fulfilled; and who are justified by and glory in Christ, their righteousness; and who are further described in the next verse, which shows that not the carnal seed of them that fear the Lord are meant.

Ver. 18. *To such as keep his covenant*, etc.] The covenant of grace, which is peculiarly the Lord's covenant, as distinct from man's; and which he keeps himself, and is ever mindful of it. This he makes known to his people at conversion; his secret is with them, and he shows them his covenant; the blessings and promises of it; their interest in them, and in himself, as their covenant God: which they "observe"^{f1438}, as the word here used signifies; and observing it, they lay hold upon it by faith, as belonging to them; and laying hold upon it, they "keep" it as their own, and keep it fast, and will not part with their interest in it for all the world.

And to those that remember his commandments to do them; some read them and hear them, but forget them, at least to do them: these are like a man that beholds his face in a glass, and forgets what manner of man he is; so James compares one that is a forgetful hearer, and not a doer of the word, (⁵⁰²³James 1:23,24). The commandments of God are best remembered, so as to be done, when he puts his laws into the minds of men, and writes them in their hearts, and puts his Spirit within them, to cause them to walk in his statutes, and do them, (²⁸³⁴Jeremiah 31:34 ³⁶²⁷Ezekiel 36:27).

Ver. 19. *The Lord hath prepared his throne in the heavens*, etc.] The heaven is his throne; here he sits enthroned in all the glory of his majesty, with all his attendants upon him, and courtiers about him. The Lord Christ is now in heaven; and where he will continue to the restitution of all things, and from whence his people expect him at the last day. Here he is on the same throne with his divine Father; which throne he has "prepared" or "established"^{f1439}, so as it cannot be moved: when others are cast down, this shall stand; his throne is for ever and ever. The Targum in the king's Bible is, "the Word of the Lord hath prepared, etc."

And his kingdom ruleth over all; over all created beings; over angels, good and bad; over men, righteous and wicked; over the greatest of men, the kings and princes of the earth. Good angels are subject to him devils tremble at him; saints acknowledge him as their King; the wicked he rules with a rod of iron; and kings reign by him, and are accountable to him; (see ⁴²²⁸Psalm 22:28).

Ver. 20. *Bless the Lord, ye his angels*, etc.] For their creation, being made by him; for their preservation, living, moving, and having their being in him; and for their happiness, in which they are continued, owing to their being chosen of God in Christ, and to their confirmation by Christ. These

are always employed in the work of blessing and praising the Lord nor are they in the least backward to it, nor remiss it; nor does this address unto them suppose anything of this kind. The design of the psalmist is only to show how great and good the Lord is; that angels, the more excellent order of creatures, are under obligation to him, and are bound to praise him: and his further view is, to stir up himself and others to this work, from such a consideration, that such noble creatures are employed in the same, and who are further described:

that excel in strength; or, “are mighty in strength”^{f1440}; they are called mighty angels, (^{<5000>}2 Thessalonians 1:7) an instance of the might and power of an angel see in (^{<1285>}2 Kings 19:35). These, not having sinned, have lost nothing of their original strength and power, and therefore must greatly excel fallen man; who is become a very weak creature, and unable to do the will and work of God, which angels are, as follows:

that do his commandments; or “his word”^{f1441}; what he orders to be done: this they do readily and willingly, constantly, perfectly, and completely; (see ^{<4160>}Matthew 6:10).

Hearkening to the voice of his word; they stand before the Lord, waiting his orders; listening with great attention to what he says, and then readily execute it. Or, “at hearing the voice of his word”; that is, as soon as they hear the voice of his word, or hear him speaking^{f1442}, immediately they apply themselves to the performance of it.

Ver. 21. *Bless ye the Lord, all ye his hosts*, etc.] Which some understand of the sun, moon, and stars, sometimes called the hosts of heaven; and who in their way bless and praise the Lord; (see ^{<681>}Psalm 148:2,3). Others, of the angels, as before; who are sometimes styled the heavenly host, (^{<4023>}Luke 2:13), and may be so called from their numbers, there being legions of them; and for their military employment, in guarding and protecting the saints, in encamping about them, and fighting for them. Or rather, since these seem to be distinguished from the angels before addressed, by them may be meant the church militant and her members; who are like an army with banners, consisting of volunteer soldiers under Christ, the Captain of their salvation; whose battles they fight against sin, Satan, and the world; and have a great deal of reason to bless and praise the Lord, for all the great and good things he has done to them, and for them.

Ye ministers of his that do his pleasure; so the angels are called, and they do the will of God; what is acceptable to him, and well pleasing in his sight, (~~3007~~ Hebrews 1:7,14). But rather, as distinct from them, the ministers of the Gospel are intended; a name which the preachers of it bear, both in the Old and in the New Testament, (~~2304~~ Isaiah 61:4 ~~400~~ 1 Corinthians 4:1), They are ministers of Christ's appointing, calling, qualifying, and sending; and who are employed in his service, in preaching him, his Gospel, and the truths of it; and who do his pleasure, that which is grateful to him, when they speak his word faithfully, declare his whole counsel, and keep back nothing that is profitable: and these have reason to bless the Lord for the gifts bestowed upon them, and for their success and usefulness; and indeed they bear a leading part in giving praise and glory to God, (~~6049~~ Revelation 4:9,10).

Ver. 22. *Bless the Lord, all his works, in all places of his dominion*, etc.] Which some interpret of all his creatures, animate or inanimate, rational or irrational, throughout the whole world, which is all under his government; and who all of them, objectively, bless and praise the Lord, (~~3877~~ Psalm 148:7-13). Or rather regenerate persons, his sons and daughters, the work of his hand, in each of the parts of the world where they live, are here called upon to bless the Lord; who, of his abundant mercy, hath begotten them again to a glorious inheritance: these are his workmanship in Christ; formed for himself, his service, and glory; and are under the highest obligations to show forth his praise.

Bless the Lord, O my soul: thus the psalmist ends the psalm as he begun it; not excusing himself by what he had done, nor by calling upon others to this service; knowing that this is constant employment for time and eternity; a work in which he delighted, and was desirous of being concerned in, now and for ever.

PSALM 104

INTRODUCTION TO PSALM 104

This psalm, though without a title, was probably written by David, since it begins and ends as the former does, as Aben Ezra observes; and to him the Septuagint, Vulgate Latin, and all the Oriental versions, ascribe it. The inscription of the Syriac version is,

“a psalm of David, when he went to worship before the ark of the Lord with the priests; and as to us, it teaches us confession and prayer; and intimates to us the constitution of the beginning of the creatures; and declares some things concerning the angels.”

Some copies of the Septuagint version have it,

“a psalm of David concerning the constitution of the world;”

which indeed is the subject matter of it; for it treats of the creation of all things, of the heavens and the earth, and of all creatures in them; and of the providence of God in taking care of them. Christ is the divine Person addressed and described throughout the whole, as appears from the quotation of (~~<PAVE>~~ Psalm 104:5) and the application of it to him in (~~<SIOU>~~ Hebrews 1:7).

Bless the Lord, O my soul, etc.] As for the blessings of grace and mercy expressed in the preceding psalm, so on account of the works of creation and providence, enumerated in this; in which Christ has an equal concern, as in the former.

O Lord my God, thou art very great; the Messiah, who is Jehovah our righteousness, Lord of all, truly God, and the God of his people; (see ~~<SIOU>~~ John 20:28) and who is great, and very great, in his divine Person, being the great God, and our Saviour; great in all his works of creation, providence, and redemption; great in all his offices of Prophet, Priest, and King; a Saviour, and a great one; the great Shepherd of the Sheep; the Man, Jehovah’s Fellow.

Thou art clothed with honour and majesty; being the brightness of his Father's glory, and having on him the glory of the only begotten of the Father, and a natural majesty in him as the Son of God and King of the whole universe; and, as Mediator, he has honour and majesty laid upon him by his Father, (^{<4926>}Psalm 21:5), he has all the regalia and ensigns of royal majesty; he is on a throne, high and lifted up, even the same with his divine Father; he has a crown of glory on his head, he is crowned with glory and honour; he has a sceptre of righteousness in his hand, and is arrayed in robes of majesty; and, as thus situated, is to look upon like a jasper and sardine stone; or as if he was covered with sparkling gems and precious stones, (^{<6642>}Revelation 4:2,3) and, having all power in heaven and earth, over angels and men, honour and glory given him by both.

Ver. 2. *Who coverest thyself with light as with a garment*, etc.] Referring, as Aben Ezra and Kimchi think, to the light, which was first created; and indeed this was commanded out of darkness by God the Word, or by the essential Word of God. Light is expressive of the nature of God himself, who is light, and in him is no darkness at all, and who dwells in light ^{f1443} inaccessible, and so may be said to be clothed with it; which is applicable to Christ as a divine Person, (^{<6106>}1 John 1:5 ^{<5466>}1 Timothy 6:16). and to whom this term "light" well agrees; Light being one of the names of the Messiah in the Old Testament, (^{<4948>}Psalm 43:3 ^{<2022>}Daniel 2:22), and is often given him in the New Testament, as the author of the light of nature, grace, and glory, (^{<4009>}John 1:9 8:12 ^{<6623>}Revelation 21:23). He is now possessed of the light and glory of the heavenly state, of which his transfiguration on the mount was an emblem, when his face shone like the sun, and his raiment was as the light, (^{<4072>}Matthew 17:2).

Who stretchest out the heavens like a curtain; alluding to the firmament or expanse, which, being spread out like a curtain, divided between the waters and the waters, (^{<0006>}Genesis 1:6,7). Heaven is represented as a tent stretched out, with curtains drawn around it, to hide the dazzling and unapproachable light in which the Lord dwells, (^{<2412>}Isaiah 40:22) and it is as a curtain or canopy stretched out and encompassing this earth; the stretching of it out belongs to God alone, and is a proof of the deity of Christ, to whom it is here and elsewhere ascribed, (^{<4808>}Job 9:8 ^{<8121>}Zechariah 12:1 ^{<2441>}Isaiah 44:24). Here Christ dwells invisible to us at present; he is received up into heaven, retained there, and from thence will descend at the last day; and in the mean while is within the curtains of heaven, unseen by us.

Ver. 3. *Who layeth the beams of his chambers in the waters*, etc.] Or “his upper rooms”^{f1444}; one story over another being built by him in the heavens, (^{<3006>}Amos 9:6), the chambers where he resides; his courts, as the Targum; his palace and apartments, his presence chamber particularly, the floor and beams of them are the waters bound up in the thick clouds; or the region of the air, from whence the rain descends to water the hills, as in (^{<39413>}Psalm 104:13).

Who maketh the clouds his chariot; to ride in; in these sometimes Jehovah rides to execute judgment on his enemies, (^{<23901>}Isaiah 19:1) and in these sometimes he appears in a way of grace and mercy to his people, (^{<02121>}Exodus 13:21 19:9 ^{<10811>}1 Kings 8:11 ^{<0076>}Matthew 17:5), in these, as in chariots, Christ went up to heaven; and in these will he come a second time; and into these will the saints be caught up to meet the Lord in the air at his coming, (^{<4009>}Acts 1:9 ^{<6007>}Revelation 1:7 ^{<5047>}1 Thessalonians 4:17).

Who walketh upon the wings of the wind; (see ^{<09810>}Psalm 18:10) which is expressive of his swiftness in coming to help and assist his people in time of need; who helps, and that right early; and may very well be applied both to the first and second coming of Christ, who came leaping upon the mountains, and skipping upon the hills, when he first came; and, when he comes a second time, will be as a roe or a young hart upon the mountains of spices, (^{<2118>}Song of Solomon 2:8 8:14). The Targum is,

“upon the swift clouds, like the wings of an eagle;”

hence, perhaps, it is, the Heathens have a notion of Jupiter’s being carried in a chariot through the air, when it thunders and lightens^{f1445}.

Ver. 4. *Who maketh his angels spirits*, etc.] The angels are spirits, or spiritual substances, yet created ones; and so differ from God, who is a spirit, and from the Holy Spirit of God, who are Creators and not creatures; angels are spirits without bodies, and so differ from the souls or spirits of men, and are immaterial, and so die not; these are made by Christ, by whom all things are made, (^{<5016>}Colossians 1:16) and so he must be greater and more excellent than they; for which purpose the passage is quoted in (^{<5007>}Hebrews 1:7). Some render it, “who maketh his angels as the winds”; to which they may be compared for their invisibility, they being not to be seen, no more than the wind, unless when they assume an external form; and for their penetration through bodies in a very surprising manner; (see ^{<4116>}Acts 12:6-10), and for their great force and power, being mighty

angels, and said to excel in strength, (^{<19A3D>}Psalm 103:20), and for their swiftness in obeying the divine commands; so the Targum,

“he maketh his messengers, or angels, swift as the wind.”

His ministers a flaming fire; angels are ministers to God, stand before him, behold his face, wait for and listen to his orders, and execute them; they are ministers to Christ, they were so at his incarnation, in his infancy, when in the wilderness and in the garden, at his resurrection and ascension, and will attend him at his second coming; and these are ministers to his people, take the care of them, encamp about them, do many good offices to them in life, and at death carry their souls to Abraham’s bosom: these are made a flaming fire, or “as” flaming fire, for their force and power; so the Targum,

“his ministers strong as flaming fire;”

and for their swiftness as before; and because of their burning love to God, Christ, and his people, and their flaming zeal for his cause and interest; hence thought by some to be called “seraphim”: and because they are sometimes the executioners of God’s wrath; and have sometimes appeared in fiery forms, as in forms of horses of fire and chariots of fire, and will descend with Christ in flaming fire at the last day; (see ^{<11E1D>}2 Kings 2:11 6:7 ^{<3007>}2 Thessalonians 1:7,8). Some invert the words, both reading and sense, thus, “who maketh the winds his angels, or messengers, and flaming fire his ministers”; so Jarchi, Aben Ezra, and Kimchi; we read of stormy wind fulfilling his word, (^{<19E8D>}Psalm 148:8), he sends out his winds at his pleasure to do his errands; as to dry up the waters of the flood, to drive back the waters of the Red sea, and make dry land, to bring quails from thence, and scatter them about the camp of Israel, and in many other instances. So flaming fire was used as his ministers in burning Sodom and Gomorrah; and multitudes of the murmuring Israelites, and the captains with their fifties; but this sense is contrary to the order of the words, and the design of them, and to the apostle’s sense of them, (^{<3007>}Hebrews 1:7) which is confirmed by the Targum, Septuagint, and all the Oriental versions.

Ver. 5. *Who laid the foundations of the earth*, etc.] Or “founded the earth upon its bases” ^{f1446}; which some take to be the waters, according to (^{<1924D>}Psalm 24:2), others the centre of gravity in it; others the mountains; others the circumambient air, by which it is poised; rather the almighty power of God, by which it subsists; this is the work of Christ the Almighty; (see ^{<300B>}Hebrews 1:3,10).

That it should not be removed for ever: for though it may be shaken by earthquakes, yet not removed; nor will it be until the dissolution of all things, when it shall flee away before the face of the Judge, and a new earth shall succeed, (~~Gen~~ Revelation 20:11 21:1).

Ver. 6. *Thou coverest it with the deep as with a garment,* etc.] This refers not to the waters of the flood, when the earth was covered with them, even the tops of the highest mountains; but to the huge mass of waters, the abyss and depth of them, which lay upon the earth and covered it as a garment, at its first creation, as the context and the scope of it show; and which deep was covered with darkness, at which time the earth was without form, and void, (~~Gen~~ Genesis 1:2) an emblem of the corrupt state of man by nature, destitute of the image of God, void and empty of all that is good, having an huge mass of sin and corruption on him, and being darkness itself; though this depth does not separate the elect of God, in this state, from his love; nor these aboundings of sin hinder the superaboundings of the grace of God; nor the operations of his Spirit; nor the communication of light unto them; nor the forming and renewing them, so as to become a curious piece of workmanship; even as the state of the original earth did not hinder the moving of the Spirit upon the waters that covered it, to the bringing of it into a beautiful form and order.

The waters stood above the mountains; from whence we learn the mountains were from the beginning of the creation; since they were when the depths of water covered the unformed chaos; and which depths were so very great as to reach above the highest mountains; an emblem of the universal corruption of human nature; the highest, the greatest men that ever were, comparable to mountains, have been involved in it, as David, Paul, and others.

Ver. 7. *At thy rebuke they fled,* etc.] The depths of water that covered the earth fled, went off apace, when Christ, the essential Word, gave the word of command that they should; saying, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so”, (~~Gen~~ Genesis 1:9) and this being called a “rebuke”, suggests as if there was something amiss, irregular and disorderly, and to be amended; as if these waters were not in their proper place.

At the voice of thy thunder they hasted away; ran off with great precipitancy; just as a servant, when his master puts on a stern countenance, and speaks to him in a thundering, menacing manner, hastes

away from him to do his will and work. This is an instance of the mighty power of Christ; and by the same power he removed the waters of the deluge; when they covered the earth, and the tops of the highest hills; and rebuked the Red sea, and it became dry land; and drove back the waters of Jordan for the Israelites to pass through; and who also rebuked the sea of Galilee when his disciples were in distress: and with equal ease can he and does he remove the depth of sin and darkness from his people at conversion; rebukes Satan, and delivers out of his temptations, when he comes in like a flood; and rebukes the waters of affliction when they threaten to overwhelm; who are his servants, and come when he bids them come, and go when he bids them go.

Ver. 8. *They go up by the mountains, they go down by the valleys,* etc.] The Targum is,

“they ascend out of the deep to the mountains;”

that is, the waters, when they went off the earth at the divine orders, steered their course up the mountains, and then went down by the valleys to the place appointed for them; they went over hills and dales, nothing could stop them or retard their course till they came to their proper place; which is another instance of the almighty power of the Son of God. Some render the words, “the mountains ascended, the valleys descended ^{f1447}”; and then the meaning is, when the depth of waters were called off the earth, the mountains and valleys appeared, the one seemed to rise up and the other to go down; but the former reading seems best, and emblematically describes the state of God’s people in this world, in their passage to their appointed place; who have sometimes mountains of difficulties to go over, and which seem insuperable, and yet they surmount them; sometimes they are upon the mount of heaven by contemplation, and have their hearts and affections above; they mount up with wings as eagles; sometimes they are upon the mount of communion with God, and by his favour their mount stands strong, and they think they shall never be moved; at other times they are down in the valleys, in a low estate and condition; in low frames of soul, in a low exercise of grace, and in the valley of the shadow of death, of afflictive providences in soul or body: and as the waters, thus steering their course under a divine direction, and by an almighty power, at length came unto the place which, the psalmist says, thou hast founded for them, meaning the seas; which the Lord founded and prepared for the reception of them; and which collection of waters in one

place he called by that name, (^{<0010>}Genesis 1:10). So the Lord's people, through a variety of circumstances, trials, and exercises, will be all brought safe to the place appointed for them, and prepared by Christ in his Father's house; where they will be swallowed up in the boundless ocean of everlasting love.

Ver. 9. *Thou hast set a bound, that they may not pass over*, etc.] The Targum adds,

“to the rolling waves of the sea.”

Set doors with bolts and bars, cliffs, rocks, and shores: and, what is more surprising, sand, which is penetrable, flexible, and moveable, is set as a perpetual bound to the raging ocean and its waves, which they cannot pass over: (see ^{<888>}Job 38:8-11 ^{<452>}Jeremiah 5:22). So the Lord has set a bound to the proud waters of afflictions, and says, Thus far shall ye go, and no farther; and to the life of man, which he cannot exceed, (^{<845>}Job 14:5). But he has given man a law, as a rule to walk by, as the boundary of his conversation, and this he transgresses; in which he is less tractable than the raging sea and its waves. That they turn not again to cover the earth; as they did when it was first made, (^{<946>}Psalms 104:6) that is, not without the divine leave and power; for they did turn again and cover the earth, at the time of the flood; but never shall more. Some think there is no need to make this exception; since this was written after the flood, and when God had sworn that the waters should no more go over the earth, (^{<549>}Isaiah 54:9).

Ver. 10. *He sendeth the springs into the valleys*, etc.] The Targum is,

“who sendeth fountains into the rivers.”

Either from the waters of the sea, which being drained through the sand, become sweet and drinkable; or from the hills and mountains. This is an instance of divine goodness, that having removed the waters from the earth, and shut them up in the sea, and which, through the saltness of them, not being proper drink for men and beasts, he has been pleased to form and open springs, fountains, wells, and rivers of fresh water in the valleys, for the supply of both. Though this is not to be compared with the wells of salvation, and springs and fountains of grace, which he has opened for his chosen people. God himself is a spring or fountain of living water; his love is a river, whose streams delight the city of God; his covenant a source and spring of all blessings and promises. Christ is the fountain of gardens; his

fulness is a supply for all his people: the Spirit of God and his grace are a well of living water, springing up unto eternal life. The word and ordinances are the springs in Zion,

which run among the hills, the several congregated churches, to the watering and refreshing of them; just as springs and rivers of water run in the dales and valleys among the hills, by which they are bounded.

Ver. 11. *They give drink to every beast of the field*, etc.] These fountains, springs, and rivers, afford water for all the beasts of the field; who are therefore said to honour and praise the Lord on account of it, (^{<2389>}Isaiah 43:19,20).

The wild asses quench their thirst; or “break” ^{f1448} it. Those creatures that live in dry and desert places, and are themselves dry and thirsty; and though so stupid as they be, yet provision of water is made for them, and they are directed where to seek for it, and find it; (see ^{<1395>}Job 39:5,6). And if God takes care of the beasts of the field, even the most wild and stupid, will he not take care of his own people? He will, and does. He opens rivers in high places, and fountains in the midst of the valleys; he gives waters in the wilderness, and rivers in the desert, to give drink to his people, his chosen, (^{<2318>}Isaiah 41:18,19 43:19).

Ver. 12. *By them shall the fowls of the heaven have their habitation*, etc.] Another use of the springs, fountains, and rivers of water; by the sides and on the shores of these, some birds delight to be, and on trees that grow here do they build their nests; and here, having wetted their throats, they sit, and chirp, and sing: to doves, by rivers of water, is the allusion in (^{<2152>}Song of Solomon 5:12).

Which sing among the branches; of trees that grow by the sides of fountains and rivers; (see ^{<2672>}Ezekiel 17:23 ^{<4032>}Matthew 13:32). To such birds may saints be compared; being, like them, weak, defenceless, and timorous; liable to be taken in snares, and sometimes wonderfully delivered; as well as given to wanderings and strayings: and to fowls of the heaven, being heaven born souls, and partakers of the heavenly calling. These have their habitation by the fountain of Jacob, by the river of divine love, beside the still waters of the sanctuary; where they sing the songs of Zion, the songs of electing, redeeming, and calling grace.

Ver. 13. *He watereth the hills from his chambers*, etc.] The house of his superior treasures, as the Targum. The airy regions, (^{<1948>}Psalms 104:3) with

the clouds of heaven, by the rain which they drop down upon them; the usefulness of which blessings of nature is largely described in this and some following verses. "The hills", which are naturally dry and barren, and receive but little advantage from the springs, fountains, and rivers below, are supplied with water from above; and become fruitful, bear herbage, and are clothed with flocks. This seems to refer to the first rain that was upon the earth, (^{<0015>}Genesis 2:5,6) and which favour is continued to all lands, excepting some part of the land of Egypt, and in all ages since; (see ^{<0016>}Psalms 65:9-13). So ministers of the word, who are set in the first place, and are eminent in the church of God, and who water others, are watered themselves with the gifts and graces of the Spirit descending from above, as the apostles were, in an extraordinary manner, at the day of Pentecost; and as others in a more ordinary manner daily are. So likewise the churches of Christ, comparable to hills and mountains for firmness and visibility, and the several members thereof, are watered with the dews of divine favour, with the rain of the divine word; which comes down from heaven as the rain does, and drops and distils like that; and with the grace of the divine Spirit, whereby their souls become as a watered garden, whose springs fail not.

The earth is satisfied with the fruit of thy works; with the fruits which grow out of it by means of rain, as are after mentioned; herbs, grass, and trees, so Aben Ezra: or with the influences of the heavens, which are the work of God's hands, and by which the earth is made fruitful; or more particularly with the virtue and efficacy of the rain, so Kimchi; which is the Lord's peculiar work, (^{<0017>}Jeremiah 14:22). This the earth drinking in, is as satisfied with as a thirsty man is with drinking a draught of water; (see ^{<0018>}Deuteronomy 11:11 ^{<0019>}Hebrews 6:7). So the people of God, comparable to the good earth that drinks in the rain that often comes upon it, are satisfied with the love of God, with the blessings of his grace, with the doctrines of his Gospel, and with the ordinances of his house.

Ver. 14. *He causeth the grass to grow for the cattle*, etc.] By means of rain falling upon the tender herb, and upon the mown grass, whereby provision of food is made for those creatures that live upon grass.

And herb for the service of man: some herbs being for physic for him, and others for food, and all more or less for his use. Herbs were the original food of man, (^{<0020>}Genesis 1:29) and still a dinner of herbs, where love is, is better than a stalled ox, and hatred therewith, (^{<0021>}Proverbs 15:17). Some

render it, “and herb at the tillage of man”^{f1449}: grass grows of itself for the use of the cattle; but the herb, as wheat and the like, which is for the use of man, is caused to grow when man has taken some pains with the earth, and has tilled and manured it: but the former sense seems best.

That he may bring forth food out of the earth; either that man may do it by his tillage; or rather that the Lord may do it, by sending rain, and causing the grass and herbs to grow. However, man’s food, as well as the food of beasts, comes out of the earth, as he himself does, and to which he must return.

Ver. 15. *And wine that maketh glad the heart of man*, etc.] That is, by means of rain watering the earth, vines are caused to grow out of it; which produce wine, that has such a virtue in it, as to cheer the heart of man, even of a miserable, distressed, and afflicted man, as the word^{f1450} is supposed to signify, (^{<0703>}Judges 9:13 ^{<1006>}Proverbs 31:6,7). Of this nature are (and therefore are compared to wine, or expressed by it) the love of God and Christ; the blessings of grace, the doctrines of the Gospel, the ordinances of it; particularly that of the Lord’s supper, and even the joys of heaven.

And oil to make his face to shine: or, “to make his face shine more than oil”^{f1451}; and so it continues the account of the virtue of wine, which not only cheers the heart, but makes the countenance brisk and lively, and even shine again: but, according to our version, and others, this is a distinct effect of the rain, causing olive trees to grow out of the earth, productive of oil; which being eaten, fattens, and so makes the face to shine; as it also does by anointing with it, which was much in use for that purpose in the eastern countries, as well as for cheering and refreshing; (see ^{<0808>}Ruth 3:3 ^{<1205>}Psalm 23:5 ^{<1067>}Matthew 6:17). Pliny^{f1452} says, oil purifies or clears; and particularly of oil of almonds, he says, that it makes clean, makes bodies soft, smooths the skin, procures gracefulness; and, with honey, takes spots or specks out of the face. Kimchi makes mention of another use of oil, in lighting lamps; by which the face of man is enlightened, or light is given him. So the Targum,

“to enlighten the face with oil.”

To this the grace of the Spirit is often compared in Scripture, with which both Christ and his members are said to be anointed, (^{<4008>}Acts 10:38 ^{<0021>}2 Corinthians 1:21 ^{<6020>}1 John 2:20,27). This not only cheers and refreshes

them, and is therefore called the oil of joy and gladness, (^{<1987>}Psalm 45:7 ^{<236B>}Isaiah 61:3), but beautifies and adorns them, and even makes them fat and flourishing, and so their faces to shine; as well as causes their lamps of profession to burn clearly, and the light of their good works to shine before men to the glory of God.

And bread which strengthens man's heart: the earth being watered with rain, causes the wheat sown in it to grow up; of which bread is made for the support of man's life, and is the chief sustenance of it; and is therefore commonly called "the staff of life", and, by the prophet, "the whole stay of bread", (^{<238B>}Isaiah 3:1), by which human nature is invigorated, and the strength of man is kept up and increased; for the phrase, (see ^{<018B>}Genesis 18:5 ^{<079B>}Judges 19:5). Of this nature are the provisions of God's house, which go by the same name, the word and ordinances; and especially Christ Jesus himself, the true and living bread; by which the Christian's spiritual life is supported and maintained, and he is comforted and refreshed, and strengthened for every good work.

Ver. 16. *The trees of the Lord are full of sap,* etc.] Or "satiated", ^{f1453}; that is, with rain; and through it are filled with fruits. This is to be understood not only of the tallest and largest trees; which are therefore called the trees of the Lord, as high mountains are called the mountains of the Lord, (^{<188B>}Psalm 36:6) and so other things excellent in their kind: but of trees of the field and forest; so the Septuagint, Vulgate Latin, and Arabic versions; which are not planted and cultivated by man, as trees in gardens and orchards are; but are more especially under the care and cultivation of the Lord himself, and may design such as were produced by him at the creation.

The cedars of Lebanon which he hath planted; a mountain on the borders of Judea, so called from its whiteness, through the snow on it, as the Alps are; and where grew great quantities of large and spreading cedars, which were not of man's, but of the Lord's planting: these were watered and made to grow with the rain of heaven. Rauwolff ^{f1454}, who was upon this mountain in 1574, says,

"though this hill in former ages has been quite covered over with cedars, yet they are so decreased, that I could tell, says he, no more but twenty four, that stood round about in a circle; and two others, the branches whereof are quite decayed with age."

But Thevenot ^{f1455}, who has been there since, affirms there are no more nor less than twenty three, great and small; of the largeness, thickness, and height of these trees, (see Gill on “⁻²³⁷²⁴Isaiah 37:24”). Saints are often compared to trees, which are planted by the Lord in Christ, and in his churches; and particularly to cedars, for their height, strength, and durableness; (see ⁻¹⁹²¹³Psalms 92:13,14), and these, through the grace of God, are full of sap and spiritual life, and are filled with the fruits of righteousness, and are often represented as planted and growing by rivers of water; (see ⁻⁰²¹⁶⁵Numbers 24:6 ⁻¹⁹¹⁰³Psalms 1:3 ⁻²⁴⁷⁰⁸Jeremiah 17:8).

Ver. 17. *Where the birds make their nests*, etc.] As they do in large, tall, spreading trees: not any particular “birds”, as the sparrow, to which the Septuagint and Vulgate Latin versions, and Apollinarius, restrain it: but birds in general are intended; and especially such as build in large trees, as before and after mentioned. Jarchi applies it to the Israelites dwelling among the trees in the garden of Eden: and it may be much better applied to the saints dwelling in the churches, among the trees of righteousness, under the shadow of Gospel ordinances; (see ⁻³¹⁷²³Ezekiel 17:23 ⁻⁴¹³³¹Matthew 13:31,32).

As for the stork, the fir trees are her house; where she makes her nest, and brings up her young. Kimchi says it is a large bird, and builds its nest in high trees, as in cedars; but the bird which goes by the name of “pelargus” with the Greeks, and of “ciconia” with the Latins, and of “stork” with us, for the most part builds its nest on the tops of towers and temples ^{f1456}, and the roofs of high houses, and seldom in trees; and when it does, it is in such that are not far from the habitations of men, which it loves to be near: perhaps the reason of its not building on houses in Palestine might be because their roofs were flat and frequented, and therefore built on high trees there, as fir trees and cedars. And Olympiodorus ^{f1457} says it does not lay its eggs on the ground, but on high trees; and Michaelis on the text attests, that he himself had seen, in many places in Germany, storks nests on very high and dry oaks. It has its name in Hebrew from a word ^{f1458} which signifies “holy”, “merciful”, and “beneficent”; because of the great care which it takes of its dam when grown old ^{f1459}: and a like behaviour among men is called piety by the apostle, (⁻⁵¹⁰⁰¹1 Timothy 5:4). But in the Chaldee tongue, and so in the Targum, it has its name from its whiteness; for though its wings are black, the feathers of its body are white: and so Virgil ^{f1460} describes it as a white bird, and as an enemy to serpents; for which reason the Thessalians forbade the killing them, on pain of

banishment^{f1461}. It was an unclean bird, according to the ceremonial law, (^{<8119>}Leviticus 11:19). Good men are called by the same name, holy and beneficent; and though they are unclean by nature, yet Christ, the green fir tree, (^{<2348>}Hosea 14:8) is the house of their habitation; in him they dwell by faith, who receives sinners, and eats with them, (^{<2152>}Luke 15:2). It is usual with the Latin poets to call the nests of birds their houses^{f1462}.

Ver. 18. *The high hills are a refuge for the wild goats*, etc.] Who have their name in Hebrew^{f1463} from their climbing and ascending them. What we commonly call “a wild goose chase” should be expressed “a wild goat’s chase”; for not geese, but goats, are chased; and when they are, they flee to the hills for refuge. Hence they are sometimes called the wild goats of the rocks, (^{<8901>}Job 39:1), and sometimes the rocks are called from them the rocks of wild goats, (^{<0242>}1 Samuel 24:2). The Septuagint, Vulgate Latin, and Arabic versions, render it “for the harts”, or deer; and so Apollinarius: but the word is not used of them.

And the rocks for the conies; who being a feeble folk, make their houses in them, to protect them from creatures of superior power and strength, (^{<1826>}Proverbs 30:26). Some interpret it of the “hedgehog”, as the Septuagint and Vulgate Latin versions: others of “hares”, as the Syriac and Arabic, and so Apollinarius; and others of “mountain mice”. Now what the hills and rocks are to the above creatures, a refuge and a habitation for them, that Christ is to those that fly to him for refuge; though weak and feeble, sinful and unworthy, he is their rock, the rock of their refuge, their strong tower, and place of defence.

Ver. 19. *He appointeth the moon for seasons*, etc.] Or, “he made”^{f1464}; for the moon is the work of his hands, (^{<1933>}Psalms 8:3) as is likewise the sun. From the rain the psalmist passes to the luminaries; for this reason, as Aben Ezra thinks, because they are the cause of rain: the moon is taken notice of in the first place, because, as Kimchi observes, the night was before the day; and in the night of the fourth day were the sun, moon, and stars; but the sun rose in the morning. The moon was made for seasons as well as the sun, (^{<0016>}Genesis 1:16) or that times might be numbered by it, as the Targum, both months and years; one of its courses and revolutions making a month, and twelve of these a year; which lunar years were in use among some nations: as also it is supposed to have an influence on the ebbing and flowing of the tides; and served to regulate the festivals of the Jews, their set appointed times, as the word signifies, and is used of them, and which

were governed by it. And this Jarchi takes to be the sense of the passage; though Aben Ezra more truly remarks, that it purely belongs to the work of creation, and the original design and use of this luminary. It was an emblem of the ceremonial law; which consisted, among other things, in the observation of new moons; which gave some light in the time of Jewish darkness, though but a dim one, in comparison of the Gospel; had its imperfections, was changeable, waxed old, and vanished away; and which the church is said to have under her feet, being abolished, (^{<6601E>}Revelation 12:1). Though some think the world is meant, which is changeable and fading. It was also an emblem of the church, (^{<2160>}Song of Solomon 6:10) which receives her light from Christ, the sun of righteousness; has its different phases and appearances; sometimes being in prosperity, and sometimes in adversity; has its spots and imperfections, and yet beautiful, through the grace of God and righteousness of Christ.

The sun knoweth his going down; not the going down of the moon, which is the sense of some, according to Kimchi; but his own going down; and so he knows his rising, to which this is opposed, (^{<4801E>}Psalm 50:1) and every revolution, diurnal or annual, he makes; and which he constantly and punctually observes, as if he was a creature endued with reason and understanding; (see ^{<0105>}Psalm 19:5,6 ^{<18812>}Job 38:12). He knows the time of his setting, as the Targum, Syriac, and Arabic versions; and also the place where he is to set, at the different seasons of the year, and indeed every day. This luminary is an emblem of Christ, the sun of righteousness, (^{<1841E>}Psalm 84:11 ^{<304E>}Malachi 4:2) the fountain of all light; the light of nature, grace, and glory; and of all spiritual life and heat, as well as fruitfulness. He arose at his incarnation, and set at his death, the time of both which he full well knew; and he has his risings and settings, with respect to the manifestation of himself to his people, or hiding himself from them, which depend on his pleasure.

Ver. 20. *Thou makest darkness, and it is night*, etc.] The darkness was before the light, and the night before the day, (^{<000E>}Genesis 1:2,4,5) and now the darkness and night are made by the setting of the sun before mentioned; (see ^{<281E>}Isaiah 45:7).

Wherein all the beasts of the field do creep forth; out of their dens, and range about for their prey, as the evening wolves and others: and these are not the only creatures that choose the night and darkness; all wicked men do the same; whose deeds are evil, and do not care to come to the light,

lest they should be reprov'd; particularly drunkards, adulterers, thieves, and murderers, (
John 3:20,21
1 Thessalonians 5:7
Job 24:13-17). So the Scribes and Pharisees, when they consulted to take away the life of Christ, and agreed with Judas to betray him, did it in the night: so false teachers, who are wolves in sheep's clothing, when it is a night of darkness with the church, take the advantage of it, to creep about and spread their pernicious doctrines; (see
2 Timothy 3:6
Jude 1:4).

Ver. 21. *The young lions roar after their prey*, etc.] Or, "at the prey"^{f1465}; for, according to the Scriptures, it seems as if their time of roaring was when they have got their prey, and are tearing it and feeding on it, and not till then, (
Amos 3:4
Isaiah 31:4) though naturalists tell us, that, when they are pinched with hunger, they make such a hideous roaring, as quite stupefies, as well as terrifies, other creatures; that they have no power to stir, till they come up to them, and become their prey, who otherwise could outrun them; for the lion is neither a swift creature, nor of good scent: wherefore, according to credible accounts, a creature called a "jackal", little bigger than a fox, hunts its prey for it, and secures it till it comes up to it. Young lions are rather mentioned, because their appetite is keenest, and their voice loudest and strongest. This creature is an emblem of Satan, who goes about like a roaring lion, seeking whom he may devour, (
1 Peter 5:8).

And seek their meat from God; as all creatures in their way do; as the ravens by crying, so the young lions by roaring; neither one nor other can provide for themselves, but God, in his providence, supplies them all with food; (see
Psalm 104:27,28 145:15,16). And should not we seek and ask our meat of God too, even both temporal and spiritual? And may we not expect it from him? Does he feed the ravens, and also the young lions, and will he not take care of his own people, and feed them with food convenient for them, and especially when they ask it of him? (
Psalm 34:10
Luke 12:24 11:13).

Ver. 22. *The sun ariseth, they gather themselves together*, etc.] Having gone some one way, some another, seeking their prey; but upon the sun's rising gather together in order to return from whence they came, abhorring the light of the sun, as some creatures do, and fearing being hunted and taken by men, the fear of whom is still in some measure upon the beasts of the field, (
Genesis 9:2). So wicked men do not care for the light of the day, nor do false teachers choose to come to the light of the word; these

owls and bats, these, as Tertullian calls them; and Satan himself chooses to set upon persons when they are in darkness, and in melancholy and disconsolate frames; and is afraid of believers, when they put on the armour of light, especially the shield of faith, and resist him with it, then he flees from them.

And lay them down in their dens; for rest and safety, and to feed themselves and young ones with the ravin they bring with them; (see ^{<2018>}Song of Solomon 4:8 Na 2:12).

Ver. 23. *Man goeth forth to his work,* etc.] Having taken sleep in the night, being comfortably refreshed, and his strength recruited; he rises with the rising sun, and goes forth cheerfully and with intrepidity to his work in the field, or elsewhere, the beasts being fled and gone.

And to his labour until the evening; to till the ground, and do other services and labour, either of the head or hand; for man is born and designed for labour, and not for sloth and idleness: in his innocent state he was set to dress the garden and keep it; and, after the fall, his doom was to get his bread by the sweat of his brow; and he is to work while the day lasts, till the evening and night come on, when he betakes himself to sleep and rest again. So the believer, though the work of redemption and salvation is wrought for him, and the work of grace is wrought in him, each by another hand; yet he has work enough to do, which he is created for, and under obligation to perform; and in which he is to continue steadfast and immovable, while the day of life lasts, till the night of death comes, and no man can work; and then he rests from his labours, and his works follow him.

Ver. 24. *O Lord, how manifold are thy works,* etc.] The psalmist having taken notice of many of the works of creation, stops and wonders at the number of them; though he had not gone through them all, and there were even things innumerable behind; (see ^{<19425>}Psalm 104:25), he admires the sum of them, how great it was; and not only the quantity but the quality of them; for so the words may be rendered, “how great are thy works”^{f1466}, as for number, so for nature; in which there is such an amazing display of the greatness and power of God, and particularly of his wisdom, as is observed in the next clause.

In wisdom hast thou made them all not only one thing, as the heavens, (^{<19065>}Psalm 136:5), but everything is wisely contrived and made; there is a

most glorious display of the wisdom of God in the most minute thing his hands have made; he has made everything beautiful in its season: a skilful artificer, when he has finished his work and looks it over again, often finds some fault or another in it: but when the Lord had finished his works of creation, and looked over them, he saw that all was good; infinite wisdom itself could find no blemish in them: what weak, foolish, stupid creatures must they be that pretend to charge any of the works of God with folly, or want of wisdom? Some by “wisdom” here understand Christ himself, the wisdom of God; and not amiss, since without him was not anything made; (see ^{<1889>}Proverbs 3:19).

The earth is full of thy riches: or possessions ^{f1467}; for as the Lord is the maker, he is the proprietor and the possessor of heaven and earth, and all that is in them, and can and does dispose thereof as seems good in his sight; and whatever of the riches and good things of the earth men may have, they are only stewards, the Lord is the rightful owner and possessor of them; (see ^{<149>}Genesis 14:19 ^{<920>}Psalm 24:1), with which compare (^{<935>}Psalm 33:5).

Ver. 25. *So is this great and wide sea,* etc.] One of the great and manifold works of God, made in his wisdom, and full of his riches and possessions, as the earth is; this is that collection of waters which God called seas, (^{<0010>}Genesis 1:10) and is, as Kimchi observes, great in length, and wide and spacious in breadth; or “broad of hands” ^{f1468}, as in the original; or spacious in borders, as the Targum; it washing the several parts of the continent, and encompassing and embracing the whole earth with both arms as it were. Nor is it unusual with other writers to call the sea the great sea ^{f1469}, and to speak of an arm or arms of the sea ^{f1470}, as we do. Isidore says ^{f1471}, the great sea is that which flows out of the ocean from the west, and goes to the south, and then to the north, called so in comparison of other seas that are less, and is the Mediterranean sea, This is an emblem of the world, which may be compared to the sea for the multitude of nations and people in it, as numerous as the waves of the sea; for the temper of the inhabitants of it, being like the troubled sea, restless and uneasy, casting up the mire of dirt and sin; and for the instability of it, and the fluctuating state and condition of all things in it.

Wherein are things creeping innumerable; so that it seems there are reptiles in the water as well as on land; and indeed every creature without feet, and that goes upon its belly, in the element where it is, whether earth

or water, is a creeping thing; of these swimming or creeping things the number is exceeding great, especially of the latter sort; fishes increasing much more than the beasts of the earth. Their species are innumerable; so their kinds or sorts are reckoned up by some one hundred and forty four ^{f1472}, by others one hundred and fifty three ^{f1473}, and by others one hundred and seventy six ^{f1474}; the Malabarians reckon, up 900,000 fishes, and 1,100,000 creeping things ^{f1475}. These are an emblem of the common people of the world, which are innumerable; (see ~~3014~~ Habakkuk 1:14).

Both small and great beasts; for there are creatures in the seas which answer to those on the dry land, both of the lesser and greater sort, as sea lions, sea horses, sea cows, sea hogs, etc. these may represent the rulers and governors of the world, supreme and subordinate; it is no unusual thing for great monarchies, and persons of great power and authority, to be signified by beasts rising out of the sea, (~~2008~~ Daniel 7:3 ~~6630~~ Revelation 13:1).

Ver. 26. *There go the ships*, etc.] From place to place, from one end of the world to the other, for the sake of merchandise ^{f1476}; this is one of the four things that were too wonderful for Solomon, “the way of a ship in the midst of the sea”, (~~2008~~ Proverbs 30:19) though navigation was improved in his times indeed not so much as it is now. The original of ships was doubtless Noah’s ark, so that they owe their first draught to God himself. They seem to be an emblem of the church and people of God passing through the sea of this world to the haven of eternal rest. The ship is but a small vessel, and takes up but a small room in comparison of the vast ocean on which it is; and so the church of Christ is but small, a little city, and few men in it, a little flock, a small remnant: a ship is unfixed and unsettled, sometimes here and sometimes there; so the church of Christ is sometimes in one place, and sometimes in another; nor is this world the rest of God’s people, nor have they any continuing city here; for, as a ship is tossed with tempests, so are they with the waves of afflictions, the temptations of Satan, and the persecutions of men; and sometimes, like Paul, and the mariners with him, have no sight of sun and stars for many days, of the sun of righteousness, or of the stars, the ministers of the word; when sailing is dangerous it bodes perilous times, through the impure lives of professors, and impious doctrines of false teachers, whereby many suffer shipwreck; yet all the Lord’s people get safe ashore, having a good pilot, Christ, to conduct them; and the good anchor of hope, sure and steadfast.

There is that leviathan, whom thou hast made to play therein; the Targum adds,

“for the righteous at the feast of the house of his habitation.”

Of this creature there is an account in (~~1840b~~ Job 41:1-10). Some take it to be the crocodile, which is both a sea and river fish; the Septuagint, Vulgate Latin, Ethiopic, and Arabic versions, and so Apollinarius, call it the dragon; it is more generally thought to be the whale; Aben Ezra says it is the name of every great fish; it is a sportive creature, tumbles about in the great sea, and plays with the waters of it, which it tosses up in great quantities; and with the fishes of the sea, which it devours at pleasure; and laughs at the shaking of the spear; and to which mariners throw out their empty casks to play with, when near them, and they in danger by it; (see ~~1840b~~ Job 41:5,29). This creature is generally reckoned by the ancients a figure of Satan, it being king over all the children of pride, (~~1843b~~ Job 41:34) as he is the prince of the power of the air, and god of this world; who has been playing his tricks in it from the beginning of it, not only deceiving our first parents, but all the nations of the world; nor are saints ignorant of his devices. It sometimes describes a tyrannical prince, as the kings of Babylon and of Egypt, (~~2370b~~ Isaiah 27:1 ~~1840b~~ Ezekiel 32:2) and is a true picture of antichrist, the beast which rose out of the sea; nor is there any like him on earth; (see ~~6130b~~ Revelation 13:1,4 ~~1843b~~ Job 41:33)

Ver. 27. *These wait all upon thee*, etc.] Or “hope in thee”^{f1477}; not only the fishes of the sea, but the beasts of the field; for to them the psalmist returns, as Aben Ezra observes; to whom hope and expectation of their food and waiting for it at the hands of God, are ascribed; the allusion seems to be to tame creatures, who come at their certain times and wait on them that have been used to give them their food; and it may instruct us to wait on the Lord, as for our daily bread, so for our spiritual food, in prayer, and in public ordinances, where and from whom we may hope and expect to have it.

That thou mayest give them their meat in due season; or “in his time”^{f1478}; everyone in its own time, which is natural to them, and they have been used to; at which time the Lord gives it to them and they take it; it would be well if men would do so likewise, eat and drink in proper and due time, (~~2100b~~ Ecclesiastes 10:17). Christ speaks a word in season to weary souls; his ministers give to everyone their portion of meat in due season; and a word

spoken in due season, how good and sweet is it? (^{<2704>}Isaiah 1:4 ^{<2719>}Luke 12:19 ^{<2152>}Proverbs 15:23)

Ver. 28. *That thou givest them they gather*, etc.] What God bestows upon them as a bounty of Providence they take and make use of, and in their way thankfully, and without repining; some gather it up for immediate use and service, and not into barns; others gather it up for time to come, as the ant, (^{<4035>}Matthew 6:26 ^{<3168>}Proverbs 6:8). Kimchi understands this of a time of scarcity, when they gather here a little and there a little; as he does the following clause of a time of plenty.

Thou openest thine hand, they are filled with good; God, in whose hand all things are, and from whence all things come, opens his hand of providence, and liberally and bountifully gives, as this phrase signifies, (^{<6511>}Deuteronomy 15:11) and all his creatures are filled with his good things to their satisfaction: and thus the spiritual food which he gives his people, they gather it by the hand of faith, as the Israelites gathered the manna in the wilderness every morning, and according to their eating, what was sufficient for them; and to whom he gives liberally, even all things richly to enjoy; all things pertaining to life and godliness; Christ, and all things along with him; abundance of grace here, and glory hereafter; and they are satisfied with his good things as with marrow and fatness.

Ver. 29. *Thou hidest thy face, they are troubled*, etc.] God may be said to hide his face from the creatures when he withholds their food from them, when there is a scarcity of provisions, a famine in the land; when there is no pasture for them to feed on, nor brooks of water to drink of; then are they troubled or perplexed, as in (^{<2018>}Joel 1:18,20) and know not what to do, nor where to go for help, but faint, and sink, and die. So in a spiritual sense when God hides his face from his people, removes his Shechinah, or divine Majesty and Presence, as the Targum here; and withdraws the influences of his grace and Spirit; or when they have no food for their souls, or what they have is not blessed, then are they troubled, (^{<4307>}Psalms 30:7).

Thou takest away their breath, they die, and return to their dust; their original dust, from whence they sprung, as man himself does; the breath of all is from the Lord; he gives it to his creatures, and when he pleases he takes it away; and when he does, they die and become dust again.

Ver. 30. *Thou sendest forth thy Spirit, they are created*, etc.] Thy Holy Spirit, as the Targum, who was at first concerned in the creation of all things, the heavens and the earth, and man upon it, (^{<0000>}Genesis 1:2 ^{<0006>}Psalms 33:6) (^{<0003>}Job 26:13 33:4) which may be alluded to here; though it seems chiefly to intend the generation and production of creatures in the room of those that die off; that so their species may be preserved, and there may be a constant succession of them, as there is in all ages, (^{<2004>}Ecclesiastes 1:4).

And thou renewest the face of the earth; by a new set of creatures of all kinds being brought upon it to fill it. As there is also a daily renewing it every morning by the rising sun, giving fresh life and vigour to all created beings; and a yearly one every spring, when the face of all nature is renewed and revived. Jarchi and Arama understand it of the resurrection of the dead; this sense Kimchi mentions as an article of their faith, but not as the sense of the text. It may be applied to the renewing work of the Spirit of God in the souls of men, by whom they are made new, and by whom they are daily renewed in the Spirit of their minds. And there are particular seasons in which God sends forth his Spirit and renews the face of things in the world, and in his churches; upon the effusion of his Spirit in the first times of the Gospels, there was a new face of things, not only in the land of Judea, but throughout the whole Gentile world, where old things passed away, and all things became new; as in the latter day, when the Spirit shall be poured forth from on high, there will be a renewing of the face of the earth again; it will be filled with the knowledge of the Lord as the waters cover the sea; the kingdoms of it will become Christ's; new heavens and a new earth will be created, and Jerusalem will be made a rejoicing, and her people a joy, (^{<2657>}Isaiah 65:17,18).

Ver. 31. *The glory of the Lord shall endure for ever*, etc.] The glory which arises from the works of his hands, which is due unto him, and shall be given him; this is opposed to the perishing and fading glory of all created beings: and as Christ is the person spoken of throughout the whole psalm, this may be understood of his glory as the only begotten of the Father; and which is equal to his Father's glory, and is the same yesterday, today, and for ever; and of the glory of his office as Mediator: and of all his works of nature and grace, of creation and redemption: nor will there be creatures wanting, angels and men to glorify his name, to all eternity. The Targum, Septuagint, Vulgate Latin, and all the Oriental versions render it as a prayer, "let the glory of the Lord be for ever"; or, let him be for ever

glorified, on account of the perfections of his nature, and the works of his hands; as he will and ought to be.

The Lord shall rejoice in his works; being well pleased with them, as he was with the works of creation; they appearing, on a survey of them, to be all very good, (^{<0003>}Genesis 1:31) so he rejoices in the sustaining and preservation of them; and the rather when he is glorified in them. And this should be a reason why glory should be given him, that he may rejoice in his works, and not be grieved, as he is sometimes said to be and to repent of his making them, (^{<0006>}Genesis 6:6). Christ rejoices in the work of redemption, which he undertook and performed with pleasure; he rejoiced at the finishing it, and he rejoices in the application of it to his people and will rejoice in their complete enjoyment of it; they being the objects of his love, in whom he has an interest; whom he engaged for, are the purchase of his blood, and for whom he prays and intercedes; he rejoices in them as the work of his hands now; in their persons, who are his “hephzibah”, in whom he delights; “his beulah”, to whom he is married: he rejoices in his own grace wrought in them, and in the exercise of it on him; he rejoices over them to do them good, and never ceases doing good to them and for them.

Ver. 32. *He looketh on the earth, and it trembleth*, etc.] As Sinai did when he descended on it, (^{<0008>}Psalm 68:8 77:18), to which the allusion seems to be; and a look from him, a severe one, a frowning one, will make the inhabitants of the earth to tremble; a providential look, sending famine, pestilence or the sword among them. A displeased look will make the hearts of his own children tremble, as no doubt Peter’s did, when the Lord looked upon him, and he remembered his word; and if a look, much more a word, an awful word, as his voice in the law, pronouncing such cursed as keep it not; and especially the tremendous sentence he will pronounce on the wicked at the last day,

go, ye cursed, etc. and if a look and a word are so terrible, what will be the lighting down of his arm, with the indignation of his anger upon those who have refused to give him glory? For the words seem to carry in them a reason why he should be glorified, taken from the consequence of not glorifying him, who has such a majesty in his looks, such a terror in his countenance, and such power in his hands.

He toucheth the hills, and they smoke; as Sinai likewise did, when he was upon it, (^{<0009>}Exodus 19:18), and as other hills do, when touched with

lightning; the tops of mountains, the higher they are, the sooner and the more they smoke^{f1479}. God, with a touch of his hand, can set mountains on fire, open “volcanos”, and cause them to burn for years together; as Etna, Vesuvius, Hecla, and others: and how easily can he set on fire the course of nature, burn the world, and all that is in it! It is but touching it, and it takes fire immediately: this he can as easily do as a man can light a torch or a candle; and as easily can he destroy sinners with the fire of his wrath, or cast them into everlasting fire, with the devil and his angels, which will burn to the lowest hell; and what are hills and mountains, or the greatest personages on earth, if he does but touch them, or lay his hand upon them in wrath? They are crushed as the moth; they are nothing before our great Zerubbabel.

Ver. 33. *I will sing unto the Lord as long as I live*, etc.] Or, “in my life or lives^{f1480}”, throughout the whole of it. This was what the psalmist determined to do, let others do what they would; even sing songs of praise to the Lord; since he was the God of his life, who had fed him all his life long; from whom he had all the mercies of life, and by whom he had been followed with goodness and mercy all his days, and on whom his life and the comforts of it depended.

I will sing praise unto my God while I have my being: because he lived, and moved, and had his being in him; and it was continued to him, and he was upheld in it; and not only for his being, but for his well being; as for his temporal, so for his spiritual mercies, which he had from him as his God, as his covenant God; such as peace, pardon, righteousness, and eternal life: a view of God as our own God, such a view as Thomas had of Christ, when he said, “my Lord, and my God”, is enough to make a man sing; and when the psalmist says he would do this as long as he lived and had a being, this is not to be understood as if this work would end with his life, or that he had no thought of praising him hereafter; but it signifies his constancy in this employment, while in the land of the living; knowing that in the grave he could not praise the Lord with his bodily organs as now; though he knew that this would be his eternal employ in the world of spirits, in his soul, during its separate state, and in soul and body after the resurrection.

Ver. 34. *My meditation of him shall be sweet*, etc.] Of the glories, excellencies, and perfections of his person; of his offices, as Mediator, King, Priest, and Prophet, the Saviour and Redeemer; of his works of creation, providence, and redemption; of his word, the blessed truths and

comfortable doctrines of it; of his providential dispensations, and gracious dealings with his people in the present state; which to meditate upon, when grace is in exercise, is very sweet, delightful, and comfortable. The Targum renders it as a petition, “let my meditation be sweet before him;”

that is, grateful and acceptable to him: or, as the Septuagint and Vulgate Latin versions, “let my speech”, discourse, colloquy, address in prayer; (see ^{<HEB>}Psalm 141:2), or, “let my praise”, so the Arabic and Syriac versions: the spiritual sacrifices both of prayer and praise are acceptable to God through Christ; and the speech of the church, and every believer, whether in the one way or the other, is sweet to Christ, very pleasant and delightful to him, (^{<2014>}Song of Solomon 2:14).

I will be glad in the Lord: the Targum is,

“in the Word of the Lord;”

in the essential Word, the Lord Jesus Christ; in his person, the greatness, glory, beauty, and fulness of it; in his righteousness, its purity, perfection, and perpetuity; in his salvation, being so suitable, complete, and glorious.

Ver. 35. *Let the sinners be consumed out of the earth,* etc.] Not in common, for all men are sinners, even good men are not without sin; but notorious sinners, whose lives are one continued series and course of sinning; such as will not have Christ to reign over them, and do not give him the glory due unto him; particularly antichrist, the man of sin, and his followers; they that worship the beast and his image: these will be consumed with the breath of his mouth, and with the brightness of his coming, and will perish out of his land, (^{<5113>}2 Thessalonians 2:3,4,8 ^{<9116>}Psalm 10:16).

And let the wicked be no more; as the wicked one, antichrist, will be no more when consumed; there will never rise another, when the beast and false prophet are taken and cast alive into the lake of fire; there will no more of the antichristian party remain, the remnant of them will be slain with the sword; after the battle of Armageddon, there will be none left of the followers of antichrist, nor any ever rise up any more.

Bless thou the Lord, O my soul; as for his mercies, spiritual and temporal, so for the destruction of all his enemies. The psalm begins and ends alike as the preceding.

Praise ye the Lord, or hallelujah: this is the first time this word is used in this book of Psalms, though frequently afterwards: and it is observable that it is only used, in the New Testament, at the prophecy of the destruction of antichrist, (~~690~~ Revelation 19:1,3,4,6) which may serve to confirm the sense before given; and is to be considered as a call upon the saints to praise the Lord, on account of his righteous judgments on his and his church's enemies; so Aben Ezra.

PSALM 105

INTRODUCTION TO PSALM 105

This psalm was penned by David, and sung at the time when the ark was brought from the house of Obededom to the place which David had prepared for it; at least the first fifteen verses of it, the other part being probably added afterwards by the same inspired penman, as appears from (^{<1316>}1 Chronicles 16:1-7). The subject matter of the psalm is the special and distinguishing goodness of God to the children of Israel, and to his church and people, of which they were typical: the history of God's regard to and care of their principal ancestors, Abraham, Jacob, Joseph, etc. and of the whole body of the people, in bringing them out of Egypt, leading them through the wilderness, and settling them in the land of Canaan, is here recited, as an argument for praise and thankfulness.

Ver. 1. *O give thanks unto the Lord*, etc.] These are the words of David, either to the singers, or rather to the whole congregation of Israel, the seed of Abraham, and children of Jacob, (^{<1945>}Psalm 105:6) stirring them up to praise and thankfulness for their mercies, temporal and spiritual; for the Messiah they had hope and expectation of, typified by the ark now brought home; for the word and ordinances, and opportunities of waiting upon God in them; for heaven and happiness, figured by Canaan's land given them to enjoy. Or, "confess or celebrate the Lord", ^{f1481}; his greatness and goodness: his being and perfections; his sovereignty over all creatures: confess him as your Creator, Benefactor, covenant God and Father; or, "confess to the Lord" ^{f1482} your sins and transgressions committed against him, his great grace and kindness to you, and your unworthiness to receive any favour from him.

Call upon his name; as such may to advantage, who are thankful for what they have received from him; these may and ought to call upon him, or pray to him, in faith and fervency, with frequency and importunity, in the truth and sincerity of their souls; and at all times, especially in times of trouble. Some, as Aben Ezra, interpret it, proclaim his name, make it known to others; call upon them to serve and worship him. This sense is mentioned by Kimchi, and agrees with what follows:

make known his deeds among the people: which are the effects of his counsel, wisdom, power, and goodness; such as the works of creation and providence, and especially of grace, and salvation; and which were to be published among the Heathen, for the glory of his name: and indeed the Gospel, which is ordered to be preached to all nations, is nothing else than a declaration of what Jehovah, Father, Son, and Spirit, have done and do.

Ver. 2. *Sing unto him, sing psalms unto him*, etc.] Both vocally and instrumentally, with the voice and upon instruments of music, as were used in David's time. Psalms, hymns, and spiritual songs, are to be sung now, even the song of Moses, and of the Lamb. The wondrous things God had done for his people were sufficient matter for a song; and these were to be put into one, to be transmitted to posterity: it was usual in ancient times to hand down the history of memorable events by a song.

Talk ye of all his wondrous works: all the works of the Lord are wonderful; what David elsewhere says of himself may be said of them, that they are wonderfully made, even the least and most inconsiderable of them; and especially his works of grace, when it is observed for whom they are performed, or on whom they are wrought; sinful creatures, enemies to God, and deserving of his wrath. These are to be talked of freely and frequently, in friendly conversation, in order to gain a further knowledge of them, and warm each others hearts with them, and to lead into adoring and admiring views of the love and grace of God in them; and all of them deserve notice, none should be omitted, all are worthy of consideration and contemplation; for so the words may be rendered, "mediate"^{f1483} "on all his wondrous works" Here is a large field for meditation; and when the heart is in a proper frame for it, meditation on the works of God is sweet, pleasant, and profitable.

Ver. 3. *Glory ye in his holy name*, etc.] In the knowledge of it, as proclaimed in Christ; in being called by his name, and in having the honour to call upon his name; in the holiness of it; and in Christ being made sanctification as well as righteousness, in whom all the seed of Israel are justified and glory; as they may also of interest in him, and communion with him.

Let the heart of them rejoice that seek the Lord; while he may be found, and where he may be found; who seek him in Christ, and under the guidance and direction of his Spirit; who seek him with their whole hearts, diligently and constantly. The Targum is,

“who seek doctrine from the Lord.”

Such may and should rejoice in him, and in him only; and that always, as they have reason to do, even in their hearts, since they that seek him find him; and whether it be at first conversion, or afterwards, or when he has for a time hid his face; it must be matter of joy to them, even to their very hearts, to find him whom they seek.

Ver. 4. *Seek the Lord and his strength*, etc.] The ark, which is called his strength, and the ark of his strength, (~~1978b~~ Psalm 78:61 132:8), because he had shown his great strength by it, in dividing the waters at Jordan, throwing down the walls of Jericho, and plaguing the Philistines because of it, when among them. This was a symbol of God’s presence, before which he was sought by his people; and was a type of our Lord Jesus, the man of God’s right hand, whom he has made strong for himself, and who is called his strength, (~~1908b~~ Psalm 80:18 ~~227b~~ Isaiah 27:5). Some render it, and which Aben Ezra makes mention of, though he rejects it, “seek the Lord in his strength”; or “by it”: God is to be sought in Christ; he is the way of access to him. Or the meaning is, seek strength from the Lord; spiritual strength; strength to assist in the exercise of grace, and discharge of duty; seek it from him, in whom are both righteousness and strength. The Septuagint, Vulgate Latin, and Syriac versions, render it, “seek the Lord, and be ye strengthened”. The way to gain an increase of spiritual strength is to seek the Lord by prayer, or in his ordinances; (see ~~117b~~ Psalm 138:3). The Targum is,

“seek the doctrine of the Lord, and his law.”

It follows:

seek his face evermore: his favour and lovingkindness; his smiling countenance, which beholds the upright; his gracious presence, and communion with him; which is always desirable, ever to be sought after, and will be eternally and without interruption enjoyed in another world.

Ver. 5. *Remember his marvellous works which he hath done*, etc.] Which Aben Ezra interprets of the works of creation; rather they seem to design the works of Providence in favour of the children of Israel: best of all, works of grace done for his saints, none of which are to be forgotten; especially the great work of redemption and salvation, for the remembrance of which, under the New Testament, an ordinance is particularly appointed.

His wonders, and the judgments of his mouth: the above Jewish writer, by “wonders”, understands the miracles in Egypt, the plagues inflicted on the Egyptians;

and by the judgments of his mouth, the laws and statutes given at Sinai: each of which were indeed to be remembered: but “his wonders” may take in all the wonderful things done in Egypt and in the wilderness, and in settling the Israelites in the land of Canaan; and “his judgments” may also intend the judgments which he threatened to bring upon the enemies of Israel, and which he did bring upon them as he said. The wonders of his grace, of his law and Gospel, his judgments and his testimonies, are not to be forgotten.

Ver. 6. *O ye seed of Abraham his servant*, etc.] These are the persons all along before addressed; the Israelites, who descended from Abraham, were his natural seed and offspring, and who had reason to give thanks unto the Lord and praise his name, since so many and such wonderful things had been done for them; though all that were his natural seed were not the children of God; and such who have the same faith he had, and tread in the steps he did, are Christ’s, and partakers of his grace; these are Abraham’s seed, and heirs according to the promise; and are under the greatest obligations to praise the Lord. Abraham is here called his servant, as also in (^{BASE}Psalm 105:42), being a true worshipper of God; though sometimes his friend, which is not inconsistent; though this character, according to the Septuagint, Vulgate Latin, and all the Oriental versions, belongs to his seed, they rendering it in the plural, “his servants”. It follows,

ye children of Jacob his chosen; this is added to distinguish the persons intended from the other seed of Abraham in the line of Ishmael; for in Isaac his seed was called, which were the children of the promise, and that in the line of Jacob, and not in the line of Esau; from whom they were called Israel or Israelites, a people whom the Lord chose above all people on the face of the earth; for the word “chosen” may be connected with the children as well as with Jacob. The whole spiritual Israel of God, whether Jews or Gentiles, all such who are Israelites indeed, as they appear to be the chosen of God, so they are bound to praise his name.

Ver. 7. *He is the lord our God*, etc.] Here begin the arguments to excite to praise and thankfulness; and the first is taken from what God is, and is to us; he is Jehovah, the Being of beings, a self-existent Being, the author of all beings, but receives his own from none; being undivided, independent,

and self-sufficient, invariably and unchangeably the same, which is, and was, and is to come; and who has a sovereign power and authority over all creatures, whose name alone is Jehovah; nor is that name applicable or communicable to any created being; and yet this Jehovah is our God, our God in covenant, our God in Christ; our God that has blessed us with all spiritual blessings in Christ; our God that has regenerated, adopted, and justified us; that supplies all our wants, and will be our God and our portion for ever; and therefore worthy of all praise, honour, and glory.

His judgments are all the earth: not his laws and statutes, his word and ordinances, or the revelation of his mind and will as faith and worship, which are sometimes meant by his judgments; for these were not in all the earth, were only known to the people of the Jews at this time, (~~1479~~ Psalm 147:19,20), rather his judgments on the Egyptians, or his plagues upon them for refusing to let Israel go, the fame of which was spread throughout the world: and may take in all the judgments of God in other parts of the world, as on Sodom and Gomorrah, and especially the universal deluge, which destroyed the world of the ungodly; and by such judgments the Lord is known, (~~1016~~ Psalm 9:16) and for these he is to be praised; as they are expressive of his holiness and justice; as he will be for his judgments on antichrist, when they are made manifest, (~~6150~~ Revelation 15:4 19:1,2). This may also respect in general God's government of the world, and his righteous judging in it; who is a God that judgeth in the earth, and governs it by his power and wisdom, and in righteousness; and this righteous Judge is our God.

Ver. 8. *He hath remembered his covenant for ever,* etc.] Another argument of praise taken from the covenant of grace, in which he is our God, and of which he is ever mindful; he remembers his covenant ones, whom he perfectly knows, and never forgets them; he remembers his covenant promises to them, and allows them to put him in remembrance of them; he has respect unto his covenant, and the blessings of it, and bestows them on his people; gives them the sure mercies of David; and he remembers his love, which is the source and spring of all.

The word which he commanded to a thousand generations; that which is properly a covenant with Christ our head on our account, is a word of promise to us; a promise of grace and glory; a free promise, absolute and unconditional: and this he has "commanded", or ordered, decreed, and determined that it shall stand good, and be punctually performed, "to a

thousand generations”; that is, for ever; for all his promises are yea and amen in Christ.

Ver. 9. *Which covenant he made with Abraham*, etc.] Or made it known unto him, and showed him his particular interest in it; promised that he would be his God, that he would bless him; and that in his seed, the Messiah, that should spring from him, all nations of the earth should be blessed, (^{<0100>}Genesis 12:2,3 17:2-8 22:16-18), compare with this (^{<0102>}Luke 1:72,73).

And his oath unto Isaac: he made known to Isaac the oath which he swore to Abraham, and promised to perform it, (^{<0103>}Genesis 26:3), or concerning Isaac ^{f1484}; in whom his seed was to be called, and in whose line from him the Messiah was to come, the grand article of this covenant.

Ver. 10. *And confirmed the same unto Jacob for a law*, etc.] The son of Isaac, and the grandson of Abraham, to whom it was renewed and confirmed, (^{<0203>}Genesis 28:13,14). It is true of his posterity that go by his name, and even of all the spiritual Israel of God, to whom this covenant is confirmed and made sure: or “caused to stand” ^{f1485}, as the word is; by the faithfulness of God by his oath annexed to his word, and by the death of his Son: when this is said to be “for a law”, the meaning is, not as if this covenant had the nature of a law, as the covenant of works had; indeed one of the articles of it is, that the law of God should be put into the inward part, and written on the heart; but this refers here not to men, but to God; and the sense is, that this covenant has the force of a law with respect to God, who of his condescending grace and goodness has hereby laid himself under obligation to do such and such things; which is marvellous grace indeed.

And to Israel for an everlasting covenant: for being remembered, commanded, repeated, and confirmed by the Lord, it can never be broken; and being well ordered, remains sure, and is as immovable as rocks and mountains, and more so: as it was made with Christ from everlasting, it will continue to be made good to his people to everlasting; and is a just reason for praise; it being the basis of faith and hope; the ground of joy, peace, and comfort here, and of eternal happiness hereafter.

Ver. 11. *Saying, unto thee will I give the land of Canaan*, etc.] To each of the above persons, Abraham, Isaac, and Jacob, and to their posterity, the children of Israel. Not that the word “saying”, as Gussetius ^{f1486} well

observes, signifies that the words following it are expressive of the covenant, for that is expressed (^{<39AS07>}Psalm 105:7), the main article, sum, and substance of it, being this, that the Lord was their God; but it only signifies that this earthly promise was pronounced when that everlasting covenant was given, (^{<0170>}Genesis 17:7,8). Besides, this must be considered as typical of the heavenly inheritance; as that was a land of promise, so is this; it is the promise, the grand promise, which God has promised; as that was a land prepared and ready furnished with houses, fields, and vineyards, so is heaven a kingdom prepared by God the Father, and by the presence and mediation of his Son; as the Israelites passing through the wilderness met with many difficulties, and fought many battles, before possessed of it, so the people of God pass through the wilderness of this world, go through many tribulations, and fight the good fight of faith before they lay hold on eternal life; and as not Moses, but Joshua, led the people into the land, so not the law, but Jesus the Saviour, the great Captain of salvation, brings the many sons to glory; and as that was a land of rest after fatiguing travels, is heaven the sabbatism or rest for the people of God, a rest from all their toil and labour; and as the one was the pure gift of God, so is the other:

to thee will I give, etc. And as the land of Canaan is here called “the lot of your inheritance”, it being divided and distributed by lot to the children of Israel, who find each their proper share and portion, (^{<0640>}Joshua 14:1,2) so heaven is an inheritance, not purchased, nor acquired, but bequeathed by the will of God; comes through the death of the testator Christ, belongs only to children, and is, as inheritances are, for ever; this is also by lot, as the word is in (^{<0011>}Ephesians 1:11), not that it is a casual thing, for it is appointed by the Lord for his people, and they for that; it is what they are predestinated to, as in the aforementioned text; but it denotes that everyone shall have their part and portion in it.

Ver. 12. *When they were but a few men in number*, etc.] Or “men of number”^{f1487}, that might easily be numbered; (see ^{<0340>}Genesis 34:30), when this covenant, promise, and oath, were first made to Abraham, he was alone, and had no child; and when his posterity were increased in Jacob’s time, and sojourned in Egypt, they were but few, though greatly enlarged when they came out of it: in comparison of other nations, they were the fewest of all people, and therefore had this grant of Canaan, not for their numbers any more than their goodness. And this circumstance is mentioned to show the unmerited goodness of God unto them; (see ^{<0306>}Deuteronomy

7:6-8 26:5). And so the Lord's people, to whom he gives the kingdom of heaven, are a little flock; they are only a few that find the way to eternal life, (^{<0123>}Luke 12:32 ^{<0174>}Matthew 7:14).

Yea, very few; or "as a little thing", ^{f1488}: so were the people of Israel a little contemptible body of men in the eyes of others, and in comparison of them. And such are the saints in this world; "the filth of it", and the "offscouring of all things";

yea, things that are not; that scarce deserve, in the opinion of men, to be reckoned entities or beings. And strangers in it; as Abraham, Isaac, and Jacob, were, (^{<810>}Hebrews 11:9,13), and so are the people of God, who are the heirs of the heavenly Canaan. These are strangers to the men of the world, who know them not; and the men of the world to them; with whom they have no conversation and fellowship in things sinful and criminal; for which they late despised by the world: yet these are the fellow citizens of heaven, and of the household of God, which shows his discriminating grace.

Ver. 13. *When they went from one nation to another*, etc.] From Chaldea to Mesopotamia; from thence to Canaan, and then into Egypt; and after that to Canaan again: which was the tour that Abraham took; and when in Canaan, and travelling from place to place there, might be said to go from nation to nation, since there were seven nations in that country.

From one kingdom to another people; from the kingdom of Palestine or Canaan to Egypt, which was a strange people; and of another language, as appears by the use of an interpreter between them, (^{<0423>}Genesis 42:23). So Isaac, Jacob, and his posterity, journeyed from one of these kingdoms to the other. Thus the children of God are pilgrims and strangers in this world; they are unsettled in it; they are travelling through it, and a troublesome journey they have of it; they are bound to another country, to which they belong; and their hearts are there beforehand; and they look upon this world as a strange place, and at best but as an inn; where they tarry but for a time, till they get to their own country, the better and heavenly one.

Ver. 14. *He suffered no man to do them wrong*, etc.] Though strangers and unsettled, and moving from place to place; and few in number, and weak and defenceless. Thus the herdsmen of Gerar were not suffered to do any harm to Isaac and his herdsmen; but, on the contrary, the king of the

place, with some of his chief men, sought an alliance, and entered into one with Isaac. Thus Laban was not suffered to hurt Jacob, nor the Schemites to hurt him and his sons; the terror of God falling on all the cities round about, (⁽⁻⁰¹³³⁾Genesis 26:20,26-31 31:29 35:5). The people of God are in this world exposed to the injuries of the men of it, being as sheep among wolves; and it is often in the power of their hands to hurt them, as it was in the power of Laban to hurt Jacob; nor do they want an inclination, there being a rooted enmity in the seed of the serpent to the seed of the woman: but God will not suffer them; though they would willingly, like Balaam, curse them, yet they cannot curse whom God has blessed; he will not suffer them to injure them.

Yea, he reproveth kings for their sakes; as Pharaoh king of Egypt, and Abimelech king of Gerar; whom he reproveth, both verbally and really, with words and stripes, (⁽⁻⁰¹²⁷⁾Genesis 12:17 20:3,18). Kings are to be reproveth by men, when they do amiss, as Herod was by John Baptist; and may expect to be reproveth by the King of kings, when they do wrong, especially to his people; who are themselves kings and priests unto God, and are esteemed by him above the kings of the earth, and made higher than they.

Ver. 15. *Saying, Touch not mine anointed*, etc.] Or, “mine anointed ones”; my Christs, as Abraham, Isaac, and Jacob, were, who, though not anointed with material oil, yet were all that, that such were, who in later times were anointed with it. They were prophets, priests, and kings; and which all met in one person, particularly in Abraham, (⁽⁻⁰¹¹⁷⁾Genesis 20:7 22:13 23:6), besides, they were anointed with the oil of grace, with an unction from the Holy One, with the Holy Ghost, and his gifts and graces, as all true believers are: they are the Lord’s Christs, or his anointed ones; which stand before him, and have the name of Christians from hence. These the Lord will not have touched, so as to be hurt; they are sacred persons: they are near unto God, in union with him;

and he that toucheth him toucheth the apple of his eye; so dear are they to him.

And do my prophets no harm; so Abraham is expressly called a prophet, (⁽⁻⁰²¹⁷⁾Genesis 20:7), and so were Isaac and Jacob; men to whom the Lord spoke familiarly in dreams and visions, as he used to do with prophets; and who taught and made known the mind and will of God to others, as well as foretold things to come; they being the Lord’s servants, his prophets, they

were revealed unto them, (^{<0427>}Numbers 12:7 ^{<3087>}Amos 3:7 ^{<0137>}Genesis 12:7) (^{<0187>}Genesis 18:17,19 27:27 49:1). These the Lord will have no harm done to them; he guards them by his power; he holds them in his right hand; and covers them under the shadow of his wing.

Ver. 16. *Moreover, he called for a famine upon the land*, etc.] On the land of Egypt; or rather on the land of Canaan, where Jacob and his sons sojourned; and which reached to all lands, (^{<0456>}Genesis 41:56,57 42:5) and calling for it, it came, being a servant at the command of the Lord; (see ^{<0381>}2 Kings 8:1 ^{<3011>}Haggai 1:11).

He brake the whole staff of bread; so called, because it is the support of man's life, the principal of his sustenance: as a staff is a support to a feeble person, and which, when broke, ceases to be so. The staff of bread is broken, when either the virtue and efficacy of it for nourishment is taken away or denied; or when there is a scarcity of bread corn; which latter seems to be intended here; (see ^{<2301>}Isaiah 3:1 ^{<0326>}Leviticus 26:26).

Ver. 17. *He sent a man before them, even Joseph*, etc.] Who, though but a lad of seventeen years of age when he was sold into Egypt, yet was a grown man when he stood before Pharaoh, and interpreted his dreams of plenty and famine to come; and advised him to lay up store in the years of plenty, against the years of famine; by which he appeared to be a wise man, as the Targum here calls him; (see ^{<0378>}Genesis 37:3 41:46). Him God sent before into Egypt; before Jacob and his sons went down thither, to make provision for them, to support them in the time of famine, and preserve their lives. God is said to send him, though his brethren sold him out of envy; there being such a plain hand of Providence in this matter; and which is observed by Joseph himself over and over again, (^{<0455>}Genesis 45:5-8), in which he was a type of Christ, in whom all provisions are made, and by whom they are communicated unto his people; who all receive out of his fulness, and grace for grace.

Who was sold for a servant: either "to a servant": as to Potiphar, as Aben Ezra, who was a servant of Pharaoh's; or rather to be a servant, as Joseph was in his house: he was sold for twenty pieces of silver, as Christ, his antitype, for thirty; the price of a servant, (^{<0378>}Genesis 37:28 ^{<3013>}Zechariah 11:13 ^{<0232>}Exodus 21:32), and who not only appeared in the form of a servant, but did the work of one: and a faithful and righteous servant he was to his Father, and on the behalf of his people.

Ver. 18. *Whose feet they hurt with fetters*, etc.] For it seems Joseph was not only cast into prison, upon the calumny of his mistress; but had fetters put upon him, and his feet were made fast with them; and these were so close and heavy, as to pinch and gall and hurt him; which, though not mentioned in his history, was undoubtedly true; (see ^{<033D>}Genesis 39:20).

He was laid in iron: or “the iron” (or, as the Targum, “the iron chain”) “went into his Soul” ^{f1489}; his body; it ate into him, and gave him great pain: or rather, as it is in the king’s Bible, “his soul went into the iron chain”; there being, as Aben Ezra observes, an ellipsis of the particle **b**, and which is supplied by Symmachus, and so in the Targum; that is, his body was enclosed in iron bands, so Buxtorf ^{f1490}. In all this he was a type of Christ, whose soul was made exceeding sorrowful unto death: he was seized by the Jews, led bound to the high priest, fastened to the cursed tree, pierced with nails, and more so with the sins of his people he bore; and was laid in the prison of the grave; from whence and from judgment he was brought, (^{<231B>}Isaiah 53:8).

Ver. 19. *Until the time that his word came*, etc.] Either the word of Joseph, interpreting the dreams of the butler and baker, till that came to be fulfilled; so the Syriac version, “till his word was proved by the event”: or rather till the fame and report of that came to Pharaoh’s ears, (^{<0413>}Genesis 41:13,14), or else the word of the Lord, concerning his advancement and exaltation, signified in dreams to him, (^{<0370>}Genesis 37:7-10), as it follows:

the word of the Lord tried him: it tried his faith and patience before it was accomplished; and when it was, it purged him and purified him, as silver in a furnace, and cleared him of the imputation and calumny of his mistress; for, even in the view of Pharaoh, he appeared to be a man in whom the Spirit of God was, (^{<0413>}Genesis 41:38). Some think that Christ, the essential Word, is intended, who came and visited him, tried and cleared him.

Ver. 20. *The king sent and loosed him*, etc.] That is, Pharaoh king of Egypt sent messengers to the prison, and ordered Joseph to be loosed, as soon as ever he heard the account which the chief butler gave of him, and of his skill in interpreting dreams.

Even the ruler of the people; or “peoples”: the subjects of Pharaoh’s kingdom being very numerous.

And let him go free, ordered his fetters to be taken off, and him to be set at liberty, to go where he pleased; or, however, that he might come to court, whither he was brought, and which was the end of his releasement; (see ^{<0414>}Genesis 41:14), in this he was a type of Christ in his resurrection from the dead; who for a while was under the dominion of death, was held with the pains and cords of it, and was under the power and in the prison of the grave; but it was not possible, considering the dignity of his person, and the performance of his work as a surety, that he should be held here.

Wherefore the cords and pains of death were loosed, and he was brought out of prison; God his Father, the King of kings, sent an angel from heaven, to roll away the stone of the sepulchre, and let the prisoner free; so that he was legally and judicially discharged and acquitted; as it was proper he should, having satisfied both law and justice; he was justified in the Spirit when he rose from the dead, and all his people were justified in him, for he rose again for their justification.

Ver. 21. *He made him lord of his house*, etc.] That is, Pharaoh made Joseph lord chamberlain of his household; after he had him to court, and he had interpreted his dreams to him to his great satisfaction, and had given him such prudent advice to provide against the years of famine; (see ^{<0413>}Genesis 41:33-37). So Christ, after his resurrection, was received up into heaven, and was made and declared Lord and Christ, Lord of all, having all power in heaven and earth given to him; particularly had the care of the church committed to him, which is the house of God, of his building, and where he dwells; where his children are born, brought up, and provided for. Here Christ is as a Son over his own house, as the owner and proprietor of it; here he is King, Priest, and Prophet; and is the provider for all in it, both of food and clothing:

of him the whole family in heaven and in earth is named, (^{<0415>}Ephesians 3:15), though he makes use of under stewards, to give to everyone their portion of meat in due season.

And ruler of all his substance, or “possession” ^{f1491}; lord treasurer of all his revenue, (^{<0444>}Genesis 41:40,41,43). Herein also he was a type of Christ, who, as God, is possessor of heaven and earth, being the Creator of them; but, as Mediator, he has all things delivered into his hands; all are at his dispose, to subserve the ends of his mediatorial office; he has all temporal things, gold and silver, riches and honour, to bestow upon men at pleasure; more especially all spiritual things are with him; the gifts of the Spirit,

which he has without measure; and the fulness of all grace, which it has pleased the Father should dwell in him; the blessings of the everlasting covenant, and the promises of it; all the riches of grace, pardoning, justifying, and adopting grace, and all the riches of glory.

Ver. 22. *To bind his princes at his pleasure*, etc.] Not to lay them in prison, and bind them with fetters, as he had been bound; but to give laws unto them as he pleased, and bind and oblige them to observe them: for, according to his word, all the people of Egypt, high and low, rich and poor, were to be ruled; and, without his leave, no man was to lift up his hand or foot in all the land, (⁰⁴⁴⁰Genesis 41:40,44). All Christ's people are princes, to whom he gives laws at his pleasure, as one having authority, though they are not grievous; and these he binds, obliges, and constrains his people by love to observe, and which they do. Jarchi's note is,

“this is an expression of love like that; and the soul of Jonathan was bound unto the soul of David: when he (Joseph) interpreted the dream, they all loved him.”

The Targum is,

“to bind his nobles as to his soul.”

And teach his senators wisdom; his elders, his privy counsellors: he made him president of his council; where he was a curb upon them, and restrained them from taking wrong or bad measures; so Schultens ^{f1492}, from the use of the word in the Arabic language, renders it, “to bridle”, or restrain his senators; which conveys an idea agreeable to the preceding clause. Nor were these the only persons he taught; he not only instructed the nobles and courtiers in politics, but the priests and men of learning in the arts and sciences; and all, no doubt, in the mysteries of the true religion, as he had an opportunity. And this is the source of the wisdom of the Egyptians, which Moses was afterwards brought up in; and for which that people were so famous, that many of the ancient philosophers, as Pythagoras, Plato, and others, travelled thither to acquire it. This they had from Joseph, and his people that dwelt in their land. Christ's senators are his apostles and ministers, the elders that rule well, and labour in the word and doctrine: these are taught wisdom by him; the knowledge of divine and spiritual things; the words and doctrines of the wise are all from him, that one Shepherd; that they, as undershepherds and pastors, may feed others with knowledge and understanding.

Ver. 23. *Israel also came into Egypt*, etc.] That is, Jacob, as afterwards expressed, who had the name of Israel, from his wrestling with God and prevailing. He came into Egypt, being invited by Pharaoh, and having heard of his son Joseph being alive, and of his exaltation.

And Jacob sojourned in the land of Ham: the same with Egypt; Mizraim, from whence Egypt has its name, being the son of Ham, (⁽¹⁰⁰⁶⁾Genesis 10:6). Hence Egypt is called by Plutarch ^{f1493} Chemia; and Diodorus Siculus ^{f1494} speaks of a city in Thebais, or Upper Egypt, which was called by the inhabitants Chemmis, interpreted by them the city of Pan; and Plutarch ^{f1495} mentions a place called Chennis, inhabited by Pans and Satyrs. The same is mentioned by Herodotus ^{f1496}, which he calls a large city of the Thebaic nome; a city of the same name is observed by Heliodorus ^{f1497}; and both Herodotus ^{f1498} and Mela ^{f1499} speak of an island called Chemmis, which the Egyptians represent as floating. In all which there are plain traces of the name of Ham, the same with Jupiter Ammon; or Amun, as Plutarch; worshipped in Egypt; and from whom all Africa was sometimes called Ammonia ^{f1500}, the country of Ammon or Ham. And Herodotus ^{f1501} speaks of a people called Ammonii, about ten days' journey from Thebes in Upper Egypt; who, according to him ^{f1502}, had their name from Jupiter Ammon, or Ham. And Pliny ^{f1503} makes mention of the oracle of Hammon, as twelve days' journey from Memphis, and of the Hammoniac nome; and the Egyptian priests are called Ammmonean ^{f1504}. Here Jacob was a sojourner, as all the Lord's people are in this world; they are sojourners, as all their fathers were; and their time here is a time of sojourning, (⁽¹⁰⁰⁵⁾1 Chronicles 29:15 ⁽¹⁰⁰⁷⁾1 Peter 1:17). They are not natives of the place where they are; they are indeed so by their first birth, but not by their new birth; being born from above, they belong to another place, are citizens of another city; their house, estate, and inheritance, are in heaven: neither their settlement nor satisfaction are here; they do not reckon themselves at home while they are in this world; they are indeed in an enemy's country, in a cursed land; or that is nigh unto cursing, and its end to be burned. Such the land of Ham was, where Jacob sojourned.

Ver. 24. *And he increased his people greatly*, etc.] God increased the people of Israel greatly in the land of Egypt; they went down few, and became a populous nation; only sixty six persons, besides Jacob's sons' wives; and when they came out from thence were six hundred thousand footmen; yea, they increased the more they were afflicted, (⁽¹⁰⁰²⁾Exodus 1:12). So the people of God in this world sometimes increase in number,

and that even amidst the persecutions of their enemies; as the Christians did in the first times of the Gospel under the Roman emperors; and they increase in grace, in every grace, and oftentimes the more they are tried and exercised by afflictions.

And made them stronger than their enemies; in their bodies, being more healthy, strong, and robust; and which was seen, observed, and owned by their enemies, (^{<(100)>}Exodus 1:9). So saints, being strong in the Lord, and in the power of his might, are a match for their enemies; are stronger than they, and are even more than conquerors through Christ, that has loved them.

Ver. 25. *He turned their heart to hate his people*, etc.] Whom before they loved and esteemed: when Pharaoh and his servants heard of Joseph's father and brethren, they were greatly pleased, and invited them into Egypt; and, when come, placed them in the land of Goshen; but when a new king arose, and a new generation, which knew not Joseph, the hearts of these were turned to hate them. This is said to be of the Lord: not that he put any hatred into them, there was no need of that; there is enough of that naturally in every man's heart against good men, and all that is good: but he did not restrain that hatred, as he could have done, but suffered them to let it have vent; and moreover, he did those things which were an occasion of it, and which served to stir up their hatred; as increasing their numbers, and making them stronger and mightier than they, (^{<(100)>}Exodus 1:9,10).

To deal subtilly with his servants; by putting them to hard labour, and using them with great rigour, in order to weaken their strength; by commanding the midwives to kill every son that was born; and by publishing an edict, to cast every male child into the river and drown it, and so hinder the increase of them. Thus the people of God have their enemies that hate them; that are subtle and cunning, wise to do evil, full of all subtilty and wicked craft; Satan, at the head of them, has his artful methods, wiles, stratagems, and devices: but the Lord is wiser than all, and knows how to deliver his people out of the hands of all their enemies, as he did the children of Israel; of which there is an account in the following verses.

Ver. 26. *He sent Moses his servant*, etc.] Into Egypt, to deliver his people Israel out of the hands of the Egyptians; in which, as in other things, he approved himself to be a faithful servant to the Lord; of this mission of his, (see ^{<(100)>}Exodus 3:10-14). In this he was a type of Christ, who appeared in

the form of a servant, and really was one; God's righteous servant as Mediator, though his Son as a divine Person; sent by him to redeem his people out of worse than Egyptian bondage, from sin, Satan, the law, its curse and condemnation.

And Aaron whom he had chosen; to go along with Moses, to be a mouth for him, and a prophet to him, (^{ⲓⲙⲙⲉ}Exodus 4:16 7:1), who also was a type of Christ, being a priest and good spokesman, chosen and called of God, a holy and an anointed one. The Targum is, ``in whom he was well pleased.”

Ver. 27. *They showed his signs among them*, etc.] The Egyptians to whom they were sent; that is, Moses and Aaron did. In the original it is, “the words of his signs” ^{f1505}. They declared the words of God to them, that he would do such signs and wonders among them; or inflict such plagues upon them, in case they did not let Israel go: or they performed them according to the word of the Lord, as he commanded them, as well as taught the doctrines and instructions to be learned from them. The Septuagint and Vulgate Latin versions render it in the singular number, though contrary to the Hebrew text, and understand it of God, “he put the words of his signs in them”; in Moses and Aaron; or gave them orders and power to perform them: he put them “in both”, as the Arabic version has it; or, “he did his signs by them”, as the Syriac version.

And wonders in the land of Ham; or Egypt, as in (^{ⲓⲙⲙⲉ}Psalm 105:23), meaning the miracles of the plagues, which are next particularly mentioned, though not all of them: the plagues of the murrain, and of the boils and blains, are omitted; the reason of which, according to Aben Ezra, is, because Pharaoh did not seek to Moses to remove them; and the other eight that are mentioned are not placed in the order in which they were done, the last but one being observed first.

Ver. 28. *He sent darkness, and made it dark*, etc.] The land of Egypt; either he, God, or it, darkness, made it dark, or it was made dark; the Targum is,

“made them dark;”

that is, the Egyptians; darkness was a messenger of the Lord's, who forms the light and creates darkness; it came at his word and covered all the land, excepting the dwellings of Israel; even a thick darkness that might be felt, so that the Egyptians could not see one another, nor rise from their place for three days together; such as sometimes rises at sea, and is said to be so

dark, that for five days together day and night are the same; this was the ninth of the ten plagues, (⁽¹²¹²⁾Exodus 10:21-23) and was an emblem of the darkness which is on the minds of men in an unregenerate state; who are covered with gross darkness, and are even darkness itself; which is universal as to persons, and the powers and faculties of their souls concerning divine things: and it also bears some resemblance to the darkness which will be in the kingdom of the beast upon the pouring out of the fifth vial, or plague, on spiritual Egypt, (⁽¹⁶¹⁰⁾Revelation 16:10).

And they rebelled not against his word: the plague of darkness, and the rest of the plagues which God commanded; these, as they were his servants, were not disobedient to him, they came at his word; (see ⁽¹⁴⁵¹⁾Psalms 105:31,34), so Jarchi interprets it; or else Moses and Aaron, who were sent of God to inflict those plagues, did not refuse to obey the divine orders; though Pharaoh threatened them hard, yet they feared not the wrath and menaces of the king, but did as the Lord commanded them. Aben Ezra, Kimchi, and Ben Melech, mention both these senses, but the latter seems most agreeable. The Septuagint, Syriac, and Arabic versions, leave out the word “not”; and so some copies of the Vulgate Latin version, and Apollinarius in his metaphor, “and they rebelled against his word”; that is, the Egyptians did not hearken to the word of the Lord, nor to the signs and wonders he wrought, but their hearts were hardened, and they would not let Israel go. But this is contrary to the original text; though Arama interprets it of them, that they did not rebel, but confessed this miracle, which being the greatest of all, as he observes, is first mentioned. Dr. Lightfoot ^{f1506} thinks it is to be understood of Israel, and of some special part of obedience performed by them; which he takes to be circumcision, which they had omitted in Egypt, at least many of them, and was necessary to their eating of the passover, which was to be done in a few days, (⁽¹²⁴⁸⁾Exodus 12:48) and it was a fit time to perform this service while darkness for three days was upon the Egyptians; in which they were shut up by the Lord, that they might not take the opportunity against his people, now sore through circumcision.

Ver. 29. *He turned their waters into blood,* etc.] With which Egypt abounded; their streams, rivers, ponds, and pools, so that they had no water to drink; a just judgment upon them for shedding the innocent blood of infants, by drowning them in their rivers; this was the first of the ten plagues, (⁽¹¹⁷⁹⁾Exodus 7:19-21), with this compare the second and third vials poured out on spiritual Egypt, whereby blood will be given to antichrist,

and to the antichristian states, for they are worthy, having shed so much of the blood of the saints, (^{<666B>}Revelation 16:3-6).

And slew their fish; which showed that the miracle was real, that the waters were really turned into blood, since the fish could not live in them, as they might if it had been only in appearance; the rivers of Egypt abounded with fish, this was a principal part of their food, and therefore must greatly distress them; (see ^{<0410B>}Numbers 11:5 ^{<2300B>}Isaiah 19:8).

Ver. 30. *Their land brought forth frogs in abundance*, etc.] The land of Egypt, the moist, marshy, and watery places of it, the banks of the river Nile, out of the slime and mud of which these sprung; or, as Kimchi observes, wherever there were waters in the land there were frogs, for these came out of the streams, rivers, and ponds; this is the second plague, (^{<088B>}Exodus 8:3-6).

In the chambers of their kings; that is, they came into the chambers of their kings; not that they were produced there; they entered not only into the kneadingtroughs, and ovens, and bedchambers of the common people, but into the chambers of the king, and his sons, and his nobles, and princes of the land, who may be called in the plural number kings; (see ^{<2300B>}Isaiah 10:8), with these compare the three unclean spirits, like frogs, under the pouring out of the sixth vial, that will go forth to the kings of the earth, and gather them to the battle of the Lord God Almighty; by whom are meant the emissaries of Rome, priests and Jesuits; so called for their impurity and impudence, for their noise and loquaciousness, and for the ways and means they use to get into the cabinet councils of princes, and prevail upon them to do things which will issue in their ruin; (see ^{<666B>}Revelation 16:13,14,16 19:20).

Ver. 31. *He spake, and there came divers sorts of flies*, etc.] Or a “mixture” ^{f1507} of various insects, and, as some interpret it, of wild beasts; and so Kimchi says evil beasts are meant, which were raised up to go into all their borders; the Arabic version renders it “dogflies”, after the Septuagint; (see Gill on “^{<078B>}Psalm 78:45”), this was the fourth plague, (^{<088B>}Exodus 8:24).

And lice in all their coasts; this is the third plague, and what the magicians could not imitate, but were obliged to own the finger of God was in it, (^{<088B>}Exodus 8:16-19). God can make use of mean and despicable instruments to do his work; the weakness of God is stronger than men.

Ver. 32. *He gave them hail for rain*, etc.] Egypt, at least part of it, was not used to rain, but was watered by the overflowings of the Nile; but now it had hail for rain, and a grievous hail storm it was, such as was never seen in the land of Egypt before; hail being rare, if ever there, and so frost and snow ^{f1508}; this was the seventh plague, (^{<1098>}Exodus 9:18-26), compare with this the terrible storm of hail which will fall on men at the pouring out of the seventh vial on spiritual Egypt, (^{<662>}Revelation 16:21).

And flaming fire in their land; for a storm of thunder and lightning went along with the hail; fire was mingled with it, and ran upon the ground, (^{<1023>}Exodus 9:23,24).

Ver. 33. *He smote their vines also, and their fig trees*, etc.] So that they died; for in (^{<1987>}Psalms 78:47), it is said, he “killed” them; and it is not only used in common speech with us, but with classical writers ^{f1509} to speak of killing inanimate things, as trees, herbs, etc. That is, the hail smote them, or God by the hail; these are particularly mentioned because most useful, producing grapes and figs.

And brake the trees of their coasts: all the trees within the borders of their land, (^{<1025>}Exodus 9:25).

Ver. 34. *He spake, and the locusts came*, etc.] A great army of them, and covered the land, that it was even darkened by them; and were such as had never been seen before, or ever were since; this is the eighth plague, (^{<1002>}Exodus 10:12-14), with these compare the locusts in (^{<668>}Revelation 9:3,4).

And caterpillars, and that without number; of these no mention is made in Exodus; they seem to be one of the kinds of locusts, or a different word is here used for the same, and so Kimchi interprets it; some render it the white locust; it has its name from licking up the herbs and grass of the field; as the other name for the locust seems to be taken from its great abundance and increase.

Ver. 35. *And did eat up all the herbs in their land*, etc.] As these creatures usually do, unless restrained, (^{<1205>}Exodus 10:5 ^{<664>}Revelation 9:4). And devoured the fruit of their ground; which the hail left, (^{<1205>}Exodus 10:15).

Ver. 36. *He smote also all the firstborn in their land*, etc.] Both of men and beasts; the firstborn of the king on the throne, and of the maidservant behind the mill, and of the captive in the dungeon; this was the last plague,

and which prevailed upon the Egyptians to let Israel go, (^{<0116>}Exodus 11:5 12:29-33).

The chief of all their strength; or the first of their strength; the same in different words as before, their firstborn; (see ^{<044B>}Genesis 49:3).

Ver. 37. *He brought them forth also with silver and gold*, etc.] That is, God brought forth the Israelites out of Egypt by means of the above plagues, laden with great riches, with jewels of gold and of silver, which they borrowed of the Egyptians at the command of the Lord; and so to be justified in what they did; and besides it was but just and equitable that they should be paid for their service and hard labour in Egypt for a long course of time; and this was the method in Providence they were directed to take to do themselves justice; and hereby was accomplished an ancient prophecy concerning them, that they should come out with much substance, (^{<0154>}Genesis 15:14 ^{<0212>}Exodus 11:2 12:35,36), Besides, in the passages quoted, the words should be rendered of the Israelites that they “asked”, and of the Egyptians that they “gave”; the Jews, some of them, say ^{f1510} that these were given not with the will of the Egyptians, and others say not with the will of the Israelites, but neither of them true. And so in like manner will the people of God, when rescued from the tyranny of the antichristian states, enjoy great riches and honour; (see ^{<6176>}Revelation 17:16 ^{<231B>}Isaiah 60:3,9,11,16).

And [there was] not one feeble [person] among their tribes; though there were six hundred thousand footmen, (^{<0412>}Numbers 11:21), and though they had been used to hard and rigorous service in order to weaken their strength; and though they came from among a people plagued with diseases and deaths. This confronts a lying story told by some Heathen writers ^{f1511}, that the Israelites were driven out of Egypt because they had the itch, leprosy, and other diseases upon them. Aben Ezra and Kimchi interpret it, there was not a poor or necessitous man among them, for they abounded with gold and silver; compare with this the case of God’s people in the latter day, (^{<312>}Zechariah 12:8 ^{<2312>}Isaiah 60:22).

Ver. 38. *Egypt was glad when they departed*, etc.] The Egyptians, as the Targum; they were glad when the Israelites were gone, for whose sake they had been so much and so long plagued. So wicked men are glad to be rid of the company of good men, which is very disagreeable to them; so the Gergesenes were glad when Christ departed out of their coasts, which they requested he would. So the inhabitants of the earth will rejoice, be merry,

and send gifts one to another, when the witnesses are slain, the two prophets that tormented them with their doctrines and religious lives.

For the fear of them fell upon them; their firstborn being slain, they looked upon themselves as dead men; and feared that, if the Israelites stayed, their lives must go next; and therefore being seized with a panic they were urgent upon them to depart; not out of any good will to them, but through fear of them, (^(12:33)Exodus 12:33).

Ver. 39. *He spread a cloud for a covering,* etc.] That is, the Lord spread one over their heads as an “umbrella”, to protect them from the heat of the sun; this refers to the pillar of cloud, (^(13:20,21)Exodus 13:20,21), though that seems to have been in an erect posture, and to go before the children of Israel to direct them in their journey, and not a covering to them. Kimchi says it was a covering to them when they rested, but not when they journeyed: but when they rested it only covered the tabernacle, not the people, for anything we read of it, (^(9:21,22)Numbers 9:21,22), it looks as if there were more clouds than one, and indeed the Jews speak of many, and particularly make mention^{f1512} of one that was over the heads of the Israelites, that the heat of the sun, and the hail and rain, might not have power over them; and of such use this cloud was, at least at certain times, if not always; a type of Christ, who is the covering and shelter of his people from the heat of the fiery law, of the flaming sword of justice, of the wrath of God, of the fiery darts of Satan, and of the fury of wicked men.

And fire, to give light in the night: this respects the pillar of fire which gave them light by night; an emblem of Christ, who is the light of his people, when it is a night season with them, as it sometimes is; a night of affliction and distress, of darkness and desertion, of temptation, of carnal security and sleepiness; when Christ arises as a light in darkness, and enlightens by his presence, by his Spirit, and by his word; as well as is as fire to warm, refresh, quicken, and comfort them when chill and cold, in such seasons.

Ver. 40. *The people asked, and he brought quails,* etc.] The Targum is,
 “they asked flesh, and he brought quails,”

or pheasants; some render it partridges, others locusts: that is, the people of Israel asked flesh of the Lord, and he gave them quails; which he did twice, first at the same time the manna was first given, (^(16:13)Exodus 16:13), and some years after that a second time, when the wrath of God came

upon them and slew them while their meat was in their mouths, (^{<0413>}Numbers 11:31,33), it is the first time that is here referred to, since it is mentioned among the benefits and blessings bestowed upon them; this was typical of the spiritual meat believers eat of, even the flesh of Christ, whose flesh is meat indeed. The quail was a fat and fleshy bird, delicious food, sent from heaven in the evening; so Christ came from heaven in the evening of the world, and gave his flesh for the life of his people, and on which they live by faith.

And satisfied them with the bread of heaven: the manna, called the corn of heaven; a type of Christ the hidden manna, who is soul satisfying food to believers; (see Gill on "^{<1973>}Psalm 78:24-25").

Ver. 41. *He opened the rock, and the waters gushed out,* etc.] That is, God opened the rock, who before is said to spread the cloud, and bring the quails, for it was a miraculous affair; or Moses, by divine orders, which was done by smiting it, when waters flowed out in great abundance, sufficient to give drink to men and beasts, and which continued, (^{<0276>}Exodus 17:6 ^{<0401>}Numbers 20:11). This was typical of Christ the Rock, (^{<4304>}1 Corinthians 10:4), and of the opening of his side, from whence flowed blood and water, (^{<4934>}John 19:34) and of his being smitten with the rod of justice, and by the law of Moses, from whom flow abundance of grace, and the blessings of it, freely to all his people; (see Gill on "^{<1975>}Psalm 78:15-16").

They ran in the dry places like a river; and did not sink and soak into them, but continued their flow, and followed the Israelites, wherever they went; (see ^{<4304>}1 Corinthians 10:4).

Ver. 42. *For he remembered his holy promise,* etc.] It was not owing to the goodness of this people, to their obedience to the divine will, to any worthiness or merit of theirs, that such signs and wonders were wrought for them in Egypt; and that they were brought out from thence in such a manner as they were; and were protected and so plentifully provided for in the wilderness; but it was owing to the grace and goodness of God, to his covenant and promise, which he sacredly and inviolably observed; the grace and covenant of God are the source and spring of all blessings of goodness; he is ever mindful of his covenant, and therefore sends meat to them that fear him, as he did to the Israelites, (^{<1315>}Psalm 111:5).

And Abraham his servant; or the promise he made to Abraham his servant; so the Targum,

“which “was” with Abraham his servant;”

that is, which holy word or promise was with Abraham, was spoken to him; and was with him, that he would give him and his seed the land of Canaan; and that though they should be afflicted long in Egypt, yet should come out from thence with great substance, (^{f1513}Genesis 15:13,14,18), this he remembered, as he never forgets any promise of his, nor ever suffers his faithfulness to fail, nor his covenant to be broken. Hence it follows,

Ver. 43. *And he brought forth his people with joy*, etc.] Or “therefore” ^{f1513}, in consequence of his promise, and the remembrance of it, he brought Israel out of Egypt with great joy to them, they coming out with so much health and wealth; having their liberty, and in hope of shortly being settled in a land flowing with milk and honey. And

his chosen with gladness: or “singing” ^{f1514}; especially when they had got through the Red sea, their enemies drowned, and they quite clear of them, (^{f1510}Exodus 15:1). And when they are called “his chosen”, this opens another source of those blessings to them, not only the promise and covenant of God, but their election of God, which was free and sovereign, to choose them above all people; not because they were better or more than others, but because he loved them; and hence he did all the above things for them. In like manner when God’s elect are in the effectual calling, brought out of bondage to liberty, out of darkness to light, out of an horrible pit, and have their feet set on a rock; are brought to Christ and into his church, and have a place and a name there; it is with exceeding great joy and gladness to them; and to the church above shall they at last be brought with everlasting joy on their heads, (^{f2350}Isaiah 35:10).

Ver. 44. *And gave them the lands of the Heathen*, etc.] The countries of the seven nations that dwelt in Canaan; the Lord did it, who had a right to do it, being the possessor of heaven and earth; and who was provoked unto it by the sins of these Heathens, as well as promised it to his people the Israelites.

And they inherited the labour of the people; dwelled in the houses they had built, which they found full of all good things; enjoyed the vineyards and olive trees they had planted, and possessed the wells which they had dug, (^{f1860}Deuteronomy 6:10,11). In like manner the heavenly Canaan is enjoyed

by the saints without any labour of theirs; this inheritance is not of the law, nor of the works of it, it is the gift of God, (~~6:14~~ Romans 4:14 6:23).

Ver. 45. *That they might observe his statutes, and keep his laws,* etc.] All this the Lord did for them, to engage them by his goodness to them to observe the statutes he appointed them, and the laws he gave them; the contrary to which the Canaanites had done, which caused him to cast them out of the land; but on these his people he heaped benefits, thereby to influence them to a cheerful obedience to his will; and this was all he required of them, and the least that they could do, being so highly favoured by him. And this is the end of our spiritual and eternal redemption by Christ, and of our effectual calling by his grace and Spirit, that we be zealous of good works; live unto righteousness, live to him that died for us; glorify him with our bodies and spirits, which are his; and be holy in all manner of conversation.

Praise ye the Lord, all the Israelites ought to have done so, upon the remembrance of the manifold instances of the divine goodness to them, recorded in this psalm; and so the spiritual Israel of God ought to praise him for their redemption by Christ, out of a worse than Egyptian bondage, the bondage of sin, Satan, and the law; and for their calling into liberty, and to marvellous light; for their meetness for heaven, and right unto it; they should praise him now with joyful lips, as they will in the other world to all eternity.

PSALM 106

INTRODUCTION TO PSALM 106

This psalm is without the name of its author, as the Syriac interpreter observes. Aben Ezra, on (~~<1967>~~ Psalm 106:47), says, that one of the wise men of Egypt (perhaps Maimonides) was of opinion that it was written in the time of the judges, when there was no king in Israel; and another, he says, thought it was written in Babylon: but he was of opinion it was wrote under the inspiration of the Holy Ghost, or by a prophetic spirit, concerning their present captivity; and so Kimchi. The petition in (~~<1967>~~ Psalm 106:47), “gather us from among the Heathen”, has led most interpreters to conclude that it was written either in the Babylonish captivity, or, as some, in the times of Antiochus: but by comparing it with (~~<13167>~~ 1 Chronicles 16:7), it appears that it was written by David, at the time of the bringing up of the ark to Zion; since the first and two last verses of it are there expressly mentioned, in the psalm he gave Asaph to sing on that occasion, (~~<1968>~~ Psalm 106:34-36), who therein might have respect to the Israelites that had been taken captive by some of their neighbours, as the Philistines, and still retained; though there is no difficulty in supposing that David, under a prophetic spirit, foresaw future captivities, and represents those that were in them. As the preceding psalm treats of the mercies and favours God bestowed upon Israel, this of their sins and provocations amidst those blessings, and of the goodness of God unto them; that notwithstanding he did not destroy them from being a people; for which they had reason to be thankful.

Ver. 1. *Praise ye the Lord*, etc.] Or “hallelujah”; which, according to the Arabic version, is the title of the psalm; and so it stands in the Septuagint, Vulgate Latin, and Ethiopic versions. Several psalms following begin in like manner; it begins as the former ended, and ends as it begins; praise being due to God at all times, and on all occasions.

O give thanks unto the Lord: always, for all things, temporal and spiritual, since not worthy of any: or, confess unto the Lord ^{f1515}; his great goodness, and your unworthiness; and all your sins and transgressions committed against him, who only can pardon.

For he is good; essentially, solely and originally; is communicative and diffusive of his goodness; is the author of all good, and of no evil; and is gracious and merciful, and ready to forgive.

For his mercy endureth for ever; notwithstanding the sins of his people; though he may sometimes hide his face from them, and rebuke them in his providence; and though he causes grief by so doing, he still has compassion upon them, his mercy continues towards them; yea, his mercies are new every morning, as to temporal things; and spiritual mercies, the sure mercies of David, redemption, remission of sins, and sanctification, issue in eternal life; the mercy of God is from eternity to eternity: these are reasons why he should be praised, and thanks be given, to him.

Ver. 2. *Who can utter the mighty acts of the Lord?* etc.] Or powers ^{f1516}; to which answers the Greek word for the miracles of Christ, (^{<4112>}Matthew 11:20,21), and Kimchi here restrains them to the wonders wrought in Egypt, and at the Red sea: but they may as well be extended to the mighty acts of God, and the effects of his power, in the creation of all things out of nothing; in the sustaining and government of the world; in the redemption of his people by Christ; in the conversion of sinners, and in the final perseverance of the saints; in all which there are such displays of the power of God as cannot be uttered and declared by mortal tongues.

Who can show forth all his praise? all those things done by him, worthy of praise, they are so many and so great? (see ^{<3915>}Psalm 40:5).

Ver. 3. *Blessed are they that keep judgment*, etc.] Or “observe” ^{f1517} it; the righteous judgment of God on wicked men; by which he is known in his justice, holiness, truth, and faithfulness; and by which the inhabitants of the earth observing it, learn to do righteousness, as follows: or else it may intend the word of God, his laws, statutes, and ordinances, after called his judgments, (^{<1919>}Psalm 19:9 147:19,20), which should be observed and kept, as the rule of our actions, walk, and conversation.

[And] he that doeth righteousness at all times; continually believes in Christ for righteousness, and puts on that as his justifying righteousness; whereby he becomes righteous as he is, (^{<6137>}1 John 3:7), and performs acts of righteousness from a principle of grace, as a fruit of regeneration, and an evidence of it, (^{<6123>}1 John 2:29), that does it with right views, aims, and ends; not to be justified and saved by it, but because God requires it; and it is for his glory, and to testify subjection to him, and thankfulness for

favours received from him. And this is to be done at all times; we should never be weary of well doing, but be always abounding in good works; and happy are those that will be found so doing, such are “blessed” persons: not that their blessedness lies in or arises from righteousness done by them; but this is descriptive of such that are blessed in Christ with the remission of sins, and his justifying righteousness. And these are the proper persons to show forth the mighty acts and praise of the Lord; they are most capable of it, and more likely to perform it with acceptance than any other; (see ~~Psalm~~ Psalm 50:14,16,23).

Ver. 4. *Remember me, O Lord, with the favour that thou bearest unto thy people,* etc.] The Lord has a special and peculiar people, whom he has chosen, taken into covenant, given to his Son, redeemed by him, who are called by grace, and brought to glory: to these he bears a peculiar favour, loves with an everlasting love; which he has shown in the choice of them; in the gift of his Son to them; in their regeneration, and eternal salvation. Now nothing can be more desirable than an interest in this favour, in which is life, spiritual and eternal; is the strength and security of believers, the source of their comfort, and the foundation of their happiness: to be remembered with this is to have a view of interest in it, a comfortable sensation of it, and an application of benefits by it.

O visit me with thy salvation; a prayer, either for the coming of Christ, as God’s salvation, promised, expected, and wished for; or, however, for an application of spiritual salvation to be wrought out by him; for a view of interest in it; to have the joys and comforts of it now, and the full possession of it hereafter. A gracious and desirable visit this! The ends of such requests, or of such a visit, follow:

Ver. 5. *That I may see the good of thy chosen,* etc.] The elect, according to the foreknowledge of God; who are chosen in Christ to holiness and happiness, through sanctification of the Spirit, and belief of the truth unto salvation by him; the vessels of mercy afore prepared unto glory, both of Jews and Gentiles. The “good” of those is not any goodness of their own, for there is none in them naturally; they are by nature no better than others, none are good, nor do good, no, not one: but the goodness of God laid up for them, and bestowed on them; the blessings of goodness with which Christ is preparing for them; all the good things secured for them in a well ordered covenant; which they partake of in time, and to eternity. To “see” these is not to have a superficial, notional, knowledge of them, as

hypocrites may have; or a distant view of them, as Balaam, and the rich man in hell; but to have an experience of them, possess them, and enjoy them.

That I may rejoice in the gladness of thy nation; all the nations of the world are the Lord's; but there is a chosen generation, an holy nation, that is peculiarly his; a nation taken out of a nation, nay, taken out of all the nations that are upon earth: and these have a joy peculiar to them, which foreigners know nothing of, and strangers intermeddle not with; a spiritual joy in the Holy Ghost; a rejoicing in Christ Jesus, in his person, blood, righteousness, and sacrifice, and in hope of the glory of God; and such joy is desirable, a joy unspeakable, and full of glory.

That I may glory with thine inheritance; the same with his chosen people and nation: for the Lord's people is his portion, and the lot of his inheritance; they are chosen for an inheritance, given to Christ as such, with which he is well pleased, esteeming them a goodly heritage; they are his purchased possession, his jewels and peculiar treasure. These "glory" not in themselves, in their strength and wisdom, their riches and righteousness; but in Christ and in his righteousness, and in what he is made unto them. And the psalmist desires to join with them, and glory in what they did, and in no other; and unite with them in giving glory to God and Christ, now and hereafter, for his salvation, and all good things from him.

Ver. 6. *We have sinned with our fathers,* etc.] Sinned in their first father Adam; derived a corrupt nature from their immediate ancestors; sinned after the similitude of their transgressions; sinned after their example, in like manner as they did; guilty of the same gross enormities as they were: though sufficiently warned by the words of the prophets, and by punishments inflicted, they continued their sins, a constant series and course of them, and filled up the measure of their iniquities; they rose up in their stead an increase of sinful men, to augment the fierce anger of God, (^{<0624>}Numbers 32:14). And this the psalmist, in the name of the people of Israel, confesses, as it was his and their duty and interest so to do, (^{<0630>}Leviticus 26:40), and as we find it was usual with Old Testament saints, (^{<0625>}Jeremiah 3:25 14:20 ^{<0608>}Daniel 9:8).

We have committed iniquity, we have done wickedly; this heap of words is used to denote not only the multitude of their sins, but the aggravated circumstances of them; that they had committed all manner of sins, not sins

of ignorance, frailty, and infirmity only; but presumptuous sins, sins against light and knowledge, grace and mercy; sins against both tables of the law, against God and their neighbour; and these attended with many aggravations: all which a sensible sinner is ready to make a frank and ingenuous confession of, and forsake; and such an one finds mercy with a God pardoning iniquity, transgression, and sin: this form of confession is followed by Solomon and Daniel, (^{<1087>}1 Kings 8:47 ^{<206>}Daniel 9:5).

Ver. 7. *Our fathers understood not thy wonders in Egypt*, etc.] Or, “our fathers in Egypt”^{f1518}; while they were there, they did not understand, or wisely consider and attend unto, the miracles there wrought, the plagues inflicted on the Egyptians. These were done in their sight, they saw them with their eyes; yet had not hearts to perceive them, and understand the true use and design of them: not only that these were for the destruction of their enemies, and for their deliverance from them; but that they were proofs of the power of God, and of his being the one only and true God, in opposition to the idols of the Egyptians; and that he only ought to be adhered unto, worshipped, and trusted in. Had they adverted to these things, they would not so easily have given in to a murmuring and repining spirit, to a distrust of the power and providence of God, and to idolatry, as they did; (see ^{<620>}Deuteronomy 29:2-4), something of this kind may be observed in the disciples of Christ, (^{<405>}Mark 6:52).

They remembered not the multitude of thy mercies; the mercies of God bestowed on his people are many, both temporal and spiritual; there is a multitude of them; the sum of them is great, it cannot well be said how great it is: but though they are so many as not to be reckoned up in order, yet a grateful remembrance of them should be kept up; it is sinful to forget them, and argues great ingratitude. Past mercies should be remembered, both for the glory of God, and to encourage faith and hope in him, with respect to future ones, as well as to preserve from sinning against him. The stupidity and ingratitude of this people, here confessed, were the source of their rebellion against God, as follows:

but provoked him at the sea, even at the Red sea; or, “sea of Suph”^{f1519}; so called, either from a city of this name, which it washed, as Hillerus^{f1520} thinks; (see ^{<0214>}Numbers 21:14 ^{<600>}Deuteronomy 1:1) or from the sedge and weeds in it, or reeds and rushes that grew upon the banks of it. When they were come hither, though just brought out of Egyptian bondage, and had seen the wonders the Lord had done; and though now in the utmost

distress, the Egyptian army behind them, and the sea before them; yet neither past mercies nor present danger could keep them from rebelling against the Lord. They provoked him by their language to Moses;

because there were no graves in Egypt, hast thou taken us away to die in the wilderness? (^{<1241>}Exodus 14:11,12). The Targum is, ``but they rebelled against thy word.”

Ver. 8. *Nevertheless, he saved them for his name's sake*, etc.] Not for any worth or worthiness in them; not for their righteousness sake, for they were a rebellious and disobedient people; but for his name's sake, because his name was called upon them, and he was called the God of the Hebrews, as Aben Ezra observes; and the God of Abraham, Isaac, and Jacob, their ancestors; to whom he had promised the land of Canaan, and was their covenant God; and because of his covenant, and of his divine perfections, and the glory of them, which were engaged to make it good; therefore he saved them, (see ^{<2419>}Ezekiel 20:9,14). And so the spiritual Israel of God are saved, not for any superior excellencies in them, for they are in no wise better than others; nor for their righteousness sake; but to display the wisdom and faithfulness of God, his grace and mercy, his justice and holiness, power, goodness, and truth. And so here it follows;

that he might make his mighty power to be known; not only among the Israelites, but among the nations of the world; who, had he not saved them, might have thought, and said, that it was for want of power, and that he could not do it; (see ^{<1125>}Deuteronomy 9:28).

Ver. 9. *He rebuked the Red sea also, and it was dried up*, etc.] By sending a strong east wind, which drove the waters back, and made the sea a dry land, (^{<1242>}Exodus 14:21).

So he led them through the depths; that is, the deep waters of the sea, which were cast up as an heap, and stood as a wall on each side, through which they passed.

As through the wilderness; or rather, “as on a plain”; for a passage through a wilderness where no roads are, and many obstructions be, is not easy; and so it is manifestly to be understood in (^{<2613>}Isaiah 63:13), where Jarchi and Kimchi interpret it a plain and smooth ground, a champaign country; and so the word is used for a plain, in opposition to mountains, in (^{<2490>}Jeremiah 9:10), and then the sense is, that God led them through the sea, being dried up, as if they were led through a plain and open country,

where was nothing to obstruct their march; an emblem of baptism, (^{<400>}1 Corinthians 10:1,2), and of the passage of the people of God through this world; (see Gill on "^{<4983>}Psalm 78:13").

Ver. 10. *And he saved them from the hand of him that hated them*, etc.] As Pharaoh and his people did, because of their numerous increase, which they endeavoured to prevent; and still more because of the plagues inflicted on them; and now because they were got away from them, and therefore pursued them in great wrath and indignation, (^{<0289>}Exodus 15:9).

And redeemed them from the hand of the enemy; the same thing in different words; so the Lord Christ has saved and redeemed his people out of the hand of all their spiritual enemies; and those that hate them and war against them, as sin, Satan, and the world, (^{<4077>}Luke 1:71,74).

Ver. 11. *And the waters covered their enemies*, etc.] They pursuing the Israelites into the sea, the waters returned, and covered Pharaoh and all his host, and drowned them, so that they sunk as a stone, and as lead into the bottom of the sea, (^{<0248>}Exodus 14:28 15:4,5,10).

There was not one of them left; to return back to Egypt, and give an account of what became of the army, (^{<0248>}Exodus 14:28), an emblem this of the utter destruction of all our spiritual enemies by Christ; who has not only saved us from them, but has entirely destroyed them; he has made an end of sin, even of all the sins of his people; he has spoiled Satan and his principalities and powers; he has abolished death, the last enemy, and made his saints more than conquerors over all. Likewise it may be a representation of the destruction of the wicked at the last day, who will be all burnt up at the general conflagration, root and branch, not one will be left; (see ^{<3008>}Malachi 4:1).

Ver. 12. *Then believed they his words*, etc.] And not till then; for this is observed, not to their commendation, but to show the slowness of their hearts to believe; they believed on sight, but not before, as Thomas did; whereas, "blessed are they that have not seen, and yet have believed", (^{<4319>}John 20:29). When they saw the Egyptians dead on the sea shore, then they believed the Lord, and his servant Moses; what he said by his servant Moses, that he would save them from the Egyptians, whom they should see no more, that is, alive, (^{<0243>}Exodus 14:13,14,31). The Targum is,

"and they believed in the name of his Word."

They sang his praise; Moses with the men, and Miriam with the women; the song is recorded (^{<D151>}Exodus 15:1-22) and thus when the people of God have got the victory over the antichristian beast, they will stand on a sea of glass and sing the song of Moses and of the Lamb, (^{<R151>}Revelation 15:2,3).

Ver. 13. *They soon forgat his works*, etc.] The miracles he wrought in Egypt, the deliverance of them from thence with a mighty hand and outstretched arm, and the leading them through the Red sea as on dry land, and destroying all their enemies; all these they soon forgat, for they had gone but three days' journey into the wilderness after this, ere they began to murmur and show distrust of the power and providence of God, (^{<D152>}Exodus 15:22,24), it is in the Hebrew text, "they made haste, they forgat his works"^{f1521}; as soon as they were out of Egypt, they were for entering into the land of Canaan at once, and were much displeased that they were not immediately led into it.

They waited not for his counsel; they did not ask counsel of God, though it belongs to him, and he is wonderful in it, and does all things after the counsel of his own will; nor would they take it when given by Moses and Joshua; they did not choose to wait his time and way of working; they were for limiting the Holy One of Israel to their time and way; they were for being in the land of Canaan before his time; and were for eating flesh, when it was his counsel to feed on manna he provided for them every day.

Ver. 14. *But lusted exceedingly in the wilderness*, etc.] Or, "lusted a lust"^{f1522} as in (^{<D1104>}Numbers 11:4) to which story there related this refers; they were not content with the manna they had every day, though very nourishing and of a sweet taste; they lusted after the fish and flesh of Egypt, and other things they ate there; so that this was not a natural lust, or craving after food and drink, to satisfy nature, which would not have been criminal; but a voluptuous last to gratify their appetite: it was lusting after evil tidings, as the apostle interprets it, (^{<R1015>}1 Corinthians 10:6), lust after sinful things, or any unlawful object, or after anything in an unlawful way, is sin.

And tempted God in the desert; which is expressly forbidden by a law which our Lord referred to when he was tempted by Satan in the wilderness: a very ungrateful action this, since God tempts no man to sin; a very daring impiety, a sin of the first magnitude, and which lay in making experiments, in trying whether the presence of God was among them or

not; and putting God as it were on proving that he had power sufficient to provide for them in the wilderness; (see ^{<1217>}Exodus 17:7 ^{<17818>}Psalms 78:18-20). It seems it was Jesus Christ whom they tempted, from whence it appears that he is truly God, (^{<1610>}1 Corinthians 10:9). Both in this and the preceding clause an emphasis lies on the place where all this was done, the wilderness or desert, where God had done such great things for them, and where they could not help themselves, but were wholly and immediately dependent on him.

Ver. 15. *And he gave them their request*, etc.] Flesh and feathered fowl in great abundance; (see ^{<17827>}Psalms 78:27-29). So God sometimes gives to wicked men what they ask for, as much as they can desire, yea, more than heart could wish.

But sent leanness into their soul: or “body”; the Septuagint, Vulgate Latin, and all the Oriental versions, read, “he sent fulness into their souls”; he gave them flesh to the full, even to a nausea; they fed too heartily on it, and were surfeited with it; which not being digested brought a repletion, and issued in a consumption; or rather death, immediate death, is meant, as Jarchi, Aben Ezra, Kimchi, and Ben Melech, interpret it; for while the flesh was in their mouths, and they were chewing it between their teeth, the wrath of God came upon them and slew them, (^{<14113>}Numbers 11:33 ^{<17829>}Psalms 78:29,30). It is true in a spiritual sense, that while the bodies of wicked men are fed and pampered, their souls are starved, and at last eternally lost; as the rich man’s in the Gospel, who fared sumptuously every day: and worldly professors are very lean ones; such who mind earth and earthly things never thrive in spirituals; and either they soon drop their profession, err from the faith, and turn apostates; or, if they continue, the cares of the world, and the deceitfulness of riches, choke the word; so that it is unprofitable to them, not being mixed with faith by them; and hence leanness under the best of means: yea, there is sometimes a leanness in the souls of the people of God, when corruptions prevail, the graces of the spirit are low in exercise; when there is a want of a spiritual appetite to the word; and when they fall into bad company, or do not improve conversation with one another in a spiritual way; or are too much taken up, ensnared, and entangled with the things of the world; (see ^{<23116>}Isaiah 24:16).

Ver. 16. *They envied Moses also in the camp*, etc.] That he should be generalissimo there, have the sole command of the people, and be their leader and chief magistrate. Gifts qualifying men for civil government are

from the Lord, and these commonly draw the envy of others upon them; who, though they pretend patriotism and the good of their country, yet seek themselves; and would be in the places of those they envy and speak against; which was the case of Dathan and Abiram, the sons of Reuben, who thought themselves as fit, and had a better right, as being the sons of Jacob's firstborn, to command, than Moses.

And Aaron the saint of the Lord; who was not only a holy good man, but was separated from his brethren, sanctified, and put into the priest's office, and this drew upon him the envy of many of the Levites, at the head of whom was Korah, a Levite; these envied that he should be the high priest, and that this office should be restrained to his family; now the envy to each of these is ascribed to the whole body of the people, though discovered only in some, because it was not opposed by them; (see ^{<0463>}Numbers 16:1-3).

Ver. 17. *The earth opened and swallowed up Dathan,* etc.] One of the heads of the conspirators against Moses and Aaron; the earth clave asunder under him and his company; opened itself, or its mouth, and devoured them at once. This was a new, marvellous, and unheard of thing, and which manifestly showed the divine displeasure and resentment at their proceedings; and served greatly to confirm the authority and office of Moses and Aaron; (see ^{<0463>}Numbers 16:30-33).

And covered the company of Abiram; another of the heads of the confederacy. Korah is not mentioned, though the earth swallowed up him and all that belonged to him, their houses and their goods; some think the reason is because it was well known that this was his case, when Dathan and Abiram are not so expressly mentioned in the history by Moses; as also because the sons of Korah were now in esteem as singers; nor is On the son of Peleth mentioned, because, as Kimchi says, he repented, and desisted from the conspiracy.

Ver. 18. *And a fire was kindled in their company,* etc.] This seems to be the company of Korah, or however a part of it, the two hundred and fifty men that had censers, and so were of the Levitical race, as Korah was; this fire came from the Lord out of heaven.

The flame burned up the wicked; the two hundred and fifty men with censers, (^{<0465>}Numbers 16:35), this was an emblem of that fire which shall

consume those that hurt the witnesses; or of that vengeance of eternal fire which wicked men will suffer for ever.

Ver. 19. *They made a calf in Horeb*, etc.] A golden one, of the earrings of gold which were in the ears of their wives, sons, and daughters; these they took and melted down, and cast into the figure of a calf, or an ox, as it is afterwards said, in imitation of the Egyptians, who worshipped the ox; a people that had used them ill, from whose bondage they were just delivered; on whom they had seen the judgments of God inflicted, and who were notoriously wicked and an idolatrous people, and yet these they imitated; and, which was still a greater aggravation, this they did in Horeb, the mountain in which God appeared in so terrible a manner, with thunder and lightnings, and in fire, out of which he spoke to them; and when he gave them a body of laws, among which were one that forbid the worshipping of graven images; and yet they made and worshipped one in this very place, from whence they received this law; as follows.

And worshipped the molten image; when fashioned with a graving tool, and made a molten calf, they said, these be thy gods, O Israel, which brought thee out of Egypt; and they brought their burnt offerings and peace offerings, and ate and drank before it, and danced about it; all which were acts of idolatrous worship, (^{<4230>}Exodus 32:1-6 ^{<4607>}1 Corinthians 10:7). This was so heinous a sin, that the Jews say it is not expiated to this day, and that there is no punishment comes upon them but there is an ounce of the golden calf in it ^{f1523}.

Ver. 20. *Thus they changed their glory*, etc.] God, who is glorious in all the perfections of his nature, and is glory itself, and was the glory of these people; it was their greatest honour that they had knowledge of him, nearness to him, the true worship of him among them, and that they were worshippers of him; and who, though he is unchangeable in himself, may be said to be changed when another is substituted and worshipped in his room, or worshipped besides him; which was what the Heathen did, and in which the Israelites exceeded them, (^{<4923>}Romans 1:23,25 ^{<2421>}Jeremiah 2:11), the Targum is, ``they changed the glory of their Lord.”

Into the similitude of an ox that eateth grass; which was monstrous stupidity, to leave the worship of the true God, El Shaddai, God all sufficient, all powerful, that stands in need of nothing, but upholds and supports all creatures in being, and provides them with necessaries; and

worship an ox, yea, the figure of one that eats grass, that lives on hay, and is supported by that which is so weak and withering; the Targum adds,

“and makes dung;”

or defiles itself with it, as the ox does while it is eating grass; Jarchi observes, there is nothing more abominable and filthy than an ox when it is eating grass, which then makes much dung, and defiles itself; this the Targumist adds, to make the worship of such a creature the more contemptible.

Ver. 21. *They forgot God their Saviour*, etc.] Not only forgot the works of God, (^{<19AG3>}Psalm 106:13), but forgot God that did those mighty works; forgot that there was a God; or however forgot him that is the only true and living God, when they said of the molten image, “these are thy gods, O Israel”; and what aggravated their crime was, they forgot that God that had saved them in so wonderful a manner out of the hand of their enemies, for his own name’s sake; and had led them safely through the Red sea as on dry land, and destroyed those that hated them.

Which had done great things in Egypt: meaning the ten plagues on the Egyptians, and the deliverance of the Israelites from them.

Ver. 22. *Wondrous works in the land of Ham*, etc.] The same with Egypt; Mizraim, from whence Egypt had its name, being the son of Ham; (See Gill on “^{<19AS1>}Psalm 78:51”). (See Gill on “^{<19AS3>}Psalm 105:23”), and these wondrous things are the same plagues as before, so called because they exceeded the power of nature; the magicians themselves confessed the finger of God in one of them; and they were all of them such as might be truly said to be miracles.

And terrible things by the Red sea; or “in it”, as the Syriac and, other versions; as the utter destruction of Pharaoh and his army, not one being left, which was doing terrible things in righteousness; and by which it appeared that with God is terrible majesty; and who shows himself to be terrible in his works, and even to the kings and princes of the earth; but all these things were soon forgot, which it might have been thought, being so amazing and terrible, would have made a lasting impression on them.

Ver. 23. *Therefore he said that he would destroy them*, etc.] He said in his word, the Targum adds; he thought within himself he would; he seemed

determined in his own mind to destroy them, being provoked at their wretched forgetfulness of him, and their idolatry; he said to Moses,

let me alone, that my wrath may wax hot against them, and that I may consume them, (^{<230>}Exodus 32:10). The decree indeed was not gone forth, but there was such an appearance of displeasure as if ruin was determined; and a great number was destroyed, and the whole body was threatened.

Had not Moses his chosen stood before him in the breach; made between God and the Israelites by their sin; the allusion is either to an hedge broken down, at which a spoiler enters, unless made up, (^{<220>}Ezekiel 22:30), or to a breach made in the wall of a besieged city, at which the besieger enters, unless stopped by the besieged, (^{<200>}Isaiah 30:13), or to the bank or dam of a river broken down, which lets in a flood of waters, (^{<100>}2 Samuel 5:20). So Moses made up the hedge, and stood in the gap; he presented himself to God, rushing in like a man of war, and pouring out his wrath like an inundation of waters: this is to be understood of his fervent and importunate prayer to God on the behalf of this people, and which succeeded.

To turn away his wrath, lest he should destroy them; (^{<200>}Exodus 32:11-14,30-32) so the Targum,

“unless Moses his chosen had rose up and strengthened, or prevailed in his prayer before him to turn away his wrath from destroying.”

This shows the power and efficacy of prayer, and of what avail it is with God, especially the prayer of his elect; it was Moses, his chosen, that prayed, a choice servant of his; and whom he had chosen to everlasting life, as well as to be the deliverer, guide, and governor of Israel; (see ^{<200>}Luke 18:7). Herein he was an eminent type of Christ, as in other things; as Moses was a mediator between God and the people of Israel, so is Christ between God and his people. Sin is a transgression of God’s law, a breaking of his statutes, which he has set as an hedge, fence, or wall, about man; and this has made a breach between God and man; which lets in the wrath of God as a flood, and justice as an armed man: and terrible it is to consider there is no standing before him, and making up the breach; but Christ has interposed as a surety, made satisfaction to law and justice, and procured peace and reconciliation; and so, by his atonement and

intercession, has made up the breach, appeased the wrath of God, and turned it away, and prevented the ruin and destruction of his people.

Ver. 24. *Yea, they despised the pleasant land*, etc.] Or “land of desire” ^{f1524}; the land of Canaan; a very delightful and desirable country, the glory of all lands, a land that abounded with everything for necessity and pleasure. The spies themselves, that brought an ill report of it, owned it was a land flowing with milk and honey; but that there were such difficulties to possess it which they thought insuperable: and hence the people despised it, inasmuch as, when they were bid to go and possess it, they refused, and did not choose to be at any difficulty in subduing the inhabitants of it, or run any risk or hazard of their lives in taking it, though the Lord had promised, to give it them, and settle them in it; but they seemed rather inclined to make themselves a captain, and return to Egypt, when they were just on the borders of Canaan; which was interpreted as despising the land, (~~0441~~ Numbers 14:1-4,31). This was a type of heaven, the good land afar off; the better country, the land of promise and rest; in which is fulness of provisions, and where there will be no hunger and thirst; where flows the river of the water of life, and stands the tree of life, bearing all manner of fruits; where there is fulness of joy, and pleasures for evermore: the most delightful company of Father, Son, and Spirit, angels and glorified saints; and nothing to disturb their peace and pleasure, neither from within nor from without. And yet this pleasant land may be said to be despised by such who do not care to go through any difficulty to it; to perform the duties of religion; to bear reproach for Christ’s sake; to go through tribulation; to walk in the narrow and afflicted way, which leads unto it: and by all such who do not care to part with their sinful lusts and pleasure; but prefer them and the things of this world to the heavenly state.

They believed not his word; his word of promise, that he would be with them, and lead them into the pleasant land, and put them into the possession of it: which disbelief of his word was highly provoking to him; and therefore he swore they should not enter into his rest; and because of their unbelief they did not, (~~0441~~ Numbers 14:11 ~~3088~~ Hebrews 3:18,19). This is a very heinous sin, to disbelieve God that is true, and cannot lie; it is to make him a liar; nothing can more dishonour him; it is a departure from him, very provoking to him, and of very dangerous consequence; unbelievers shall have their part and portion in the lake which burns with fire and brimstone, (~~6218~~ Revelation 21:8).

Ver. 25. *But murmured in their tents*, etc.] Throughout their tents; the murmuring was general; they murmured often; but what is here referred to seems to be their murmuring upon the report of the spies, (^{<044D>}Numbers 14:2,27,29). To murmur against God and his providence is a very great evil; and which generally proceeds on one or other of these two things; either because men have not so much of the good things of this world as others have; or because they endure more afflictions, and so are ready to charge the ways of God with inequality; not considering that God is a Sovereign, and may do with his own what he pleases; and that they are deserving of nothing at his hands; and that their punishment or chastisement is less than their sins deserve.

And hearkened not unto the voice of the Lord; to go up and possess the land; they disbelieved his word, and were disobedient to his command. The use the apostle makes of this, (see ^{<38B7>}Hebrews 3:7,8), and of their other provocations, of their lust, idolatry, fornication, tempting of God, and murmuring against him, (see ^{<6016>}1 Corinthians 10:6-11).

Ver. 26. *Therefore he lifted up his hand against them*, etc.] A gesture used in swearing, (^{<0442>}Genesis 14:22,23 ^{<6016>}Revelation 10:5,6). So the Targum understands it here,

“and he lifted up his hand with an oath, because of them:”

and so it is interpreted by Aben Ezra, Jarchi, Kimchi, and Ben Melech; and agrees with (^{<0448>}Numbers 14:28-30). The same gesture was used by the Heathens in swearing, as by Latinus ^{f1525}. Or he lifted up his hand, in a way of judgment, to strike the blow; and which, when it lights on man with the indignation of his anger, falls heavy; (see ^{<2361>}Isaiah 26:11 30:30). To overthrow them in the wilderness; as he did all the murmuring generation that came out of Egypt, all but Caleb and Joshua; all from twenty years and upwards, their carcasses fell in the wilderness; there they were wasted, consumed, and died, (^{<0442>}Numbers 14:32,33,35 ^{<6016>}1 Corinthians 10:5 ^{<38B7>}Hebrews 3:17).

Ver. 27. *To overthrow their seed also among the nations*, etc.] Their posterity was not overthrown in the wilderness; they were spared to possess the land their fathers despised. This respects later times, as does what follows:

and to scatter them in the lands; which Kimchi explains by the discomfiture of them by the Amalekites and Canaanites, when they

presumed, contrary to the will of God, to go up to the top of the hill; and by Arad's taking some of them prisoner, afterwards, (^{<0445>}Numbers 14:45 21:1). But this was not done, nor to be done, in the wilderness: but the meaning is, that God lifted up his hand in the wilderness, and swore there, as Ezekiel says, (^{<3223>}Ezekiel 20:23), that he would scatter them and disperse them among the Heathen; that is, at one time or another; which he did in part at the Babylonish captivity, and completely by the Romans: which is now their case, and is a standing proof of this prophecy, and an accomplishment of the oath of God.

Ver. 28. *They joined themselves also unto Baalpeor*, etc.] Or to the idol Peor, as the Targum. Baal, which signifies Lord or master, was a common name for an idol in many countries; wherefore, to distinguish one from another, an additional name was used. Baalzephon was the god of the Egyptians; Baalzebub the god of the Ekronites; and here Baalpeor the god of the Moabites: for the fact referred to was committed when the children of Israel were on the borders of Moab, and when Balak sent for Balaam to curse them; who at last advised him to draw them to commit fornication with the daughters of Moab; who might then prevail upon them to commit idolatry, which would bring the wrath of God upon them. And in this he succeeded. The above idol had its name of Peor either from the obscene actions done in the worship of it, too filthy to be related, and which, it is thought, are referred to in (^{<2190>}Hosea 9:10). It seems to be the Priapus of the Heathens. Or, as others, from a mountain of this name, where was the house or temple in which it was worshipped: hence we read of Mount Peor, and of Bethpeor, (^{<0238>}Numbers 23:28 ^{<0839>}Deuteronomy 3:29). So Suidas ^{f1526} says, Baal is Saturn, and Peor the place where he was worshipped. Or else from some great man of this name, Lord Peor; who being of great fame and note among the Moabites, for some extraordinary things done by him, was deified and worshipped after his death; as was common among the Heathens. To this idol the Israelites joined or "yoked" themselves, as the word ^{f1527} signifies: they withdrew themselves from the yoke of the true God, whose yoke is easy, and put their necks under the yoke of an idol; which was to be unequally yoked: or they were tempted unto it; they committed spiritual whoredom with it, which is idolatry; they left their first and lawful husband, to whom they were married, and joined themselves to an idol, and cleaved to it. The phrase is expressive of their fellowship with it, and with the idolatrous worshippers of it; they devoted and gave up themselves to the worship of it; just as the true worshippers of

God are said to join themselves to him, (^{<2816>}Jeremiah 50:6), they were, as the Septuagint renders it, initiated into the rites and mysteries of this idol.

And ate the sacrifices of the dead; which were offered up to this lifeless statue. So idols are called the dead, in opposition to and distinction from the living God, (^{<2389>}Isaiah 8:19). Or they partook of the feasts which were kept in honour of their dead deified hero, Lord Peor; see the history in (^{<0421>}Numbers 25:1,2). These were sacrifices offered to the Stygian Jupiter, or Pluto, called by the Phoenicians Mot ^{f1528}, the same with Chemosh, the god of the Moabites; and who also was Baalpeor, according to Jerom ^{f1529}.

Ver. 29. *Thus they provoked him to anger with their inventions*, etc.] Sin is an invention of man's: when our first parents sinned, they found out many inventions; and their posterity ever since have been inventors of evil things; and man's invention is very quick at that work. All false doctrine and false worship are of men's finding out; all idolatrous practices are their inventions, and which are here intended; (see ^{<1963>}Psalms 106:39). And these are very provoking to God, who is jealous of his glory, and which is taken from him hereby; and even when he forgives such sins of men, he takes vengeance on their inventions, as in this case, (^{<1998>}Psalms 99:8). For it follows:

and the plague brake in upon them: like an inundation of water, and carried off four and twenty thousand persons, (^{<0421>}Numbers 25:9).

Ver. 30. *Then stood up Phinehas, and executed judgment*, etc.] When none else would, he rose up in great zeal for the Lord of hosts; and took on him the work of a civil magistrate, and slew two persons of noble birth in the very act of fornication. The Targum is,

“he prayed”

and so the Syriac version

“he interceded with the Lord, that the plague might stop.”

This he might do, as well as the other, though it is not elsewhere recorded, and in which he succeeded: but in the Talmud ^{f1530} it is observed that it is not said **l l pty** (that is, “he prayed”), but **l l py**, from whence may be learned, if it is proper to say so, that he executed judgments with his Maker. The Septuagint and Vulgate Latin versions render it, “he

appeased"; made atonement for propitiation; and this is said of him, (~~4253~~ Numbers 25:13).

And so the plague was stayed; it was restrained from proceeding further; no more execution was done by it. In this he was a type of Christ, who, by doing righteousness, by the atoning sacrifice of himself, and by his intercession, has appeased the wrath of God, and satisfied divine justice so that there is no condemnation to them that are interested in him; no evil of punishment shall befall them, nor plague come nigh them.

Ver. 31. *And that was counted unto him for righteousness,* etc.] Not for his justifying righteousness before God; for all the works of righteousness done by the best of men cannot justify them before him, much less a single action: but his executing judgment in the manner he did, or slaying the above two persons, was esteemed a righteous action by the Lord himself; who upon it caused the plague to cease, and likewise gave to Phinehas the covenant of an everlasting priesthood, and to his posterity; whereby the action had eternal honour put upon it, and was sufficiently secured from the calumny of men; who might condemn it as a rash action done by a private person, assuming the office of a public magistrate; and as being a cruel one, not giving the criminals time for repentance. But all this is set aside by the testimony of God himself, approving of it; and so it continues to be esteemed, as it is said it should,

unto all generations for evermore: whenever it is spoken of, it is spoken of with commendation, as a righteous action, as expressive of true zeal for the Lord of hosts. Moreover, the covenant made with him upon it, which confirmed the justness of it, that taking place in Zadok, a priest of his line, continued in it till the Messiah came, who is a Priest for ever: (see ~~3415~~ Ezekiel 44:15 ~~4317~~ Jeremiah 33:17-22).

Ver. 32. *They angered him also at the waters of strife,* etc.] Or, "at the waters of Meribah"^{f1531}; that is, Meribahkadesh, as it is called in (~~4325~~ Deuteronomy 32:51) to distinguish it from Meribahrephidim, where also were waters of strife or contradiction; at which the people murmured and strove with the Lord, and greatly displeased him, (~~4277~~ Exodus 17:7).

So that it went ill with Moses for their sakes; he was not suffered to go with them into the good land; though he most earnestly desired it, it could not be granted: but when he was just upon the borders of it, he is bid to go up to the mount, and take a view of it, and die; and all because of what was

done at this place; (see ^{<0412>}Numbers 20:12 ^{<0413>}Deuteronomy 3:26 32:50,51).

Ver. 33. *Because they provoked his spirit*; etc.] Though he was a very meek man, meeker than any upon the face of the earth, (^{<0412>}Numbers 12:2), yet, being greatly provoked, let fall some passionate and undue expressions: and this was not only his sin, but the fault of those also that provoked him, and with this view it is mentioned. The Targum is,

“for they rebelled against his Holy Spirit;”

the Holy Spirit of God, as in (^{<2310>}Isaiah 63:10). Jarchi interprets it of Moses and Aaron provoking the Spirit of God; which sense is mentioned, by Aben Ezra and Kimchi; though they seem to prefer the former, and which seems best. Some interpret it of the Israelites, that they caused Moses and Aaron to provoke his Spirit.

So that he spake unadvisedly with his lips; that is, Moses spake, *saying, Hear now, ye rebels, must we*, or “can we”,

fetch you water out of this rock? Which words were spoken in an angry passionate way, calling them rebels, and expressing diffidence about getting water out of the rock; which was the thing that was so displeasing to God, because they did not believe him to sanctify him in the eyes of the children of Israel, (^{<0450>}Numbers 25:10,12). Jarchi, as before, understands this of God, of his speaking, pronouncing, and declaring, that Moses and Aaron should not bring the congregation into the land of Canaan, (^{<0451>}Numbers 25:18), and so the word “unadvisedly” may be left out, and only read, “he spake with his lips”; but the other sense is to be preferred.

Ver. 34. *They did not destroy the nations*, etc.] Here begins an account of their sins and provocations, after they were settled in the land of Canaan. They did not destroy the inhabitants of the land, of the seven nations; whose land was given to them as an inheritance, and of which the Canaanites were dispossessed for their sins, and to be destroyed.

Concerning whom the Lord commanded them; that they should destroy them; the command is in (^{<0400>}Deuteronomy 7:1,2). God’s commands are to be obeyed; they are neither to be added to, nor diminished from; his commands are transgressed and violated by sins of omission or commission; the Israelites might plead mercy, but this was no excuse to an

express command: the same sin Saul was afterwards guilty of, with respect to one of these nations, (^{<0187D>}1 Samuel 15:2,8,9). Those spiritual Canaanites, the sinful deeds of the body, are to be mortified, and not indulged and spared, (^{<5108B>}Colossians 3:5 ^{<4818B>}Romans 8:13).

Ver. 35. *But were mingled among the Heathen*, etc.] Not only dwelt among them, but made covenants and contracts, carried on trade and commerce, and intermarried with them, contrary to the express law of God, (^{<0187D>}Deuteronomy 7:2-4). Nor should saints have communion with wicked men, especially in things sinful and superstitious, (^{<48184>}2 Corinthians 6:14-16 ^{<4818B>}Ephesians 5:11).

And learned their works; not their civil works and actions, their trades and business, but their idolatrous works; of which a detail is given in the following verses: “evil communications corrupt good manners”, (^{<4818B>}1 Corinthians 15:33).

Ver. 36. *And they served their idols*, etc.] Of gold and silver, wood and stone; the works of men’s hands, senseless creatures; which are nothing in the world, and bring grief and sorrow to the worshippers of them, from whence they have their name here given them; (see ^{<0187D>}Psalm 16:4). They served “their” idols, the idols of the Canaanites, who were dispossessed of their land for their idolatries and other sins; and these Israelites were put in their place. They served those which they were ordered to destroy; they who knew the true God, whose servants they were, or ought to have been, and professed to be, and were so called; and yet served the idols of the nations driven out before them. Which were a snare unto them; either the Canaanites were, who were left in the land, with whom they mixed, and whose works they learned; these ensnared them, and drew them into idolatry, (^{<0233B>}Joshua 23:13), or the idols they worshipped, which were the cause of many evils and calamities, (^{<0187B>}Judges 2:3), or the act of serving and worshipping them, (^{<0233B>}Exodus 23:33 ^{<48176>}Deuteronomy 7:16). They were by these means like a bird or beast in a snare, and brought into trouble and distress, out of which they could not extricate themselves.

Ver. 37. *Yea, they sacrificed their sons and their daughters unto devils.*] Who have their name here given them from a word that signifies to waste and destroy, they being the destroyers of mankind. So the Targum renders it by *ayqyzm*, which signifies spirits noxious and hurtful; but R. Elias Levita, in his Tishbi, p. 233, says it is a mistake to derive it from the root

which signifies to waste and destroy; for then he says the “daleth” should have a “dagesh”; but does not tell us from whence it is derived. Deuteronomy Dieu, on (~~4082~~ Matthew 9:32), derives it from the Arabic word **daç**, “to rule”, for these demons were heroes, princes who ruled over others, and so were reckoned among the gods. As Satan, the head of them, was a murderer from the beginning, the cause of the ruin of our first parents, and of all their posterity; and may be truly called, as the king of the locusts is, “Apollyon” or “Abaddon”, (~~4084~~ John 8:44 ~~4091~~ Revelation 9:11) these the Israelites sacrificed unto, as the Gentiles did, (~~4170~~ Leviticus 17:7 ~~4627~~ Deuteronomy 32:17 ~~4600~~ 1 Corinthians 10:20) and not lambs and rams, sheep, goats, and bullocks, but their sons and daughters; which they not only caused to pass through the fire to Moloch, which was a lustration of them by the flame, or causing them to pass between two fires; but they sacrificed them to be devoured, and actually burned them; (see ~~4175~~ Jeremiah 7:31 ~~4161~~ Ezekiel 16:20,21). From whence we may see of what a hardening nature sin is, and how by degrees persons may be brought to commit things the most shocking to nature, and which they some time before shuddered at. First, these Israelites mix themselves with the Heathens they spared, whom they should have destroyed; then they learn, by being among them, to do as they did, to walk in the vanity of their minds like them; and then they are enticed to serve their idols, and at last to sacrifice their sons and daughters to devils; which was no other than murder, and that of the most heinous nature: as follows.

Ver. 38. *And shed innocent blood*, etc.] The blood of innocent persons; not that any of Adam’s posterity, descending from him by ordinary generation, are strictly and properly innocent, or free from sin; self-righteous persons have thought themselves, touching the righteousness of the law, blameless; and some perfectionists have pretended to be free from sin, but are not such; they who are justified by the righteousness of Christ, and washed in his blood, are, so considered, all fair and without spot; are without fault before the throne, and unreprieveable in the sight of God: but, considered in themselves, are not without sin; only the man Christ Jesus is perfectly holy and free from sin, being born of a virgin, under the overshadowing of the Holy Ghost; otherwise all descending from Adam sinned in him, are conceived in sin, and polluted with it; nor can a clean thing be brought out of an unclean, no, not one: though infants may be said to be innocent in comparison of adult persons, guilty of actual transgressions, who have lived in sin, and committed many gross iniquities;

as also they may be so called as being undeserving of such barbarous and inhuman usage here mentioned.

Even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; this was a further aggravation of their wickedness, that it was not only innocent blood, but the blood of their own children, they shed; their own flesh and blood, pieces of themselves; and their near alliance to them gave them no power over their lives; but, on the contrary, the nearer they were in blood to them, the greater and more horrid was their sin; and what still added to it was, that they were the idols of Canaan, of that people whom the Lord abhorred, and had drove out before them, and had given their land; to them they sacrificed them; so that here was a complication of wickedness in this affair.

And the land was polluted with blood; with innocent blood, the blood of their own children; with the sins of murder, as the Targum; which only can be cleansed with the blood of the murderers, (^{<4053>}Numbers 35:33), even the land which the Lord separated from all others for his people; in which his tabernacle was placed, and his worship set up, and therefore called the holy land, (^{<3812>}Zechariah 2:12).

Ver. 39. *Thus were they defiled with their own works,* etc.] Not the land only, but they themselves also; or “with their works”^{f1532}, with the works of the Heathen they learned, (^{<4965>}Psalms 106:35), or rather with their own works, the works of the flesh, especially their shocking idolatries: sin is of a defiling nature; it has defiled all men, it defiles all of men, all the faculties of their souls, and all the members of their bodies; nor can anything truly and thoroughly cleanse from it but the blood of Christ: even men’s works of righteousness are as filthy rags and defiling, and much more their evil works.

And went a whoring with their own inventions; after other gods; idolatry is often in Scripture signified by whoredom; the idolatry of Israel and Judah is represented by two harlots and their lewd practices, in (^{<3201>}Ezekiel 23:1) and hence the apostate church of Rome is compared to a whore, because of her idolatry, (^{<6701>}Revelation 17:1,2,5).

Ver. 40. *Therefore was the wrath of the Lord kindled against his people,* etc.] Sin is the cause of wrath, which is compared to fire kindled by the breath of the Almighty, and is intolerable; this shows that the offence must be very great, as to incense the Lord against a people he had chosen above

all others to be his peculiar people; as well as it was an aggravation, of their sin, so highly to provoke the Lord, whom they had vouched to be their God. There may be appearances of wrath for sin against those who are the Lord's people in the highest and best sense.

Insomuch that he abhorred his own inheritance; the people of Israel, whom he had chosen for his inheritance, and were his portion, and the lot of his inheritance. This must be understood of the body of the people, not of every individual; not of the remnant according to the election of grace among them, of which there were some in all ages; for this would be contrary to his love, and the unchangeableness of it: and however not of the persons of his people, but of their sins; and of the appearances of his providence towards them, which look like wrath, indignation, and abhorrence; for God will not cast off his people, nor forsake his inheritance, (^{<1914>}Psalm 94:14) the following verses explain this wrath and abhorrence. The Targum in the king's Bible is, "the Word of the Lord abhorred," etc. (see ^{<3118>}Zechariah 11:8).

Ver. 41. *And he gave them into the hand of the Heathen*, etc.] In the times of the judges; as into the hands of the Mesopotamians, Moabites, Canaanites, Midianites, and Philistines, to whom they became tributaries; see the book of Judges.

And they that hated them ruled over them; as it was threatened and foretold they should, in case they did not observe the law of God, (^{<1037>}Leviticus 26:17).

Ver. 42. *Their enemies also oppressed them*, etc.] By taxes, and taking the increase of their fields and sustenance, which often obliged them to cry for a deliverer, who upon this was sent to them; (see ^{<1111>}Judges 2:9,15 5:1).

And they were brought into subjection under their hand; or were humbled under their hand, as the Targum; they were not only made to submit to their enemies, but they were humbled before the Lord; brought to a sense of their sins, and acknowledgment of them, when the Lord appeared for their deliverance, as follows.

Ver. 43. *Many times did he deliver them*, etc.] By means of the judges, Othniel, Ehud, Barak, Gideon, Jephthah, Samson, and others.

But they provoked him with their counsel; in asking a king, whom he gave in his anger, and took away in his wrath, (^{<2131>}Hosea 13:11), and with their

idolatry which they devised, setting up the calves at Dan and Bethel; and by taking counsel of others, and not of the Lord; seeking for help from the Assyrians and Egyptians, and trusting in them, (^{<2301>}Isaiah 30:1,2), all which was very provoking, and showed great ingratitude, after so many deliverances: or, “though they provoked him with their counsels” ^{f1533}; with their inventions, as in (^{<1969>}Psalm 106:29), yet such were his grace and goodness, that he frequently wrought salvation for them.

And were brought low for their iniquity: or “when they were weakened”, or “impoverished by their iniquity” ^{f1534} so that they could not help themselves; as they were particularly by the Midianites, (^{<0701>}Judges 6:1-6). Unless this should rather refer to some later times, as the times of Ahaz, when Judah was brought low for their transgressions, (^{<1439>}2 Chronicles 28:19) as also the time of the Babylonish captivity. Sin is of a weakening and impoverishing nature; it has weakened all mankind, and took from them their moral strength to do good; and has brought them to poverty and want; to be beggars on the dunghill; to a pit wherein is no water; and left them in a hopeless and helpless condition: yea, it brings the people of God oftentimes after conversion into a low estate, when God hides his face because of it; temptations are strong, grace is weak, and they become lukewarm and indifferent to spiritual things.

Ver. 44. *Nevertheless he regarded their affliction*, etc.] Or “looked on them in distress” ^{f1535}; he saw their affliction, and had compassion on them; he was so far from abhorring and despising the affliction of the afflicted, that he pitied them and sympathized with them; in all their afflictions he was afflicted; he looked upon them with an eye of pity and concern, and helped them out of their troubles.

When he heard their cry; or their “prayer”, as the Targum, and so other versions; crying is prayer; and it denotes vocal and vehement prayer, such as is put up to God in distress; and which he hears and answers; his ears are open to the cries of his people.

Ver. 45. *And he remembered for them his covenant*, etc.] At Sinai, according to Aben Ezra; rather that made with Abraham, Isaac, and Jacob; (see ^{<1958>}Psalm 105:8-10), not their covenant who promised to hear and do all that the Lord commanded, and did it not; but his covenant, his promise of giving them the good land, and settling them in it: the Lord is ever mindful of the covenant of his grace for his people, for their good; he remembers the promises he has made, where they are in Christ; and so as

to fulfil and apply them; he remembers the blessings of it, the sure mercies of David, and gives them; he remembers for whom it is made, and never forgets them; he remembers with whom it is made, with his Son, the surety, messenger, and Mediator of it; he remembers that he is their covenant God and Father, and will be so for evermore; he remembers his lovingkindness, which has been ever of old, which is the source and foundation of it.

And repented according to the multitude of his mercies; his mercies temporal and spiritual are many; and there is an abundance of mercy displayed especially in spiritual ones, in redemption, in regeneration, and in the forgiveness of sin. Or “according to the abundance of his grace”, or “gracious benefits”^{f1536}; there is an abundance of grace in his heart, in his Son, in his covenant, in salvation by Christ, and in every part of it; and which appears at conversion, as superabundant; and by this multitude of mercy, and abundance of grace, he is moved to “repent”. This is sometimes denied of him; and indeed he never repents so as to change his mind, to alter his purposes, to revoke his promises or his gifts, these are all without repentance; but he sometimes changes his ways and his works, his conduct in Providence, and the course of it; and then he may be said to repent of the evil he threatened to do, or was doing, when he puts a stop to it; and instead of that bestows favours and blessings.

Ver. 46. *He made them also to be pitied of all those that carried them captives.*] He not only pitied them himself, but caused them to be pitied by others, even by their enemies; he has the hearts of all men in his hands, and can turn them as he pleases; as he sometimes turned their hearts to hate his people, (^{<P>}Psalm 105:25), so he turned them to pity them, as he promised he would when they turned to him, (^{}2 Chronicles 30:9), so he did, by stirring up Cyrus to proclaim liberty to them, and his successors to encourage and assist in rebuilding their city and temple.

Ver. 47. *Save us, O Lord our God,* etc.] Here the psalmist represents the people in captivity, and represents them as praying for deliverance; as well knowing that none but God could save them: and a prayer of this nature, with respect to spiritual salvation, supposes danger, and a sense of it; that they are not able to save themselves, nor any creature able to save them; only the Lord, who is both willing and able; and of this kind is the prayer of faith.

And gather us from among the Heathen; in Babylon, and other countries; (see Gill on the title note ^{<P>}Psalm 106:1”).

To give thanks unto thy holy name; bring us out of captivity to our own land, to Jerusalem, to the temple there to give thanks to thy holy name for the merciful deliverance of us; (see ^{<B04>}Psalm 122:4).

And to triumph in thy praise; in thy salvation, in thy wondrous works, worthy of praise; or while praising thee: the word signifies to glory therein; and such who are sensible of the mercies they receive from the Lord will make their boast of him and them, and glory; (see ^{<B04>}Psalm 34:1-3).

Ver. 48. *Blessed be the Lord God of Israel*, etc.] God is to be blessed as the Father of mercies; as the God and Father of our Lord Jesus Christ; and as the covenant God and Father of his people in him, of the true Israel of God: which is done by celebrating his blessedness in himself; by ascribing to him all blessedness enjoyed, as the author of it; and by giving him honour, glory, and blessing for it.

From everlasting to everlasting; here and hereafter, in time and to all eternity; from this world to that which is to come, as the Targum; and which Arama observes are the days of the Messiah.

And let all the people say, Amen; so be it; to giving thanks to God, to praising his name, and ascribing blessing to him.

Praise ye the Lord; or "hallelujah"; so these two words, "Amen, hallelujah", are joined together in (^{<6604>}Revelation 19:4). The psalm ends as it began; for though the greatest part of it is taken up in relating the sins of the people of Israel; yet as the Lord was merciful to them and forgave them, and notwithstanding bestowed great mercies on them, there was reason for praise and thanksgiving. Here ends the fourth part of the book of Psalms; the fifth part begins, with the following psalm.

PSALM 107

INTRODUCTION TO PSALM 107

This psalm, from its style, and from its connection with the preceding psalms, seems to have been written by David. The two foregoing psalms respect the children of Israel; this is generally thought to concern all mankind, and its view to assert a general providence which attends all, in whatsoever condition and circumstance; and to encourage men in their distresses to cry unto the Lord. According to Kimchi, Aben Ezra, and others, four sorts of persons are mentioned, travellers through a wilderness, prisoners, sick persons, and such who use the seas; to which some add a fifth, husbandmen; these are instanced in, not to the exclusion of others, but from them it may be concluded that whatsoever state or condition persons may be in, they are known and taken notice of by the Lord, and are relieved by him when they call upon him. Some restrain the whole to the Israelites, as the Targum, R. Obadiah, Arama, and others, where they make any application; and others apply the psalm to New Testament times; and indeed, though the literal sense should be attended unto and preserved, yet it seems to be applicable to spiritual persons and things. The title of it in the Syriac version is pretty remarkable,

“it is said concerning Joab and Abiah the sons of Samuel, who recited the commandments of the Lord. God gathered the Jews out of captivity, and brought them out from Babylon. Also the only begotten Son of God, Jesus Christ, gathered the Gentiles from the four corners of the world, by preaching to baptism.”

Ver. 1. *O give thanks unto the Lord*, etc.] As all men should do, at all times and for all things; the psalm begins as the former does, and gives the same reasons for thanksgiving.

For he is good; and does good, and is the author of all good.

For his mercy endureth for ever; and men in every age are partakers of it.

Ver. 2. *Let the redeemed of the Lord say so*, etc.] That the Lord is good, and his mercy everlasting; since their redemption is a proof of his

goodness, and an instance of his mercy; this is not to be understood of the Israelites redeemed from Egyptian bondage, or from the Babylonish captivity, though they had abundant reason to say as above; but rather of all such who are delivered from any sort of slavery, bondage, and confinement; whether from the power of a disease, or from a prison, or from wicked and unreasonable men; and from captivity in an enemy's country, where they have been used very severely; and as the providence of God is concerned in all such deliverances, thanks should be given him: it seems best to understand it of those who are spiritually redeemed by Christ, this phrase being frequently used of such, (²³⁵⁰Isaiah 35:10 51:11 52:12), who may be said to be so, since Christ is the author of their redemption; they are redeemed, not by themselves, nor by any creature, but by the Lord; who being their God, and near kinsman, had a right to redeem them, and, being God, was able to do it, and who has effected it by his precious blood; so that he has a right unto them and a property in them, which this phrase also suggests; and for all which they have great reason to praise the Lord and his goodness, and sing the new song of redeeming love. Whom he hath redeemed from the hand of the enemy from all their sins which war against their souls; from Satan their implacable adversary, who is stronger than they; from the law, which curses and threatens them with damnation and death; from death itself, the last enemy, and indeed from the hand of all their enemies, be they who they may.

Ver. 3. *And gathered them out of the lands*, etc.] This cannot have respect to the bringing of the children of Israel out of Egypt; for they were not then brought out of several countries, but from one land only: nor to the Babylonish captivity; for, though some might be gathered out of different provinces, yet not from east, west, north, and south, as here expressed. It best suits with the gathering of the redeemed in the effectual calling, and particularly the calling of the Gentiles in Gospel times; to which the title of the Syriac version before mentioned has respect. The elect of God are gathered in consequence of being redeemed, (³⁸⁰⁸Zechariah 10:8), they are gathered out of the world, and from among the men of it; they are gathered to Christ, and by him; they are gathered into his churches, and to communion with them, and to a participation of all privileges and ordinances: and this is usually done by the ministering of the Gospel, which is sent into all the world for this purpose; and a distinguishing blessing of grace it is to be gathered out from the rest of the world, and favoured with such rich mercies. Such have reason to adore the grace of God, and to

show forth his praise, who has called them by his grace, and separated them from others for himself.

From the east and from the west, and from the north and from the south; or, “from the sea”^{f1537}; the southern sea, as the Targum; or the Red sea, the Arabian or Persian sea. The elect of God, and redeemed of the Lord, lie in all parts of the world; and from thence they are gathered by the ministry of the word unto Christ: this was fulfilled in the first times of the Gospel, and will be more so in the latter day; (see ²⁸⁸⁵Isaiah 43:5,6).

Ver. 4. *They wandered in the wilderness in a solitary way*, etc.] Not the people of Israel, as the Targum. These seem not to be particularly intended, whatever allusion there may be to their passage through the wilderness to Canaan’s land; but rather, in general, travellers through waste places, especially the wild deserts of Arabia; where the wind blowing the sand, covers the roads with it, so that frequently travellers lose their way, and wander about, till directed to it by one providence or another. Some compare this with the case of the Old Testament saints, mentioned in (⁸¹³⁷Hebrews 11:37,38) others with the church in the wilderness, and the witnesses prophesying in sackcloth, (⁶¹⁰²Revelation 11:2 12:14). But it is certain that the redeemed and gathered are here meant; and this fitly describes their case, before and at effectual calling: they are in the wilderness of the people, (³⁵¹⁵Ezekiel 20:35), from whence they are gathered; are in a state of error and ignorance; are like straying sheep, gone out of the right way; and are as lost sheep, they have lost their way; and though there may be many ways that present unto them, and which they think bid fair to be the right way; yet the true way of peace, life, and salvation by Christ, they know not, while in a state of nature and unregeneracy; and when they come to be effectually called, they see themselves to be in a bewildered state and condition.

They found no city to dwell in; nor even to call at or lodge in, for miles together; which is the case of travellers in some parts, particularly in the deserts of Arabia. Spiritual travellers find no settlement, rest, peace, joy, and comfort, but in Christ; nor any indeed in this world, and the things of it; here they have no continuing city, (³¹³⁴Hebrews 13:14).

Ver. 5. *Hungry and thirsty*, etc.] As travellers in deserts sometimes are; their provisions being spent they bring with them, and none to be had on the road; there being no inns to stop at, nor any sort of food to eat, nor springs of water to drink of. In such a condition are souls, when, like the

prodigal, they come to themselves, and are thoroughly convinced of their state and condition by nature; they find themselves starving and famishing, and no provision to be had from themselves or the creature: they hunger after Christ, the bread of life, and thirst after his grace, the water of life, and the blessings of it; they hunger and thirst after his righteousness, and justification by it; after the pardon of their sins through his blood, and after salvation by him, and an interest in it; after more knowledge of him, and communion with him.

Their soul fainted in them; for want of food and drink; as men do, in a spiritual sense, for want of Christ, the blessings of his grace, particularly salvation; for want of views of interest in it, of the joys and comforts of it; (see ~~BBB~~ Psalm 119:81). Some refer all this to the apostles and apostolic men, wandering in the Gentile world, hungry, thirsty, and without any certain dwelling place; (see ~~HHH~~ 1 Corinthians 4:11).

Ver. 6. *Then they cried unto the Lord in their trouble*, etc.] To be directed in their way, and for food and drink, as travellers do when in such distress. Natural men, even the very Heathens, when in distress, will cry unto God for relief, as Jonah's mariners did, (Jon 1:5). It is a time of trouble with awakened sinners, when they are convinced of sin by the Spirit of God; when they are pricked to the heart with a sense of it; when the terrors of death and hell get hold of them; when they see themselves lost and undone, and in a wrong way, and know not what to do; when they find themselves starving and ready to perish; and then they cry, that is, pray, unto the Lord, the God of their lives, whose ears are open to their cries.

And he delivered them out of their distresses; by leading them in a right way, and by satisfying and filling their hungry souls with good things, as it is explained, (~~QATJ~~ Psalm 107:7,9).

Ver. 7. *And he led them forth by the right way*, etc.] Thus God by his providence directs travellers that have lost their way, and puts them into the right way. There is no doubt a very great concern of Providence in such a case, and which ought to be acknowledged with thankfulness. And thus the Lord leads awakened and inquiring souls to the right way of salvation; to Christ, who is the way, the truth, and the life; and directs and enables them to believe in him, to walk by faith, and to continue to walk in him, as they have received him; and which is a plain and straight way, in which they shall not stumble; yea, in which men, though fools, shall not err, wander, or lose themselves: and though this way is attended with many

afflictions and tribulations, and so may be said to be a narrow and a rough way; yet it is a right one, and a safe one, it brings at last to eternal life: the Syriac version renders it, “by the way of truth”.

That they might go to a city of habitation; a city to dwell in; the Targum is, “to Jerusalem, a city to dwell in:”

but any city nearest for travellers is here meant; and in a spiritual sense may be intended, either Christ, the city of refuge, where awakened sinners are directed to flee to, and where they find safety and plenty of provisions; or the church of God, the strong city, about which salvation is as walls and bulwarks; and to which they come when effectually called, and become citizens of it; or the New Jerusalem church state, in which the tabernacle of God will be, and he will dwell with men, and they with him; or the ultimate glory and happiness of the saints in heaven, that city which has foundations, whose builder and maker is God; in which are everlasting habitations, and mansions of peace and rest for the people of God to dwell in, after they have gone through their troublesome passage in this wilderness.

Ver. 8. *O that men would praise the Lord for his goodness*, etc.] For his providential goodness, in providing food and drink for them, when fainting; in directing them to their right way, when they had lost it; and in bringing them safe to the place they were bound for: and particularly for his special grace and goodness, in redemption and effectual calling; for bringing out of a wilderness state and condition, and supplying them with all spiritual provisions, and putting them in the right way to eternal glory and happiness.

And for his wonderful works to the children of men! as all the above things are wonderful ones, both in providence and grace. This verse is repeated at the close of each of the instances produced; in which the goodness of God appears to persons in distress, and who being delivered, ought to acknowledge it, and be thankful for it: or “confess”: that is, declare to God his goodness, and to the children of men his wonderful works; so the Targum.

Ver. 9. *For he satisfieth the longing soul*, etc.] The soul that is hungry and thirsty, and longs for food and drink, when nature in such circumstances craves. And so such who long for Christ and his grace, for an interest in

him, and fellowship with him, the Lord satisfies with these things, as with marrow and fatness.

And filleth the hungry soul with goodness; with the goodness and fatness of his house; with good things; with the good things laid up in Christ and in the covenant; with the good things of the Gospel; with the grace and goodness of God in Christ; (see ^{<1070>}Psalm 65:4 103:5).

Ver. 10. *Such as sit in darkness, and in the shadow of death,* etc.] This is the second instance of persons in distress calling on the name of the Lord; and who, being delivered, are under obligation to praise him, such as are captives and prisoners. The Targum applies it to the Israelites in the Babylonish captivity; but it is much better to interpret it of prisoners in common; whose prisons are generally dark cells or dungeons, and where they are alone, and deprived of the company of the living; and so are not only in darkness, but seem as if they were in the state of the dead; their condition is the shadow of it, and bears some resemblance to it. And it may be applied, in a spiritual sense, to the case and condition of the people of God in a state of unregeneracy, which is described in the same language, (^{<200>}Isaiah 9:2 42:7 49:9 ^{<107>}Luke 1:79), and which is a state of darkness and ignorance; they are darkness itself, and are ignorant of themselves and their case; of the nature of sin, and the evil of it; of the spirituality of the law; of God in Christ; of Christ, and the way of salvation by him; of the Spirit, and his work; of the Scriptures, and the doctrines of the Gospel contained in them; and, like persons in a dark prison, cannot behold the sun, nor see to read nor work; and are like those that are in the state of the dead; and indeed are dead in Adam, dead in law, dead in trespasses and sins; having no spiritual life, sense, nor motion. And here they sit, continue and remain, during the time of their ignorance, till it pleases the Lord to enlighten, quicken, and convert them. These phrases are used of the people of God after conversion, when in darkness and desertion, and under afflictive providences, (^{<204>}Psalm 23:4 44:19 88:5,6 ^{<300>}Micah 7:9). Being bound in affliction and iron; that is, with fetters of iron, which is very afflicting; (see ^{<10518>}Psalm 105:18), and fitly describes the people of God in a state of nature, who are led captive by Satan, at his will; are held with the cords and fetters of their own sins, and are shut up under the law, as a ministering of condemnation and death: or, bound with affliction, as with iron; hence we read of fetters and cords of affliction, (^{<1318>}Job 36:8), with which good men may be held for their iniquities; or, however, are

chastened with them for their good, Some refer all this to the state of the Christian church under the ten persecutions, (~~4120~~ Revelation 2:10).

Ver. 11. *Because they rebelled against the words of God*, etc.] All afflictions, as captivity and imprisonment, are generally for sin; which is a rebellion against God, and a transgression of his laws. Adam rebelled against the words of God, not giving credit to them, but believing the words of the devil; and so brought himself and all his posterity into that state of darkness, captivity, and death, before described. Some understand this only of the light of nature, and the dictates of it, against which men rebel; but rather it designs any and every revelation of the will of God, either in the law or in the Gospel; disobedience to which is rebellion against the words of God, and is highly resented by him.

And contemned the counsel of the most High; the advice he gives in his law, and by his prophets, what to do, and what to avoid: and which he gives by the ministers of the word, in his Gospel and in his ordinances; which are both called his counsel, (~~4173~~ Luke 7:30 ~~4177~~ Acts 20:27), the contempt of which is very displeasing to him, (~~4125~~ Proverbs 1:25).

Ver. 12. *Therefore he brought down their heart with labour*, etc.] Humbled them under his mighty hand; brought down their haughty spirits and proud stomachs by one afflictive providence or another; by which the Lord humbles men, as he did the Israelites in the wilderness, and hides pride from them: or with trouble of mind, under a conviction of sin; when pride, which is the cause of rebellion against God, and of contempt of his counsel, is brought down, and the haughtiness of man laid low; and when men, humbled under a sense of sin, are made willing to submit to Christ and his righteousness, to God's way of saving sinners by him, to the law of God, and to the Gospel of Christ.

They fell down; they threw themselves prostrate at his feet for mercy; their heart and strength failed them, as the word signifies, and is used in (~~4310~~ Psalm 31:10), terrified with a sense of divine wrath, they could not stand before the Lord, nor brave it out against him.

And there was none to help; they could not help themselves, nor was there any creature that could. There is salvation in no other than in Christ; when he saw there was none to help him in that work, his own arm brought salvation to him; and when sinners see there is help in no other, they apply to him, as follows.

Ver. 13. *Then they cried unto the Lord in their trouble*, etc.] Their affliction, their hearts being brought down with labour, and they being and finding themselves in a state of darkness, in the shadow of death, in affliction and iron; or in soul troubles, under a sense of sin, and in a view of wrath and displeasure; under apprehensions of imminent danger, as the disciples in the storm; and therefore cry to the Lord, as they did,

Lord, save us, we perish, (^{<418D>}Matthew 8:2,5).

And he saved them out of their distresses; from all their sins; from the curse of the law; from wrath to come; from hell and death; being both able and willing. The following verse further explains this.

Ver. 14. *He brought them out of darkness*, etc.] In which they were by nature, into marvellous light; to see their interest in Christ, and his salvation; and to have the light of joy and comfort in him.

And the shadow of death; quickening them by his Spirit and grace; causing them to live by faith upon him; entitling them to eternal life, and securing them from eternal death.

And brake their bands in sunder; their cords and fetters of affliction; or their bands of sin, and the power of it; and loosed them whom Satan had bound and kept so for many years, and brought them into the glorious liberty of the children of God.

Ver. 15. *O that men would praise the Lord for his goodness*, etc.] Or, “confess to the Lord his goodness or grace”, or “mercy”^{f1538}; own and acknowledge it, in delivering them from such a state of darkness and death, of thralldom and captivity; (see ^{<4167>}Romans 6:17).

And for his wonderful works to the children of men! or, “confess” them before them; relate and declare them to them, what wonderful things he has done for them; that they may be affected with them, and that they may praise his name together; (see Gill on ^{<4170>}Psalm 107:9”).

Ver. 16. *For he hath broken the gates of brass*, etc.] The prison doors made of brass, as sometimes of iron, for the security of the prisoners; (see ^{<4120>}Acts 12:10). And cut the bars of iron in sunder; with which they were barred and secured. Hyperbolic phrases these, as Kimchi, expressing how exceeding strong the prison doors were, and the impossibility of an escape out of them, unless the Lord had delivered them; but when he works, none

can let; all obstructions are easily removed by him; which is the sense of the words, (see ^{<238D>}Isaiah 45:2). Vitringa, on (^{<661D>}Revelation 12:2), interprets this of the subjection of the Roman emperors to the faith and obedience of Christ.

Ver. 17. *Fools, because of their transgression*, etc.] Or, “because of the way” ^{f1539} “of it”; their sinful course of life; for it is not for a single transgression they are afflicted, but for a continued series of sinning, which is a transgression of the law of God. By “fools” are meant not idiots, men devoid of common sense and natural understanding, but immoral persons; such who have no understanding of divine and spiritual things; are destitute of the fear of God, which is the beginning of wisdom; without the true knowledge of God himself; place their happiness in sensual enjoyments; seek only the gratification of their lust; scoff at religion, make a mock at sin, and have no concern about a future state, and the welfare of their immortal souls.

And because of their iniquities, are afflicted; or “afflict themselves”, or “find themselves afflicted” ^{f1540}; rather “bring affliction on themselves” ^{f1541}.

Not that these are the only persons that are afflicted; for many truly wise, good, and gracious persons, have a large share of afflictions; though not in a way of punishment for sin, or in wrath and hot displeasure, but in a way of fatherly chastisement, and in love: nor are fools for the most part afflicted, nor so much as others; they are not in trouble and plagued as other men; which has been a stumbling to good men: however, sometimes they are afflicted in this life, and in a way of punishment for sin; and very often are but the more hardened by it; though to some it is an ordinance for good; they are awakened by it to a sense of sin, and acknowledgment of it, and to seek for pardoning grace and mercy. This is the “third” instance of persons in distress calling on the Lord, and finding relief ^{f1542}, and being under obligation to praise him.

Ver. 18. *Their soul abhorreth all manner of meat*, etc.] Not only bread and common food, but dainty meat, the most delicious fare, (^{<833D>}Job 33:20), in which they most delighted in time of health, and too much indulged themselves in; and by that means brought diseases upon them, which caused this loathing in them, as is common. Thus to those who are distempered with sin, whose taste is not changed, nor can it discern perverse things, the word of God, the Gospel of Christ, which is delicious

food, is not relished by them; the doctrines of it are insipid things, they loath them as light bread, as the Israelites did the manna.

And they draw near unto the gates of death; that is, the grave; the house appointed for all living; the dwelling place of men till the resurrection; and so is said to have gates and doors; (see ^{<48B2>}Job 33:22 30:23) and men sometimes are brought so low by affliction as that they seem to be near to death, just upon the brink of eternity, ready to enter into the grave, and lie down among the dead.

Ver. 19. *Then they cry unto the Lord in their trouble,* etc.] A time of affliction is a time of trouble, and a proper season for prayer; and by it persons are brought to the throne of grace, when humbled under the mighty hand of God, to seek for relief. Hezekiah in his affliction prayed to the Lord, though Asa sought to the physicians only, and not to the Lord; this is to be understood of such who are convinced of their folly, brought to a sense of sin and danger, and therefore cry to the Lord for his sparing mercy, and pardoning grace.

And he saveth them out of their distresses: their afflictions, which were distressing to them, by removing their disorders and restoring them to health again; as follows.

Ver. 20. *He sent his word, and healed them,* etc.] It was his will and pleasure they should be healed, and accordingly they were; he issued his orders for the removal of the affliction, and it was done; diseases are his servants, which come and go at his command; so Christ, in the days of his flesh, healed by speaking a word, (^{<48B>}Matthew 8:3,8). This is true of Christ the essential Word, who was sent in the fulness of time, and was made flesh and dwelt among men, and went about healing all manner of diseases among the people; and who is also the physician of souls who came with healing in his wings; that is, with pardon of sin, for which his blood was shed: he is the only physician, the skilful, universal, and infallible one, and does all freely, and in a most marvellous manner, by his stripes, blood and wounds, and by an application of these to diseased persons sensible of their case. It may also be applied to the word of the Gospel; the law is the means of wounding, it is the killing letter; the Gospel is the means of healing, the doctrines of it are the leaves of the tree of life, which are for the healing of the nations; it is the doctrine of remission of sins by the blood of Christ, and by it Christ speaks peace and pardon to wounded consciences.

And delivered them from their destructions; from the destruction of the body, of the beauty and strength of it by diseases; restoring to health is a redeeming of the life from destruction; from the grave, the pit of corruption and destruction, so called because in it bodies corrupt, putrefy, and are destroyed by worms; and such who are savingly convinced of sin, and blessed with pardoning grace and mercy, are delivered from the everlasting destruction of body and soul in hell.

Ver. 21. *Oh that men would praise the Lord for his goodness*, etc.] Both in restoring to bodily health, which is an instance of divine goodness; and in healing the diseases of the soul, or in the pardon of sin, which is according to the multitude of his mercies, and the riches of his grace.

And for his wonderful works to the children of men; bodily health is sometimes restored in a wonderful manner, when all means used are without success, and the prescriptions of doctors fail; and pardon of sin is a wonder of grace now, and will be to all eternity; and for these things praise ought to be given to the Lord, and they should be declared to men for his glory.

Ver. 22. *And let them sacrifice the sacrifices of thanksgiving*, etc.] Not legal sacrifices, but spiritual and evangelical ones, the sacrifices of praise and thankfulness which God has enjoined are well pleasing to him through Christ, glorify him, and are but our reasonable service; (see ^{<31315>}Hebrews 13:15).

And declare his works with rejoicing: tell them to the children of men, what he has done for them, for soul and body; let them come to Zion with joy and everlasting joy on their heads; to the gates thereof, or to the public assemblies of the saints, and there declare what great things the Lord has done for them; and has had compassion upon them in healing their bodily diseases, and curing them of their soul maladies.

Ver. 23. *They that go down to the sea in ships*, etc.] This is the fourth instance of persons in distress crying to the Lord for help, and, having it, are laid under obligation to praise him; the case of seafaring men: so the Targum introduces it,

“mariners that go down to the sea in ships;”

the same form of expression as here is used in (^{<23210>}Isaiah 42:10). Some affirm the sea to be higher than the earth, but by this it should be lower;

besides the earth is said to be founded on the seas, which suggests superiority; and all the rivers run into the sea, which supposes a declivity; but, be it so that it is higher than the earth, yet this phrase is to be justified by the shores being higher than the sea, from whence men go down to take shipping, as Kimchi observes; though Kimchi's father is of opinion that it respects persons going down into the ship, which is deep, as Jonah is said to do, (Jon 1:3).

That do business in great waters: which refers either to the steering and working of the ship, and everything relating to the management of the ropes and sails, and other affairs; and in a storm much business is done, all hands are employed: or else to the business they go to sea about, as catching fish, curing them, and carrying them to market; or else to traffic and merchandise of goods, they convey from place to place. The phrase is much like that, "as many as trade by sea", (~~18:17~~ Revelation 18:17).

Ver. 24. *These see the works of the Lord*, etc.] In creation, the sea itself, its flux and reflux; the creatures in it, fishes of various forms and sizes: and in providence, in preserving ships and men in the most imminent danger, and even to a miracle; sometimes causing the wind to change or to subside in a moment, whereby deliverance is wrought.

And his wonders in the deep; the strange and wonderful creatures that are in the deep waters of the sea, and to be seen nowhere else; and the amazing appearances of divine providence, in delivering when in the greatest distress, and none at hand to help, and all hope of salvation gone.

Ver. 25. *For he commandeth, and raiseth the stormy wind*, etc.] Winds are not raised by men, nor by devils, nor by angels, but by the Lord himself; who has created them, holds them in his fist, brings them out of his treasures, and sends them forth to do his will; if he speaks the word, gives but the order, a storm arises at once, and executes what he pleases, (~~148:8~~ Psalm 148:8).

Which lifteth up the waves thereof; that is, the waves of the sea; it comes down into it, and causes surges; which rise above the ship, and sometimes cover it, and ready to sink it; yea, even they are lifted up to the heavens, as it follows.

Ver. 26. *They mount up to the heaven*, etc.] The waves which are lifted up by the stormy wind, and the ships which are upon them, and the men in them.

They go down again to the depths: one while they seem to reach the skies, and presently they are down, as it were, in the bottom of the sea, and are threatened to be buried in the midst of it; distress at sea is described in much the same language by Virgil and Ovid ^{f1543}.

Their soul is melted because of trouble; because of the danger of being cast away; so it was with Jonah's mariner's, and with the disciples in the storm; sea roaring, and men's hearts failing for fear, are joined together in (~~2175~~ Luke 21:25,26)

Ver. 27. *They reel to and fro, and stagger like a drunken man*, etc.] Through the agitation of the water, and motion of the ship, not being able to stand upon deck.

And are at their wit's end; or, "all their wisdom is swallowed up" ^{f1544}; their wisdom in naval affairs, their art of navigation, their skill in managing ships, all nonplussed and baffled; they know not what method to take to save the vessel and themselves; their knowledge fails them, they are quite confounded and almost distracted. So Apollinarius paraphrases it,

"they forget navigation, and their wise art does not appear;"

so Ovid, describing a storm, uses the same phrase, "deficit ars",

"art fails."

Ver. 28. *Then they cry unto the Lord in their trouble*, etc.] As in a storm seafaring persons are used to do; so did Jonah's mariners, though Heathens, everyone cried to his god. With the Romans ^{f1545} tempests were reckoned deities, and had temples erected, and sacrifices offered to them; but these persons were such as knew and owned the true Jehovah, and called upon him in their distress: so did the apostles of Christ.

And he bringeth them out of their distresses; by stilling the winds and the waves, causing them to proceed on their voyage with pleasure, and landing them safe on shore, as follows.

Ver. 29. *He maketh the storm a calm*, etc.] As Christ did by a word speaking, (~~4049~~ Mark 4:39).

So that the waves thereof are still; and roar and toss no more, but subside; and the sea becomes smooth and quiet, its raging ceases: the angry sea, as Horace ^{f1546} calls it, becomes calm and peaceable; (see ~~4889~~ Psalm 89:9).

Ver. 30. *Then are they glad because they be quiet*, etc.] The mariners are glad that the waves are quiet, and they free from danger, and at ease and in repose themselves.

So he bringeth them unto their desired haven; the port, city, border or tract of land ^{f1547}, they are bound to; which they desire to be at, and eagerly look out for, and rejoice when arrived at it. This is all the Lord's work in providence: mariners too often take it to themselves, as if it was owing to their own skill and management that they have brought home the ship safe to the appointed port; but it is owing to the secret guidance and protection of divine Providence, which should be acknowledged. The late Mr. Hussey ^{f1548} thinks, that all this is not to be understood of seamen and naval affairs in common, but is a prophecy of what should befall the disciples of Christ, when on shipboard with him; who are the persons that went "down to the sea of Galilee" in a ship;

whose business in the great waters was fishing; when, by the will of God, there came down a "stormy wind", which "lifted up the waves" of the sea, so that the ship in which they were was filled with them, and in danger of being sunk; when they went up and down, as here described, and reeled as they went along on the deck, to awake their Master their hearts melting, and they at their wit's end through fear, when they saw such wonders, what no common mariner ever did; the Godman and Mediator rising and in a majestic manner rebuked the winds and waves, and caused a calm, and so brought them to the country of the Gadarenes, whither they were bound; (see ⁴⁰²³Luke 8:23-26). But it may be applied, in a more spiritual manner, to the people of God in common who are embarked in the cause of Christ, and in a church state, comparable to a ship, of which Christ is the master, governor, and pilot; and who are sailing through the tempestuous sea of this world, and are tossed with tempests in it; and have business to do here, not only of a civil, but of a spiritual nature and who not only see the wondrous works of creation and providence, but of grace and redemption; the deep things of God, the mysteries of his grace and love: and who sometimes are covered with the billows and waves of affliction, and in the utmost distress; which are all under the direction and at the command of God, to whom they apply for relief; and he commands a calm in their breasts, and causes their afflictions to cease, which produce joy and gladness in them; and at last they are brought safe to heaven, their desired haven, which they are bound unto, are seeking after, and desirous of; and where they are at entire rest, brought hither by the Lord himself.

Ver. 31. *Oh that men would praise the Lord for his goodness, etc.]*

Seafaring men particularly, before mentioned, as Jonah's mariners did, (Jon 1:16), or all the four sorts of persons instanced in, as Kimchi thinks: and even all men whatsoever should do this, high and low, rich and poor, of every age, sex, and condition; since they all receive favours from the Lord, and should return thanks to him; and especially good men, who are blessed with spiritual blessings by him: these should all

confess to the Lord his goodness; as it may be rendered, (see Gill on ^{<19A75>}Psalm 107:15"), they should own the mercy received as the Lord's doing, and acknowledge their unworthiness of it, and give him the glory of it.

And for his wonderful works to the children of men! or, "confess and declare his wonderful works to the children of men": the wonderful works of creation and providence, which those that go to sea, see in the deeps, and everything of the same kind which others observe; and especially the wonderful works of grace, or what God has done in a wonderful manner for the souls of his people; (see ^{<366>}Psalm 66:16 107:8,15,21 ^{<4059>}Mark 5:19).

Ver. 32. *Let them exalt him also in the congregation of the people, etc.]*

Of the people of God, who are gathered out of the world into a church state; and who gather themselves together to attend the worship and service of God in some one place; and here the Lord should be praised, and his name exalted, by those who have received favours from him; (see ^{<310>}Psalm 111:1), the Targum explains it,

"in the congregation of the people of the house of Israel."

And praise him in the assembly of the elders; or, "in the seat", or "chair of the elders" ^{f1549}: not of the Scribes and Pharisees, and elders of the people, that sat in Moses's chair; but rather of the four and twenty elders, who are said to have four and twenty seats round the throne, where they worship and praise God; and which are emblems of Gospel churches; the members of which, for their grace, gravity, and prudence, are called elders; and over which elders in office preside, and who rule well, and labour in the word and doctrine; (see ^{<600>}Revelation 4:4 ^{<5457>}1 Timothy 5:17). The Targum renders it,

"the sanhedrim of the wise men."

Ver. 33. *He turneth rivers into a wilderness*, etc.] A country abounding with rivers, as the country round about Sodom and the land of Canaan were, (^{<0130>}Genesis 13:10 ^{<0137>}Deuteronomy 8:7). Such an one is sometimes, by the just judgment of God, turned into a desert.

And the water springs into dry ground: what was like a well watered garden becomes like dry and barren earth, on which nothing grows.

Ver. 34. *A fruitful land into barrenness*, etc.] Or, “into saltness”^{f1550}; as Sodom and the land adjacent became a salt sea; and the land of Canaan was threatened to become brimstone, salt and burning, like Sodom; in which nothing was sown, and which bore no grass; (see ^{<0143>}Genesis 14:3 ^{<0148>}Deuteronomy 29:3) and so the Targum, “the land of Israel, which brought forth fruit, he hath destroyed, as Sodom was overthrown.”

For the wickedness of them that dwell therein; this was the cause of the overthrow of Sodom, and of the destruction of that fine country, as also of Canaan afterwards; (see ^{<0133>}Genesis 13:13 ^{<0132>}Deuteronomy 29:22,23). The very Heathens had a notion that barrenness and unfruitfulness in countries were owing to the sins of men; hence the sterility and famine at Mycenae were attributed to the wickedness of Atreus^{f1551}. This may figuratively be understood of the present state and condition of the Jews; who were once a people well watered with the word and ordinances, and had the first preaching of the Gospel among them; but, rejecting and despising it, are now become like a desert, barren and unfruitful in the knowledge of divine things: and it might be illustrated by the case of several Christian churches; the seven churches of Asia, and others, once as well watered gardens, but now are no more; and the places where they stood are destitute of spiritual knowledge, and the means of it.

Ver. 35. *He turneth the wilderness into a standing water*, etc.] On the other hand, when it is the pleasure of God, a country uncultivated and like a desert, he makes it fruitful as one that is well watered and tilled; as this country of ours, and the land in America, once waste places, now fruitful ones.

And dry ground into water springs: which is expressive of the same thing, and may be figuratively understood of the Gentile world; which, before the coming of Christ, and the preaching of the Gospel, and the pouring down of the Spirit, was like a wilderness and dry ground; but now watered with the word and ordinances, and the grace of God, and in many places has

become fruitful in grace and good works. The Targum prefaces this verse thus,

“when they return unto the law, he turneth, etc.”

Ver. 36. *And there he maketh the hungry to dwell*, etc.] In those fruitful places which they find agreeable to them, and so fix upon them as the places of their abode, and build houses, and dwell there; having all the conveniences of life, which they wanted elsewhere: so such as hunger and thirst after righteousness make to such places where the waters are, the word is preached, and ordinances administered; and here they take up their dwelling, their bread being given them, and their waters sure unto them.

That they may prepare a city for habitation; those poor necessitous persons, as they were when they first came; building houses, and others continually coming to them, by degrees form a well regulated city, which are a large number of inhabitants: which may be considered as an emblem of the church of God, often compared to a city; and is an habitation for God, and where saints desire and delight to dwell.

Ver. 37. *And sow the fields, and plant vineyards*, etc.] And so raise a sufficient supply of corn and wine for the support of themselves and families. In a spiritual sense the “fields” are the world, and the seed which is sown is the word; the persons that sow it are the ministers of the Gospel, which, by a divine blessing, brings forth fruit, in some thirty, some sixty, and some an hundred fold: the “vineyards” are the churches, planted by Christ and by his ministers, as his instruments; believers are the pleasant plants in them, and young converts are the tender grapes

Which may yield fruits of increase; or “fruit” and “increase”; the fields yield all sorts of grain for food, and the vineyards wine for drink. So the seed of the word being sown, and churches planted, they increase with the increase of God, and bring forth fruits of righteousness to the glory of his name.

Ver. 38. *He blesseth them also, so that they are multiplied greatly*, etc.] Not only their fields and vineyards are blessed with an increase, but these husbandmen themselves; as man at his first creation was bid to do, being blessed of God; and as the Israelites were in Egypt, (¹⁰⁰²⁸Genesis 1:28 ¹⁰⁰⁰⁷Exodus 1:7) and which may spiritually denote the great number of converts to Christian churches, especially in the latter day, (²⁴⁰⁹Jeremiah 30:19).

And suffereth not their cattle to decrease; their sheep and oxen, which is reckoned a great temporal happiness, (^{<4943>}Psalm 144:13,14), and may signify that God does and will give a sufficient number of Gospel ministers, comparable to oxen for their laboriousness, that shall in all ages minister to his churches; (see ^{<4909>}1 Corinthians 9:9,10 ^{<5157>}1 Timothy 5:17).

Ver. 39. *Again they are minished*, etc.] Or “lessened”, in their families, cattle, and substance; either the same persons as before, or others. The Targum paraphrases it,

“but when they sin, they are lessened:”

for sin is the cause of it, as follows:

and brought low through oppression, affliction and sorrow; either because of their oppression of the poor, the evil they do to them, and the sorrow they bring upon them; or they are brought into a low estate through the tyranny and oppression of others, and by the afflictions and sorrows they are brought into by them. This may be applied to the Jews, at their destruction by the Romans, when they were greatly lessened and brought low by their oppression of them: or rather to the Christians; not under the Heathen persecutions, for then they increased more and more; but under antichristian tyranny, when the beast had power over them, and overcame and slew them; and their numbers were so reduced, that the whole world is said to wonder after the beast, (^{<6638>}Revelation 13:3,7,8), and which will be the case again, when the witnesses will be slain: the number of Christians is greatly lessening now; there are but a few names in Sardis; Jacob is small, but will be smaller and fewer still.

Ver. 40. *He poureth contempt upon princes*, etc.] That is, the Lord does, who is above them; he laughs at them, and has them in derision, when they are raging against his people, cause, and interest; he sets them up and pulls them down at his pleasure; he hurls them from their seats and thrones, and makes them contemptible to their subjects; he sometimes brings them to a shameful end, as Herod, who was eaten with worms; and wicked princes, if they are not brought to disgrace in this world, they will rise to shame and everlasting contempt in the other; and will stand with the meanest and lowest before the Judge of the whole earth; and seek to the rocks and mountains to cover them from his wrath. This particularly will be true of the antichristian princes, when the vials of God’s wrath will be poured out upon them, (^{<6601>}Revelation 16:1).

And causeth them to wander in the wilderness; where there is no way; no beaten track or path; whither being driven out of their kingdoms, they flee for shelter, and wander about in untrodden paths; as Nebuchadnezzar, when he was driven from men, and had his dwelling with the beasts of the field: or this may be interpreted, as it is by Aben Ezra and Kimchi, the infatuation of their wisdom, and of their being left without counsel, and erring through it; being at their wits' end, not knowing what step to take, or measures to concert; being in a maze, in a wilderness, at an entire loss what they should do; (see ^{<1827>}Job 12:17-21).

Ver. 41. *Yet setteth he the poor on high from affliction,* etc.] On the other hand, the Lord sometimes exalteth men of low degree, raiseth men of mean extract and parentage, who have made a poor figure in life, to high places of honour, free from adversity and distress; as David from the sheepfold, and from following the ewes great with young, to be king of Israel. This may be applied to the saints and people of God, who for the most part are poor in purse, the poor of this world, whom he chooses, calls, and saves; poor knowledge, capacity, and gifts; poor as to their spiritual circumstances, having neither food nor clothing, nor money to buy either; poor in spirit, and sensible of it; and poor by reason of afflictions: these the Lord sets on high, sets them among the princes of his people, makes them kings and priests; sets them on Christ the Rock, who is higher than they, higher than the angels and than the heavens; sets them above the angels, their nature being advanced above theirs in Christ, and they being represented by him in heavenly places; and standing in the relation of sons to God, and of spouse and bride to Christ, and angels being their ministering servants; and ere long they will be set on thrones, and have a crown of glory, life, and righteousness, put upon them, and be possessed of an everlasting kingdom, and be out of the reach of affliction. They are not clear of it in this world; it is needful for them, they are appointed to it, and through it they must enter the kingdom; but then they will come out of all tribulation, and there will be no more pain, sorrow, and death: it may be rendered, “after affliction”, after their time of affliction is over, then God will exalt and glorify them; (see ^{<1510>}1 Peter 5:10), this may respect the prosperity of the church in the latter day; (see ^{<2172>}Daniel 7:27).

And maketh him families like a flock; that is, the Lord makes the poor families like a flock of sheep, so greatly does he increase them; this is a very apt figure that is here used, since the people of God are often compared to sheep, and to a flock of them; and these are creatures that

greatly increase; and here it denotes the large number of the saints, as in the first times of the Gospel, both in Judea and in the Gentile world; and as it will be in the latter day, when they shall be multiplied and not be few, glorified and not be small; and that they should be branched out into families, or particular churches, which, like families, consist of children, young men, and fathers, of which Christ is master, and ministers stewards; so it has been from the beginning of the Gospel dispensation and will be much more so in the latter day, when the earth will be full of these families every where. The Targum introduces this verse thus,

“when they turn to the law he setteth, etc.”

Ver. 42. *The righteous shall see it, and rejoice*, etc.] Shall see the increase and prosperity of the saints, the glory of the church in the latter day, and rejoice at it; the judgments of God upon the wicked, upon antichristian princes and states, and rejoice on that account; (see ^{<6683>}Revelation 18:20 19:1,2) and the several deliverances of persons in distress before mentioned, and rejoice with them that rejoice; which is what good men ought to do, (^{<5125>}Romans 12:15).

And all iniquity shall stop her mouth; men of iniquity, very bad men, the man of sin and his followers, and all profane and atheistical persons, who will be silenced and have nothing to say against the providence of God; will be confounded, and through shame lay their hand on their mouths and be struck with admiration at the wonderful things done by the Lord for his people; nor will they have anything to say against their own condemnation.

Ver. 43. *Whoso is wise*, etc.] Or as it may be read interrogatively, “who is wise?” as in (^{<2492>}Jeremiah 9:12 ^{<2849>}Hosea 14:9), that is, spiritually wise, wise unto salvation; who is made to know wisdom in the hidden part; for not such as are possessed of natural wisdom, or worldly wise men, much less who are wise to do evil, are here meant.

And will observe these things; the remarkable appearances of divine Providence to persons in distress; the various changes and vicissitudes in the world; the several afflictions of God’s people, and their deliverances out of them; the wonderful works of God in nature, providence, and grace; these will be observed, taken notice of, laid up in the mind, and kept by such who are truly wise, who know how to make a right use and proper improvement of them.

Even they shall understand the lovingkindness of the Lord; everyone of the wise men; they will perceive the kindness of God unto all men, in the several dispensations of his providence towards them, and his special love and kindness towards his own people, even in all their afflictions; they will perceive this to be at the bottom of every mercy and blessing; they will understand more of the nature and excellency of it, and know more of the love of God and Christ, which passeth knowledge. Or “the kindnesses of the Lord shall be understood”: that is, by wise men; so R. Moses in Aben Ezra renders the words.

PSALM 108

INTRODUCTION TO PSALM 108

A Song [or] Psalm of David.

This psalm consists of several passages out of the fifty seventh and sixtieth psalms, with very little variation. Jarchi and Kimchi refer it to the times of the Messiah. The title in the Syriac version is,

“concerning the calling of the Gentiles,”

to which, no doubt, it has respect.

Ver. 1. *O God, my heart is fixed; I will sing and give praise,* etc.] From hence to (^{<19816>}Psalm 108:6) the words are taken out of (^{<19507>}Psalm 57:7-11), which see.

Even with my glory; my tongue; in (^{<19508>}Psalm 57:8), it is read, “awake up my glory”. (see Gill on “^{<19507>}Psalm 57:7”),

Ver. 4. *For thy mercy is great above the heavens,* etc.]. It is in (^{<19570>}Psalm 57:10), “thy mercy is great unto the heavens”.

Ver. 6. *That thy beloved may be delivered,* etc.] From hence to the end of the psalm the words are taken out of (^{<19615>}Psalm 60:5-12).

Ver. 9. *Over Philistia will I triumph,* etc.] In (^{<19618>}Psalm 60:8), it is, “Philistia, triumph thou because of me”;

Ver. 11. *And wilt not thou, O God, go forth with our hosts?* etc.] In (^{<19610>}Psalm 60:10), it is, “and thou, O God, which didst not go out with our armies”.

PSALM 109

INTRODUCTION TO PSALM 109

To the chief Musician, A Psalm of David.

This psalm was written by David, under the inspiration of the Holy Spirit, concerning Judas the betrayer of Christ, as is certain from (~~4016~~ Acts 1:16,20) hence it is used to be called by the ancients the Iscariotic psalm. Whether the occasion of it was the rebellion of Absalom, as some, or the persecution of Saul, as Kimchi; and whoever David might have in view particularly, whether Ahithophel, or Doeg the Edomite, as is most likely; yet it is evident that the Holy Ghost foresaw the sin of Judas, and prophesies of that, and of the ruin and misery that should come upon him; for the imprecations in this psalm are no other than predictions of future events, and so are not to be drawn into an example by men; nor do they breathe out anything contrary to the spirit of Christianity, but are proofs of it, since what is here predicted has been exactly accomplished. The title in the Syriac version is,

“a psalm of David when they created Absalom king without his knowledge, and for this cause he was slain; but to us it expounds the sufferings of the Christ of God;”

and indeed he is the person that is all along speaking in this psalm.

Ver. 1. *Hold not thy peace*, etc.] Or be not as a deaf or dumb man, or like one that turns a deaf ear and will give no answer; so the Lord seems to his people when he does not give an immediate answer to their prayers, and does not arise to help them; he seems to have forsaken them, and to stand at a distance from them; nor does he avenge them of their enemies; it is the Messiah, as man, that puts up this petition, and it agrees with (~~4922~~ Psalm 22:2).

O God of my praise; worthy of all praise, because of the perfections of his nature, and for the mercies he bestows; and is and ought to be the constant object of the praise of his people, and was the object of the praise of Christ; (see ~~4922~~ Psalm 22:22,55), who praised him for his wonderful

formation as man, having such a holy human nature, so suitable to his divine Person, and so fit for the service of his people; for his preservation from his enemies, and the deliverance of him from death and the grave, by his resurrection; for hearing his petitions, and for the special grace bestowed on his people; (see ^{<4094>}Psalm 139:14 118:21,22) (^{<6114>}John 11:41,42 ^{<4125>}Matthew 11:25,26). Or, “O God of my glorying ^{f1552}”; in whom he gloried, of whom he boasted; as he often with exultation spoke of him as his God and Father: or, “the God that praises me”; for his praise was not of men, but of God, who by a voice from heaven declared him his beloved Son, in whom he was well pleased, (^{<4187>}Matthew 3:17 17:5).

Ver. 2. *For the mouth of the wicked and the mouth of the deceitful are opened against me*, etc.] Or “of deceit” ^{f1553} itself; most wicked and very deceitful men, who sometimes flattered and pretended friendship, as the Jews did to Christ, when they designed ill against him; though at other times their mouths were opened, and they poured out their calumnies and reproaches very freely and largely; traducing his person, and aspersing his character as a wicked man; blaspheming his miracles, as if done by the help of the devil; charging his doctrine with novelty, falsehood, and blasphemy; loading him with invidious names, as Samaritan, madman, etc; representing him as an enemy to the state, as a seditious person, and a disturber of the nation’s peace; particularly their mouths were opened against him when they called for his crucifixion, and would have no denial; and especially when he was on the cross, where they gaped upon him with their mouths, and poured out their scoffs and jeers at him; (see ^{<4224>}Psalm 22:14).

They have spoken against me with a lying tongue, false witnesses rose up against him, and laid things to his charge he knew nothing of, and which they could not prove, (^{<4165>}Matthew 26:59-61).

Ver. 3. *They compassed me about also with words of hatred*, etc.] They surrounded him as he hung on the cross, and expressed their malice and hatred against him; then was he enclosed with these spiteful snarling dogs, and encompassed by them as with so many bees, who everyone left their sting in him, (^{<4226>}Psalm 22:16 118:12).

And fought against me without a cause: they were of an hostile spirit, enemies and enmity itself against him; fought against him both with words and blows, with their tongues and with their fists; sought his life, and at length took it away; he was attacked by the body of the Jewish nation, and by the whole posse of devils; and all this without any cause or just reason:

he gave them no occasion for this enmity and malice, and opposition to him; and it was in the issue without effect, it was in vain and to no purpose; for though they gained their point in putting him to death, yet he rose again a triumphant Conqueror over them all.

Ver. 4. *For my love they are my adversaries*, etc.] For the love that Christ showed to the Jews; to their bodies, in going about and healing all manner of diseases among them; to their souls, in preaching, the Gospel to them in each of their cities; and for the love he showed to mankind in coming into the world to save them, which should have commanded love again; but instead of this they became his implacable adversaries: they acted the part of Satan; they were as so many Satans to him, as the word signifies.

But I give myself unto prayer; or “I am a man of prayer”^{f1554}; as Aben Ezra and Kimchi supply it; so he was in the days of his flesh, (^{<887>}Hebrews 5:7), he was constant at it, and fervent in it; sometimes a whole night together at it: his usual method was, when at Jerusalem, to teach in the temple in the daytime, and at night to go to the mount of Olives, and there abide and pray, (^{<482>}Luke 6:12 21:37 22:44). This was the armour he alone made use of against his enemies, when they fought against him, and acted the part of an adversary to him; he betook himself to nothing else but prayer; he did not return railing for railing, but committed himself in prayer to God, who judgeth righteously, (^{<412>}1 Peter 2:23), yea, he prayed for those his adversaries: and so Aben Ezra and Kimchi interpret it, that he was a man of prayer for them, and prayed for them; as it is certain Christ did, when he was encompassed by his enemies, and they were venting all their spite and malice against him, (^{<234>}Luke 23:34).

Ver. 5. *And they have rewarded me evil for good*, etc.] For the good words and sound doctrine he delivered to them; for the good works and miracles he wrought among them, to the healing of them; (see ^{<812>}John 10:32).

And hatred for my love; he came to seek and save that which was lost, and yet they hated him, and would not have him to rule over them, (^{<2910>}Luke 19:10,14).

Ver. 6. *Set thou a wicked man over him*, etc.] Or “them”, as the Syriac version; over everyone of his adversaries, and all of them: and which may be interpreted, as it is by Cocceius, of tyrannical princes and governors, set over the Jews, as Tiberius, Caius, Claudius, Nero, etc. and their deputies,

Pilate, Felix, Festus, Florus; all wicked men, and which were a judgment on them for their usage of Christ. Though here some single person is designed, even Judas, notorious for his enmity and ingratitude to Christ; and by the wicked one set over him may be meant Satan, as in the next clause, as he is sometimes called, (~~4038~~ Matthew 13:38 ~~4158~~ 1 John 5:18), into whose hands and power Judas was put, under whose influence he was; who entered into him, took possession of him, and put it into his heart to betray his Master, (~~4182~~ John 13:2,27).

And let Satan stand at his right hand; to direct and influence him, to solicit and tempt him to do the evil he did, and to accuse him for it when done; (see ~~3882~~ Zechariah 3:1).

Ver. 7. *When he shall be judged, let him be condemned,* etc.] When he shall be arraigned at the bar of his own conscience, and be charged with the sin of which he is guilty, let conscience, which is as a thousand witnesses, rise up against him, and condemn him; so it did Judas, (~~4008~~ Matthew 26:1,3,4), or when he shall stand before the judgment seat of Christ at the last day,

let him go out a wicked, or a guilty or condemned man ^{f1555}; let him hear the awful sentence, “go, thou cursed, into everlasting fire”: and let him go out immediately from the presence of the Judge into eternal punishment, the condemnation of the devil: so Judas is said to go to his own place, (~~4025~~ Acts 1:25).

And let his prayer become sin, let it be fruitless and in vain; and so far from being heard, let it be treated as an abomination; let it be considered as an aggravation of his crime, as Haman’s was, (Est 7:7,8), let his prayer being without faith in the blood of Christ, be reckoned sinful, as it was; let his cries, and tears, and repentance issue in desperation, and that in sin, as it did in destroying himself, (~~4175~~ Matthew 27:5).

Ver. 8. *Let his days be few,* etc.] The days of men in common are but few at most: length of days, either beyond or according to the usual term of life, is reckoned a blessing; and to be cut off in the midst of a man’s days a curse; when this is by the immediate hand of God, as a visible token of his displeasure; or by the hand of the civil magistrate, for some capital offence; or by a man’s own hands, which was the case of Judas; whose days were but few, in comparison of the other apostles, who outlived him many years; especially the Apostle John, who lived sixty years after, at least. The Syriac

version renders it, “let their days be few”; and so it reads the whole context in the plural number, both in the verses preceding and following; and the whole may be interpreted of the Jews, as it is by Theodoret, as well as of Judas; since they were concerned in the same sin, and are equally charged as the betrayers and murderers of Christ, (^{<407>}Acts 7:52), and their days as a nation and church after the death of Christ were very few; within forty years, or thereabout, their city and temple were destroyed.

And let another take his office; or bishopric, as the Septuagint version and the Apostle Peter call it; who cites this passage, and applies it to Judas, in (^{<400>}Acts 1:20). His office was the office of an apostle, an high and honourable one, the chief office in the church: it was a charge, as the word signifies; a charge of souls, an oversight of the flock; which is to be taken not by constraint, but willingly; not for filthy lucre’s sake, but of a ready mind. Judas took it for filthy lucre’s sake, and it was taken away from him, and given to another; to Matthias, on whom the lot fell, and who was numbered with the apostles in his room, (^{<402>}Acts 1:21-26). This is true also of the priests, Scribes, and Pharisees, who were divested of their offices in a very little time; three shepherds were cut off in one month, (^{<310>}Zechariah 11:8). There being a change of the priesthood, law, and ordinances, there was a change of offices and officers; new ordinances were appointed by Christ, and new officers created, on whom gifts were bestowed suitable to their work.

Ver. 9. *Let his children be fatherless, and his wife a widow.*] This sometimes is the case of good men, who leave widows and fatherless children, whom the Lord shows mercy to; being the Father of the fatherless, and the Judge of the widow, (^{<385>}Psalms 68:5), but sometimes it is threatened and comes as a judgment, when the Lord shows no mercy and favour to them, (^{<022>}Exodus 22:24 ^{<297>}Isaiah 9:17). And this is the case here, which very probably was literally fulfilled in Judas, who might have a wife and children; since it looks as if the other apostles had, and certain it is that one of them had a wife, even Peter, in the times of Christ; (see ^{<405>}1 Corinthians 9:5 ^{<414>}Matthew 8:14). And this was verified in the people of the Jews; whom the Lord divorced from himself, and wrote a “loammi” upon them, and left them as orphans and fatherless, (^{<200>}Hosea 1:9). This will never be the case of Christ’s people, or the Christian church, (^{<348>}John 14:18), though it will be of the antichristian one, (^{<687>}Revelation 18:7,8).

Ver. 10. *Let his children be continually vagabonds, and beg*, etc.] Wander from place to place, begging their bread: this is denied of the children of good men in David's time, (^{<49725>}Psalm 37:25) yet was threatened to the children of Eli, (^{<40236>}1 Samuel 2:36) and was very likely literally true of the children of Judas; and was certainly the case of multitudes of the children of the Jews, the posterity of them that crucified Christ, at the time of their destruction by the Romans; when great numbers were dispersed, and wandered about in various countries, as vagabonds, begging their bread from door to door; which is reckoned ^{f1556} by them a great affliction, and very distressing.

Let them seek their bread also out of their desolate places; either describing, as Kimchi thinks, the miserable cottages, forlorn and desolate houses, in which they lived, and from whence they went out to everyone that passed by, to ask relief of them; or it may be rendered,

because of their desolate places ^{f1557}; or, "after them"; so the Targum, "after their desolation was made"; when their grand house was left desolate, their temple, as our Lord said it should, and was, (^{<41238>}Matthew 23:38), and all their other houses in Jerusalem and in Judea; then were they obliged to seek their bread of others elsewhere, and by begging. The Syriac version wants this verse.

Ver. 11. *Let the extortioner catch all that he hath*, etc.] Or, "lay a snare for all" ^{f1558}; as the Romans did, by bringing in their army, invading the land of Judea, and besieging the city of Jerusalem; who are "the extortioner or exacter that demanded tribute of them"; which they refused to pay, and therefore they seized on all they had for it. The Syriac and Arabic versions render it, "the creditor"; who sometimes for a debt would take wife and children, and all that a man had; (see ^{<12401>}2 Kings 4:1,2 ^{<40825>}Matthew 18:25). It might be literally true of Judas; who dying in debt, his wife and children, and all he had, might be laid hold on for payment.

And let the stranger spoil his labour; plunder his house of all his goods and substance he had been labouring for: which was true of the Romans, who were aliens from the commonwealth of Israel; who came into the land, and spoiled their houses, fields, and vineyards, they had been labouring in; they took away their place and nation, and all they had, (^{<43148>}John 11:48).

Ver. 12. *Let there be none to extend mercy unto him*, etc.] No pity is ever expressed at hearing or reading the sad case of Judas; and though the Jews

were pitied of those that carried them captive to Babylon, (^{<1946>}Psalm 106:46), yet, in their last destruction by the Romans, no mercy was shown them; the wrath of God and man came upon them to the uttermost, (^{<3116>}1 Thessalonians 2:16).

Neither let there be any to favour his fatherless children: to bestow any benefit upon them; to relieve their wants, nor to protect their persons; no more respect shown them than to their father, being shunned and hated for their father's sake.

Ver. 13. *Let his posterity be cut off*, etc.] As the seed of the wicked are said to be, (^{<1878>}Psalm 37:28), or cut down, as a tree to the very root; as the Jewish nation was by the axe of God's judgment, which, John says, was laid to the root of the tree, and the blow just going to be given, as it was in a few years after, (^{<1180>}Matthew 3:10) or, as the Targum,

“let his end be for destruction;”

and so the Syriac version, “let their end be for destruction”; their last end, which it is said shall be cut off, and issue in death, eternal death; when the end of a good man is peace and eternal life, (see ^{<1875>}Psalm 37:37,38 ^{<1121>}Romans 6:21).

And in the generation following let their name be blotted out: or, in another age ^{f1559}; the next age, the third generation; meaning the name of the posterity of Judas, and the name of the people of the Jews, so as to be spoken of with honour and reputation; but, instead of that, they are for a taunt, a proverb, and a curse, in all places.

Ver. 14. *Let the iniquity of his fathers be remembered with the Lord*, etc.] Not of Abraham, Isaac, and Jacob; who, though they had their failings, they were not remembered, and much less punished in their posterity, but were forgiven: rather of the Amorites and Hittites; the one being said to be the father, and the other the mother, of the Jews, (^{<2163>}Ezekiel 16:3), they succeeding them in their land, and imitating their example, and committing the same sins they did: or rather of their wicked ancestors, who killed the prophets; and the measure of whose sins Judas and the Jews filled up in crucifying Christ, (see ^{<1231>}Matthew 23:31,32). The iniquity of these may be said to be remembered, it not being forgiven, when it was brought to account, and punished in their posterity, doing the same wicked actions; compare with this (^{<1169>}Revelation 16:19 18:5).

And let not the sin of his mother be blotted out: or forgiven; but stand as a debt to be accounted for: meaning not the sin of his mother Eve, nor of his immediate parent; but either of the Hittite as before, or of the synagogue of the Jews, or Jerusalem, which killed the prophets of the Lord.

Ver. 15. *Let them be before the Lord continually,* etc.] And not cast behind his back, or into the depths of the sea, never to be seen more, as sins are when forgiven; but be always in sight, as loathsome and abominable, and causing those that committed them to be abhorred for them; and be before him, as a Judge, to examine them, the nature and kind of them, and to condemn and punish for them; (see ^{<4215>}Exodus 20:5). The Targum is,

“let them be before the Word of the Lord always;”

(see ^{<3043>}Hebrews 4:13).

That he may cut off the memory of them from the earth; so that they may not be remembered with any applause, or their name spoken of with any commendation; (see ^{<4887>}Job 18:17).

Ver. 16. *Because that he remembered not to show mercy,* etc.] As Judas did not; neither to the poor, whom he cared not for, (^{<6126>}John 12:6) nor to Christ, whom he betrayed with a kiss to his enemies: nor had these words of Christ any effect upon him, to move his pity and compassion, “Friend, wherefore art thou come?” (^{<4159>}Matthew 26:49,50) nor did the Jews show mercy to him: they were a merciless and hardhearted people; though mercy was one of the weightier matters of the law, this they omitted, (^{<4223>}Matthew 23:23), their want of compassion may be observed in the priest and Levite passing by the man wounded by thieves, (^{<4100>}Luke 10:30-32). Nor did they show any mercy to Christ, when they smote and buffeted him; nor did it move their pity when Pilate brought him forth with a crown of thorns on his head, and in a miserable condition, saying, “Behold the man”; but they cried out, “Crucify him, crucify him”; and gave him gall for his meat, and vinegar to drink; and mocked him when in all his miseries and agonies.

But persecuted the poor and needy man; Christ, who became poor for our sakes, and stood in need of the ministration of others to him, (^{<4189>}2 Corinthians 8:9 ^{<4183>}Luke 8:3) and was poor in spirit, a man of sorrows, and acquainted with griefs; him Judas and the Jews persecuted to death, as follows:

that he might even slay the broken in heart; Christ, whose heart was broken with the reproach and cruel usage of men, (^{<B60>}Psalm 69:20), whose life the Jews sought to take away, and by means of Judas did.

Ver. 17. *As he loved cursing, so let it come unto him*, etc.] Judas loved that which brought a curse upon him, sin; and so he may be said to love the curse; just as sinners are said to love death, (^{<1086>}Proverbs 8:36). He was desirous of and sought after it, to bring Christ to an accursed death; and which he accomplished and pleased himself with; and therefore it was a just retaliation upon him that the curse should light on him, and he himself come to a shameful and ignominious death. The Jews loved the cursing law, the flying roll, called the curse in (^{<380>}Zechariah 5:2,3), which curses every transgressor of it: they boasted of it, rested in it, and sought for righteousness by it; and submitted not unto, but despised, the righteousness of Christ; and therefore it was but just they should come under the curse of the law: they imprecated the curse on them and their children, saying, “His blood be upon us and them”, (^{<175>}Matthew 27:25) and which accordingly came upon them, and remains to this day.

As he delighted not in blessing, so let it be far from him; Judas delighted not in the good will and good wishes of any to Christ, as appears from his dislike of the ointment being poured on his head by the poor woman, in (^{<114>}John 12:4,5), and so the Jews were displeased at the children, and at the disciples in the temple, blessing Christ, pronouncing him blessed, and wishing blessings to him, (^{<115>}Matthew 21:15,16) (^{<138>}Luke 19:38,39), yea, they delighted not in their own blessedness, or in that which only could give it to them; they delighted not in Christ, who was sent to bless them, but despised and rejected him; nor in the Gospel, which is full of blessings; and particularly not in the doctrine of justification by Christ’s righteousness, which commonly makes a man blessed: yea, in a sense, they judged themselves unworthy of everlasting life; and therefore it was but a righteous thing that blessing should be far from Judas and the Jews, as it was; even temporal, spiritual, and eternal blessings: yet there have been a sort of heretics ^{f1560}, that have highly praised and commended Judas, as doing a brave and noble action in betraying Christ, whereby the work of salvation was hastened.

Ver. 18. *As he clothed himself with cursing like as with his garment*, etc.] He was full of it; his mouth was full of cursing and bitterness; it was visible in him, easy to be discerned; he took pride as well as pleasure in it, it was

in his esteem an ornament to him, as his clothes were. The Syriac version renders it, “as armour”; as if it was a protection to him, or he thought it to be so.

So let it come into his bowels like water; the meaning is, let the wrath of God and the curse of the law come into his conscience, and make sad work there, and fill him with dread and terror, and that in great abundance, and with great force; like a flood of waters that carry all before it; or like the waters of jealousy which made the belly to swell and the thigh to rot; or the flying roll of the curse, which entering into the house of the sinner destroyed it, and all in it, (^{<062>}Numbers 5:22 ^{<304>}Zechariah 5:4).

And like oil into his bones; which is more piercing and penetrating than water; and signifies the inward and quick sense he should have of his sins, and of the wrath of God for them; (see ^{<301>}Job 20:11).

Ver. 19. *Let it be unto him as the garment which covereth him*, etc.] Let him be surrounded on all sides with the wrath of God; and let it be visible to all, as a man’s garment on him is: (see ^{<264>}Isaiah 66:24).

And for a girdle wherewith he is girded continually; let him be in the utmost straits and distress, being encompassed about with the curse and wrath of God; and let that stick close unto him as a man’s belt does; and let him not be able to get clear of it, or extricate himself out of it, as no man can on whom it is.

Ver. 20. *Let this be the reward of mine adversaries from the Lord*, etc.] Who were so many Satans, as the word used signifies; and Judas particularly is called a devil; and of the same malevolent and diabolical disposition were the Jews in general, (^{<360>}John 6:70 8:44) and what is before imprecated upon them is the just recompence of reward for their hatred to Christ and ill usage of him.

And of them that speak evil against my soul; or “life”^{f1561}; in order to take it away, as did the false witnesses that rose up against him, and the Jews who charged him with sedition and blasphemy.

Ver. 21. *But do thou for me, O God the Lord, for thy name’s sake*, etc.] The sense of the petition is, and which is a prayer of Christ as man, that the Lord God would take his part, be on his side, be present with him, work with him, help and assist him, and that for his own honour and glory, for

his truth and faithfulness sake, who had promised him help and assistance, (^{<1382>}Psalm 89:21-23,34).

Because thy mercy is good, deliver thou me; or “thy kindness” ^{f1562}; meaning the lovingkindness of God to Christ, which he always bore to him, and was eminently and superlatively good; which he makes use of as an argument for his deliverance out of all his troubles, and from death itself; (see ^{<1394>}Psalm 69:14,16).

Ver. 22. *For I am poor and needy,* etc.] As he was in human nature, being born of poor parents, brought up in a mean manner, had not where to lay his head, and was ministered to by others; though he was Lord of all, and immensely rich in the perfections of his nature, and in his vast empire and dominion, and the revenues arising from thence; (see ^{<400>}2 Corinthians 8:9). It may here chiefly respect his helpless and forlorn estate as man, at the time of his sufferings and death; (see ^{<1917>}Psalm 40:17).

And my heart is wounded within me; with the sins of his people on him, with a sense of divine wrath, and when under divine desertions, especially when his soul was exceeding sorrowful, even unto death, (^{<403>}Matthew 26:38 ^{<1912>}Psalm 40:12).

Ver. 23. *I am gone like the shadow when it declineth,* etc.] When the sun is setting, and the shadow is going off; man’s life is often compared to a shadow, because fleeting, momentary, and soon gone, (^{<1395>}1 Chronicles 29:15 ^{<1842>}Job 14:2 ^{<1921>}Psalm 102:11) and death is expressed by going the way of all flesh; and by going to the grave, the house for all living, a man’s long home, (^{<1624>}Joshua 23:14 ^{<1823>}Job 30:23) and so is the death of Christ, (^{<1222>}Luke 22:22), it may be rendered, “I am made to go” ^{f1563}, denoting the violent death of Christ, who was cut off out of the land of the living, and whose life was taken away from the earth, (^{<2308>}Isaiah 53:8).

I am tossed up and down as the locust; or “shaken out” ^{f1564} by the wind, as the locust is by the east wind, and carried from place to place, (^{<1203>}Exodus 10:13), or when a swarm of them by a strong wind are crowded together and thrown upon one another; or like the grasshopper, which leaps from hedge to hedge, and has no certain abode: and such was the case of Christ here on earth; and especially it may have respect not only to his being sometimes in Judea and sometimes in Galilee, sometimes in the temple and sometimes in the mount of Olives; but to his being tossed about after his apprehension, when he was led to Annas, and then to Caiaphas, then to

Pilate, then to Herod, then delivered to the soldiers, and by them led to Calvary, and crucified.

Ver. 24. *My knees are weak through fasting*, etc.] Either voluntary or forced, through want of food or refreshment; this was verified in Christ, when he kneeled and prayed, and his sweat was as it were great drops of blood falling to the ground; (see ^{<1990>}Psalm 69:10).

And my flesh faileth of fatness; or “for want of oil” ^{f1565}; the radical moisture of his flesh being dried up like a potsherd, (^{<1925>}Psalm 22:15).

Ver. 25. *I became also a reproach unto them*, etc.] Or they reproached him; not only in life, traducing his conversation, blaspheming his miracles, calling him a Samaritan, saying he had a devil, and charging him with sedition; but at the time of his death they reviled him, and treated him in the most opprobrious manner.

When they looked upon me, they shook their heads; which was verified in the Jews as they passed by the cross of Christ, whither they came to stare upon him and scoff at him, (^{<1973>}Matthew 27:39).

Ver. 26. *Help me, O Lord my God*, etc.] Jehovah the Father is here addressed, who is the God of Christ, as Christ is man; who formed him, supported him, and glorified him; and whom Christ loved, believed in, obeyed and prayed unto; nor did he pray to a God that could not hear, but to one that was able to save him from death: as a divine Person he needed no help, being the mighty God, the most Mighty, the Almighty: but as man he did, being encompassed about with infirmities; and as Mediator help was promised him, he expected it, and he had it, (^{<1982>}Psalm 89:21 ^{<2007>}Isaiah 1:7,8 49:8).

O save me according to thy mercy; or “kindness”; as before in (^{<1992>}Psalm 109:21) from sufferings, and out of them; from death and the grave, as he was; or his people by him, who are saved not by works of righteousness, but according to the mercy of God, (^{<1915>}Titus 3:5).

Ver. 27. *That they may know that this is thy hand*, etc.] Which inflicted vengeance, and executed judgments on Judas and the Jews, as before imprecated: so the Targum,

“that they may know that this is thy stroke;”

or which was concerned in all the sorrows and sufferings of the Messiah, which could never have come upon him had it not been the will of God; it was his hand and council that determined it, or men could never have effected it; (see ^{<4068>}Acts 4:28 ^{<6911>}John 19:11), or which wrought deliverance and salvation as before prayed for; (see ^{<4882>}Psalms 118:21-23).

That thou, Lord, hast done it: one or other, or all the above things; the finger of God was to be seen in them; particularly in the sufferings of Christ, and in his exaltation; (see ^{<4423>}Acts 2:23 5:31).

Ver. 28. *Let them curse, but bless thou,* etc.] Let them curse me, as Shimei did David, the type of Christ; let them curse themselves, as they did; or my people: or “let them be cursed”, as the Syriac version; cursed in life and at death, and to all eternity: but “bless thou [me]”, the Messiah; as he did, when he raised him from the dead, set him at his right hand, and gave him a name above everyone, and made him most blessed for evermore; and bless my people with all spiritual blessings of grace, and with eternal glory and happiness. Or “be thou blessed”; let honour, blessing, and praise, be continually ascribed to thee; if God does but bless, it is no matter if wicked men curse, so Aben Ezra and Kimchi interpret it; (see ^{<1061>}2 Samuel 16:11,12).

When they arise, let them be ashamed; be suffered to do those things which may bring shame and disgrace upon them; or let them be disappointed and so confounded, as the Jews were; who though they so far gained their point as to bring Christ to the dust of death and the grave, yet to their great confusion he arose again from the dead; or let them be ashamed at the last day, as they will be when Christ shall come in the clouds of heaven and be their Judge, who will then be glad to shelter themselves in rocks and caves. This is imprecated to be done

when they shall arise: rise up against Christ to take away his life; rise up against his disciples to persecute them, against his Gospel to contradict and blaspheme it, and against his cause and interest to crush it; or against the Romans, to shake off their yoke, when they were brought to great shame and confusion; or when they shall arise at the resurrection of the dead, which will be to shame and everlasting contempt, (^{<2711>}Daniel 12:2).

But let thy servant rejoice; the Messiah, who appeared in the form of a servant; came not as a temporal lord and prince, to be ministered unto, but as a servant, to minister to others; and who is a servant of God’s choosing,

calling, and sending, and whom he faithfully served; and who, as prayed for, did rejoice in the strength of the Lord, given him as man; and in the salvation wrought for and by him, (^{<1920>}Psalm 21:1), in the work of the Lord prospering in his hand; in his victory over sin, Satan, the world, and death; in the presence of God he was made glad with, and in the glory promised him, which he had with his Father before the world was, (^{<1961>}Psalm 16:11 21:6).

Ver. 29. *Let mine adversaries be clothed with shame*, etc.] This is only explanative of what is said before,

And let them cover themselves with their own confusion as with a mantle: the Arabic version is, “as with a breastplate.” Some understand it as a petition of Christ, that they might be brought to repentance for their sins, and so to shame for them; which is an instance of his wondrous grace and goodness; and it is certain he prayed for the forgiveness of his enemies when on the cross, (^{<1234>}Luke 23:34).

Ver. 30. *I will greatly praise the Lord with my mouth*, etc.] Vocally, and in the highest strains.

Yea, I will praise him among the multitude: of converted persons, both Jews and Gentiles, and by them: or, “among the mighty”^{f1566}; or great ones; the great congregation, as in (^{<1925>}Psalm 22:25) among the innumerable and mighty angels in heaven; or, as the Targum,

“among the wise men;”

his own disciples, made wise unto salvation, and to win souls; being filled with the gifts of wisdom and knowledge; among and with whom Christ sung an hymn of praise after the celebration of the supper, (^{<1961>}Matthew 26:30).

Ver. 31. *For he shall stand at the right hand of the poor*, etc.] Of the Messiah, as in (^{<1932>}Psalm 109:22) at whose right hand the Lord was, to guide and direct, help and assist, protect and defend, (^{<1968>}Psalm 16:8), or of his people, who are poor in every sense; but the Lord is on their side, and is a present help in time of trouble, (^{<1941>}Psalm 46:1,5).

To save him from those that condemn his soul: the Messiah: from his judges, the high priest and Jewish sanhedrim, and Pilate the Roman governor, who condemned him to death; but he committed his spirit, or

soul, to God, who received it, and raised his body from the dead; and would not suffer it to see corruption, as a testimony of his innocence: or the soul of the poor saints, which the Lord saves from the condemnation of sin, Satan, the law, and their own consciences, (~~see~~ Romans 8:1,33,34).

PSALM 110

INTRODUCTION TO PSALM 110

A Psalm of David.

This psalm was written by David, as the title shows, and which is confirmed by our Lord Jesus Christ, (^{<422B>}Matthew 22:43) and by the Apostle Peter, (^{<4423>}Acts 2:34) and was not written by anyone of the singers concerning him, as Aben Ezra and Kimchi; nor by Melchizedek, nor by Eliezer the servant of Abraham, concerning him, as Jarchi and others: for the former could not call Abraham his lord, since he was greater than he, (^{<3007>}Hebrews 7:7) and though the latter might, yet he could not assign his master a place at the right hand of God; nor say he was a priest after the order of Melchizedek: and as it was written by David, it could not be concerning himself, as the Targum, but some other; not of Hezekiah, to whom some of the Jews applied it, as Tertullian ^{f1567} affirms; but of the Messiah, as is clear from the quotation by Christ, (^{<422B>}Matthew 22:43,44) and from the references to it by the apostle, (^{<4423>}Acts 2:34 ^{<4652>}1 Corinthians 15:25 ^{<3013>}Hebrews 1:13). And that this was the general sense of the ancient Jewish church is manifest from the silence of the Pharisees, when a passage out of it was objected to them by our Lord concerning the Messiah; and is the sense that some of the ancient Jews give of it; says R. Joden ^{f1568},

“God will make the King Messiah sit at his right hand, etc:”

and the same is said by others ^{f1569}; and it is likewise owned by some of the more modern ^{f1570} ones; and we Christians can have no doubt about it. The psalm is only applicable to Christ, and cannot be accommodated to any other; no, not to David as a type, as some psalms concerning him may.

Ver. 1. *The Lord said unto my Lord*, etc.] The Targum is, “the Lord said in his Word.”

Galatinus ^{f1571} says the true Targum of Jonathan has it,

“the Lord said to his Word;”

and produces an authority for it. These are the words of Jehovah the Father to his Son the Messiah; the “Adon”, or Lord, spoken of in (^{<381>}Isaiah 6:1 ^{<381>}Malachi 3:1), the one Lord Jesus, and only Potentate; the Lord of all, the Lord of David, and of every believer; not by right of creation only, as of all mankind; but by redemption, having bought them; and by right of marriage, having espoused them; and by their own consent, they owning him to be their Lord. The words said to him by Jehovah, as follow, were said in his mind, in his eternal purpose and decree; which he, lying in his bosom, was privy, when he foreordained him to be the Redeemer; and in the council and covenant of peace, when he promised him this glory as the reward of his sufferings; and in the prophecies of the Old Testament, which speak as of the sufferings of Christ, so of the glory that should follow; and when the fact was done, when, after his death, resurrection, ascension, and entrance into heaven, he was placed, as follows:

Sit thou at my right hand; of power and majesty; expressive of the honour done to Christ, and the glory put on him in the human nature, such as angels nor any creature ever had, (^{<3813>}Hebrews 1:13), it being always accounted honourable to sit at the right hand of great personages, (^{<1129>}1 Kings 2:19 ^{<980>}Psalm 45:9 ^{<4121>}Matthew 20:21), and also of rule, and power, and authority; being upon the same throne with his Father, exercising the same government over angels and men; “sitting” is explained by “reigning” in (^{<465>}1 Corinthians 15:25). It also denotes having done his work, and to satisfaction; and therefore is set down, being entered into his rest, and having ceased from his work and labour, enjoying the presence of his divine Father; in which is fulness of joy, and at whose right hand are pleasures for evermore: and it also signifies the continuance of regal honour and power; he sits and continues a King as well as a Priest for ever.

Until I make thine enemies thy footstool; Christ has his enemies; all the enemies of his people are his; some are overcome already by him, as sin, Satan, and the world; and the Jews, his enemies, who would not have him to reign over them, have been destroyed: but as yet all things are not put under his feet, which will be; as antichrist, and the kings of the earth that are with him, who will be overcome by him; the beast and false prophet will be taken and cast into the lake of fire; where also the old serpent, the devil, after he has been bound and loosed, will be cast likewise; and when the last enemy, death, shall be destroyed; till that time comes, Christ reigns and will reign, and afterwards too, even to all eternity. The allusion is to

the custom of conquerors treading upon the necks of the conquered; (see ~~604~~ Joshua 10:24).

Ver. 2. *The Lord shall send the rod of thy strength out of Zion*, etc.] His royal and powerful sceptre, called the sceptre of righteousness, (~~486~~ Psalm 45:6) and is no other than the Gospel, the power of God unto salvation; and which is mighty through him, for the reducing souls to the obedience of Christ; when it comes with power, and works effectually. This was first preached in Zion, or Jerusalem, and went out from thence into all parts of the world; the first ministers of it had their commission there, and were sent from thence to publish it all over the world; (see ~~208~~ Isaiah 2:3 ~~247~~ Luke 24:47 ~~404~~ Acts 1:4 8:4), by means of which the kingdom of Christ was set up and spread in the world; with this rod and sceptre in his hand, he went forth with his ministers, conquering and to conquer, (~~662~~ Revelation 6:2). The Jews ^{f1572} own this rod to be a rod in the hand of the Messiah, which they seem to understand literally; and have a fabulous notion of its being the same that Jacob, Judah, Moses, Aaron, David, and so every king of Judah, had, down to the destruction of the temple: the Targum in the king's Bible is,

“the Word of the Lord shall send, etc.”

the essential Word.

Rule thou in the midst of thine enemies; or, “thou shalt rule”, as the Targum and Arabic version; in the hearts of those who, in their unregenerate state, are enemies: but the arrows of his word being sharp in them, they are brought to submit to him; the everlasting doors are caused to open; he enters in, takes possession of their hearts, and rules there. Or this may be understood of his church in the world, which is his kingdom, and lies surrounded with enemies on all hands; but, in spite of them, and all their opposition, he will support his kingdom and interest.

Ver. 3. *Thy people shall be willing in the day of that power*. etc.] Or, in the day of thine army ^{f1573}. When thou musterest thy forces, sendest forth thy generals, the apostles and ministers of the word, in the first times of the Gospel; when Christ went forth working with them, and their ministry was attended with signs, and miracles, and gifts of the Holy Ghost; and which was a day of great power indeed, when wonderful things were wrought; the god of this world was cast out, the Heathen oracles ceased, their idols were abolished, and their temples desolate; and Christianity prevailed

everywhere. Or this may respect the whole Gospel dispensation, the day of salvation, which now is and will be as long as the world is; and the doctrine of it is daily the power and wisdom of God to them that are saved. Or rather this signifies the set time of love and life to every particular soul at conversion; which is a day for light, and a day of power; when the exceeding greatness of the power of God is put forth in the regeneration of them: and the people that were given to Christ by his Father, in the covenant of grace, and who, while in a state of nature, are rebellious and unwilling, are made willing to be saved by Christ, and him only; to serve him in every religious duty and ordinance; to part with their sins and sinful companions, and with their own righteousness; to suffer the loss of all things for him; to deny themselves, and take up the cross and follow him: and when they become freewill offerings to him, as the word ^{f1574} signifies; not only willingly offer up their spiritual sacrifices of prayer and praise, but themselves, souls and bodies, to him; as well as enter volunteers ^{f1575} into his service, and cheerfully fight his battles, under him, the Captain of their salvation; being assured of victory, and certain of the crown of life and glory, when they have fought the good fight, and finished their course. The allusion seems to be to an army of volunteers, such as described by Cicero ^{f1576}, who willingly offered themselves through their ardour for liberty.

In the beauties of holiness, from the womb of the morning: this does not design the place where these willing subjects of Christ should appear; either in Zion, beautiful for situation; or in Jerusalem, the holy city, compact together; or in the temple, the sanctuary, in which strength and beauty are said to be; or in the church, the perfection of beauty: but the habit or dress in which they should appear, even in the beautiful garment of Christ's righteousness and holiness; the robe of righteousness, and garments of salvation; the best robe, the wedding garment; gold of Ophir, raiment of needlework; and which is upon all them that believe: as also the several beautiful graces of the Spirit; the beauty of internal holiness, by which saints are all glorious within; and holiness is the beauty and glory of God himself, of angels and glorified saints. This, though imperfect now, is the new man put on as a garment; and is true holiness, and very ornamental. The phrase, "from the womb of the morning", either stands in connection with "the beauties of holiness"; and the sense is, that as soon as the morning of the Gospel dispensation dawns, these people should be born again, be illuminated, and appear holy and righteous: or, "from the womb, from the morning ^{f1577}", shall they be "in the beauties of holiness"; that is,

as soon as they are born again, and as soon as the morning of spiritual light and grace breaks in upon them, and they are made light in the Lord, they shall be clad with these beautiful garments of holiness and righteousness; so, “from the womb”, signifies literally as soon as men are born; (see ~~488B~~ Psalm 58:3 ~~280B~~ Isaiah 48:8) (~~280B~~ Hosea 9:11) or else with the latter clause, “thou hast the dew of thy youth”: and so are rendered, “more than the womb of the morning”, i.e. than the dew that is from the womb of the morning, is to thee the dew of thy youth; that is, more than the dew of the morning are thy converts; the morning is the parent of the dew, (~~488B~~ Job 38:28), but the former sense is best; for this last clause is a remember or proposition of itself,

thou hast the dew of that youth; which expresses the open property Christ has in his people, when made willing; and when they appear in the beauty of holiness, as soon as they are born of the Spirit, and the true light of grace shines in them; then those who were secretly his, even while unwilling, manifestly appear to belong unto him: so young lambs, just weaned, are in Homer ^{f1578} called *ερσοι*, “dews”; and it is remarkable that the Hebrew words for “dew” and “a lamb” are near in sound. Young converts are Christ’s lambs; they are Christ’s youth, and the dew of it; they are regenerated by the grace of God, comparable to dew, of which they are begotten to a lively hope of heaven; and which, distilling upon them, makes them fruitful in good works; and who for their numbers, and which I take to be the thing chiefly designed by this figure, are like to the drops of the dew; which in great profusion is spread over trees, herbs, and plants, where it hangs in drops innumerable: and such a multitude of converts is here promised to Christ, and which he had in the first times of the Gospel, both in Judea, when three thousand persons were converted under one sermon; and especially in the Gentile world, where the savour of his knowledge was diffused in every place; and as will be in the latter day, when a nation shall be born at once, and the fulness of the Gentiles be brought in. The sense given of these words, as formed upon the Septuagint and Vulgate Latin versions, respecting the generation of Christ’s human or divine nature, is without any foundation in the original text.

Ver. 4. *The Lord hath sworn, and will not repent*, etc.] What he swore about, and did not repent of, was the priesthood of Christ, as follows; and which shows the importance of it, since when Jehovah swears, as it is by himself, because he can swear by no greater; so it is about matters of great moment only that are sworn to by the Lord, as this of the priesthood of

Christ was; which was concerned in things pertaining to God and his glory, as well as in making reconciliation for the sins of his people: and it shows the truth, and was for the confirmation of it; since doubts might arise whether the Aaronic priesthood was changed, seeing it was given to Phinehas for an everlasting priesthood; and since so great a person as the Son of God is said to be a priest; and since, in the human nature, he was of the tribe of Judah, of which tribe nothing was said concerning the priesthood: and this oath was not so much for Christ's sake, to establish the priesthood with him, and assure him of it, as for the sake of his people; who, by two immutable things, the word and oath of God, might have strong consolation from it; and it clearly shows the validity of his priesthood; that he was called of God to this office, and invested with it, and consecrated in it with an oath; and which is expressive of the singularity of it, and of the dignity and preference of the priesthood of Christ to that of Aaron's, (^{<3872>}Hebrews 7:20,21,28). What follows was said, and this oath was made, in the council of peace, when Christ was called to this office, and he accepted of it, (^{<3916>}Psalm 40:6-8), and of this the Lord never repented; as he never does of any of his acts of grace, (^{<0239>}Numbers 23:19 ^{<5129>}Romans 11:29).

Thou art a priest for ever after the order of Melchizedek; or, “according to the word of Melchizedek”^{f1579}; that is, according to what is said of him; there being an agreement between the things said of one and of the other; so the Syriac version, “according to the likeness of Melchizedek”, (see ^{<3875>}Hebrews 7:15) of him no mention is made elsewhere, but in (^{<0148>}Genesis 14:18) and in the epistle to the Hebrews. Various are the opinions of men concerning him: some think he was not a man, but an angel that appeared to Abraham: others, a divine power, superior to Christ, who were called “Melchizedecians”: and others, that he was the Holy Ghost; and others, the Son of God himself, in an human form. On the other hand, some take him to be a mere man. The general notion of the Jews is, that he was Shem, the son of Noah; others, that he was a Canaanitish king, of the posterity of Ham: but others do not think it proper or lawful to inquire who he was, or from whom he descended; this being purposely hidden from men, that he might be more clearly a type of Christ. That there is a likeness between them is certain; the signification of his name, a title of office, King of righteousness, and King of peace, agrees with Christ the Lord, our righteousness and our peace: his being without father, mother, descent, beginning of days, and end of life, agree with the divinity,

humanity, and eternity of Christ; and who is likewise King and Priest, as he was; and who blesses his people, as he did Abraham; and refreshes them with bread and wine, as he did Abraham's soldiers; (see Gill on "^{<S07D>}Hebrews 7:2-3"). Now Christ is a Priest like him; whose office is to offer sacrifice, which he has done, even himself, for the atonement of the sins of his people; to make intercession for them, which he ever lives to do; to introduce their persons to his Father, and present their petitions to him; and to call for every blessing for them, and answer all charges against them: in which office he continues for ever; there never will be any change in his priesthood, as there has been in Aaron's; nor will he ever have any successor: his priesthood is unchangeable, or does not pass from one to another, (^{<S07D>}Hebrews 7:24), the efficacy of his blood and sacrifice always continues, and intercession is ever made by him, and the glory of his mediation is ever given him. The apostle produces this passage in proof of the change of the Aaronic priesthood, and so of the law, (^{<S07D>}Hebrews 7:11-19) and about the time Christ appeared as the high priest, the legal priesthood sensibly declined, and which the Jews themselves own; for they say,

“after the death of Ishmael Ben Phabi, the splendour of the priesthood ceased ^{f1580};”

which man was made priest by Valerius Gratus, governor of Judea, under Tiberius Caesar ^{f1581},

Ver. 5. *The Lord at thy right hand*, etc.] These words are either directed to Christ, at whose right hand the Lord was to help and assist him, (^{<S06B>}Psalm 16:8) or to the church, consisting of the Lord's willing people, at whose right hand he is to save them; is ready to help them, and is a present help to them in time of need, (^{<S04CB>}Psalm 109:31) or rather to Jehovah the Father, at whose right hand the “Adonai”, or Lord, even David's Lord, and every believer's Lord, is, as in (^{<S01D>}Psalm 110:1), and who is spoken of in all the following clauses; and to whom the things mentioned are ascribed, and so what immediately follows:

shall strike through kings in the day of his wrath; not only strike at them, and strike them; but strike them through, utterly destroy them. This is to be understood of the kings and princes that stood up and set themselves against him, (^{<S01D>}Psalm 2:2), which is interpreted of Herod and Pontius Pilate, (^{<S04CB>}Acts 4:26,27), who both died shameful deaths; as did another Herod, that set himself against the apostles and church of Christ, (^{<S04CB>}Acts

12:1,2,23), and also of Heathens, kings and emperors, who persecuted the Christians; as Diocletian, Maximilian, and others; who are represented as fleeing to rocks and mountains, to hide them from the Lamb, the great day of his wrath being come, (~~665~~ Revelation 6:15-17), and also of the antichristian kings, that shall be gathered together to the battle of the Lord God Almighty, and shall be overcome and slain by Christ, (~~664~~ Revelation 16:14,16 17:14 19:20,21) which will be a time of wrath, when the vials of God's wrath shall be poured out upon the antichristian kings and states; (see ~~661~~ Revelation 16:1,19 11:18). And may also reach the last and general judgment; when kings, as well as others, shall stand before him, and receive their awful doom from him; and shall perish when his wrath is kindled against them, (~~621~~ Psalm 2:11,12).

Ver. 6. *He shall judge among the Heathen*, etc.] Either rule among the Gentiles, making them through his Gospel obedient by word and deed, and so reigning in their hearts by his Spirit and grace; and, by making many converts among them, enlarge his dominion from sea to sea, and from the river to the ends of the earth: or inflict judgments on the Heathen; that is, the Papists, as they are called. These are the Gentiles to whom the outward court is given; the nations that will be angry when the time of his wrath, and to judge the dead, is come; and whom Christ will break in pieces with his iron rod; and are the Heathen that shall perish out of his land, when he is King over all the earth, (~~662~~ Revelation 11:2,18 19:15 ~~697~~ Psalm 10:16).

He shall fill the places with the dead bodies: the Targum adds,

“of the ungodly that are slain;”

namely, at the battle of Armageddon; when the fowls of the air shall be called to eat the flesh of kings, captains, and mighty men; of horses and their riders; of all men, bond and free, great and small, (~~697~~ Revelation 19:17,18).

He shall wound the heads over many countries; that is, kings over many countries; as the Targum explains it: it is to be read in the singular number, “he shall wound the heads over a large country” ^{f1582}; him who is the head over a large country; meaning either Satan, the god of this world, the wicked one, under whom the world lies; and who has deceived the inhabitants of the earth, and rules them at his pleasure; him Christ has wounded and bruised, even his head; destroyed him and all his power, policy, schemes, and works, agreeably to the first hint concerning him,

(^{<0015>}Genesis 3:15 ^{<8014>}Hebrews 2:14 ^{<6108>}1 John 3:8) or else antichrist, who is head over a large country, or many countries; the whore that sits on many waters, which are people, nations, and tongues, and reigns over the kings of the earth; who has seven heads and ten horns; one of whose heads has been wounded already, of which it has been curing again; but ere long this beast will receive such a wound from Christ, as that he will never recover of it; when he shall consume him with the breath of his mouth, and the brightness of his coming; (see ^{<6072>}Revelation 17:2,15,18 13:1,3) (^{<5108>}2 Thessalonians 2:8). Musculus renders it, “the head of the country of Rabbah”: and refers it to David’s conquest of the king of the Ammonites, whose head city was Rabbah, (^{<3101>}1 Chronicles 20:1,2).

Ver. 7. *He shall drink of the brook in the way*, etc.] This some understand of the sufferings of Christ, compared to a brook, a flow of waters, because of the abundance of them, as in (^{<9501>}Psalms 69:1,9), his partaking of which is sometimes expressed by drinking, (^{<4102>}Matthew 20:22 ^{<6181>}John 18:11) and this was in the way of working out the salvation of his people, and in his own way to glory, (^{<0205>}Luke 24:26). If this is the sense, there may be some allusion to the black brook Kidron; over which David, the type of Christ, passed when in distress; and over which Christ himself went into the garden, where his sorrows began, (^{<0153>}2 Samuel 15:23 ^{<6181>}John 18:1), but seeing this clause stands surrounded with others, which only speak of his victories, triumph, and exaltation, it seems to require a sense agreeable to them; wherefore those interpreters seem nearer to the truth of the text, who explain it of Christ’s victory over all enemies, sin, Satan, the world, and death; and illustrate it by the passage in (^{<0234>}Numbers 23:24), “he shall drink of the blood of the slain”; with which compare (^{<2501>}Isaiah 63:1-3). Others think the allusion is to the eagerness of a general pursuing a routed army, and pushing on his conquest; who, though almost choked with thirst, yet will not stop to refresh himself; but meeting with a brook or rivulet of water by the way, takes a draught of it, and hastens his pursuit of the enemy: and so this is expressive of, the eagerness of Christ to finish the great work of man’s salvation, and the conquest of all his and their enemies; (see ^{<0109>}Luke 2:49 12:50 ^{<6181>}John 18:4-8). But I think the clause is rather expressive of the solace, joy, and comfort, which Christ, as man, has in the presence of God, and at his right hand, having finished the work of our salvation; then he drank to his refreshment of the river of divine pleasure, when God showed him the path of life, and raised him from the

dead, and gave him glory, and introduced him into his presence; where are fulness of joy, and pleasures for evermore, (^{1961b}Psalm 16:11).

Therefore shall he lift up the head; as he did at his resurrection; he bowed it when he died, he lifted it up when he rose again, and so when he ascended on high to his God and Father; when he took his place at his right hand; where his head is lifted up above his enemies, and where he is exalted above angels, principalities, and powers, and where he must reign till all enemies are put under his feet. Or, “so shall he lift up his head”, as Noldius ^{f1583} renders it; not that his sufferings, which he understands by “drinking out of the brook”, were the cause of his exaltation, but the consequent of it: these two, Christ’s humiliation and exaltation, though they are sometimes joined together, yet not as cause and effect, but as the antecedent and consequent; Christ having finished what, according to the divine order was to be finished, glory followed by the same order: and so the words thus taken respect not the cause, but the constitution of things, according to that writer.

PSALM 111

INTRODUCTION TO PSALM 111

This psalm, though without a name, is thought to be penned by David; it is composed in an artificial manner, in an alphabetical order, each clause or sentence beginning with a letter of the Hebrew alphabet in course, till the whole is finished; this perhaps was done to recommend the psalm, to make it more observed, and to help the memory; the general design of it is to excite to praise the Lord, from the consideration of his great and wonderful works.

Ver. 1. *Praise ye the Lord*, etc.] Or “hallelujah”; this is the title of the psalm, and is expressive of the subject matter of it; and so it stands in the Targum, Septuagint, Vulgate Latin, Ethiopic, and Arabic versions; as it should, as appears from the psalm being alphabetical; for the first letter of this word is the fifth and not the first of the alphabet; it is wanting in the Syriac version, which gives the title in this manner, without a name, concerning the glorious virtues of

“the works of God; but it exhorts us to give thanks to Christ; and it is said in the person of the apostles.”

I will praise the Lord with my whole heart; the psalmist excites to praise God by his own example; the object of his praise is Jehovah, the self-existent Being, the Being of beings, the author of his Being, and in whom all men live and move, and have their being; the God of their mercies, temporal and spiritual, and therefore should praise him, even Jehovah, Father, Son, and Spirit; especially Jehovah the Messiah may be here intended, whose work of redemption is particularly attended to: the manner in which he determines to perform this service is, “with his whole heart”: which ought to be engaged in every religious exercise, even the whole of it, all the powers and faculties of the soul, without being divided between other objects, and distracted or drawn off from the Lord by them; the phrase is not expressive of perfection, which is not to be expected in any duty, but of sincerity and cordial affection. The place where follows,

in the assembly of the upright, and in the congregation: which may signify one and the same; even the place where upright persons assemble and gather together for divine worship, the tabernacle in David's time, and the temple afterwards; and may point at any place of worship in Gospel times, and the people that meet there; who being for the most part upright persons, or in a judgment of charity so accounted, though every individual among them may not be such, are thus called; and that because they have the uprightness, righteousness, and holiness of Christ imputed to them; and have right spirits renewed in them, and so are upright in heart; and, in consequence of this, walk uprightly according to the rules of the Gospel. It may be rendered, as it is by the Targum,

“in the secret ^{f1584} of the upright, and the congregation;”

because here the secret of the Lord is made known to his people; the mysteries of his grace are revealed; and his ordinances, which are his counsel, are administered: or it may design some particular friends and acquaintance of the psalmist's, who privately met and took sweet counsel together, and communicated their secrets to one another, as the other word “congregation” may intend the public assembly of the people; and then the sense is, that he would sincerely praise the Lord both in private and public, and that because of his works; as follows.

Ver. 2. *The works of the Lord are great,* etc.] His works of creation are great, being made out of nothing, are the effects of great power, and the produce of great wisdom, and which greatly display the glory of their Maker; the works of providence are great, which are daily wrought, especially such as concern the church and people of God, for whom he does great things, whereof they have reason to be glad and praise his name; the miracles of Christ he wrought here on earth were surprisingly great, some of them such as had not been known from the creation of the world; and yet greater things were shown him, and done by him, particularly the work of redemption, a work which angels and men were unequal to, a work which none but the great God and our Saviour could effect, and is truly called the great salvation; the work of grace upon the heart is a great work, and requires the exceeding greatness of the divine power, and which is exerted in the beginning, carrying on, and finishing that work; and for all which the Lord is to be praised: and the rather since they are such as are

sought out of all them that have pleasure therein; or “sought out because of all the pleasures of them, or that are in them” ^{f1585}, which comes to much

the same sense: there is a pleasure in the contemplation of the works of nature and providence; to behold the power, wisdom, and goodness of God in them, and his care over all his creatures; and particularly how he makes all things to work together for the good of his people; and especially it is delightful to observe the works of grace, how the glory of all the divine perfections is displayed in them; angels themselves take pleasure in looking into them: now these are sought and found out by those who delight in them; the works of creation are to be sought and found in the book of nature, the works of providence in the book of experience, and the works of grace in the book of God; and indeed all of them are recorded there, which are searched with pleasure by those that are inquisitive after them.

Ver. 3. *His work is honourable and glorious*, etc.] Or “honour and glory”^{f1586} itself; there is nothing mean and trifling done by him; nothing unworthy of him in nature, providence, and grace; every work of his serves to display his glory, and set off the greatness of his majesty; the heavens and the earth are full of his glory; and he does all things well and wisely in the government of the world; and whatever he does in a way of grace is for the glory of it, and tends to make his people honourable and glorious, as well as manifests his own glory, and makes for the honour of his own name.

And his righteousness endureth for ever; his justice and holiness, which appear in all his ways and works; for there is no unrighteousness in anything done by him, just and true are all his ways; there is a constant tenor of righteousness in them all; his faithfulness in fulfilling every word of promise, in making his words good by his works, is to be seen in all generations; and true evangelical righteousness, the righteousness of Christ, which is so considerable a branch of the work of redemption and salvation, is an everlasting one; it can never be abolished, it will answer for the saints in a time to come.

Ver. 4. *He hath made his wonderful works to be remembered*, etc.] All his works are marvellous ones; his works of creation, that they should rise out of nothing at a word of command; his works of providence, which have such a depth of wisdom and knowledge in them, are unsearchable and past finding out; and his works of redemption and grace; and these are so wrought by him, and such methods taken to continue the memory of them, that they cannot well be forgotten: all things in nature are as they were from the beginning; the sun, moon, and stars, keep their course and station;

cold and heat, summer and winter, seedtime and harvest, are as they always were; remarkable providences have been carefully recorded, and memorials of them handed down to posterity. The deliverance of Israel out of Egypt was annually remembered in the passover; the feeding of them with manna in the wilderness was caused to be remembered by a pot of manna preserved in the tabernacle and temple; and the great work of our redemption by Christ is brought to remembrance in the ordinance of the Lord's supper, appointed for that purpose.

The Lord is gracious and full of compassion; so he was in eternity, and is in time; this appears in all his works, and especially in our salvation by Jesus Christ; (see ^{<B98B>}Psalm 86:5,15).

Ver. 5. *He hath given meat to them that fear him,* etc.] Or a “prey” ^{f1587}, alluding to the spoil of the Egyptians; or to the manna; corporeal food, daily bread, which they that fear him shall not want, (^{<B98B>}Psalm 34:9) spiritual meat, such that endures for ever; the flesh of Christ, which is meat indeed; the word and ordinances, in which are milk for babes, and meat for strong men; savoury meat does God give his people, such as their souls love, and the world knows nothing of; all is given, and freely given, and in plenty.

He will ever be mindful of his covenant; made with Abraham, and that at Sinai; and especially which he made with his people in Christ before the world was; and which is the ground and foundation of all his works of grace and redemption, and the reason why he gives food unto them; he never forgets that, his promises in it, nor the blessings of it, nor the people for whom they are made and provided, nor his love unto them; he is a covenant keeping God.

Ver. 6. *He hath showed his people the power of his works,* etc.] Or his works of power, his mighty works, in which his great power was shown; as to the people of Israel in Egypt, at the Red sea, in the wilderness, and in bringing them to and settling them in the land of Canaan; these he showed to them in fact, they saw them with their eyes; and he showed or declared them to them in prophecy, before they came to pass, as Kimchi observes, that it might not be said they came by chance. So he hath showed his works of power to his people in Gospel times, as the miracles of Christ, his resurrection from the dead, redemption by him, and the work of grace on the hearts of men in all ages.

That he may give them the heritage of the Heathen; the Lord did the above works of his power for the people of Israel, that he might put them into the possession of the land of Canaan, inherited by Heathens; that it might become their inheritance, and they might enjoy their houses, vineyards, and fields; and he wrought powerfully through the ministration of the Gospel, by his Spirit and grace, upon the hearts of men in the Gentile world; that the Christian church might possess the dominions of it, as it did in the times of Constantine and of others, and as it will more largely in the latter day; (see ^{<9118>}Psalm 2:8 ^{<1026>}Revelation 2:26).

Ver. 7. *The works of his hands are verity and judgment*, etc.] His works of providence are just and true, particularly these which respected the driving the Canaanites out of their land, and settling the Israelites in it; these were done according to the truth of the divine promises and prophecies, and so were “verity” or “truth”; and for the sins of the Heathen, and by him who has a right to dispose of the earth and the fulness of it to whom he pleases, and so are “judgment” or righteous; and this holds good of his work of grace upon the heart, which is the work of his hands, and is “truth in the inward parts”: and is created in righteousness and true holiness; and of all his acts of grace in election, redemption, etc. which are according to the truth of the divine nature and its perfections, and in which there is no unrighteousness. Some interpret this of the two tables of stone, which were the work, writing, and engraving of God, and on which were inscribed the judgments of the Lord; and are “true and righteous altogether”. Aben Ezra understands it of the law implanted in the hearts of men.

All his commandments are sure: firm, and to be believed and complied with, either to destroy the nations, or to possess their land; or rather the commands of the moral law, which are firm and sure, one jot or tittle of which shall never pass away; all have been fulfilled by Christ, and remain with him a rule of walk and conversation; or the word which the Lord has commanded to a thousand generations, (^{<9438>}Psalm 105:8) the covenant which is ordered in all things and sure; the promises of which are yea and amen in Christ; and the blessings of it, the sure mercies of David; and even the doctrines of the Gospel are the commandments and testimony of the Lord, which are sure, (^{<9438>}Psalm 19:8) and to be believed, being the word of truth, the Gospel of our salvation, and coming from God, who cannot lie.

Ver. 8. *They stand fast for ever and ever*, etc.] Not only the covenant and its promises do, but both law and Gospel, the commandments of the one and the doctrines of the other; the law is an eternal law, as to the matter of it, and is not made void by faith, but established; and the Gospel is an everlasting Gospel, which lives and abides for ever, being established upon the word of God, which cannot be broken; and is continued in the church, the pillar and ground of truth, from whence it can never be removed.

And are done in truth and uprightness; either made by the Lord according to the truth of things, the moral perfections of his nature and will, and the rectitude of it; or observed by men that truly fear the Lord with great truth and sincerity.

Ver. 9. *He sent redemption unto his people*, etc.] Or one to redeem them, who effected it; Moses to redeem Israel out of Egypt, and Christ to redeem his people from sin, Satan, and the law, and who has done it; and having obtained eternal redemption, he sent his ministers to publish it in the world, and his Spirit to apply it, and to show his people their interest in it; and make it over to them, and the blessings of it, that they may enjoy it, and all the comforts and advantages arising from it; temporal redemption, as typical of the spiritual and eternal one, is here meant.

He hath commanded his covenant for ever; which cannot be the covenant of circumcision, or that at Sinai, neither of which were for ever; but the covenant of grace made with Christ, and which stands fast with him for ever; it is everlasting, sure, and can never be removed; its blessings and promises are for ever; and it is so made and framed, and so kept and observed, as that it shall always continue, which is meant by its being “commanded”: as well as it may denote the decree and resolution of God never to break and alter it; (see ^{<98B>}Psalm 89:3,28,34).

Holy and reverend is his name; the name of God is “holy”; it is his nature, and appears in all his works; and in which he is glorious, and so is reverend; he is to be feared and revered by all his creatures, and among his saints, as he is by the angels in heaven.

Ver. 10. *The fear of the Lord is the beginning of wisdom*, etc.] The fear of the Lord, whose name is revered, is not a fear of his judgments here or hereafter, but of his goodness and grace; it is a reverential affection for him, a fiducial fear of him, a fear of offending so good a Being as he is; and it includes all religious worship of him, inward and outward, private and

public; and at this true wisdom begins; a man begins to be wise when he fears the Lord, and not till then; this is his highest wisdom, and this is, as it may be rendered, “the chief of wisdom”^{f1588}, the principal part of it; (see ~~3190~~ Proverbs 9:10).

A good understanding have all they that do his commandments; or “that do them”^{f1589}; the fear of the Lord and wisdom; that exercise them, that do as they oblige and direct to; so R. Moses in Aben Ezra connects the words; such have a good understanding of the Lord, know him as the object of their fear and reverence, and of their duty to him, and of their own interest, it being their wisdom to fear him; since by attending to their duty, to the word and ordinances of God, such arrive to a greater degree of knowledge and understanding of divine things. Some render it “good success”^{f1590} or “prosperity”, as Kimchi; such usually have prosperity in soul and body, in things temporal and spiritual; (see ~~6008~~ Joshua 1:8).

His praise endureth for ever; or “its praise”^{f1591}; the praise of the fear of the Lord, of divine wisdom, and of a good understanding; just as of circumcision in the heart, (~~6129~~ Romans 2:29) or the praise of him that does the above things, that does the commandments of God, or acts under the fear of God, and as a wise man, (~~4005~~ 1 Corinthians 4:5) or rather the praise of God, which shall be given him by angels and men now and for evermore, as it ought to be; and to stir up to which is the design of the psalm throughout; and which men are encouraged to from the works and word of God, from his name, nature, and covenant, and from his blessings and acts of grace and goodness.

PSALM 112

INTRODUCTION TO PSALM 112

This psalm, also, very probably, was written by David, and is composed as the former, in an alphabetical order. The inscription of it in the Syriac version is,

“When David in it commanded Solomon his son, saying, Keep the commandments of, the Lord, and worship him: likewise the calling of the Gentiles and the righteousness of Christ.”

The subject matter of the psalm are the character, conduct, usefulness, and happiness of a good man.

Ver. 1. *Praise ye the Lord*, etc.] Or, “hallelujah”. This is properly the title of the psalm: Aben Ezra says it is a word of the psalmist; it shows that all that a good man is, has, or does, is from the Lord; and therefore his name is to be praised: and he is not only to be praised for his perfections and works, but for this among others, that there are any good men on earth that fear and serve him, and are useful in their day and generation.

Blessed is the man that feareth the Lord; not men, but the Lord; not his wrath, nor his judgments here or hereafter, but his goodness; not with a servile, but with a godly fear. This every man does not; there are but few that truly fear the Lord, only such who have the grace of God; and these are happy men: they have an interest in the heart of God, in his pity, love, and delight; great discoveries are made unto them; the secret of the Lord is with them; he shows them his covenant; and the sun of righteousness arises upon them: they are guarded and protected by the Lord; his eye of providence, as well as love, is upon them, and his angels encamp about them: they are supplied with all needful good things, temporal and spiritual; and have much goodness laid up for them hereafter. This psalm begins with what the preceding ends, the fear of the Lord; and is a further illustration and enlargement of it; (see Gill on “³⁹¹¹⁰Psalm 111:10”).

That delighteth greatly in his commandments: in the righteousness, purity, and holiness of them: in keeping and doing them: they are not grievous, but

pleasant; a good man delights in them, after the inward man; he observes them from a principle of love, and finds peace and pleasure in them; he loves them above gold, yea, above fine gold; and esteems them concerning all things to be right, (⁴³⁹⁷Psalm 119:97,127,128,165).

Ver. 2. *His seed shall be mighty upon earth*, etc.] The Targum is, “mighty in the law;”

as Apollos is said to be “mighty in the Scriptures”, (⁴⁴⁸²⁴Acts 18:24). This must be understood of such of them as fear the Lord also, and love him, and delight in his commandments, according to (⁴⁰²¹⁶Exodus 20:6) and not in a literal sense, for not many mighty are called; but in a spiritual sense, of their being strong in the Lord, and in the power of his might, and in the grace that is in Christ Jesus. Some understand this of the spiritual seed of Christ; and make him to be the man that feared the Lord, and greatly delighted in his commandments, as it is certain he did; he was heard in that he feared; and it was his meat and drink to do the will of him that sent him. He has a spiritual seed; and these are mighty in the sense before given; and as they will be in the latter day, when the feeble among them shall be as David, and the house of David as God, as the Angel of the Lord; when the greatness of the kingdom under the whole heaven shall be given to the saints, and, being kings and priests, they shall reign with Christ on earth. Aben Ezra thinks the note of similitude “as” is wanting, and supplies it thus, “his seed shall be as a mighty man on earth”; be known, as he is in his generation.

The generation of the upright shall be blessed; the seed of them, as before, who are the upright in heart and conversation: or the age in which upright men live is happy on their account; or a succession of upright persons: or rather a company of them dwelling together, at the same time, and in the same place; the same with the generation of them that seek the Lord, (⁴³²⁴⁶Psalm 24:6), these are blessed with spiritual and eternal blessings.

Ver. 3. *Wealth and riches shall be in his house*, etc.] In his family; if not possessed by him, yet by his posterity: though rather this signifies spiritual riches, the riches of grace, the unsearchable riches of Christ, durable riches and righteousness; seeing it is connected with an everlasting righteousness, as in the next clause.

And his righteousness endureth for ever; he is not hurt by his temporal riches, as others are, the prodigal, the covetous, and formal professor; he

continues the good and righteous man he was, notwithstanding his riches. Some understand this of his liberality with his riches, as alms deeds are sometimes called righteousness; (see ^{<4930>}Psalm 112:9 ^{<4101>}Matthew 6:1) though it rather intends either inherent righteousness, the new man which is created in righteousness, the inward principle of grace which always continues; or the righteousness of Christ imputed to him, which is an everlasting one.

Ver. 4. *Unto the upright there ariseth light in the darkness*, etc.] Upright ones are sometimes in the darkness of affliction, under divine desertions, without spiritual joy, and in an uncomfortable condition; when on a sudden light arises to them, like break of day, or the morning light: they have deliverance from affliction, and enjoy prosperity; the light of God's countenance is lifted up on them; the sun of righteousness arises upon them with healing in his wings; and spiritual joy and comfort are communicated unto them. It may denote the comforts the people of God have amidst their afflictions and troubles, even while they are in them; and the light they enjoy, while darkness is round about others, like the children of Israel in Egypt: or the suddenness of deliverance from adversity, temporal or spiritual; weeping endures for a night, joy comes in the morning, and at evening time it is light, (^{<4915>}Psalm 30:5 ^{<3147>}Zechariah 14:7).

He is gracious, and full of compassion, and righteous; that is, the Lord is so. Thus the Arabic version,

“the Lord God is merciful and bountiful;”

and the Ethiopic version,

“merciful and compassionate is the Lord, and righteous is our King.”

And because God is the God of all grace, and is able to make it abound to his people, and is compassionate to them in distress, and is just and faithful to his promises; therefore he causes light to arise to them in darkness; and which, on such account, they may believe and expect; (see ^{<3008>}Micah 7:8,9). Some understand this of the upright man and of his character; that he is “gracious”, kind, and bountiful; that he is “full of compassion”, tenderhearted, and shows mercy to distressed objects; and is righteous, through Christ, and lives soberly and righteously. This sense agrees both with what goes before, and follows after.

Ver. 5. *A good man showeth favour, and lendeth*, etc.] Without usury, hoping for nothing again: he pities those that labour under difficulties, for want of a little money; and he generously lends it till they are able to pay him again; which oftentimes is of as much service as if it was given; (see ^{<4372>}Psalm 37:21,26 ^{<4164>}Luke 6:34,35). A good man is not only a man that has the good work of grace in him, and is ready to every good work; but one that is munificent, bountiful, and liberal; in which sense the word is used in (^{<4107>}Romans 5:7) and so in Latin writers ^{f1592}.

He will guide his affairs with discretion; his civil and domestic affairs: he will act the part of a good economist; so that he may be able to support his family with credit and reputation, and have something to give to the relief of those in want. Some restrain this to his acts of charity. He lends to some, and gives to others: he takes care that they to whom he gives are proper objects of charity; he gives to persons seasonably, and in proportion to his own ability and their wants. It may be rendered, “he shall guide his words with judgment” ^{f1593}; take care of what he says, and before whom; and that it be at a proper time and place; and especially when speaking of spiritual and religious things.

Ver. 6. *Surely he shall not be moved for ever*, etc.] Out of the heart of God, and from his love and affections; out of the covenant of grace, and from an interest in it; out of the hands of Christ, or off of him the foundation; out of the house and family of God; out of a state of grace and righteousness, into condemnation: and though he may be distressed by afflictions, yet not destroyed; and though he may be so shaken, as to fall from some degree of steadfastness in the faith, and into sin, yet not so as to perish everlastingly: the saint’s perseverance is a sure and certain truth, and to be depended upon.

The righteous shall be in everlasting remembrance; with good men, and especially such whose names are recorded in Scripture: and even others are remembered after death; and for a long time after, their pious characters, sayings, actions, sufferings, works, and writings; and with God, who remembers his love to them, his covenant with them, his promises to them; has a book of remembrance for their thoughts, words, and actions; which will be remembered and spoken of at the last day, when forgotten by them; (see ^{<4109>}Proverbs 10:9 ^{<4186>}Malachi 3:16 ^{<4160>}Hebrews 6:10 ^{<4258>}Matthew 25:35) etc.

Ver. 7. *He shall not be afraid of evil tidings*, etc.] Either respecting things temporal; the death of friends, loss of substance, public calamities, wars and rumours of wars, commotions, confusions, convulsions, and revolutions in states, kingdoms, and nations, (~~1901~~ Psalm 46:1-4) or things spiritual; such as are brought to him by Satan; that he is an hypocrite, and the root of the matter is not in him; for he knows him to be a liar, and the father of lies; or by his own unbelieving heart: or what will befall the churches of Christ, and the interest of religion, in the latter day; as that the outward court shall be given to the Gentiles; that the witnesses shall be slain, and an hour of temptation shall come upon all the earth; and such a time of tribulation as has not yet been; for he knows that the saints, will be kept in it, and carried through it, and glorious times will follow. Or, “he shall not be afraid of an evil hearing” ^{f1594}; of an ill report raised of himself; for he knows he must go through good report and bad report; and especially when it is a false one, and for the sake of truth and righteousness, it gives him no uneasiness: nor is he afraid of hearing the report of the law, which in some sense may be called an evil hearing or report, in opposition to the hearing of faith, or the good report of the Gospel; he is not afraid of it, when it curses, those that are under it, seeing he is redeemed by Christ from the curse of it; and therefore is not afraid of its menaces and threatenings, its curse and condemnation: nor is a good man afraid of or terrified at the tidings of death; nor will he be dismayed when the last trumpet sounds, and the dead are raised; when the heavens shall melt away with a great noise; when all shall be summoned to the judgment seat, and the wicked will hear, “Go ye cursed”, he will be under no fears of hearing such a sentence.

His heart is fixed; on the love of God, and is rooted and grounded in it; and is firmly persuaded of his interest in it, and that nothing can separate him from it: it is fixed on Christ the foundation; his faith is fixed and settled in him, and so are his affections; and nothing can separate from his love to him, (~~1885~~ Romans 8:35-39). Or his heart is prepared ^{f1595}; to meet the Lord in the way of his judgments: he expects tidings of evil things, and that he shall receive evil things, as well as good, at the hands of the Lord; and therefore is not afraid of them, or surprised at them when they come; as well as his heart is prepared by the Lord to serve him, and is ready to every good work.

Trusting in the Lord; in his covenant God and Father, who will never leave him nor forsake him; in his grace, which is sufficient for him in the worst of

times; and who will supply all his wants: in his strength, to enable him to do his duty; to bear up under trials and exercises, and to do and suffer his will and pleasure; and in his power, to protect and preserve him, and keep him unto salvation; and in his faithfulness, to perform his promises, trusting in him for things temporal, spiritual, and eternal. The Targum is,

“trusting in the Word of the Lord;”

in Christ, the essential Word; looking to him as the author and finisher of faith; leaning upon him, laying the whole stress of his salvation on him; trusting in his person for acceptance, in his righteousness for justification, in his blood for pardon and cleansing, in his sacrifice for atonement, in his fulness for supply, and in his strength and power for assistance and protection; all which give him peace, and secure him from fear of evil tidings; (see ^{230B}Isaiah 26:3,4).

Ver. 8. *His heart is established*, etc.] With the doctrine of grace; which is food unto it, and by which it is strengthened and nourished; it is established in the faith of Christ, both in the grace of faith, and in the doctrine of faith, even in all the doctrines of the Gospel; so that he is not as a child, tossed to and fro with every wind; his heart is established in the exercise of grace, and he is steadfast and immovable in the discharge of duty. This being the case,

he shall not be afraid, until he see his desire upon his enemies; until he looks them in the face boldly and confidently; or until he sees them all slain and destroyed, as the Israelites saw the Egyptians on the sea shore. We supply “his desire”; it might be put “vengeance”, as in (^{458D}Psalm 58:10), the punishment of God on wicked men, who are the enemies of the upright; and which they shall see with pleasure, because of the glory of divine justice conspicuous therein; (see ^{682D}Revelation 18:20 19:1,2) and even before this is brought about, while their enemies are oppressing them, insulting them, and triumphing over them, they shall not be afraid, as knowing the time is coming when the scene will be changed, and they shall triumph in their turn.

Ver. 9. *He hath dispersed*, etc.] His money, as the Targum; scattered it here and there, as the sower scatters his seed; does not throw it all in one place, but some here and some there, and all with profusion and plenty. This denotes the bounty and liberality of the upright; and his wisdom and

discretion in distributing his charity, and the numerous objects of it; (see ^{<0114>}Proverbs 11:14 ^{<0906>}2 Corinthians 9:6,9,10).

He hath given to the poor; that stand in need of his charity, freely, cheerfully, and bountifully.

His righteousness endureth for ever; his liberality continues, he is not weary of well doing; he gives a portion to seven and to eight, and to as many and as often as there is a call and need for it; (see Gill on “^{<0803>}Psalm 112:3”).

His horn shall be exalted with honour; the reproach cast upon him shall be wiped off; he shall grow more prosperous, and become more honourable among men here on earth; and in the resurrection morning shall have the dominion over the wicked, and shall appear with Christ in glory, and be with him to all eternity.

Ver. 10. *The wicked shall see it*, etc.] The glory and happiness of the upright man: so when the witnesses shall ascend to heaven, a phrase expressive of a more glorious state of the church, their enemies shall behold them, (^{<0612>}Revelation 11:12).

And be grieved; at their happiness, and grudge it: the Targum is,

“and shall be angry at him;”

the upright man.

He shall gnash with his teeth, and melt away; like snow water ^{f1596}; or as a snail melteth, or as wax before the fire, (^{<0807>}Psalm 58:7,8 68:2), shall pine away with grief and envy at the happiness and prosperity of the righteous; the wicked will weep and gnash their teeth, when they shall see them in the kingdom of heaven, and they themselves shut out, (^{<0138>}Luke 13:28). The desire of the wicked shall perish; they shall not have their desire, neither of good things for themselves here and hereafter, nor of evil things for the righteous.

PSALM 113

INTRODUCTION TO PSALM 113

With this psalm begins the great “Hallel”, which ends with Psalm 118; and was used to be sung at the Jewish festivals, particularly at the feast of tabernacles and of the passover; and is thought by some to be the hymn sung by Christ and his apostles, after the celebration of the Lord’s supper; in which there are many things pertinent to that occasion as well as to the above feasts. This psalm is a song of praise for redemption by Christ, to be sung in Gospel times, when the name of the Lord should be known among all nations, from the rising to the setting sun. It is thought by some to be an abridgment of the song of Hannah, (~~1~~ 1 Samuel 2:1-10), there is an agreement.

Ver. 1. *Praise ye the Lord*, etc.] Or, “hallelujah”. This is the title of the psalm, as in the two preceding, and directs to the principal matter of it.

Praise, O ye servants of the Lord; meaning not the angels, nor all men, nor the priests and Levites only; but all the saints, who are a holy priesthood, to offer up spiritual sacrifices to God; who are servants, not of sin, nor of Satan, nor of men, but of God and Christ; and who serve the Lord willingly and cheerfully, with much pleasure and delight, in righteousness and holiness, with reverence and godly fear, and without trusting to and depending on their service for salvation: and one principal branch of their service is praise, especially under the Gospel dispensation; in which all legal sacrifices are abolished, and the sacrifice of praise is continued; and which is pleasant and delightful work, and yet there is a backwardness to it; and therefore there is need of such an exhortation to excite unto it, and to repeat it, as follows:

praise the name of the Lord; not any particular name, as Jehovah; but him himself, and the perfections of his nature; his holiness, justice, truth, faithfulness, power, goodness, grace and mercy. The repetition of the exhortation denotes either the abundance of praise to be given to the Lord, or the constancy and continuance of it; which ought to be done at all times, every day, since his mercies are new every morning. Some have thought

the threefold repetition respects the trinity of Persons, who are each to be praised, as in (⁴⁰⁶³Numbers 6:24-26 ⁴⁹⁰¹Psalms 96:1), but this is doubtful, and perhaps not sufficient to build such a doctrine on; and especially since the first of these exhortations is the title of the psalm: however, this is a certain truth, that Jehovah, Father, Son, and Spirit, are to be praised.

Ver. 2. *Blessed be the name of the Lord*, etc.] Some prefix the word “saying”, as directing to the matter and manner of praising the Lord, and to express themselves thus; “let the name of the Lord be blessed”; honoured, glorified, spoken well of.

From this time forth and for evermore; from the beginning of time, or as soon as time began, the Lord’s name was to be praised, and was praised by the holy angels, who were present at laying the foundation of the earth, (⁴⁸⁸⁴Job 38:4-7), and all the works of the Lord, in their way, have praised him ever since. Here it may respect the time of penning this psalm, or the time when the persons called upon commenced the servants of the Lord, the time of their conversion; a time of love, life, light, and deliverance, and therefore a time to begin to praise the Lord: or the whole time of the Gospel dispensation, to which this psalm refers; the accepted time and day of salvation, and of the Gentiles glorifying God for his mercy; in which the Lord is to be and is praised, as he will be to all eternity, by angels and glorified saints.

Ver. 3. *From the rising of the sun unto the going down of the same*, etc.] Meaning not from morning tonight; for it designs not time, but place, even all the space from east to west, or that lies between the rising and setting sun; even all nations, and the inhabitants of them; and who ought to praise the Lord for the rising sun, and the benefit and advantages of it; and yet many of them have worshipped the sun, and served the creature more than and besides the Creator. All within this compass are the creatures of God, and the care of his providence, and therefore are bound to praise him and yet he has had this tribute due unto him but from a few. Here it respects Gospel times, when the Gospel should be sent into all the world; and many should be called from the east and west, from the north and south, and fear the Lord and worship him, and offer a pure offering of praise unto him; and his name be great among the Gentiles, from the rising of the sun to the going down of the same, (³⁰¹¹Malachi 1:11). For within this wide space

the Lord's name is to be praised; it ought to be, though it is not; and ere long it will be, when all nations shall come and worship before him, (Rev 15:3,4).

Ver. 4. *The Lord is high above all nations*, etc.] He is the most High in all the earth; he is higher than the highest; he is King of kings and Lord of lords: all nations are made by him, and are under his government and dominion; he is the Governor among the nations; they are in comparison of him as the drop of a bucket, as the small dust of the balance; as nothing, yea, less than nothing, and vanity. Here it seems to respect the time when the Lord shall be more visibly King over all the earth, and the kingdoms of this world shall be the kingdoms of our Lord and of his Christ, (^{<3840>}Zechariah 14:9 ^{<6115>}Revelation 11:15).

And his glory above the heavens; it is above what the heavens do or can declare; they declare something of it, but not all. Christ, who is the brightness of his Father's glory, is made higher than the heavens, and has ascended far above them; and is above the angels in them, both as to nature, name, office, and place, (^{<3004>}Hebrews 1:4-14 7:26).

Ver. 5. *Who is like unto the Lord our God*, etc.] Among the gods of the nations, as Kimchi; or among the angels of heaven, or among any of the mighty monarchs on earth; there is none like him for the perfections of his nature, for his wisdom, power, truth, and faithfulness; for his holiness, justice, goodness, grace, and mercy; who is eternal, unchangeable, omnipotent, omniscient, and omnipresent; nor for the works of his hands, his works of creation, providence, and grace; none ever did the like: and what makes this reflection the more delightful to truly good men is, that this God is their God; and all this is true of our Immanuel, God with us; who is God over all, and the only Saviour and Redeemer; and there is none in heaven and earth like him, or to be desired besides him.

Who dwelleth on high? in the high and holy place, in the highest heaven, which is his throne; or "who exalteth himself to dwell"^{f1597}; so the Targum,

"he exalteth his habitation to dwell,"

suitable to the dignity and the greatness of his majesty; as he is high and above all, so he has fixed his habitation in the highest heavens; as he is self-existent, he is self-exalted, and none can exalt him as himself; he is exalted above all blessing and praise; and if it is an exaltation of him to dwell in the highest heavens, what an exaltation will it be of the saints to dwell with him

there, in those mansions in his house which Christ is gone to prepare for them! This clause may be applied to Christ, who, both previous to his humiliation, and after it, dwelt in the highest heavens with his Father, in his bosom, from whence he came down on earth, and whither he is gone again, and is highly exalted there.

Ver. 6. *Who humbleth himself to behold the things that are in heaven, and in the earth.*] The persons the highest heavens, the angels whom he upholds in their beings, and admits into his presence; who always behold his face, and he beholds them, delights in their persons, and accepts their services; which, though pure and perfect, it is a condescension in him to do, since they are but creature services, and chargeable with folly and weakness; and who themselves are as nothing in comparison of him, and veil their faces before him; (~~RUBS~~ Job 4:18), also glorified saints are continually in his view, and favoured with intimate communion with him: and he humbles himself to look lower than this, and behold the things in the starry heavens, the sun, and moon, and stars; whom he preserves in their being, directs their courses, and continues their influence; brings out their host by number, calls them by their names, and because of his power not one fails: he looks lower still, and beholds the things in the airy heavens; there is not a meteor or cloud that flies, or a wind that blows, but he observes, guides, and directs it; nor a bird in the air but his eye is on it; he feeds the fowls of the air, and not so much as a sparrow falls to the ground without his knowledge and will: and he also humbles himself to behold persons and things on earth, even every beast of the forest, the cattle on a thousand hills, all the fowls of the mountains, and the wild beasts of the field; and their eyes are on him, and he gives them their food in due season; he looks down from heaven and beholds all the children of men, and is the Saviour of them in a providential way; in an especial manner his eye, both of providence and grace, is on his own people, whom he beholds in Christ as fair and comely: and rejoices over them to do them good; and he has respect to their services for his sake, and condescends to dwell on earth with them. This may also be applied to Christ, who humbled himself to look upon the angels in heaven, and take them under his care and protection, be the head of them, and confirm them in that estate in which they were created: and who from all eternity vouchsafed to look with delight upon the sons of men, rejoicing in the habitable parts of the earth, where he knew they would dwell; and in the fulness of time he humbled himself to come down on earth in human nature and dwell among men, and

become very man in that nature; made himself of no reputation, and humbled himself so as to become obedient to death, the death of the cross, and be made sin and a curse for his people. This was an humiliation indeed!

Ver. 7. *He raiseth up the poor out of the dust*, etc.] Persons of mean extraction and in low life are sometimes raised by him to great honour and dignity, as Saul, David, and others; and is true of many who are spiritually poor and needy, as all men are, but all are not sensible of it; some are, and these are called poor “in spirit”, and are pronounced “blessed”, for “theirs is the kingdom of heaven”: they are raised out of a low and mean estate, out of the dust of sin, and self-abhorrence for it, in which they lie when convicted of it.

And lifteth the needy out of the dunghill; which denotes a mean condition; so one born in a mean place, and brought up in a mean manner, is sometimes represented as taken out of a dunghill ^{f1598}: and also it is expressive of a filthy one; men by sin are not only brought into a low estate, but into a loathsome one, and are justly abominable in the sight of God, and yet he lifts them out of it: the phrases of “raising up” and “lifting out” suppose them to be fallen, as men are in Adam, fallen from a state of honour and glory, in which he was created, into a state of sin and misery, and out of which they cannot deliver themselves; it is Christ’s work, and his only, to raise up the tribes of Jacob, and to help or lift up his servant Israel, (~~2306~~ Isaiah 49:6 ~~4151~~ Luke 1:54 ~~4008~~ 1 Samuel 2:8).

Ver. 8. *That he may set [him] with princes*, etc.] As all the saints are by birth, being the sons of God, the King of kings; born of him, and not of the will of man; and are of a princely spirit, have a free spirit, and offer themselves and services willingly to the Lord; have the spirit of adoption, in opposition to a spirit of bondage; and, as princes, have power with God and prevail; and are also heirs of God, heirs of salvation, heirs of a kingdom, as princes be; now such as are raised by Christ and his grace from a low estate and condition are set among those princes here; they are brought to Zion, and have a place and a name in the house of God, better than that of sons and daughters; and become fellowcitizens with the saints; and they are set among princes hereafter in the kingdom of heaven.

Even with the princes of his people; the more eminent among the people of God, such as Abraham, Isaac, and Jacob, with whom they shall sit down in the kingdom of heaven; and with the prophets of the Old Testament, and

the apostles of the New; and even with all the saints, who are made kings and priests unto God; (see ^{<1951>}Psalm 45:16).

Ver. 9. *He maketh the barren woman to keep house*, etc.] Or “to dwell in the house”, as the Septuagint, Vulgate Latin, and other versions; or rather “to cause the house to be inhabited”; to fill the house with inhabitants, to build up the house, as the barren woman, when made fruitful, does, as Rachel and Leah built up the house of Israel, (^{<1801>}Ruth 4:11). This may be applied to the church of God, as it is to the congregation of Israel by the Targum,

“who makes the congregation of Israel, which is like to a barren woman, that sitteth sorrowful, to dwell with the men of her house, full of multitudes.”

Jarchi interprets it of Zion, who was as a barren woman; (see ^{<2501>}Isaiah 54:1) (^{<1807>}Galatians 4:27). It may be illustrated by the case of the primitive and apostolic church, which at first had but very few converts, but afterwards, both in Judea and in the Gentile world, had large numbers; as the church in the latter day will also have, when the fulness of the Gentiles is brought in, and the nation of the Jews born at once.

And to be a joyful mother of children; as the barren woman is when she becomes the mother of children; and indeed every woman rejoices when a man is born into the world, (^{<1812>}John 16:21), and so does the church of Christ and people of God, when souls are born again among them; this causes great joy among the saints; (see ^{<1870>}Psalm 87:4-7 ^{<415B>}Acts 15:3 ^{<2308>}Isaiah 49:18-21 60:4,5).

Praise ye the Lord; not only for the church’s fruitfulness, but for all the great and good things the Lord has vouchsafed to do for his people, mentioned in this psalm.

PSALM 114

INTRODUCTION TO PSALM 114

The title of this psalm in the Arabic version is “hallelujah”, as in some preceding ones; it is part of the great “Hallel” sung at the passover, and with great propriety; since the subject matter of it is the departure of the children of Israel out of Egypt, typical of our spiritual redemption by Christ; and of the effectual calling of God’s elect out of a state of nature into a state of grace; and particularly of the conversion of the Gentiles, and the bringing of them from Paganism to Christianity: the inscription of the Syriac version is,

“a psalm without a name, out of the ancient writing; concerning Moses, who sung praise at the sea; but unto us the calling of the Gospel, by which we become a new people; spiritual to God, who is incarnate; to Jesus Christ, who redeemed us by his blood from the curse of the Scripture (the law), and hath cleansed us from sin by his Spirit.”

Ver. 1. *When Israel went out of Egypt*, etc.] The people of Israel in a body, publicly, openly, and not by stealth; freely and willingly, not forced and drove out; though urged by the Egyptians to go, through the hand of God upon them; and so went out with the mighty hand and outstretched arm of the Lord, and with great riches, and in health, not one feeble or sick among them.

The house of Jacob from a people of strange language; or barbarous; as every language was reckoned by the Jews but their own; the Egyptian language they did not understand; (see ¹⁸⁸⁰⁵Psalm 81:5 ⁰⁴²³Genesis 42:23), no doubt many of them learned it during their long stay there, but in general they retained their own language. This was an emblem of the Lord’s people in effectual calling, coming out of bondage into liberty, out of darkness into light, out of superstition, and idolatry and profaneness, to the service of the true God in righteousness and true holiness; and from a people of a strange language to those that speak the language of Canaan, a pure language, in which they can understated one another when they

converse together, either about experience or doctrine; and the manner of their coming out is much the same, by strength of hand, by the power of divine grace, yet willingly and cheerfully, with great riches, the riches of grace, and a title to the riches of glory, and with much spiritual strength; for, though weak in themselves, yet are strong in Christ.

Ver. 2. *Judah was his sanctuary*, etc.] Meaning not the tribe of Judah only, though that in many things had the preeminence; the kingdom belonging to it, the chief ruler being out of it, especially the Messiah; its standard was pitched and moved first; it offered first to the service of the Lord; and the Jews have a tradition, mentioned by Jarchi and Kimchi, that this tribe, with its prince at the head of it, went into the Red sea first; the others fearing, but afterwards followed, encouraged by their example: but rather all the tribes are meant, the whole body of the people; for this is not to be understood of the tabernacle or temple in the tribe of Judah, sometimes called a sanctuary; for neither of these were in being when Israel came out of Egypt; but it may be rendered, “Judah was his holiness”^{f1599}, or was holiness to the Lord, the Lord’s holy people; (see ~~400~~ Jeremiah 2:2,3), not all internally holy; for there were many that came out of Egypt that were unholy, rebellious, and disobedient, and whose carcasses fell in the wilderness; but externally, when brought out of Egypt they were separated from all other people, and in this sense sanctified, and became a holy and special people, chosen by the Lord to be so; with whom, he made a covenant, and to whom he gave holy laws and righteous statutes: and in this they were typical of those who are effectually called by grace with an holy calling, and unto holiness; have principles of grace and holiness wrought in them, and have Holiness to the Lord written upon them; they have the sanctification of the Spirit, and Christ is made sanctification to them; and they are the Lord’s sanctuary, in which he dwells.

And Israel his dominion: for, though all the world is his kingdom and his government, yet the people of Israel were in a very particular and remarkable manner his dominion; from the time of their coming out of Egypt to their having a king, their government was properly a theocracy; God was their King, and by him they were immediately ruled and governed, and had a body of laws given them from him, and were under his immediate care and protection, (~~0005~~ Exodus 19:5 ~~0007~~ 1 Samuel 8:7 12:12). In this they were typical of the saints called by grace, who are then translated from the power of Satan into the kingdom of Christ; whom they acknowledge to be their Lord and King, and whose laws, commands, and

ordinances, they willingly observe; the people of God are often represented as a kingdom, and Christ as King of saints; the Targum is

“the congregation of the house of Judah was united to his holiness, and Israel to his power.”

Ver. 3. *The sea saw it, and fled*, etc.] When the Word of the Lord appeared at it, as the Targum in the king’s Bible; the Red sea, to which the Israelites came when they went out of Egypt; this saw that Judah was the Lord’s holy and peculiar people, and that Israel were the subjects of his kingdom; it saw the presence of the Lord among them; it saw him in the glory of his perfections, and felt his power; (see ^{<9716>}Psalm 77:16), at which its waters fled and parted, and stood up as a wall to make way for Israel to pass through as on dry land, (^{<0121>}Exodus 14:21,29). This was typical of the nations of the Gentile world, comparable to the sea, (^{<2012>}Daniel 7:2,3), who saw the work of God going on among them under the ministry of the Gospel in the first times of it, whereby multitudes were turned from idols to serve the living God; this they saw and trembled at, and they and their kings fled for fear; (see ^{<2415>}Isaiah 41:5 ^{<6165>}Revelation 6:15-17), and of the stop put to the ocean of sin in a man’s heart, and to the torrent of wickedness that breaks out from thence, by powerful and efficacious grace, much more abounding where sin has abounded.

Jordan was driven back; this was done not at the time of the departure of the Israelites from Egypt, but just before their entrance into the land of Canaan, and in order to it; and being an event similar to the former is here mentioned, and done by the power and presence of God; for as soon as the feet of the priests who bore the ark of the Lord, the symbol of the divine Presence, were dipped in the brim of the waters, the waters below were cut off from those above, and stood up on an heap, and all the Israelites passed through on dry ground, (^{<0113>}Joshua 3:13-17), this was an emblem of death, through which the saints pass to glory, which is abolished by Christ, its sting and curse taken away; which when the saints come to, they find it like Jordan driven back, and have an easy and abundant passage through it; and when on the brink of it, and even in the midst of it, sing, “O death, where is thy sting? O grave, where is thy victory?” (^{<6155>}1 Corinthians 15:55).

Ver. 4. *The mountains skipped like rams*, etc.] The mountains of Sinai and Horeb quaked and moved at the presence of the Lord, when he descended thereon to give the law; these saw his glory and trembled, (^{<0118>}Exodus 19:18 ^{<0118>}Psalm 68:8 ^{<3116>}Habakkuk 3:6,10).

And the little hills like lambs; very beautiful are the larger mountains of Sinai and Horeb compared to rams, and the motion of them to their skipping; and the little hills adjacent to them to lambs: these may represent the greater and lesser governors in the Roman empire at the time when such large conversions were made in it as before observed; and which skipped, and trembled, and fled, and were moved out of their places at the downfall of Paganism and progress of Christianity, (~~664~~ Revelation 6:14) and also may be an emblem of the difficulties which lie like mountains and hills in the way of a sinner's conversion and effectual calling, which yet give way to and are surmounted by the efficacious grace of God; all mountains become a plain before him, and when he works none can let.

Ver. 5. *What ailed thee, O thou sea, that thou fleddest?* etc.] What was the matter with thee? what appeared to thee? what didst thou see? what didst thou feel, which caused thee to flee in such haste?

Thou Jordan, that thou wast driven back? what is the meaning that thou didst not continue to flow as usual? what was it that stopped thy flowing tide? that cut off thy waters? that drove them back as fast or faster than they came?

Ver. 6. *Ye mountains, that ye skipped like rams*, etc.] Not for joy, but fear; what caused these trembling motions, these violent agitations, and quakings, and movings to and fro like the skipping of rams?

And ye little hills, like lambs? what was it that disturbed you, and put you into a panic, that you skipped like frightened lambs? These questions are put, by a beautiful and poetical figure, to inanimate creatures; the Red sea, the river of Jordan, the mountains of Sinai and Horeb, and the hills about them; to which an answer is turned in the next verse.

Ver. 7. *Tremble, thou earth, at the presence of the Lord*, etc.] Or, “the earth has trembled at the presence of the Lord”; so the Syriac and Arabic versions render it; the imperative is sometimes put for the preterite or past tense, (see ~~1021~~ Psalm 22:9), likewise the Septuagint and Vulgate Latin versions thus render it, “the earth is moved at the presence of the Lord”; and then the sense is by a prosopopoeia. Is it to be wondered at, that we, the sea, the river of Jordan, the mountains and hills, have fled, or have been driven back, or have skipped like rams and lambs, when the whole earth, of which we are a part, has trembled at the presence of God? who, when he does but look, the earth trembles; and when he touches the hills, they

smoke, (~~1942~~ Psalm 104:32 68:8). It is at the same presence of God we have been thus moved, the power of which we have felt, even

at the presence of the God of Jacob; who brought Jacob out of Egypt, led him through the sea, and gave him the law on Sinai. This is not to be understood of the general and common presence of God, which is everywhere, and with all his creatures for this is not attended with such wonderful phenomena as here mentioned, either in the literal or mystic sense; but of the majestic, powerful, and gracious presence of God; such as he sometimes causes to attend his ministers, his word, his churches, his martyrs and confessors; and so as to strike an awe upon, and terror into, their greatest enemies, as well as to convert his own people.

Ver. 8. *Which turned the rock into a standing water*, etc.] Both at Rephidim and at Kadesh; which being smitten, streams of water flowed out like rivers, as if the rock itself was changed into water; and which came a constant and continual supply for the Israelites, for it is said to follow them; (see ~~1276~~ Exodus 17:6 ~~1011~~ Numbers 20:11 ~~1985~~ Psalm 78:15,16 105:41 ~~6104~~ 1 Corinthians 10:4).

The flint into a fountain of waters; referring to the same thing, the rocks were flinty ones. This was a type of Christ the Rock; who has an abiding fulness of grace in him; is the fountain of it, from whence it flows in great abundance for the supply of his people's wants, while passing through this wilderness to Canaan's land.

PSALM 115

INTRODUCTION TO PSALM 115

This psalm is by the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, joined to the former, and makes one psalm with it: and Kimchi says, that in some books the psalm does not begin here; but in the best and correct copies of the Hebrew, and in the Targum, it stands a distinct psalm; and the different subject matter or argument shows it to be so. It is ascribed to various persons; by some to Moses and the Israelites, when pursued by Pharaoh: by others to the three companions of Daniel, cast into the fiery furnace: by others to Mordecai and Esther, when Haman distressed the Jews: by others to the heroes at the times of Antiochus and the Maccabees; so Theodoret: by some to Jehoshaphat, when a numerous army came against him; and by others to David, which is more probable; though on what occasion is not easy to say: some have thought it was written by him, when insulted by the Jebusites, (~~1016~~ 2 Samuel 5:6). The occasion of it seems to be some distress the church of God was in from the Heathens; and the design of it is to encourage trust and confidence in the Lord; and to excite the saints to give him the glory of all their mercies, and to expose the vanity of idols.

Ver. 1. *Not unto us, O Lord, not unto us, but unto thy name give glory,* etc.] There is no glory due to men; no, not to the best of men, not to be given them on any account whatever; neither on account of things natural, civil, and temporal, nor on account of things spiritual and eternal; but all to be given to the Lord: for, as for their beings and the preservation of them, with all the mercies of life, food, raiment, etc. they are not of themselves, but of the Lord; and so are the salvation of their souls, their election and redemption, their regeneration, conversion, and sanctification, their justification and pardon; whatsoever good thing is in them, or done by them: nor have they anything for the sake of righteousness done by them; nor do they desire to take the glory of past favours to themselves; nor request deliverance from present evils for their own merits, which they disclaim; nor for their own sakes, or that they may be great and glorious;

but for the Lord's sake, for his name's sake, that he may be glorified; which is the principal sense of the passage. So the Targum,

“not for our sakes. O Lord, not for our merit, but to thy name give glory.”

Good men desire to glorify God themselves, by ascribing to him the perfections of his nature, and celebrating them; by giving thanks to him for mercies, spiritual and temporal; by exercising faith upon him, as a promising God; and by living to his glory: and they are very desirous that all others would give him the glory due unto his name; and that he would glorify himself, and get himself a glorious and an everlasting name. And indeed the words are addressed to him, and not to others; and particularly that he would glorify, or take the glory of the following perfections:

for thy mercy, and for thy truth's sake; so very manifest in the salvation of his people, and in all their deliverances, and therefore ought to have the glory of them. His “mercy”, or his “grace”^{f1600}, as it may be rendered, is displayed in the salvation of his people by Christ, in their regeneration, justification, pardon, and eternal life: and so is his truth, or faithfulness in all his promises; and particularly in the mission of his Son as a Saviour, so long promised and expected; and who is “truth” himself, the truth of all promises and prophecies; and by whom the truth of the Gospel came, the Word, which God has magnified above every name.

Ver. 2. *Wherefore should the Heathen say*, etc.] The nations about Israel, the nations of the world; the Gentiles in any age; the Papists in ours, sometimes called the Heathen, (~~9016~~ Psalm 10:16 ~~6112~~ Revelation 11:2,18). The church expostulates with the Lord why those should be suffered to say, in a reproachful, insulting, manner, and by way of triumph,

where is now their God? that they have boasted of would help them; in whom they have put their trust and confidence; why does not he help them, as he has promised, and they expect? Thus the church suggests, that if the Lord did not appear for them, his own glory lay at stake. Such language is generally used by their enemies, when the people of God were in any distress; (see ~~920~~ Psalm 42:10 79:10 ~~2127~~ Joel 2:17 ~~3309~~ Micah 7:9,10).

Ver. 3. *But our God is in the heavens*, etc.] His habitation is in the heavens, as the Targum; the Septuagint and Arabic versions add, “and in earth”: he is in both, and fills both with his presence; and cannot be contained in either. He is the Maker and Possessor of heaven and earth; the

one is his throne, and the other is his footstool: he dwells in the highest heaven, and overlooks all persons and things on earth, and overrules all; he is higher than the highest, and his kingdom ruleth over all.

He hath done whatsoever he pleased; in creation, in providence, and in grace: he hath made what creatures he pleased, and for his pleasure; and he does according to his will, and after the counsel of it, in heaven and in earth; and is gracious to whom he will be gracious; saves and calls men, not according to their works, but according to his own purpose and will; whose counsel shall stand, and he will do all his pleasure; he is the most high God, and a sovereign Being; all that he wills are possible to him, and easily done by him, and which Heathens themselves own ^{f1601}.

Ver. 4. *Their idols are silver and gold*, etc.] The idols of the Gentiles; so the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions. The gods they serve and worship are not in the heavens; but the matter of which they are made is dug out of the earth: and this is the greatest excellency and value that there is in them; and such as are made of these are of the greatest worth, and yet only for the matter of them, otherwise useless and inanimate statues; such are the idols of the Papists, (~~400~~ Revelation 9:20).

The work of men's hands; the matter of them is gold and silver, which they owe to the earth as their original; the form of them they owe to men, and therefore can not be God, (~~2006~~ Hosea 8:6). If it is idolatry to worship what God has made, the sun, moon, and stars, it must be gross idolatry, and great stupidity, to worship what man has made: if it is sinful to worship the creature besides the Creator, or more than him, it must be still more so to worship the creature of a creature.

Ver. 5. *They have mouths, but they speak not*, etc.] These idols are carved with mouths, but they make no use of them; if any cry to them for they cannot answer them, nor save them from their troubles. Baal's priests cried to their idol, but was no voice heard, nor answer returned; they are rightly called dumb idols, (~~2018~~ Habakkuk 2:18 ~~2347~~ Isaiah 46:7 ~~2405~~ Jeremiah 10:5) (~~1185~~ 1 Kings 18:26,29), but our God in the heavens, when his people cry to him, he answers them, and sends them relief; and tells them his grace is sufficient for them, and so they find it to be.

Eyes have they, but they see not; they are made with eyes in their heads, but cannot see with them; they cannot see their worshippers, nor what they

bring to them; neither their persons nor their wants, (^{<2163>}Daniel 5:23), but our God and Father in heaven, he sees in secret the persons and hearts of his people; their desires are before him, and their groanings are not hid from him; his eyes are on the righteous, and are never withdrawn from them.

Ver. 6. *They have ears, but they hear not*, etc.] The makers of them have taken care to place a pair of ears to their heads, but could not convey the faculty of hearing to them; so that though their priests may cry from morning to noon, as Baal's worshippers did, saying, O Baal, hear us; and even tonight, and one day and night after another, nothing is heard, (^{<1183>}1 Kings 18:26,27). Indeed the image of Jupiter at Crete was made without ears; because it was thought unbecoming that he, who was prince and lord of all, should give ear to any ^{f1602}: but the God of heaven and earth is a God hearing prayer; his ear is not heavy, that it cannot hear; his ears are always open to the cries of his people.

Noses have they, but they smell not; the incense that is set before them, nor the sacrifices offered to them, (^{<4948>}Deuteronomy 4:28), but our God smelled a sweet savour in legal sacrifices, offered up in the faith of the Messiah; and especially he smells a sweet savour in the sacrifice of his Son, and in the prayers of his saints, which are sweet odours; and particularly as they come to him perfumed with the incense of Christ's mediation, (^{<0082>}Genesis 8:21 ^{<4972>}Ephesians 5:2 ^{<6118>}Revelation 5:8 8:3,4).

Ver. 7. *They have hands, but they handle not*, etc.] So as to feel any thing that is put into their hands; they cannot make use of their hands to stretch them out, and receive anything from their worshippers; nor can they give anything to them: but our God receives and accepts the sacrifices of his people, their prayers and their praises; and opens his hand, and liberally supplies their wants, both in providence and grace.

Feet have they, but they walk not; cannot stir from the place where they are, to the assistance of those that call unto them, (^{<2407>}Isaiah 46:7) but our God walks upon the wings of the wind, and is a present help in times of trouble; a God at hand and afar off, and makes haste to the relief of his people in distress.

Neither speak they through their throat; or make a mournful voice as a dove, as the word is used in (^{<2384>}Isaiah 38:14) or chirp as a bird, or chatter as a crane; or warble out any note through the throat, as birds do; and

much less form any articulate sound, or utter any proper word, that may be understood.

Ver. 8. *They that make them are like unto them*, etc.] As stupid as the matter of which they are made; as sottish and as senseless as the idols themselves, (see ²⁴⁴Isaiah 44:9-20). Aben Ezra and Kimchi interpret it as a petition, “let them that make them be like unto them”; and so the Targum, the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions: they liked not to retain God in their knowledge, let them be given up to a reprobate mind, to a mind void of all sense and judgment; and which indeed is their case, (⁴⁰⁸Romans 1:28).

So is everyone that trusteth in them; more especially they that worship them: for an artificer may make them for gain, and have no faith in them; but a worshipper places confidence in them. Or this clause may be explanative of the former, and be rendered, even “every one”, etc. for “to make” sometimes signifies to serve and worship, (⁴²³Exodus 32:35).

Ver. 9. *O Israel, trust thou in the Lord*, etc.] Or, “the house of Israel hath trusted in the Lord”: so the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions: the Targum is,

“Israel trusteth in the Word of the Lord;”

in distinction from the Heathens, that trust in their idols. But it is better rendered as an imperative, trust thou; it being an exhortation to Israel to trust in the Lord, in opposition to idols; and may be understood of Israel, literally taken, who were God’s chosen covenant people, to whom he had made a revelation of himself, and of his will; and therefore should trust in him, and in no other; and of spiritual Israel, or all the elect of God, and redeemed of the Lamb; every Israelite indeed; every wrestling Jacob, and prevailing Israel; every praying soul; every sensible sinner, Jew or Gentile. It becomes them to trust in the Lord, not in the creature; not in their own strength, wisdom, riches, righteousness, or fleshly privileges; but in the Lord, as the God of nature, providence, and grace; as a promising and covenant keeping God, who is to be trusted with all, and for every thing temporal and spiritual, and at all times.

He is their help and their shield; the help and shield of every true Israelite; of everyone that trusts in the Lord; or,

“your help and your shield, O ye Israelites;”

so Ben Balaam in Aben Ezra reads the words: which are a reason or argument encouraging trust in the Lord, since he is the help of his people; they are helpless in themselves, and vain is the help of man, for there is none in him; there is no help but in the Lord, and he is a present, seasonable, and sufficient help: Jehovah the Father has promised them help, and he is both able and faithful to make it good; he has laid help upon his Son for them; and has set up a throne of grace, where they may come for grace to help them in time of need: Christ has helped them out of the miserable estate they were fallen into by sin; he helps them on in their way to heaven, by his power and grace, and at last brings them thither: the Spirit of God helps them to the things of Christ; to many exceeding great and precious promises; and out of many difficulties, snares, and temptations; and he helps them in prayer under all their infirmities, and makes intercession for them, according to the will of God; and therefore they should trust in the Lord, Father, Son, and Spirit: and who is also “their shield”, to protect and defend them from all dangers, evils, and enemies; what a shield is to the body, to secure it from hurt, that to the people of God are the love and favour of God, his power and might, his truth and faithfulness; as likewise Christ, his blood, righteousness, and salvation; and the Spirit, and his grace; (see ^{<1652>}Psalm 5:12 18:35 91:4) (^{<1616>}Ephesians 6:16 ^{<2599>}Isaiah 59:19).

Ver. 10. *O house of Aaron, trust in the Lord,* etc.] The family of the tribe of Levi, that was separated from the rest, to minister in the priest’s office, to offer gifts and sacrifices for the people, and to bless them; and therefore ought to trust in the Lord, and set a good example to others: as ministers of the word should, who are intrusted with much by the Lord, and should trust in him for much; for every supply of gifts and grace; and the rather, as they are to be examples of faith to the people: and as all the saints under the Gospel dispensation are priests unto God, they should put their trust and confidence in the Lord; since their sacrifices cannot be acceptable and wellpleasing to God, without faith in him.

He is their help and their shield; the Lord is the help and shield of everyone of Aaron’s family; of the priests under the law, and of ministers under the Gospel; and of all those who are kings and priests unto God; and therefore they should trust in him. This is repeated for the certainty of it, and for the particular application of it to Aaron’s house.

Ver. 11. *Ye that fear the Lord, trust in the Lord*, etc.] Which is said not to distinguish true saints from hypocrites, in Israel or in Aaron's house; rather to describe such who belonged to neither: but, as Aben Ezra interprets it, who feared the Lord, of every people and nation; or proselytes, as Jarchi explains it: the distinction between the people of the Jews, and the proselytes among them, under the character of those that feared the Lord, may be observed in (^{<4133>}Acts 13:26). It takes in all true worshippers of the Lord; and who are exhorted to trust in him, for faith and fear are consistent; and where there is the one, there is the other; where there is the true fear of God, not a slavish nor an hypocritical fear, but a holy reverence and a godly fear, there will be faith and confidence in him. Job was a man that feared the Lord, and yet trusted in him; these characters meet in the same persons, (see ^{<4519>}Psalm 31:19).

He is their help and their shield; the help and shield of all those that fear the Lord, their protector and defender, and therefore should trust in him. The word "ezer", translated help, in this and the two preceding verses, is applied to God, and often in this book of Psalms, as a title and epithet belonging to him; and it may be observed that "Aesar", in the Etruscan language, signifies God^{f1603}.

Ver. 12. *The Lord hath been mindful of us*, etc.] The Targum is,
 "the Word of the Lord hath remembered us for good."

And is another reason why his people should trust in him: he has been mindful of his covenant with them and promises to them, and has kept them; he remembered them in their low estate, and sent redemption to them; goodness and mercy have followed them all their days. Past experiences of divine favour should encourage trust in the Lord, as well as promises of future blessings, as follow:

he will bless us; with all kind of blessings, temporal and spiritual; with blessings indeed, solid and substantial: it is certain and may be depended upon; he has promised it, and swore to it, that in blessing he will bless. Kimchi interprets it as a wish, "let him bless": the Septuagint, Vulgate Latin, and all the Oriental versions, render it in the past tense, "he hath blessed"; but the Targum as we: and as it follows,

he will bless the house of Israel; with whom he has made his new covenant; the household of faith, the family named of Christ, the whole Israel of God.

He will bless the house of Aaron; his priests, his ministers, all that offer up spiritual sacrifices to him; he will bless them with an increase of gifts and grace, and with his presence and Spirit, and therefore they should trust in him.

Ver. 13. *He will bless them that fear the Lord*, etc.] They shall want no good thing now, and have much goodness laid up for them to be enjoyed hereafter; the sun of righteousness rises upon them, and a book of remembrance is written on their account; the Lord delights in them, his eye is upon them; and they are blessed with more grace now, and will be blessed with glory hereafter.

Both small and great; young and old, rich and poor, high and low, lesser or greater believers; be they children, young men, or fathers; (see ~~Gal~~ Revelation 11:18).

Ver. 14. *The Lord shall increase you more and more*, etc.] The Word of the Lord, as the Targum, shall do it; in a temporal sense, with a numerous posterity, with riches, wealth, and honour; and in a spiritual sense, with an addition of spiritual blessings; with renewed instances of divine layout: with an increase of the gifts and graces of the Spirit of God, as faith, hope, love, joy, patience, humility, and other graces; and with more knowledge of God and Christ, and of divine and spiritual things.

You and your children; not only they that feared the Lord of the present generation, but those that should succeed them, and be as they were, a seed to serve the Lord, and who should be accounted to him for a generation.

Ver. 15. *You are blessed of the Lord*, etc.] The Arabic version reads it, “we are blessed”; with temporal and with spiritual blessings; being the beloved of the Lord, chosen of him; whose sins are pardoned, whose persons are justified by the righteousness of Christ; who are put among the children of God, and are heirs of God, and joint heirs with Christ; regenerated by his Spirit, favoured with communion with God, and wrought up to some degree of conformity to Christ, and shall ever be with him.

Which made heaven and earth; and so able to bless with all kind of blessings, both heavenly and earthly; and from whom all help and assistance may be hoped for, and who may be trusted and confided in: and this, it may be, is observed to distinguish him from the idols of the Gentiles,

who made not the heavens and the earth; and who are not able to bless, nor give the least relief to any of their votaries.

Ver. 16. *The heaven, even the heavens, are the Lord's*, etc.] Not only the visible heavens, the airy and starry regions, which are within our sight; but the heaven of heavens, the third heaven, into which the Apostle Paul was caught, and heard and saw things not to be uttered; and which is, as the Targum expresses it,

“for the majesty of the glory of the Lord:”

he is the maker, owner, proprietor, and possessor of them all: but the third heaven is more especially the seat of his majesty; where he has prepared the throne of his glory, where he keeps court; where his ministers, his angels, wait upon him, observe his orders, and execute his will; and which he has prepared for his saints to dwell with him in to all eternity.

But the earth hath he given to the children of men; to Adam and his posterity, to dwell in it, to till it, and enjoy the fruits of it; yet so as not to leave it entirely to the care of men, and have no concern in it, and the affairs of it, as some licentious persons would from hence conclude; as if God had took the heavens to himself, and only minded the persons and things in that, and never concerned himself about the earth, and persons and things there; having disposed of it to the children of men, and left it to their conduct: for though he has given it to them for their use, yet he has still a claim upon it, and can and does dispose of it, and order all things in it, according to his pleasure; and men, from the highest to the lowest, are accountable to him, being but stewards, and at most but deputies and viceroys, under him: besides the words may be rendered, “and the earth which he hath given to the children of men”^{f1604}; that is his also, as well as the heavens. This the Lord gives to the children of men as their portion; and sad is the case of such, when this is their all; but to his own children he gives heaven, the kingdom of heaven, eternal glory and happiness.

Maimonides^{f1605} gives the sense of the whole passage thus;

“God only perfectly knows the truth, nature, substance, form, motion, and causes of the heavens: and to man he has given, that he may understand what are under the heavens; because they are the world, and as it were his house, in which he dwells, and of which he is a part.”

Ver. 17. *The dead praise not the Lord*, etc.] Not the dead in sin; such as the makers of idols, and those that trust in them, who are like unto them; men must be made spiritually alive, ere they can show forth the praises of God: nor the dead corporeally. The souls of departed saints can and do praise the Lord: these die not with their bodies, nor sleep in the grave; they go immediately to God and Christ, and are employed in the service of God continually; particularly in praising him, as do the angels with whom they join; they sing the song of Moses and of the Lamb, of providence and grace; especially the song of redeeming love, with which they always praise the Lord: but they cannot praise him with their bodily organs until the resurrection, which by death are rendered useless; they can praise him no more among men on earth, as they have before done; there is no work of this kind in the grave.

Neither any that go down in silence; the grave, so called, because everything is mute and silent there ^{f1606}; the instruments of speech are no more used on any account; no noise and clamour there from wicked men; there the wicked cease from troubling; and no songs of praise from good men, all still and quiet there. So the Targum,

“not any that go down to the house of the grave of the earth;”

or the earthly grave. And therefore save us, O Lord, suffer not the enemy to destroy us; for, should he, we shall no more be capable of praising thee, as we have done and desire to do; for no such service is to be done in the grave, (see ^{<904>}Psalm 6:4,5 30:9 88:10-12).

Ver. 18. *But we will bless the Lord from this time forth and for evermore*, etc.] The Septuagint, Vulgate Latin, Ethiopic, and Arabic versions, render it, “we who are alive”; both in a corporeal and in a spiritual sense who, as long as we live, and while we have a being, will bless the Lord; being made spiritually alive, quickened by the Spirit and grace of God, and so capable of ascribing blessing, praise, and glory to him, for all the great and good things he has done; and especially when in lively frames, or in the lively exercise of grace: and that from this time; under a sense of present favours, and outward mercies being renewed every day; yea, throughout the whole of life, and so to all eternity in the world above; (see ^{<2389>}Isaiah 38:19).

Praise the Lord; let others do the same as we; let us join together in this work, now and hereafter.

PSALM 116

INTRODUCTION TO PSALM 116

Theodoret applies this psalm to the distresses of the Jews in the times of the Maccabees under Antiochus Epiphanes; and R. Obadiah interprets some passages in it of the Grecians of those times; but it rather seems to have been written by David on account of some troubles of his, out of which he was delivered; and refers either to the times of Saul, and the persecutions he endured from him, particularly when he was beset round about by him and his men in the wilderness of Maon, (~~1235~~ 1 Samuel 23:26), to which he may have respect (~~1313~~ Psalm 116:3). The inscription of the psalm in the Syriac version is,

“the progress of the new people returning to the Christian worship, as a child to understanding: and as to the letter, it was said when Saul stayed at the door of the cave where David lay hid with his men;”

(see ~~1244~~ 1 Samuel 24:4). But since mention is made of Jerusalem, (~~1369~~ Psalm 116:19), where the psalmist would praise the Lord for his deliverance, which as yet was not in his hands nor in the hands of the Israelites, but of the Jebusites; some have thought it was written on account of the conspiracy of Absalom against him, and who, hearing that Ahithophel was among the conspirators, said the words related in (~~1351~~ Psalm 116:11), it is very probable it was composed after the death of Saul, and when he was settled in the kingdom, as Jarchi observes, and was delivered out of the hands of all his enemies; and very likely much about the same time as the eighteenth psalm was, which begins in the same manner, and has some expressions in it like to what are in this. David was a type of Christ, and some apply this psalm to him.

Ver. 1. *I love the Lord*, etc.] As the Messiah, David’s antitype, did; of which he gave the fullest proof by his obedience to his will; and as David, the man after God’s own heart, did, and as every good man does; and the Lord is to be loved for the perfections of his nature, and especially as they are displayed in Christ, and salvation by him; and for his works of creation,

providence, and grace, and particularly for his great love shown in redemption, regeneration, and other blessings of grace, as well as for what follows.

Because he hath heard my voice and my supplication; in the original text the words lie thus, “I love, because the Lord hath heard”, or “will hear”; and so read the Septuagint and Vulgate Latin, Ethiopic, Syriac, and Arabic versions, and so the Targum; and may be rendered, “I love that the Lord should hear me”, so the Syriac and Arabic versions; nothing is more desirable and grateful to good men than that the Lord should hear them; but Kimchi and others transpose the words as we do, which gives a reason why he loved the Lord; because he heard his prayers, which were vocal, put up in a time of distress, in an humble and submissive manner, under the influence of the Spirit of grace and supplication, in the name of Christ, for his righteousness sake, and through his mediation; and such supplications are heard and answered by the Lord, sooner or later; and which engages the love of his people to him; (see ^{<830>}Psalm 34:1-6). It may be applied to Christ, who offered up prayers and supplications, with strong crying and tears, and was always heard; and for which he thanked his Father and loved him, (^{<807>}Hebrews 5:7 ^{<814>}John 11:41,42).

Ver. 2. *Because he hath inclined his ear unto me*, etc.] Not as hard of hearing, for his ear is not heavy that it cannot hear; he is quick of hearing, and his ears are always open to the righteous; it rather denotes his readiness to hear; he hearkens and hears, he listens to what his people say, and hears them at once, and understands them, though ever so broken and confused; when their prayers are but like the chatterings of a crane or swallow, or only expressed in sighs and groans, and even without a voice; when nothing is articulately pronounced: moreover, this shows condescension in him; he bows his ear as a rattler to a child, he stoops as being above them, and inclines his ear to them.

Therefore will I call upon him as long as I live; or “in my days”^{f1607}; in days of adversity and affliction, for help and relief; in days of prosperity, with thankfulness for favours received; every day I live, and several times a day: prayer should be constantly used; men should pray without ceasing always, and not faint; prayer is the first and last action of a spiritual life; it is the first thing a regenerate man does, “behold, he prays”; as soon as he is born again he prays, and continues praying all his days; and generally goes out of the world praying, as Stephen did, “Lord Jesus, receive my spirit”;

and it is the Lord's hearing prayer that encourages his people to keep on praying, and which makes the work delightful to them. Christ was often at this work in life, and died praying, (~~4162~~Luke 6:12 23:46).

Ver. 3. *The sorrows of death compassed me*, etc.] Christ, of whom David was a type, was a man of sorrows all his days; and in the garden he was surrounded with sorrow; exceeding sorrowful even unto death, in a view of the sins of his people imputed to him, and under a sense of wrath for them, he was about to bear; and his agonies in the article of death were very grievous, he died the painful and accursed death of the cross. This was true of David, when Saul and his men compassed him on every side, threatening to cut him off in a moment; when he despaired of life, and had the sentence of death in himself, and saw no way to escape; and such a case is that of the people of God, or they may be said to be compassed about with the sorrows of death, when through a slavish fear of it they are all their lifetime subject to bondage; and especially when under dreadful apprehensions of eternal death.

And the pains of hell gat hold upon me; or "found me"^{f1608}; overtook him, and seized upon him; meaning either the horrors of a guilty conscience under a sense of sin, without a view of pardon; which is as it were a hell in the conscience, and like the pains and torments of it: or "the pains of the grave"^{f1609}; not that there are any pains felt there, the body being destitute of life, and senseless; but such sorrows or troubles are meant which threaten to bring down to the grave, which was the case of Jacob on the loss of his children, (~~01375~~Genesis 37:35 42:38). This applied to Christ may design the wrath of God and curse of the law, which he endured in the room and stead of his people, as their surety; and which were equivalent to the pains of the damned in hell; or it may refer to his being laid in the grave, in a strait and narrow place, as the word^{f1610} signifies; where he lay bound in grave clothes, till he was loosed from the pains and cords of death, it being not possible he should be held by them, (~~4124~~Acts 2:24), (see Gill on "~~1984~~Psalm 18:4-5")

I found trouble and sorrow; without seeking for them; they seized and took hold of him, on David, and his antitype, when in the above circumstances; and often do the saints find trouble and sorrow from a body of sin and death, from the temptations of Satan, divine desertions, and afflictive providences. Aben Ezra refers the one to the body, the other to the soul.

Ver. 4. *Then called I upon the name of the Lord*, etc.] Upon the Lord himself in prayer for speedy deliverance; or “in the name of the Lord”^{f1611}, in the name of the Messiah, the only Mediator between God and man; “saying”, as follows, and which word may be supplied,

O Lord, I beseech thee, deliver my soul; from these sorrows and pains, from these afflictions and distresses, from death and the grave, and from wrath, and a sense of it, and fears about it.

Ver. 5. *Gracious is the Lord*, etc.] So the psalmist found him, calling upon him; so he is in Christ, the author and giver of all grace, to help in time of need.

And righteous; faithful to his promises, just in every dispensation of his providence, even in afflictive ones; righteous in punishing the enemies of his people, and in saving, justifying, and pardoning them for Christ’s sake.

Yea, our God is merciful; compassionate, tenderhearted, a heart full of pity, as a father to his child; and sympathizes with his people under all their afflictions, and saves them out of them; see (~~4885~~ Psalm 86:5,15).

Ver. 6. *The Lord preserveth the simple*, etc.] Such as have but a small degree of understanding, either in things natural or spiritual, in comparison of others; babes, as the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions render it, so in the Talmud^{f1612}; (see ~~40125~~ Matthew 11:25). Such who are sensible of their lack of wisdom, and what they have they do not lean unto or trust in, but being sensible of their weakness commit themselves to the Lord; they are sincere and upright, harmless and inoffensive, artless and incautious, and so easily imposed upon by designing men; but the Lord preserves them, as from sin, from a total and final falling away by it, so from gross errors and heresies; he preserves them from the snares and pollutions of the world, and from the temptations of Satan, so as not to be overcome with them; he preserves them by his Spirit, power, and grace, safe to his kingdom and glory.

I was brought low and he helped me; the psalmist returns to his own case, and gives an instance of the divine goodness in himself; he had been brought low by affliction of body, by distress of enemies, through want of the necessaries and conveniences of life; he had been brought low as to spiritual things, through the weakness of grace, the prevalence of corruption, the temptations of Satan, and the hidings of God’s face; but the Lord helped him to bear up under all this; he put underneath his everlasting

arms, and upheld him with the right hand of his righteousness; he helped him out of his low estate, and delivered him out of all his troubles, when none else could; when things were at the greatest extremity, and he in the utmost distress, just ready to go down into silence and dwell there, (¹⁹⁴⁷Psalm 94:17). The Targum is,

“he looked upon me to redeem me.”

Ver. 7. *Return unto thy rest, O my soul*, etc.] To a quiet and tranquil state after much distress ^{f1613}; a soliloquy, an address to his own soul to return to God his resting place, as Kimchi; or to Christ, whose rest is glorious, and which lies in a cessation from a man’s own works; not from doing them, but from depending on them, or from labouring for life by them; in a deliverance from the bondage of the law, its curse and condemnation, and from the dominion and tyranny of sin, and from the distressing guilt of it on the conscience; in spiritual peace and joy, arising from the application of the blood of Christ, and from a view of his righteousness and justification by it, and of his sacrifice, and of the expiation of sin by that; which is enjoyed in the ways and ordinances of Christ, and oftentimes amidst afflictions and tribulations: this is sometimes broke in upon and interrupted, through the prevalence of sin, the temptations of Satan, and divine desertions; but may be returned to again, as Noah’s dove returned to the ark when it could find rest nowhere else; as the believer can find none but in Christ, and therefore after he has wandered from him he returns to him again, encouraged by the following reason.

For the Lord hath dealt bountifully with thee; in times past, even in an eternity past, having loved him with an everlasting love, chosen him in Christ, made a covenant with him in him, blessed him with all spiritual blessings in him, and made unto him exceeding great and precious promises; provided a Redeemer and Saviour for him, whom he had made known unto him, having enlightened, quickened, and converted him; and had laid up good things for him to come, and had done many great things for him already; all which might serve to encourage his faith and hope in him. The Targum is,

“because the Word of the Lord hath rendered good unto me.”

Ver. 8. *For thou hast delivered my soul from death*, etc.] From a corporeal death, when his life was in danger, surrounded by Saul’s army, in the hand of the Philistines at Gath, and when his son rebelled against him; and from

a spiritual death in regeneration, which is a passing from death to life; and from an eternal death, the just wages of sin: and not only so, but even

mine eyes from tears; they were sometimes full of, and shed in great plenty; he watered his couch with them; and especially when absent from the worship of the Lord, and without his presence, which his enemies sometimes reproached him with; and particularly when he fled before his rebellious son, and at the death of him; but God dried up all his tears; (see ^{<B106>}Psalm 6:6 42:3 ^{<D153>}2 Samuel 15:30 18:33). Many are the occasions of the saints weeping as they pass through the valley of “Baca”, but God will wipe away all tears from their eyes.

And my feet from falling through a “push” ^{f1614}, by an enemy, so as to fall; the people of God are liable to falling, both into sin and into calamity; it is the Lord only that keeps them; and which they may expect from their interest in his love, covenant, and promises, and from their being in the hands of Christ; (see ^{<F563>}Psalm 56:13).

Ver. 9. *I will walk before the Lord in the land of the living.*] As in the sight of the omniscient God, according to his word and will, and in such manner as to please him. So Enoch’s walking with God is by the apostle explained of pleasing him; compare (^{<D162>}Genesis 5:22 ^{<S105>}Hebrews 11:5), and so the Septuagint, Vulgate Latin, and Arabic versions render it, “I will please the Lord”; or, as the Syriac and Ethiopic versions; “that I may please the Lord”; be grateful to him; or walk gratefully and acceptably before him, sensible of the obligations I am under to him: and this, in the strength of grace, he determined to do “in the land of the living”; in this world, where men live, and as long as he lived in it; or in the church of God, among the living in Jerusalem, with whom he resolved to walk in all the commandments and ordinances of the Lord. The land of Canaan is thought by Jarchi and Kimchi to be meant; and this being a type of heaven, the meaning may be, that he should walk and dwell where living and glorified saints are to all eternity; and so it is an expression of his faith of future glory and happiness, agreeably to what follows.

Ver. 10. *I believed, therefore have I spoken,* etc.] Here the Septuagint, Vulgate Latin, Arabic, and Ethiopic versions, begin a new psalm, but without any foundation in the original; nor is it countenanced by the Targum; and is manifestly against the connection with the preceding verses. David expresses his faith in relation to what goes before, though the particulars of it are not mentioned, but are left to be supplied from

thence: he not only believed there was a God, but that this God was gracious and merciful, and that he was his God; who had made a covenant with him, ordered in all things, and sure: he believed the promises of it; and particularly the grand promise of it respecting Christ, and salvation by him: he believed the Lord would deliver him out of all his troubles; that he should walk before him, and see his goodness in the land of the living; he believed a future state of happiness he should hereafter enjoy. The Apostle Paul quotes this passage, and applies it to himself and other Gospel ministers; declaring their faith in the resurrection of the dead, and an eternal weight of glory they were looking for, (~~ROM~~2 Corinthians 4:13,14); and therefore spake so freely about these things. Faith gives boldness and freedom of speech to men; which believers use with God in prayer, in the believing views of him, as their God in Christ; and of Christ, his person, blood, righteousness, and sacrifice: it gives ministers boldness and freedom to speak out plainly, constantly, and boldly, the Gospel of Christ; it gives the same to private Christians, to speak freely one to another of their gracious experiences, and to declare publicly to the churches of Christ what God has done for their souls;

I was greatly afflicted; when he believed and spake, and yet nevertheless did; he might be afflicted, reproached, and persecuted for his faith, and his speaking of it; particularly as it respected his coming to the crown and kingdom of Israel. And it is no unusual thing for saints to be persecuted for their faith, and profession of it; and yet none of these things move them from it; their faith remains, and is much more precious than gold that perisheth; and they hold fast the profession of it. Many and great afflictions are the common lot of believers.

Ver. 11. *I said in my haste, all men [are] liars.*] The sin of lying is common to man; there is a natural proneness and propensity to it: men go astray from the womb, speaking lies; yet such who have received the grace of God “put [it] off” with the rest of “the deeds of the old man”, and are “children that will not lie”. Wherefore, though the greater part of mankind might deserve this character, yet all and every individual of them did not. However degenerate the age was in which David lived, and the faithful among men were few; yet there were some to whom this imputation did not belong; and therefore, on cool reflection, he owned it was said “in haste”; not with thought and deliberation, but rashly and precipitately, unadvisedly, in a passion, and under a temptation, and when off of his guard; and which he acknowledged and repented of. The Targum is,

“I said in my flight;”

when he made haste and fled from Saul, whom he might call a liar and dissembler, pretending respect to him when he had none; and also his courtiers; nay, even Samuel himself, who had anointed him, and assured him he should be king; and yet now he thought he had deceived him, and he should perish by the hand of Saul, and never come to the kingdom, (~~1~~1 Samuel 27:1); or when he fled from his son Absalom, whom he might call a liar, who had deceived him with the pretence of a vow; and also Ahithophel and others, who proved treacherous and unfaithful to him. Some take the words in a quite different sense, as an instance of his great faith; that when he was so greatly afflicted, and obliged to fly, yet declared that every man that should say he should not come to the kingdom was a liar; so Kimchi: and others think his meaning is, that every man is a liar in comparison of God, who is true and faithful to his promises, and not a man, that he should lie. Men of both high and low degree are a lie and vanity, and not to be trusted and depended upon; but a man may safely put confidence in the Lord; to this agrees (~~1~~Romans 3:4); where the apostle seems to have some respect to this passage.

Ver. 12. *What shall I render unto the Lord?* etc.] He considers the Lord only as the author and giver of his mercies, and has nothing to say of his own merits, nor of other persons, who might be instruments of good to him; but is for giving all the glory to God: not as though he could render anything proportional or equivalent to what he had received, but as having a grateful sense of mercies, and willing, to express it; though at a loss, in a great measure, in what manner to do it, and therefore puts this question to himself and others:

[for] all his benefits towards me; or, “all his benefits are upon me”^{f1615}. This being a clause of itself; and shows what moved him to put the question he did; a sense of divine favours was impressed upon him, a load of benefits lay on him, and he wanted to ease himself in expressions of gratitude. These benefits were the blessings of nature and providence; his being, and the preservation of it, food, raiment, etc. and the blessings of grace; spiritual blessings, all things pertaining to life and godliness, sanctification, adoption, pardon, justification, and eternal life. These may well be called “benefits”, since they spring entirely from the free grace of God; and they were many, more than could be counted and reckoned up, and set in order before the Lord; and yet he was desirous that none of them

might be forgotten, but that praise might be rendered to the Lord for them all.

Ver. 13. *I will take the cup of salvation*, etc.] Or “salvations”^{f1616}; not the eucharistic cup, or the cup in the Lord’s supper, which the apostle calls “the cup of blessing”, (^{<616>}1 Corinthians 10:16); though some so think, and that the psalmist represents the saints under the Gospel dispensation; nor the cup of afflictions or martyrdom for the sake of Christ; being willing, under a sense of mercies received, to bear or suffer anything for his sake he should call him to; as knowing it would be a token to him of salvation, and work for his good: but rather an offering of praise for temporal salvation, and for spiritual and eternal salvation; in allusion to a master of a family, who at the close of a feast or meal, used to take up a cup in his hands, and give thanks; (see ^{<627>}Matthew 26:27);

and call upon the name of the Lord; invocation of the name of the Lord takes in all worship and service of him, public and private, external and internal; and particularly prayer, which is calling upon the Lord in the name of Christ, with faith and fervency, in sincerity and truth: and the sense of the psalmist is, that he would not only give thanks for the mercies he had received, but continue to pray to God for more; and this was all the return he was capable of making.

Ver. 14. *I will pay my vows unto the Lord now, in the presence of all his people*.] Make good the resolutions and determinations he made in the strength of divine grace, in the time of his troubles; that should the Lord deliver him out of them, he would give him all the glory, and offer thanksgiving and praise to him; and now being delivered, this he declares he would do, in a public way, before all the people of God, assembled in the house of the Lord, as witnesses of it; (see ^{<663>}Psalms 66:13,14).

Ver. 15. *Precious in the sight of the Lord [is] the death of his saints*.] The Lord has his saints or sanctified ones, who are sanctified or set apart by God the Father from all eternity; who are sanctified in Christ, their head and representative; who are sanctified by his blood, shed for the expiation of their sins; who are sanctified by his Spirit and grace, are called with an holy calling, and have principles of holiness wrought in them, and live holy lives and conversations. The word^{f1617} used also signifies one that has received kindness and favour, and shows it: saints are such, who have received spiritual blessings from the Lord; to whom he has been kind and bountiful; and these are merciful and beneficent to others. Now these die as

well as others, though holy and righteous, and though Christ has died for them; he has indeed delivered them from death as a punishment, he has abolished it in this sense; and has freed them from the curse and sting of it, but not from that itself; because it is for their good, and it is precious in the sight of the Lord. Saints are precious to him, living and dying; there is something in their death, or that attends it, that is delightful to him, and of high esteem with him; as when they are in the full exercise of grace at such a season; when they die in faith, and have hope in their death; and their love is drawn out unto him, and they long to be with him: besides, they die in the Lord, and sleep in Jesus, in union with him; with whom he is well pleased, and all in him; and they die unto him, according to his will, and are resigned unto it; and so glorify him in death, as well as in life. It is the time of their ingathering to him; at death he comes into his garden, and gathers his flowers, and smells a sweet savour in them; their very dust is precious to him, which he takes care of and raises up at the last day. The commonly received sense of the words is, that the saints are so dear to the Lord, their lives are so much set by with him, and their blood so precious to him, that he will not easily suffer their lives to be taken away, or their blood to be spilled; and whenever it is, he will, sooner or later, severely revenge it; (see ~~1921~~ 1 Samuel 26:21,24) (~~1924~~ Psalm 72:14). And to this sense is the Targum,

“precious before the Lord is death sent to (or inflicted on) his saints;”

that is, by men. The words will bear to be rendered, “precious in the sight of the Lord is that death”, or “death itself, for his saints”; that very remarkable and observable death, even the death of his Son, which was not only for the good of his saints, for their redemption, salvation, justification, pardon, and eternal life; but in their room and stead; and which was very acceptable unto God, of high esteem with him, of a sweet smelling savour to him: not that he took pleasure in it, simply considered; for he that hath no pleasure in the death of him that dieth, even of a sinner, could have none in the death of his Son; but as hereby his justice was satisfied, his law fulfilled, the salvation of his people procured, and his covenant, counsels, purposes, and decrees, accomplished. **htwmh** has a double **h** in it; one at the beginning, and the other at the end of the word; which is very emphatic, and so may point at something very remarkable; and what more so than the death of Christ? and **l** is sometimes used for substitution, and

signifies “for”, “instead”, or “in the room of”, another; (see ^{<B046>}Exodus 4:16 5:12 ^{<H081>}Numbers 10:31 14:34 ^{<D18>}Proverbs 21:18).

Ver. 16. *O Lord, truly I [am] thy servant, I [am] thy servant*, etc.] Not merely by creation, and as obliged by providential favours; but by the grace of God, which made him a willing one: and he was so, not nominally only, but in reality; not as those who say Lord, Lord, but do not the will of God; whereas he served the Lord cheerfully and willingly, in righteousness and true holiness: and this he repeats for the confirmation of it, and to show his heartiness in the Lord’s service, and his zealous attachment to him; and which he mentions, not as though he thought his service meritorious of anything at the hand of God; but that his being in this character was an obligation upon him to serve the Lord, and him only, and might expect his protection in it;

[and] the son of thy handmaid; his mother was also a servant of the Lord; and had trained him up in his infancy in the nurture and admonition of the Lord; so that he was inured to it early, and could not easily depart from it;

thou hast loosed my bonds; the bonds of affliction and death in which he was held; these were loosed, being delivered from them, (^{<B18>}Psalm 116:3,8); and the bonds of sin, and Satan, and the law, in whose service he had been, which was no other than a bondage; but now was freed from the servitude and dominion of sin, from the captivity of Satan, and the bondage of the law; and therefore, though a servant, yet the Lord’s free man.

Ver. 17. *I will offer to thee the sacrifice of thanksgiving*, etc.] For deliverance from afflictions and death; for loosing his bonds, in every sense; for all mercies, temporal and spiritual; (see ^{<B17>}Romans 6:17); Such sacrifices are according to the will of God; are well pleasing to him, when offered up through Christ, and in faith, and are a glorifying of him. These are more acceptable than all ceremonial sacrifices; and therefore the psalmist determined to offer this, and not them;

and will call upon the name of the Lord; (see Gill on “^{<B13>}Psalm 116:13”).

Ver. 18. *I will pay my vows unto the Lord*, etc.] (See Gill on “^{<B14>}Psalm 116:14”). And the Targum here, as there, paraphrases the latter clause,

now in the presence of all his people, thus;

“I will then declare his signs (or wonders) to all his people;”

the marvellous things he had done for him.

Ver. 19. *In the courts of the Lord's house*, etc.] This is added by way of explanation of (~~19618~~ Psalm 116:18), what he meant by “the presence of all his people”; the assembly of the saints met together in the house of the Lord, at the door of the tabernacle, in the courts of it, where the people got together to worship God;

in the midst of thee, O Jerusalem; the Lord's house or tabernacle; for as yet the temple was not built, and the courts of it were in the midst of the city of Jerusalem. And this shows, as some interpreters have observed, that this psalm must have been written after David came to the kingdom, and had got this city into his hands, whither he brought the ark of the Lord. The whole signifies that he would praise the Lord publicly, as well as privately; and he concludes the psalm thus,

Praise ye the Lord; calling upon the Lord's people, in his house and courts, to join with him in this work of praise.

PSALM 117

INTRODUCTION TO PSALM 117

The inscription of this psalm in the Syriac version is,

“it is said concerning those of the house (or the companions) of Ananias, when they came out of the furnace; likewise it foretells the calling of the Gentiles by the declaration of the Gospel.”

Which last is right; for the apostle has quoted it, to prove the Gentiles should glorify God for his mercy, (~~615~~ Romans 15:9,11). Aben Ezra thinks it concerns only the nations subdued by David; but he quotes R. Moseh, as of opinion that all nations are comprehended: and Kimchi affirms that the psalm belongs to the times of the Messiah; and supposes there is a mystery in its consisting of two verses only; and that it intimates that in those times there will be two people that will serve the Lord; Israel, with the law; and the Gentiles, with the seven precepts of Noah. It certainly refers to Gospel times, and to the conversion of the Gentiles; and when Jews and Gentiles should make one people, and be partakers of the same privileges and blessings; receive the same doctrines, submit to the same ordinances, and be under the same law, to Christ their King.

Ver. 1. *O praise the Lord, all ye nations*, etc.] The Lord having chosen, and Christ having redeemed, some out of every kindred, tongue, people, and nation; and the Gospel being sent and preached to all nations, and some of each being called and converted by the Spirit of God; they are excited to praise the Lord, Jehovah, Father, Son and Spirit, for their several acts of divine grace and kindness towards them, in choosing, redeeming, and sanctifying them; and in favouring them with the Gospel, and the ordinances of it, and with his gracious presence in them; and in supplying them with his grace, and giving them a right unto and meetness for eternal glory; for all which praise should be given to the Lord;

praise him, all ye people; ye people of God in the several nations of the world; not the Jews only, but the Gentiles also: the same thing is repeated in different words, for the greater certainty and confirmation of it; that this should be, the work and exercise of the Gentiles in Gospel times, and

expresses eagerness and vehemence to stir them up to it. A different word is here used for “praise” than in the former clause; and which is more frequently used in the Chaldee, Syriac, Arabic, and Ethiopic languages; and signifies the celebration of the praises of God with a high voice.

Ver. 2. *For his merciful kindness is great towards us*, etc.] Not us Israelites only, of whom David was, but Gentiles also; or otherwise there would be no force in the reason why all people and nations should praise the Lord: but it respects the time when these should become one people, partaking of the same grace, blessings, promises, and privileges; in which the grace, mercy, and lovingkindness of God, greatly appeared; “it prevailed over us”^{f1618}, as it may be rendered: the word is used of the prevailing of the waters of the flood over the earth, (^{<00718>}Genesis 7:18); and so may denote the exuberance of the grace of God, of the abounding and superabounding of it. There is an abundance of it in the heart of God, in his covenant, and in his Son; and which is displayed in redemption by him; in the forgiveness of sin; and in the conversion of sinners, and their everlasting salvation: particularly there has been an inundation or deluge of it in the Gentile world, where it has flowed and overflowed; where sin abounded, grace has much more abounded; and therefore the Lord is to be praised. And another reason follows,

and the truth of the Lord [endureth] for ever; the faithfulness of God to his promises, not only made to the Jewish fathers concerning the Messiah, and redemption by him; but to the Gentiles, and concerning the blessing of all nations in the promised seed: and the faithfulness and truth of God, with respect to any of his promises, never fails; nor will his word of truth, the Gospel; nor Jesus Christ, who is the truth, and the truth of God; the truth of types, promises, and prophecies; (see ^{<0943>}Psalm 43:3); for he is the same today, yesterday, and for ever.

Praise ye the Lord; for his superabounding grace, and eternal truth; even all the people of God, of all nations, Jews and Gentiles.

PSALM 118

INTRODUCTION TO PSALM 118

Kimchi says their Rabbins are divided about this psalm. Some understand it of David; others of the Messiah: but, with us Christians, there ought to be no doubt of its belonging to the Messiah; since our Lord has quoted a passage out of it, and applied it to himself, (^{<4182>}Psalm 118:22,23); (see ^{<4124>}Matthew 21:42); and so has the Apostle Peter, (^{<4041>}Acts 4:11). Nor did the Jews of those times object thereunto, which doubtless they would have done, had the psalm respected any other but the Messiah; yea, the common people that attended Christ when he entered into Jerusalem, and the children in the temple, took their “hosanna” from hence, (^{<4182>}Psalm 118:26); (see ^{<4124>}Matthew 21:9,15). It is generally thought to be written by David, after he was established in the kingdom, and had brought the ark of the Lord into the city. It concludes the great “Hallel”, or hymn sung at the Jewish festivals; particularly at the feasts of tabernacle and the passover.

Ver. 1. *O give thanks unto the Lord*, etc.] For all his mercies, temporal and spiritual; as all should, who are partakers of them: this should be done always, and for all things, in the name of Christ; it is but reasonable service;

for [he is] good; in himself, and to others: is essentially and diffusively good; the fountain of all goodness, and the author of all good things;

because his mercy [endureth] for ever; in his own heart, and in his covenant; his grace and lovingkindness displayed in Christ; the blessings and promises of it, which are the sure mercies of David: these always remain, notwithstanding the unworthiness of his people; and though he hides his face sometimes from them, and chastises them; (see ^{<4161>}Psalm 106:1 107:1); the goodness and mercy of God were seen in setting David on the throne; and abundantly more in giving Christ to be the Saviour of his people; for both which thanks should be given, and the kindness acknowledged, by the persons mentioned in the following verses.

Ver. 2. *Let Israel now say, that his mercy [endureth] for ever.*] Let such who have had an experience of it acknowledge and declare it to others; not only believe in it with their hearts, and privately give thanks for it, but with

the mouth make confession of it to the glory of divine grace; not only literal Israel, whom the Lord brought out of Egypt, led and fed in the wilderness, and settled in the land of Canaan; and to whom the law and the services of God, the covenants and promises, word and ordinances, belonged; and who now were so happy under the government of such a king as David; but also the spiritual Israel of God, the whole Israel of God, Jews and Gentiles, under the Gospel dispensation; the Israel whom God has chosen, Christ has redeemed, and the Spirit effectually calls and sanctifies; such who are Israelites indeed, who have been encouraged to hope in the Lord, and in his mercy, and are made partakers of it; these should speak of the grace and mercy of God, and the continuance of it, for the encouragement of others.

Ver. 3. *Let the house of Aaron now say, that his mercy [endureth] for ever.*] The priests and Levites that blessed the people, and taught them the knowledge of divine things; but not these literally, at least not only these, since the priesthood of Aaron is changed, and the law of it abrogated, and all believers are now priests unto God, and offer up spiritual sacrifices to him; and particularly the sacrifice of praise for his grace and mercy, the perpetuity of which they should publish and proclaim all abroad.

Ver. 4. *Let them now that fear the Lord say, that his mercy [endureth] for ever.*] Not the proselytes to the Jewish religion only, but all that feared the Lord among all people, as Aben Ezra observes; such as fear the Lord and his goodness, and have had an experience of his grace and mercy, which has caused them to fear him; and to whom the mercy of God is great, and on whom it is from everlasting to everlasting; and therefore should speak well of it, and set their seal to it, that it abides for ever; (see ^{<49A31B>} Psalm 103:11,17).

Ver. 5. *I called upon the Lord in distress*, etc.] Or “out of that strait” ^{f1619}; when David was encompassed by Saul and his men, or when at the court of Achish, or when his own people talked of stoning him. As this may respect the Messiah, it may design his distresses in the garden, when surrounded with sorrow, and being in an agony prayed the more earnestly, and his sweat was as it were great drops of blood; and may be applied to his members, as it often is their case to be in distress, straits and difficulties, through outward afflictions and pressures, inward corruptions, temptations, and desertions, and through the low exercise of grace; when they are as it were imprisoned, and so straitened they cannot come forth in

the free exercise of it; at all which seasons prayer is necessary; and nothing is more proper than to call upon the Lord, which is both duty and privilege, and often attended with success, as follows;

the Lord answered me, [and set me] in a large place; as he did David, when he delivered him from all his troubles, placed him on the throne of Israel, and gave him rest from all his enemies round about; (see ^{<BIB>}Psalm 31:8). And so he did the Messiah, when he raised him from the dead, received him to heaven, where he sits at the right of God in human nature: this is a large place indeed, large enough for the innumerable company of angels, and for all the saints, for whom everlasting habitations and mansions of bliss are preparing by him; and which is the glories liberty of the children of God; (see ^{<BIB>}Psalm 18:19); and these also, upon calling on the Lord in distress, are heard and answered, and brought into large places, where they walk at liberty; so at first conversion, when distressed about their souls, and cry for help, they are answered and brought out of the pit, and have their feet set upon a rock and their goings established; and when at other times their grace is drawn forth into exercise, their souls are enlarged in duty, are favoured with large views of the love of God, with an increase of spiritual light, knowledge, peace, and joy; and are delivered from their troubles, and out of the hands of their enemies. Or it may be rendered, “the Lord answered me largely”^{f1620}; as he did Solomon, when he gave him more than he asked for; and as he does his people, when he gives them a sufficiency, and an abundance of his grace, and even not only above their deserts, but above their thoughts and expectations; (see ^{<BIB>}Ephesians 3:20).

Ver. 6. *The Lord [is] on my side*, etc.] Or “for me”^{f1621}; he was on the side of David, hence all his prosperity and victories, the wonderful things done by him, his exaltation to the throne, and the establishment of it; and so he was on the side of Christ, he was near unto him, at his right hand, to guide, direct, and assist him as man; and he is likewise on the side of his people, to fight their battles for them, to support them under all their afflictions, to supply all their wants, to deliver them from all evil, to carry on the work of grace in their souls, and to bring them to glory, The Targum is,

“the Word of the Lord is for my help.”

I will not fear: what can man do unto me? David did not; he was not afraid of ten thousands of men, no, not of a whole army that encamped against him, God being for him, the strength of his life, and his salvation,

(^{<4986>}Psalm 3:6 27:1-3); nor did the Messiah; he was not afraid of Herod when he was told he would kill him; nor of the high priests, Scribes and Pharisees, though he knew he should fall into their hands, and they would deliver him to the Gentiles, to be scourged and crucified; nor of Judas and his band of men, who came to take him; nor of Pilate his judge, who had no power against him but what was given him. Nor have the saints any reason to fear what man can do unto them, when grace is in exercise; for what is man to God, who is but flesh, and that flesh grass? Nor can he do anything without a divine permission; is often frustrated in his attempt; and what he is suffered to do is overruled for good; and the utmost he can do is to kill the body; he cannot destroy the soul, or hinder the happiness of it; (see ^{<4504>}Psalm 56:4,9,11).

Ver. 7. *The Lord taketh my part with them that help me*, etc.] With the four hundred men that were with David, and stood by him in his troubles, (^{<4927>}1 Samuel 22:2); (see ^{<4504>}Psalm 54:4); and with those who ministered unto Christ as man, (^{<4983>}Luke 8:3). Or, “the Lord [is] for me, with” or “among my helpers” ^{f1622}; he is the principal helper, he is one for all; he is in the room and stead of other helpers; having him, there is no need of any other: the Lord is the only helper of his people, vain is the help of man; he helps them out of all their troubles and difficulties, in the exercise of every grace, and in the discharge of every duty; he helps them to all their mercies temporal and spiritual, to grace here, and glory hereafter. The Targum is,

“the Word of the Lord is to help me;”

therefore shall I see [my desire] upon them that hate me; see “vengeance” on them, as the Targum; which was desired by David, by the Messiah, and by the saints; not for the sake of that itself, but for the glory of divine justice. David saw this, (^{<4547>}Psalm 54:7); so will the Messiah, when all his enemies, that will not have him to reign over them, will be slain before him; and so will the people of God, when antichrist is destroyed.

Ver. 8. *[It is] better to trust in the Lord*, etc.] This, with what follows in (^{<4989>}Psalm 118:9), is the conclusion from the above premises and experience; it is good to trust in the Lord; such enjoy peace, are in safety, shall not want any good thing, nor ever be ashamed and confounded: the Targum is,

“it is better to trust in the Word of the Lord;”

than to put confidence in man; it is not good to put confidence in man at all; it is trusting to a broken staff, to a mere shadow, which can yield no support or relief: it is best to trust in the Lord; he is able to help, as well as willing; he is faithful to his word, and unchangeable in his promises; whereas man, though he may have a will to help, oftentimes has it not in his power; and when it is in his power, and has promised it, he disappoints, being changeable or unfaithful. Wherefore trust not in man, but in the Lord; yea, cursed is the man that trusts in man; (see ^{<417B>}Jeremiah 17:5).

Ver. 9. [*It is*] *better to trust in the Lord*, etc.] The Targum is,

“in the Word of the Lord.”

This is repeated for the sake of what follows:

than to put confidence in princes; who have greater ability to help, and whose honour should engage them to keep their word; and yet it is better to trust in the Lord than in them; (see ^{<418B>}Psalms 146:3). Two different words being used in this verse and (^{<438B>}Psalms 118:8); for trust and confidence, Jarchi has observed, that the one signifies a lesser, the other a stronger confidence; as if the sense was this, “It is better lightly to trust in the Lord than to put the strongest confidence in men and princes.” But the observation is scarcely solid enough.

Ver. 10. *All nations compassed me about*, etc.] Not all the nations of the world, but all the neighbouring nations about Judea; as the Philistines, Moabites, Ammonites, Amalekites, and Syrians; and these not all at one time, but sometimes one, and sometimes another, whom David fought with and subdued: and these, applied to Christ, design Herod and Pontius Pilate, with the Gentiles and the people of Israel; who were gathered together against him, to do what God had determined should be done, (^{<407>}Acts 4:27,28); (see ^{<421>}Psalms 22:12,16). And this is sometimes the case of the church and people of God: at the first setting up of the interest of Christ, the whole world was against it; and in such circumstances was the church of Christ, when the whole world wondered after the beast, the Romish antichrist; as it will be when the kings of the earth and of the whole world will be gathered to the battle at Armageddon; and also when the Gog and Magog army shall compass the camp of the saints and the beloved city; (see ^{<613B>}Revelation 13:3 16:14 20:8,9); and so Jarchi interprets this of Gog and Magog. Yea, it is applicable to particular believers, who are attacked by Satan, the god of this world; and who are hated and persecuted by the

men of it in general; and who are beset on all hands, at times, with the temptations of the devil, and the corruptions of their own hearts, and the snares of the world; that it is as if all nations compassed them about;

but in the name of the Lord will I destroy them; that is, calling upon the name of the Lord; as Asa, Jehoshaphat, and others did besides David: or trusting in the name of the Lord; and so the Targum,

“in the name of the Word of the Lord I trusted, therefore will I cut them off.”

Or, going forth in the name and strength of the Lord, as David did against Goliath; and so against all nations that gathered together against him, whose armies he vanquished and destroyed, and made the nations tributary to him. Thus our Lord Jesus Christ, his antitype, as Mediator stood in the strength and in the majesty of the name of the Lord, calling upon him to glorify him; and, trusting in his help and power, he attacked all his and our enemies, and obtained an entire victory over them, to the utter demolition of them; sin, Satan, the world, death, and hell. The word ^{f1623} used has the signification of concision or circumcision; and may have a peculiar regard to the Jews, who boasted of their circumcision, and were the implacable enemies of Christ; and who were destroyed by him, when wrath came upon them to the uttermost.

Ver. 11. *They compassed me about; yea, they compassed me about*, etc.] Which is repeated not only for the confirmation of, it, but to denote the frequency and fury of their attacks, and their obstinate persisting therein; (see Gill on “⁻⁴⁹⁸¹⁰Psalm 118:10”);

but in the name of the Lord I will destroy them; which also is repeated to show the strength of his faith, and the continuance of it, notwithstanding his numerous enemies, and their violent efforts against him.

Ver. 12. *They compassed me about like bees*, etc.] In great numbers ^{f1624}; as a swarm of bees, which, being irritated and provoked, will fly upon persons in a body, and with great fury; to which the Amorites and the Assyrian army were compared, (“⁻⁶¹⁴⁴Deuteronomy 1:44 ⁻²¹⁷¹⁸Isaiah 7:18”). They will attack horses and kill them, as Aristotle ^{f1625} says; and places besieged have been delivered by throwing out hives of bees among the besiegers ^{f1626}; and yet as they are feeble creatures, so by striking they lose their sting; and either die very quickly, or however become useless. All which denotes the numbers of the enemies of David and of Christ, and of

his church and people, and the wrath and fury of them against them, as well as their fruitless and unsuccessful attempts upon them; for though they rage, what they contrive and endeavour to put in execution are vain things, and in the issue end in their own ruin and destruction;

they are quenched as the fire of thorns; which make a blaze, a noise, for a while; but are soon consumed, and leave only a few ashes behind. Wicked men are often compared to thorns, they being like them, unfruitful in themselves, unprofitable to others, harmful to the saints, and whose end is to be burnt; and whose destruction is certain and sudden, and easily effected as the burning of thorns; (see ^{<4880>}Psalm 58:9) (^{<2076>}Ecclesiastes 7:6). The Targum renders it,

“they burned as fire among thorns;”

which is easily kindled and soon quenched: and so the Septuagint, Vulgate Latin, Ethiopic, and Arabic versions; as if it was expressive of their wrath and fury, which was soon over; which agrees with what follows:

for; or “but”, or “verily” ^{f1627},

in the name of the Lord I will destroy them; (see Gill on “^{<4880>}Psalm 118:10”) and (see Gill on “^{<4881>}Psalm 118:11”).

Ver. 13. *Thou hast thrust sore at me, that I might fall*, etc.] Or “pushing, thou hast pushed me ^{f1628}, that I might fall”: an apostrophe to some particular enemy, as Saul was to David; who thrust sore at him to take away his life, by casting a javelin at him; speaking to his servants to kill him; sending messengers to watch his house and slay him, and by, pursuing him from place to place. And such an one was Judas to Christ, who lifted up his heel against him, and betrayed him into the hands of his enemies; or the devil in him, and by him; and who thrust sore at Christ by others; by Herod in his infancy, who sought to take away his life; and by the Scribes and Pharisees, who attempted it in different ways, and at last got him nailed to the cross; as well as Satan thrust sore at him, by his temptations in the wilderness, and when in his agonies in the garden, and when on the cross: and so the same enemy thrusts sore at the members of Christ, to cause them to fall from him, and the steadfastness of their faith in him to fail; that they may fall into temptation, and by it into sin, and that finally and totally, and into hell itself, could he obtain it;

but the Lord helped me; helped David, so that he perished not by the hand of Saul, he sometimes feared he should; helped Christ, as man and Mediator, in the day of salvation, and raised him from the dead, and gave him glory: and he helps his people against all their enemies; holds them with his right hand; helps them to fight against them; maintains his own work of grace in them, and keeps them from a total and final falling away, by his power unto salvation. The Targum is,

“the Word of the Lord helped me.”

Ver. 14. *The Lord [is] my strength and song*, etc.] It being in the name of the Lord the enemies of the psalmist were destroyed; and having obtained help of him when sore thrust at, he gives him all the glory, and ascribes nothing to himself. It was the Lord that strengthened him, helped him, and gave him the victory. The Lord is the author and giver of strength, natural and spiritual; he is the “strength” of the hearts and lives of his people, and of their salvation; and therefore is their “song”, the matter of it: they sing of his nature and perfections, of his works of providence and grace, of his righteousness and salvation, as follows:

and is become my salvation; the author of temporal, spiritual, and eternal salvation; which the psalmist saw his interest in, and was assured of, and therefore sung praise on that account; (see ^{<211D>}Exodus 15:2) (^{<211D>}Isaiah 12:2).

Ver. 15. *The voice of rejoicing and salvation [is] in the tabernacles of the righteous*, etc.] In all the dwellings of good men, throughout the land of Israel, was heard nothing but the voice of joy, on account of David’s accession to the throne; the deliverance of him from a persecuting Saul, and of them from his real administration; and the victories David obtained over all his enemies: for, “when the righteous are in authority, the people rejoice”, (^{<211D>}Proverbs 29:2). And still much more occasion is there of joy, in the dwelling places of the saints, though but cottages, and in the churches of God, the tabernacles of the most High, on account of the spiritual and eternal salvation Christ is the author of which joy is inwardly felt in the heart, and outwardly expressed by one saint to another; and in vocal prayer to God, and in singing his praises; which may be done in the houses of the saints, as well as in the house of God. What this voice, or the righteous with their voice, expressed in each of their dwelling houses, is as follows; for the word “saying” may be supplied, and the words connected thus:

[saying], the right hand of the Lord doth valiantly; or “acts powerfully”^{f1629}; in helping and assisting David, in protecting and defending him, in raising him to the throne, and in giving him rest from all his enemies; and so in supporting the Messiah, his antitype, as man and Mediator, in his work and under his sufferings; in raising him from the dead, and exalting: him at his right hand; and which was done with his right hand, (~~413~~Acts 2:33 5:31). Jarchi refers this joy here expressed to future times, the times of the Messiah: and in an ancient^{f1630} writing of the Jews the right hand of the Lord, three times mentioned in this verse and (~~1816~~Psalm 118:16), is interpreted of the Messiah, the sort of David.

Ver. 16. *The right hand of the Lord is exalted,* etc.] Lifted up, very eminent and conspicuous, easily to be observed in the instances before given, and become great and glorious in power; (see ~~1256~~Exodus 15:6). The power of God is superior to all enemies; and is beyond conception and expression; and is able to do for his people above all they are able to ask or think;

the right hand of the Lord doth valiantly: or “acts powerfully”. This is repeated for the confirmation of it, and to show how much the righteous were affected with it, and how desirous they were of glorifying of it; “the right hand of the Lord”, being three times mentioned, may have respect to the three divine Persons in the Godhead, whose right hand or power is the same: and as the right hand of the Father has done powerfully in the instances given, so the right hand of the Son has worked mightily in vanquishing all enemies, sin, Satan, death, and the world; in obtaining the salvation of his people, and in raising himself from the dead: and so the right hand of the Holy Spirit has wrought powerfully on Christ, on whom he rested as the Spirit of might, and through whom Christ offered himself to God, and by whom he was raised from the dead; and also in the conversion of sinners, and in helping, assisting, strengthening, and protecting the saints.

Ver. 17. *I shall not die, but live,* etc.] Not that he should never die, David knew he should; but that his present afflictions would not issue in death; or he should not die by the hands of his enemies, he sometimes feared he should; but now believed he should live, as he did, to a good old age: he knew he should live spiritually and eternally, and not die a second death; and so may all true believers and members of Christ say. Yea, these words may be considered as the words of Christ; who, though he came into the

world to die, and did die for the sins of his people; yet he knew he should not die before his time, nor should he continue long under the power of death; but should live again, and live for evermore, and not die; death should have no more dominion over him; (see ^{<1960>}Psalm 16:10 ^{<1969>}Romans 6:9);

and declare the works of the Lord; the wonderful appearances of God in a providential way, and all his marvellous works of grace; as David did, and as all the people of God more or less do; and which is the end of their living; not to eat and drink, and gratify their carnal senses, but to glorify God, by declaring what he has done for themselves and others. So the Messiah declared the name of God, his nature, perfections, mind and will, word and works, among his brethren in the great congregation, (^{<1922>}Psalm 22:22).

Ver. 18. *The Lord hath chastened me sore*, etc.] Or, “in chastening hath chastened me”^{f1631}. David was exercised with many afflictions; and though these were sore ones to the flesh, yet they were only the chastenings of a Father, and were all in love and for his good; as are all the afflictions of God’s people; for whom he loves he chastens. Indeed the chastisement of the Messiah was a proper punishment for sin, and so a sore one indeed; he being the surety of his people, on whom “the chastisement [of] their peace was laid”; that is, the punishment of their sin, (^{<2815>}Isaiah 53:5);

but he hath not given me over unto death; as yet, or to the power of it, so as to continue under it. This is to be understood in the sense as before; (see Gill on ^{<1987>}Psalm 118:17’).

Ver. 19. *Open to me the gates of righteousness*, etc.] The doors of the sanctuary or tabernacle, so called, because none but righteous persons might enter in at them, or who were clean in a ceremonial sense; and because sacrifices of righteousness were here offered. The words are addressed to the porters, or Levites, that kept the doors of the tabernacle, to open them. The Targum is,

“open to me the gates of the city of righteousness;”

Jerusalem, so called (^{<2026>}Isaiah 1:26); the gates of which were opened to David, when he took it from the Jebusites. An emblem of the church or city of God, the gates of which are opened to the righteous to enter into now; and of the New Jerusalem, and of the heavenly glory, into which the saints will have an abundant entrance hereafter; (see ^{<2301>}Isaiah 26:1,2

<6214> Revelation 22:14). Moreover, these may be the words of the Messiah, requiring the gates of heaven to be opened to him by his blood, he having obtained redemption for his people; (see <6247> Psalm 24:7-10);

I will go in to them, [and] I will praise the Lord: at the gates of the tabernacle David entered, and praised the Lord for his deliverance and salvation, and for the many favours and honours bestowed on him; and in the church of God do the saints praise him, as they will do in heaven to all eternity; and where Christ, as man, is praising his divine Father, (<6222> Psalm 22:22,25).

Ver. 20. *This gate of the Lord, into which the righteous shall enter.*] This seems to be spoken by some other person or persons, distinct from David and the Messiah, pointing at some particular and principal gate, upon hearing the above word: by which is meant, not the gate of the house of the sanctuary of the Lord, as the Targum; but the Messiah himself, afterwards spoken of as the stone rejected by the builders, and made the head of the corner; who is the way of access to God; the door into the church or sheepfold; the strait gate that leads to eternal life; by which none but righteous persons enter into heaven; even such who are made righteous, through the imputation of his righteousness to them; (see <6106> John 10:1,9 14:4 <6074> Matthew 7:14).

Ver. 21. *I will praise thee, for thou hast heard me,* etc.] Here the psalmist reassumes his part in this song, and determines to praise the Lord for hearing him when in distress, and when he was encompassed with his enemies, and for delivering him out of their hands;

and art become my salvation; the author of it, and therefore deserving of praise; and who is no other than the Messiah Jesus, who is described in the next verse.

Ver. 22. *The stone [which] the builders refused,* etc.] This is not Zerubabel, according to the sense of some Jews, as Theodoret suggests; nor the people of Israel, as Jarchi and Kimchi; nor David, as the Targum, which paraphrases the words,

“the child the builders despised was among the sons of Jesse, and deserved to be appointed a king and a governor.”

He doubtless was a type of Christ, and there was some shadow of what is here said in him: he was refused by all the tribes but Judah; Ishbosheth, the

son of Saul, was set upon the throne, though afterwards all Israel and Judah united in making David king, (~~4018~~2 Samuel 2:8-10 5:3). But the Messiah is intended, as some ancient Jewish writers ^{f1632} own, and Jarchi himself elsewhere ^{f1633} confesses; and which is certain from the quotation and application of this passage to Christ, in (~~4042~~Matthew 21:42) (~~4041~~Acts 4:11,12); who is compared to a stone for his strength and duration; and because of his usefulness in the spiritual building of the church, as a foundation and corner stone; (see Gill on “~~4042~~Matthew 21:42”). Him the Jewish builders refused; their political ones, their rulers, that believed not on him; the princes of this world, that rose up against him and crucified him; even those who were the support of their civil state, and the maintainers of it: but more especially their ecclesiastical builders, the chief priests, Scribes, and Pharisees, who built the people, or directed them to build on their carnal privileges, the traditions of the elders, and their own legal righteousness. These refused to receive Jesus as the Messiah, and to believe in him; they refused to own and honour him as King of Zion; they refused his doctrines and ordinances; they refused to hear him preach, or suffer others to hear him; they refused to make use of him in the spiritual building, either to preach him themselves, or allow others to do it; they rejected him with contempt; they set him at nought, and preferred a thief and a robber to him;

is become the head [stone] of the corner; Christ is the corner stone, that unites elect angels and elect men together, Jews and Gentiles, Old and New Testament saints, saints above and below, saints in all ages and places; and he is the head stone, or chief corner stone, for strength and beauty, and the head of the corner; or of persons most eminent, who are sometimes called the corner, (~~0702~~Judges 20:2 ~~3804~~Zechariah 10:4). Christ is exalted above all; he is the head of principalities and powers, the angels; he is made higher than the kings of the earth; and is the head of the body, the church, an head both of eminence and influence.

Ver. 23. *This is the Lord's doing*, etc.] This stone is from the Lord, (~~0424~~Genesis 49:24); it is of his choosing, appointing, and laying: the rejection of it by the builders is through his permission and will; they did no other things than what his hand and counsel determined should be done, (~~4423~~Acts 2:23 4:27,28); and the exaltation of it, or the making it the head of the corner, was of him; he highly exalted him at his right hand, above every name, creature, and thing;

it [is] marvellous in our eyes; the stone itself is wonderful to look at, for its beauty, strength, and usefulness; the wisdom, love, care, and power of God, in laying it, are astonishing; the distinguishing grace of God in selecting some stones out of the common quarry, making them lively stones, and building them on this foundation stone, is exceeding marvellous: and so are both the rejection and exaltation of it; that so precious a stone should be refused, and, when treated with so much neglect and contempt, should be exalted. The Targum is,

“from the Lord was this, said the builders; this is marvellous in our sight, said the sons of Jesse.”

Ver. 24. *This [is] the day [which] the Lord hath made*, etc.] Famous and remarkable for the above events. Meaning either the day of Christ’s entrance into Jerusalem, in order to be delivered up to the Jews, and suffer and die in the place of his people; to which the following words agree: or the day of his resurrection^{f1634} from the dead; when God gave him glory, and was matter of joy to those for whose justification he rose; or the Lord’s day, kept in commemoration of it: or rather the whole Gospel dispensation, made a bright day by the sun of righteousness; and which is the now present day of salvation;

we will rejoice and be glad in it; because of the blessings of grace, peace, pardon, righteousness, and salvation, which came through the humiliation and exaltation of Christ, and are published in the everlasting Gospel. The Targum is,

“this day the Lord hath made, said the builders; let us rejoice and be glad in it, said the sons of Jesse.”

Ver. 25. *Save now, I beseech thee, O Lord*, etc.] Or, “we beseech thee”; for they are the words of the people, wishing all health and happiness to their king; and it is as if they had said, “vivat rex”, that is, “let the king live”, or, “God save the King”: and no doubt these words were used by the people, when all the tribes united and made David king over all Israel, and when he became the head of the corner; which was attended with the shouts and acclamations of the people, expressing themselves after this manner, And certain it is that these words were used by the followers of Christ, and applied to him, when he made his public entry into Jerusalem, crying, “hosanna” to the son of David. The word “hosanna” is the same

with “save now”; and is compounded of the two words in the text thus translated, (^{<4210>}Matthew 21:9);

O Lord, I beseech thee, send now prosperity; to our King: give him success in all his undertakings, and victory over all his enemies; may the pleasure of the Lord prosper in his hands; may his Gospel run and be glorified, and be spread all over the world, and multitudes bow to the sceptre of his kingdom; may his kingdom be enlarged, and his dominion be from sea to sea; and may this spiritual building rise, and be brought to perfection, of which he is the foundation and chief corner stone. The allusion may be to the shouts usually made at the laying of the foundation or corner stone of any considerable edifice, and at the bringing in the head stone of it; (see ^{<3311>}Ezra 3:11 ^{<3047>}Zechariah 4:7).

Ver. 26. *Blessed [be] he that cometh in the name of the Lord,* etc.] These words were used by the multitude that followed Christ, as he went into Jerusalem, in order to eat his last passover, and suffer and die for his people, and are applied to him; as also by his disciples, who expressed them thus, “Blessed be the King that cometh”, etc. (^{<2138>}Luke 19:38); the King Messiah, who came from heaven to earth, from his Father into this world, to save the chief of sinners; who now came to Jerusalem on that errand, and into the temple, as the proprietor of it; where he showed his power, and exercised his authority: he came not in his own name, but in his Father’s name; and not to do his own will, but his; nor did he seek his own glory, but his Father’s: he came as his servant to do his work; he came with a commission from him, by his order, and to obey his commands, which he did; he came with his full consent and will, and, as man and Mediator, was helped and assisted by him; and as such he is pronounced blessed: all blessing, happiness, and honour, are wished for him, and ascribed unto him, as his just due; being Lord and King, Saviour and Redeemer, of his people;

we have blessed you out of the house of the Lord; these are the words of the priests, one part of whose office it was to bless the people, (^{<0163>}Numbers 6:23-27); but these were not the chief priests of the Jews in Christ’s time; for they were displeased with the multitude, and with the children in the temple, for crying “hosanna” to the son of David, and wishing well to him, (^{<4215>}Matthew 21:15,16). But the disciples of Christ, or ministers of the Gospel, who blessed the people that blessed their Lord and Master; or wished well to them, and prayed for them that wished well to him. The sense is, either we who are of the house of the Lord bless you; we

who stand there, and serve him, are rulers of the household of God, and stewards of the mysteries of grace: or we bless you, and pray for your welfare, who are of the household of faith; who are fellow citizens with the saints, and of the household of God: or we bless you with provisions out of the house of God; with the goodness and fatness of his house, the word and ordinances, by administering them to you: or we pray that the Lord would bless you out of Zion, or out of the highest heavens, where he is; even with all spiritual blessings, in heavenly places in Christ Jesus; (see ~~<401>~~Psalm 134:1-3). The Targum of this verse (~~<482>~~Psalm 118:25), is,

“We beseech thee, O Lord, “save” now, said the builders; We beseech thee, O Lord, send now prosperity, said Jesse and his wife. Blessed be he that cometh in the name of the Lord, said the builders; Let us bless you out of the house of the sanctuary of the Lord, said David.”

Ver. 27. *God [is] the Lord, which hath showed us light*, etc.] These are the words of the people, acknowledging divine favours; particularly that the Lord had caused his face to shine upon them, as the priest wished for, (~~<412>~~Numbers 6:25). The Lord might be said to show them light, by sending the Messiah to them, who came a light into the world; by making a Gospel day, for which they expressed their gladness, (~~<483>~~Psalm 118:24); by causing the light of his glorious Gospel to shine into their hearts; by making them who were darkness light, the darkness of ignorance and unbelief to pass away, and the true light to shine; by lifting up the light of his countenance upon them, and giving them hopes of the light of glory and happiness, and making them meet to be partakers of the inheritance with the saints in light; for all which they are thankful, and call for sacrifices;

bind the sacrifice with cords, [even] unto the horns of the altar; that is, the lamb, as the Targum and Aben Ezra. Take a lamb for sacrifice, and bind it with cords; and being bound, lead it to the altar; there slay it, and then pour the blood upon the horns of it; which were the usual rites in sacrifice. Or bring a large number of sacrifices bound, as many as will fill the court, even up to the horns of the altar, upon this joyful occasion: for the sacrifice was not bound to the horns of the altar; but it denotes here such a number of sacrifices as would fill the court, and reach thither; so Gussetius ^{f1635} interprets it very rightly. But we are not to think of slain beasts, but of holy and living sacrifices, even the persons of God’s people; their bodies and souls, and their sacrifices of praise and thanksgiving; since this refers to

Gospel times; whose hearts in such service are to be united to fear the Lord, and fixed trusting in him; and are to be drawn to it with the cords of love, which are more than all whole burnt offerings; and which sacrifices are to be brought to the altar, Christ; which is most holy, and sanctifies gifts and persons, and renders them acceptable to God; and which is to be compassed about with songs of deliverance and salvation, by persons from every quarter, the four corners of the earth. Luther renders it,

“adorn the feast with leaves;”

and others,

“bind on the feast day branches,”

of trees, as was usual on the feast of tabernacles; (see ^{<0234>}Leviticus 23:40); and it was usual with the Heathens to strew their altars with green herbs and flowers ^{f1636}, particularly vervain, put for all other sweet herbs ^{f1637}: hence Ovid ^{f1638} calls them “herbosas aras”; which the Septuagint and Vulgate Latin versions seem to countenance.

Ver. 28. *Thou [art] my God, and I will praise thee*, etc.] These are the words of David, asserting his interest in God as his covenant God; and which is the great blessing of the covenant, and the greatest happiness of men, and will always continue; and for which there is abundant reason for praise: it is an instance of distinguishing grace, all evidence or everlasting love, and the foundation of all comfort and happiness here and hereafter;

[thou art] my God, one will exalt thee; in my heart, and with my lips; and call upon others to join with me in it, as in (^{<0189>}Psalm 118:29). The Targum is,

“thou art my God, and I will confess before thee; thou art my God, and I will praise thee, said David: Samuel replied, and said, Praise, O ye congregation of Israel;”

who are addressed in the next words.

Ver. 29. *O give thanks unto the Lord, for [he is] good*, etc.] And thus the psalm ends as it began; there having been given many instances of the divine goodness, in hearing and delivering the psalmist when in distress; saving him from his enemies, when compassed about with them; sparing his life, when in great danger; and especially in making the stone rejected by the builders the head of the corner;

for his mercy [endureth] for ever; the above instances are proofs of it; and still it continues, and will for evermore. Here ends the great “Hallel”, or hymn, sung at the passover and other festivals.

PSALM 119

INTRODUCTION TO PSALM 119

This psalm is generally thought to be written by David, but when is uncertain; very probably towards the decline of life; and, as some think, for the sake of his son Solomon. It seems to be a collection of observations on the word of God and its precepts, the usefulness and excellency of it, he had made in the course of his life; interspersed with various petitions for the grace of God, to enable him to observe it. The psalm is a very extraordinary one; partly on account of the unusual length of it, it being more than double the length of the longest psalm in the whole book; and partly on account of its curious composition. It consists of twenty two parts, according to the number of the letters in the Hebrew alphabet; the names of which letters stand between each part; and every part consists of eight verses, all of which begin with the same letter: thus, for instance, the first eight verses begin with the letter **a**, “aleph”, and the second eight verses begin with the letter **b**, “beth”, and so on throughout; hence the Masorah calls this psalm the Great Alphabet. This the psalmist did, perhaps to excite attention to what he said, and also to help the memory. And it is observable that there are very few verses in the whole, not more than one or two, but what has something in it concerning the word of God, and its precepts and ordinances; there are nine or ten different words used relative to it, which signify much one and the same thing; as laws, statutes, judgments, testimonies, etc. Luther^{f1639} observes, that neither Cicero, nor Virgil, nor Demosthenes, are to be compared with David for eloquence, as we see in the hundred nineteenth Psalm, where he divideth one sense and meaning into twenty two sorts. And it may also be remarked, that there is nothing in it concerning the tabernacle worship, or the rites and ceremonies of the legal dispensation; so that it seems to be calculated for, and is suited to, the word of God, and the ordinances of it, as we now have them in their full perfection: and the design of the whole is to show the fervent affection the psalmist had for the word of God, and to stir up the same in others.

a, ALEPH.--The First Part.

Ver. 1. *ALEPH. Blessed [are] the undefiled in the way*, etc.] Who are in the right way to heaven and happiness, which is Jesus Christ; the strait gate, and narrow way to eternal life; the only true way of life and salvation, in which way believers walk by faith. All out of this way are altogether become filthy; but all in this way are clean, even every bit: they are without spot and blemish, blameless and unreprouceable, and without fault, before the throne of God and in his sight; being washed from their sins in the blood of the Lamb, and clothed with his righteousness; and even “perfect” and complete in him, as the Targum renders the word. These are also found in the way of their duty, and walk in all the commandments and ordinances of the Lord, blameless before men, and are sincere and upright in the sight of God; and are upon all accounts happy persons:

who walk in the law of the Lord: within the boundaries and limits of it, according to its direction, as it is a rule of walk and conversation in the hands of Christ the Lawgiver; and who continue to walk in it, as in a pleasant path, with great delight; and cheerfully obey its precepts, as influenced by the love of God, and assisted by the Spirit and grace of Christ. The word “law”, or “doctrine”, as it signifies, may design every revelation of the divine will; and even the doctrine of Christ, which believers should abide in, and not transgress; and should walk uprightly according to the truth of it, and as becomes it, and as they are enabled to do.

Ver. 2. *Blessed [are] they that keep his testimonies*, etc.] The whole word of God, the Scriptures of truth, are his testimonies: they testify of the mind of God, and of his love and grace in the method of salvation by Christ; they testify of Christ, his person, offices, and grace; of the sufferings of Christ, and the glory that should follow; and of all the happiness that comes to the people of God thereby. The law is called a testimony, which being put into the ark, that had the name of the ark of the testimony. This is a testimony of the perfections of God, his holiness, justice, and goodness displayed in it; and of his good and perfect will, what should or should not be done. The Gospel is the testimony of Christ, of what he is, has done and suffered for his people, and of the blessings of grace by him; the ordinances of it, baptism and the Lord’s supper, testify of the love of God, and grace of Christ; and all these good men keep: they keep the Scriptures as a sacred “depositum”; they hold fast the faithful word of the Gospel, that no man take it from them; and are desirous of observing both the law of God, as in the hands of Christ; and the ordinances of the Gospel, as delivered by him,

from a principle of love to him; and such are happy persons in life, at death, and to all eternity;

[and that] seek him with the whole heart; that is, that seek the Lord by prayer and supplication, with a true heart, and in sincerity; that seek to know more of him, and that in good earnest; that seek for communion and fellowship with him, with the Spirit within them, with all their heart and soul; that seek Christ, and God in Christ, his kingdom, and his righteousness, and that in the first place, early, earnestly, and diligently. The Targum is,

“they seek his doctrine with the whole heart.”

Ver. 3. *They also do no iniquity*, etc.] Not that they are free from indwelling sin, nor from the acts of sin, nor that what they do are not sins; but they do not make a trade of sinning, it is not the course of their lives; nor do they do iniquity with that ease and pleasure, without reluctance and remorse, as others do: or rather as new creatures, as born again, they do not and cannot commit sin; for the new man is pure, spiritual, and holy; and nothing can come out of that, or be done by it, which is the contrary. This is a distinct I from the old man, or corrupt nature, to which all the actions of sin are to be ascribed; (see ^{<ARB>}1 John 3:9 ^{<BMT>}Romans 7:17,20);

they walk in his ways; in the ways of God and Christ, into which they are guided and directed, and where they are kept, and in which they find both pleasure and profit. Here end the descriptive characters of good and happy men.

Ver. 4. *Thou hast commanded [us] to keep thy precepts diligently.*] Here, and in the following verses, the psalmist expresses his great regard to the precepts, commandments, statutes, and judgments of God; and that as such, because they were commanded by him; were not the precepts of men, but the commands of God; who had a right to command, as Creator, Preserver, Redeemer, and King; and whose commands are not to be reckoned as indifferent things, that are at the option and choice of a creature, to be done or let alone at his pleasure; but are what God has enjoined, and are binding upon men; and which love should and does constrain the saints to have a regard unto, and to keep them diligently or vehemently; with all a man’s might and strength, as the word is used in (^{<ARB>}Deuteronomy 6:5). These are not at any time to be dispensed with, but, to be kept always constantly and steadily.

Ver. 5. *O that my ways were directed to keep thy statutes!*] The psalmist, sensible of his own inability, as every good man is, to keep the commands of God, prays for grace, direction, and assistance in it; that the ways of his mind, his thoughts, affections, and inclinations, might be directed to an observance of the divine precepts; knowing he could not command his thoughts, raise his affections, dispose his mind, and incline his heart thereunto; and finding a backwardness to religious exercises and spiritual duties, and that the ways and actions of his life might be guided to the same; being sensible he could not take one step aright without God and Christ; that the way of man is not in himself, and that it is not in man that walketh to direct his steps; that a good man's steps are ordered by the Lord, and he directs his paths: besides the direction of the word, there is need of the Spirit and grace of God, to cause a person to walk in his statutes, and to keep his judgments, and do them; (see ^{<2402>}Jeremiah 10:23 ^{<4872>}Psalms 37:23 ^{<1086>}Proverbs 3:6) (^{<2672>}Ezekiel 36:27).

Ver. 6. *Then shall I not be ashamed,* etc.] Of hope in God, of a profession of faith in him, and of a conversation agreeable to it before men; nor of appearing before God in his house, worshipping him there; nor at the throne of his grace, nor at the day of judgment, and before Christ at his coming;

when I have respect unto all thy commandments; or “look” ^{f1640} at them constantly, as the rule of walk and conversation; and to copy after, as a scholar looks at his copy to write after; and affectionately esteem all his precepts concerning all things to be right, and none of his commandments grievous; and practically, not in the theory only; but observing them in order to practise them, and diligently attending to them, and steadfastly continuing in them; impartially regarding them, one as another; and especially as beholding them fulfilled perfectly in Christ, who is the end of the law for righteousness to everyone that believes.

Ver. 7. *I will praise thee with uprightness of heart,* etc.] In the most sincere manner, in the most affectionate way, with the whole heart; sensible of great favours received, and great obligations laid under; (see ^{<4901>}Psalms 9:1);

when I shall have learned thy righteous judgments; or, “the judgments of thy righteousness”: ^{f1641} of the righteousness of God, declared in his righteous law; which is founded upon, and is according to, the strictest rules of justice and equity; and so are all the precepts of it: and of the

righteousness of Christ, revealed in the Gospel; by which God appears to be just, while he is the justifier of him that believes in Jesus. Now the precepts of the one, and the doctrines of the other, are to be learned, and learned of God, in his word and by his Spirit. The psalmist had been learning them, but was desirous of learning more of them, not being a complete proficient in them; and of learning them, not merely in the theory, but in the practice and experience of them; which, when he had attained unto, as he hoped he should, it would be matter of the most sincere praise and thankfulness.

Ver. 8. *I will keep thy statutes*, etc.] This is a resolution taken up in the strength of divine grace, to answer the end of learning the judgments of God; which he did, not merely to have a notional knowledge of them, but to put them in practice; and not that he thought he could perfectly keep them, but was desirous of observing them in the best manner he could, as assisted by the grace of God; from love to God, in the faith and name of Christ, and with a view to the glory of God; without dependence upon them for life and salvation;

O forsake me not utterly; totally and finally, or not at all; otherwise as if he should say, I shall never be able to keep thy statutes; so sensible was he of the necessity of the divine Presence and grace, to assist him in the observance of them: or, “for ever”, as Ben Balaam interprets it, and so the Ethiopic version; R. Moses reads the words, “O forsake me not”, in a parenthesis, and joins the rest thus, “I will keep thy statutes vehemently”; or with all my strength and might; and so Kimchi reads them: but such an interpretation is very forced, and contrary to the accents.

b, BETH.--The Second Part.

Ver. 9. *BETH. Wherewith shall a young man cleanse his way?* etc.] Some think David means himself, and that he was a young man when he wrote this psalm; and which they think is confirmed by (~~Psalm~~ Psalm 119:100); but neither of them seem conclusive; rather any young man is meant, and who is particularly mentioned, because young men are liable to sins and snares, to carnal lusts and sensual pleasures, which are of a defiling nature. Some are of opinion that a young man, or babe in Christ, is intended, that needs direction in his way, and instruction about the manner of cleansing it. But the former sense seems best, and expresses the concern of the psalmist for the education and right information of youth; which is a matter of great moment and advantage to families, neighbourhoods, and commonwealths.

The question supposes the young man to be impure, as every man is by birth, being conceived in sin, and shapen in iniquity; is a transgressor from the womb, and his heart, ways, and actions, evil from his youth: and the difficulty is, how he shall be cleansed; how one so impure in his nature, heart, and ways, can be just with God, or become undefiled in the way, as in (³⁹¹Psalm 119:1); to which some reference may be had: or how he can have his heart made pure, or a clean one be created in him; or how his way, life, and conversation, may be corrected, reformed, and amended. The answer is,

by taking heed [thereto] according to thy word; that is, to his way and course of life, and steering it according to the direction of the word of God. But I think the words may be better rendered and supplied thus, “by observing [what is] according to thy word”^{f1642}; which shows how a sinner is to be cleansed from his sins by the blood of Christ, and justified by his righteousness, and be clean through his word; and also how and by whom the work of sanctification is wrought in the heart, even by the Spirit of God, by means of the word; and what is the rule of a man’s walk and conversation: he will find the word of God to be profitable, to inform in the doctrines of justification and pardon, to acquaint him with the nature of regeneration and sanctification; and for the correction and amendment of his life and manners, and for his instruction in every branch of righteousness, (³⁹¹⁶2 Timothy 3:16).

Ver. 10. *With my whole heart have I sought thee*, etc.] Not himself, his own honour and applause, as formal worshippers and self-righteous persons do; but the Lord and his glory, his face, his presence, and communion with him, his grace, and fresh supplies of it, to help in time of need; his doctrine, as the Targum; and to know more of it, and of him, and of his mind and will; and this he did in the most sincere manner, with all his heart and soul. The character of the good man, in (³⁹¹⁶Psalm 119:2); the psalmist applies to himself; (see ²³¹⁰Isaiah 26:9); and uses it as an argument to obtain the following request:

O let me not wander from thy commandments; the way of them. Good men are apt to go astray, as David, (³⁹¹⁷⁶Psalm 119:176); their hearts, their affections, and their feet, wander from, the way of their duty: there are many things which lead them aside, and cause them to turn to the right hand or the left, at least solicit them to do so; as a corrupt nature, an evil heart, a body of sin and death, the snares of the world, and the temptations

of Satan; and, what is worst of all, when God leaves them to themselves, withdraws the influences of his grace, and brings them into such circumstances as expose them to going astray, which the psalmist here deprecates; “suffer me not to wander”, but uphold my goings in thy ways; preserve me by thy grace, and keep me by thy power; hold me by thy right hand, and guide and direct me. Or, “cause me not to wander”^{f1643} etc. a like petition to those in (^{491B}Psalm 141:3) (^{416B}Matthew 6:13, ²³⁸⁷Isaiah 63:17); with which last Kimchi compares these words.

Ver. 11. *Thy word have I hid in mine heart*, etc.] Not only heard and read it, but received it into his affections; mixed it with faith, laid it up in his mind and memory for future use; preserved it in his heart as a choice treasure, where it might dwell richly, and be of service to him on many occasions; and particularly be of the following use:

that I might not sin against thee; the word of God is a most powerful antidote against sin, when it has a place in the heart; not only the precepts of it forbid sin, but the promises of it influence and engage to purity of heart and life, and to the perfecting of holiness in the fear of the Lord; and all the doctrines of grace in it effectually teach the saints to deny all sin and worldly lusts, and to live a holy life and conversation; (see ^{470E}2 Corinthians 7:1 ^{481E}Titus 2:11,12).

Ver. 12. *Blessed [art] thou, O Lord*, etc.] In himself, in his nature, persons, and perfections; the fountain of all happiness to angels and men, in time and to eternity; to whom all blessing, honour, and glory, are to be given. The psalmist takes this method of praising and ascribing blessing to God, for what he had received from him; particularly for teaching him what he had learned, (^{489E}Psalm 119:7); in hopes of succeeding in his following request:

teach me thy statutes; the knowledge of the best is imperfect. Good men desire to know more of God, of his mind and will, even of his revealed will; and that they may have grace and strength to act in conformity to it; for it is not the bare theory of things they desire to be taught, but the practice of them; and though ministers, and the ministry of the word, and administration of ordinances, may be and are means of teaching; yet there is none teaches like the Lord, Father, Son, and Spirit. The Targum and Syriac versions render it, “teach me thy decrees”.

Ver. 13. *With my lips have I declared all the judgments of thy mouth.*]

Not the judgments of his hand, what he executes on an ungodly world; nor the intricate dispensations of his providence; those judgments of his now unsearchable, though before long will be manifest; these the psalmist could not declare: but the revelation of the will of God, what his mouth has uttered, doctrines and precepts of righteousness and truth; these, though David had them in his heart, he did not conceal them from men; but out of the abundant experience he had of them in his heart, his lips spake of them, of their nature and excellency, and usefulness unto others: and whereas he desired to be instructed more and more in them, it was in order to teach them, and declare them to others; even all of them, in the most sincere and impartial manner; (see ~~407~~ Acts 20:27).

Ver. 14. *I have rejoiced in the way of thy testimonies,* etc.] The way which the Scriptures, that testify of God and Christ, direct unto; and the principal way is Christ himself, the only way of life and salvation; in which believers walk and go on rejoicing; rejoicing in his person, offices, grace, righteousness, and salvation: the lesser ways the Scriptures point unto are the ways of duty and paths of ordinances; in which truly gracious souls find a great deal of peace, pleasure, and delight;

as [much as] in all riches; or, “as above all riches”^{f1644}: the joy that believers have in the ways of God is superior to that which any natural or worldly man has in his substance of every sort, or be it ever so great; yea, they find such riches in the ways of God, as are vastly preferable to the riches of this world; they find Christ, the pearl of great price, and his unsearchable riches, the riches of grace, and the riches of glory; and even the word of God itself, those testimonies of his, are more desirable than thousands of gold and silver, and give a greater pleasure than the increase of corn and wine.

Ver. 15. *I will meditate in thy precepts,* etc.] In his own mind; revolve them in his thoughts; consider well the nature, excellency, usefulness, and importance of them, and the obligations he lay under to observe them. The Targum is,

“I will speak of thy precepts;”

in conversation to others, and recommend them to them; so the Arabic version:

and have respect unto thy ways; or “look”^{f1645} unto them; take heed unto them, and walk in them, and not wander from them; make them the rule of walk and conversation; as travellers look well to their ways, that they do not miss them, and go into wrong ways; they observe the directions that have been given them, and keep unto them; and so good men refer to the ways of the Lord, which the Scriptures point out unto them; (see ^{<4166>}Jeremiah 6:16).

Ver. 16. *I will delight myself in thy statutes*, etc.] In looking over them; in meditating on them; in obeying them, and walking according to them; as every good man does delight in the law of the Lord, after the inward man, (^{<4172>}Romans 7:22); (see ^{<4182>}Psalms 119:24,92,97);

I will not forget thy word: he took all proper methods to fix it in his memory; he laid it up in his mind; he meditated upon it in his heart, and he talked of it with his lips, (^{<4181>}Psalms 119:11,13,15).23873

g *GIMEL.--The Third Part.*

Ver. 17. *GIMEL. Deal bountifully with thy servant*, etc.] Which character is mentioned, not by way of plea or argument for favour, but as expressive of modesty, sense of duty, and obligation to it. He pleads not his services by way of merit; but prays that God would deal bountifully with him, in a way of grace and mercy: or “render good” unto him, as the Targum; bestow it on him as a free gift. The Lord deals bountifully with men, when he gives himself unto them as their portion and inheritance; his Son, and all things along with him; his Spirit, and the graces of it; and every daily needful supply of grace;

[that] I may live, and keep thy word; life natural is the bounty of God; he grants life and favour, he grants life as a favour, and all the mercies and blessings of it; and through the gracious dealings of God with his people, they live spiritually and live comfortably; in his favour is life; the life of faith is encouraged and invigorated in them by it; and eternal life is the free gift and bounty of God through Christ, by whom they have both a right unto it and meetness for it: and the desire of good men to live in this world is not to indulge themselves in carnal lusts and pleasures; not to live to themselves, nor to the lusts of the flesh, nor to the will of men; but to live soberly, righteously, and godly; to live by faith in Christ, and in hope of eternal life through him; and while they live to keep the word of God, and

not forget it, as Aben Ezra interprets it, to lay it up for their own use, and preserve it for others, and observe its instructions, cautions, and directions.

Ver. 18. *Open thou mine eyes*, etc.] The eyes of my heart or understanding, as Kimchi; or, “reveal mine eyes”^{f1646}; take off the veil from them: there is a veil of darkness and ignorance on the hearts of all men, with respect to divine and spiritual things; their understandings are darkened, yea, darkness itself. This veil must be removed; the scales must drop from their eyes; their eyes must be opened and enlightened, before they can discern spiritual things contained in the word of God; and even good men need to have the eyes of their understandings more and more enlightened into these things, as the psalmist here petitions, and the apostle prays for his Ephesians, (~~4017~~Ephesians 1:17,18);

that I may behold wondrous things out of thy law; the law strictly taken, which had great and excellent things in it; and was wonderful for the compendiousness of it; for the justice, holiness, and equity of its precepts; especially for its spirituality, and above all for Christ, being the end of it; the two last more particularly could only be discerned by a spiritual man: or rather the five books of Moses, the almost only Scriptures extant in David’s time, in which there were many wonderful things concerning Christ; some delivered by way of promise and prophecy of him, under the characters of the seed of the woman, the seed of Abraham, the Shiloh, and the great Prophet; and many others in dark figures, types, and shadows, which required a spiritual sight to look into; of which the rock and manna, the brasen serpent, passover, etc. are instances: but rather, as the word “law” signifies “doctrine”, the doctrine of the Gospel may be meant; which contains mysteries in it, respecting the trinity of Persons in the Godhead, the person of Christ, his incarnation, sufferings and death; the blessings of grace through him; the doctrines of peace, pardon, righteousness, eternal life, and the resurrection of the dead; with many others.

Ver. 19. *I [am] a stranger in the earth*, etc.] As all his fathers were, and all the saints are; not to divine and spiritual things; to God, and communion with him; to Christ, and the knowledge of him; to the Spirit, and his operations in their hearts; to their own hearts, and the plague of them; to the Gospel, and its truths; nor to the people of God, and fellowship with them: but to the world, among whom they are, not being known, valued, and respected by them; and they also behaving as strangers to the world, having no fellowship with them in their sinful works; as also not being

natives here, but belonging to another city and country, an heavenly one; (see ^{<13915>}1 Chronicles 29:15);

hide not thy commandments from me; the doctrines of the Gospel, the word which God has commanded to a thousand generations; which is pure, and enlightens the eyes, and so needful to strangers in their pilgrimage, (^{<1908>}Psalm 19:8 105:8); which God sometimes hides from the wise and prudent, and which the psalmist here deprecates with respect to himself, (^{<4115>}Matthew 11:25,26). Or the precepts of the world may be meant, which are a light to the feet, and a lamp to the paths, a good direction to travellers and strangers in the way: David, being such an one, prayed that these might not be hid from him, but be showed unto him; that he might know his way, and not go out of it; but walk as a child of light, wisely and circumspectly.

Ver. 20. *My soul breaketh for the longing*, etc.] His heart was just ready to break, and his soul fainted; he was ready to die, through a vehement desire of enjoying the object longed for, after mentioned; “hope deferred makes the heart sick”, (^{<3133>}Proverbs 13:1,2); the phrase is expressive of the greatness, vehemence, and eagerness of his mind after the thing he desired, which follows:

[that it hath] unto thy judgments at all times; not the judgments of God on wicked men, though these are desirable for the glorifying of his justice; nor his dark dispensations of providence, though good men cannot but desire and long for the time when these judgments shall be made manifest: but rather the righteous laws and precepts of God are designed, which he desired to have a more perfect knowledge of, and yield a more constant obedience unto; or, best of all, the doctrines of grace and righteousness, that should be more clearly revealed in the times of the Messiah; who was to set judgment in the earth, his Gospel; and to bring in everlasting righteousness, and glorify the justice of God; than which nothing was more earnestly and importunately wished and longed for by Old Testament saints; (see ^{<3333>}Psalm 119:81 ^{<3947>}Psalm 14:7).

Ver. 21. *Thou hast rebuked the proud*, etc.] Which some understand of the fallen angels, who, in proud wrath, left their habitations, because they would not be subject to the Son of God in human nature; wherefore he scattered them in the imaginations of their hearts, and cast down these mighty ones into hell, where they are reserved in chains of darkness to the judgment of the great day. Others of the Scribes and Pharisees in Christ’s

time, this psalm being suited, as is thought, to Gospel times; who were proud of their own righteousness, and despised others less holy than themselves; and submitted not to the righteousness of Christ, whom he often rebuked, and at last punished. Rather all proud atheistical persons, profane and wicked men, are meant; who, Pharaoh like, say, who is the Lord that we should obey him? who reckon, their tongues to be their own, and employ them both against God and men, and regard neither: these God resists, sets himself against, and sooner or later severely punishes; for in the things they deal proudly he is above them, (⁽¹²⁸¹⁾Exodus 18:11);

[that are] cursed which do err from thy commandments; according to the law of God, being transgressors of it, and will hear the awful sentence, “go, ye cursed”, (⁽¹²⁵⁴⁾Matthew 25:41). The Targum, Septuagint, Vulgate Latin, and all the Oriental versions, join this with the next clause: “cursed are they which do err from thy commandments”; from the way of them, not observing them; from the end of them, Christ, not looking to him for righteousness.

Ver. 22. *Remove from me reproach and contempt*, etc.] Or, “roll [it] from me”^{f1647}. It lay as a load, as a heavy burden upon him, which pressed him sore; and he therefore desired ease from it, being probably in a low frame of soul; otherwise saints do and should rejoice when reproached for Christ’s sake; and esteem it, with Moses, more than all the treasures in Egypt, being what is common to them with their Lord;

for I have kept that testimonies; which was the reason why he was reproached and despised; for having a regard to the word of God, and embracing and professing the doctrines of it. Thus the word of the Lord was made a reproach to Jeremiah, or he was reproached for delivering it; as many good men have been vilified, and have suffered for the testimony of Jesus, (⁽²¹¹⁸⁾Jeremiah 20:8 ⁽⁶⁶⁰⁾Revelation 1:9); and for walking according to the directions, of it; wicked men thinking it strange they do not run into the same excess of not with them, and therefore speak evil of them, (⁽⁴¹¹⁸⁾1 Peter 4:3,4).

Ver. 23. *Princes also did sit [and] speak against me*, etc.] The princes in the court of Saul, who suggested to him that David sought his hurt; the princes of his own court, Absalom, his own son, a prince of the blood, and Ahithophel, a counsellor of state: or the princes of the Gentiles, as Jarchi; so the princes of the Philistines spake against him in a very disdainful manner, “make this fellow return to his place again”, (⁽¹²⁰⁶⁾1 Samuel 29:4).

Such as these might speak against him, as they sat and rode in their chariots; when at their tables, conversing together; or at their council boards, forming schemes against him: the phrase denotes their constant practice, as Kimchi observes; (see ^{<4811>}Psalm 50:20); herein David was a type of Christ, whom the princes of this world conspired against, and whose life they took away, (^{<4811>}Psalm 2:2 ^{<4118>}1 Corinthians 2:8);

[but] thy servant did meditate in thy statutes; what the princes did or said against him did not divert his mind, or take off his thoughts from the word of God, and the ordinances of it; he thought of them, he spoke and discoursed of them; he declared them, as the word ^{f1648} sometimes signifies, and so the Targum takes it here; he was not afraid nor ashamed to profess his regard unto them: as Daniel, when he knew that the presidents and princes had obtained a royal decree, and the writing was signed; yet went into his chamber, as at other times, and kneeled down and prayed to God, (^{<2760>}Daniel 6:10).

Ver. 24. *Thy testimonies also [are] my delight,* etc.] Or “delights” ^{f1649}; exceeding delightful to me. The whole of Scripture is so to a good man; he delights in the law of God, after the inward man; the Gospel is a joyful sound to him; the doctrines of peace, pardon, righteousness, and salvation by Christ, are very pleasant; the promises of it give more joy than the finding of a great spoil; and the precepts and ordinances of it are not grievous, but ways of pleasantness and peace;

[and] my counsellors; or, “the men of my counsel” ^{f1650}; though David took counsel with men about affairs of state; yet concerning spiritual ones, or what related to his soul, and the concerns of that, not they, but the Scriptures, were the men of his counsel. The Gospel is the whole counsel of God relating to salvation; in it Christ, the wonderful Counsellor, gives advice to saints and sinners: the whole word of God may be profitably consulted on every occasion, and in every circumstance in which a child of God may be; all Scripture, being divinely inspired, is profitable for doctrine, for correction, and instruction in righteousness, (^{<5116>}2 Timothy 3:16).

d DALETH.--The Fourth Part.

Ver. 25. *DALETH. My soul cleaveth unto the dust,* etc.] Either to the dust of death, having the sentence of it; being almost in despair of life, upon the brink of the grave seemingly, and free among the dead: or in a very low

estate of mind, in great dejection and humiliation, rolling himself in the dust, and putting his mouth in it; if there might be any hope of deliverance; but despairing of it, unless the Lord appeared; or finding a proneness in him to the corruption of nature, the body of sin and death, which was very powerful and prevalent, ensnaring and captivating; and particularly to worldly things, comparable to dust, for their lightness, emptiness, and unprofitableness; which often have an undue influence on good men, and to which their affections are too much glued; and which greatly affect the exercise of grace and religious duties, and bring a deadness upon the soul, and make the following: petition necessary:

quicken thou me according to thy word; such who are quickened together with Christ, and who are quickened by his Spirit and grace, when they were dead in trespasses and sins, have often need to be quickened again, and to have the work of grace revived in them; which is done when grace is drawn forth into lively exercise, and which is necessary to the performance of duty; and this is done both by means of the word of God, which, as it is used for the quickening dead sinners, so for the reviving of drooping saints; (see ^{<B381>}Psalm 119:50). And according to his word of promise, who has promised never to leave his people, nor forsake the work of his hand, but perform it until the day of Christ; Jarchi and Kimchi think reference is had to the promise in (^{<O213>}2 Samuel 12:13); and Aben Ezra to (^{<B329>}Deuteronomy 32:39).

Ver. 26. *I have declared my ways*, etc.] That is, to the Lord; either the ways he had chose and desired to walk in, and not wander from, and therefore entreated help and assistance, guidance and direction, in them; or his sinful ways and actions, which he acknowledged and confessed, lamented and bewailed, and entreated the forgiveness of; or all his counsels and cares, his affairs and business, in which he was concerned, and which he declared and committed to the Lord, to be directed and assisted in; or all his wants and necessities, which he spread before him at the throne of grace; which he did not as though the Lord was ignorant of these things, but partly as knowing it was the will of God that he should be inquired of by his people, to do the things for them they want; and partly to ease his own mind, and encourage his faith and hope in the Lord;

and thou heardest me: and directed him in the way he should go, and what he should do; forgave him his sins, and supplied his wants;

teach me thy statutes; which he desired to learn and obey, in gratitude for being heard and answered by him; (see Gill on “~~(139)2~~ Psalm 119:12”);

Ver. 27. *Make me to understand the way of thy precepts*, etc.] The meaning of them, to have a more comprehensive, clear, and distinct knowledge of them; and to be led into the way they direct unto, and walk therein;

so shall I talk of thy wondrous works; the works of creation, providence, redemption, and grace; with more knowledge and understanding, with more spirit and cheerfulness, with more readiness and liberty, more to his own satisfaction, and for the good of others: or, “meditate on thy wondrous works” ^{f1651}; being in the ways of God, and freed from the distractions of the world and business of it.

Ver. 28. *My soul melteth for heaviness*, etc.] Like wax before the sun or fire; or flows like water; drops ^{f1652}, as the word signifies, and dissolves into tears, through grief and sorrow for sins committed; or by reason of Satan’s temptations, or divine desertions, or grievous troubles and afflictions; which cause heaviness, lie heavy, and press hard;

strengthen thou me according unto thy word; to oppose corruptions, withstand temptations, bear up under trials and afflictions, and do the will of God. And the word of God is a means of strengthening his people to do these things; it is the spiritual bread which strengthens man’s heart, and in the strength of which, like Elijah, he walks many days, and goes from strength to strength: and there are many gracious words of promise, which may be pleaded with God to this purpose; that he will help, strengthen, and uphold his people; that he will renew their strength, and that as their day is their strength shall be.

Ver. 29. *Remove from me the way of lying*, etc.] Not the sin of lying to men, and a course of it, which David was not addicted to; but a “false way”, or “way of falsehood” ^{f1653}; as it may be rendered, and so the Targum; and is the same with what he expresses his abhorrence of, (~~(139)28~~ Psalm 119:128); and is opposed to the way of truth in (~~(139)30~~ Psalm 119:30); and designs all false doctrine and false worship, all errors and heresies, superstition and idolatry; which he desired to be at the utmost distance from, and those from him, as having a dislike and abhorrence of them; and as knowing how prejudicial they would be to him, and how contrary to the glory of God;

and grant me thy law graciously; not the fiery law, which works wrath, curses and condemns; the voice of words, which they that heard entreated they might hear no more; and which to have is no act of grace and favour, unless as fulfilled in Christ, and as it is a rule of walk and conversation in his hands: but rather “doctrine”, as the word signifies; the doctrine of the Gospel, the law or doctrine of faith; which to have and understand is a gift of grace; it is the Gospel of the grace of God, the grace of God itself; and instructs in it, and shows that salvation is purely by it.

Ver. 30. *I have chosen the way of truth*, etc.] Christ, who is the way and the truth, the true way to God and to eternal happiness; and to choose him is to choose the good part, which shall never be taken away; and which choice is made, not by the free will of man, as left to itself, but under the influence and by the direction of the Spirit and grace of God; whereby a soul sees a preferableness in Christ to every thing else, and which determines the choice of him: or, “the way of faith”, as the Targum; the doctrine of faith, particularly the doctrine of justification by faith in the righteousness of Christ; also each of the truths of the Gospel, a way in which believers walk with pleasure and by choice; as being preferable to, and more desirable by them, than thousands of gold and silver;

thy judgments have I laid [before me]; to be looked at continually, as being exceeding amiable and lovely, and having a strong affection for them; and as a copy to write after, and a rule to walk by.

Ver. 31. *I have stuck unto thy testimonies*, etc.] The word of God, the Scriptures of truth, and the doctrines contained in them. These he closely adhered to, was glued unto them as it were; having firmly believed them, he steadfastly professed them; nor could he be moved from them by any temptations whatever, notwithstanding the reproach cast upon them and him for their sake, or the opposition made unto them;

O Lord, put me not to shame: or let me not be ashamed of the choice I have made, of the testimonies I adhere unto, of my hope and confidence in the Lord and his word; or suffer me not to do anything, any sinful action, that may expose me to shame and contempt.

Ver. 32. *I will run the way of thy commandments*, etc.] Not only walk but run in it; which is expressive of great affection to the commands of God, of great readiness and cheerfulness, of great haste and swiftness in the way of them, and of great delight and pleasure therein;

when thou shall enlarge my heart; with the knowledge of God, his word, ways, worship, and ordinances; with his love more fully made known, and with an increase of love to him; with the fear of him, and a flow of spiritual joy and peace; and when delivered from straits and difficulties, from weights and pressures, and everything that may hinder walking or running; and being in circumstances which may lead and encourage to the one as to the other; (see ^{<102>}1 Kings 4:29 ^{<101>}2 Corinthians 6:11 5:14) (^{<201>}Isaiah 60:5 ^{<191>}Psalms 4:1 18:36 ^{<811>}Hebrews 12:1,2).

h, HE.--The Fifth Part.

Ver. 33. *HE. Teach me, O Lord, the way of thy statutes*, etc.] Which they point unto, and direct to walk in; not only the statutes and ordinances themselves, the theory of them, but the practice of them. This is taught in the word, and by the ministers of it; but none so effectually teach as the Lord himself, (^{<213>}Isaiah 2:3 ^{<1216>}Matthew 22:16 28:20);

and I shall keep it [unto] the end; keep the way unto the end of it: or rather to the end of life, all my days, and never depart out of it, or turn to the right hand or the left; but walk on in it as long as I live: or, “I shall observe it, [even] the end” ^{f1654}; the end of the way of thy statutes or commandments. Now the end of the commandment is charity or love, which is the fulfilling of it: though that is perfectly fulfilled by none but by Christ, the end of the law for righteousness, (^{<1015>}1 Thessalonians 1:5 ^{<1014>}Romans 10:4). The word for “end” signifies a “reward”; so Aben Ezra interprets it, and refers to (^{<1911>}Psalms 19:11); but Kimchi denies the law is to be kept for the sake of reward; which is right: rather the sense is, I will keep it by way of retribution, or in gratitude for teaching the way. The Targum is,

“and I will keep unto perfection;”

which cannot be done by sinful man.

Ver. 34. *Give me understanding, and I shall keep thy law*, etc.] A spiritual understanding; an understanding of the law, the perfection, purity, holiness, and spirituality of it; an understanding of the Gospel, and of Christ and the things of Christ; from whom grace and strength are to be had for the due observance of the law, as in his hands; which understanding must be given, and is a gift of pure, free, rich grace, to such who have it; though they cannot keep the law perfectly, as no mere man can, yet will keep it

spiritually, from a principle of love and gratitude, and with a view to the glory of God and Christ, (~~6181~~ 1 John 5:20);

yea, I shall observe it with [my] whole heart; not only externally, and to be seen of men, and get applause from them; but doing the will of God from the heart, and with a good will and heartily, as to the Lord, and not to men; with a sincere affection for him, and with a single eye to his glory, (~~4016~~ Ephesians 6:6,7 ~~5016~~ 1 Timothy 1:5).

Ver. 35. *Make me to go in the path of thy commandments*, etc.] Lead, guide, direct me in the path, and use me to it; work in me both to will and to do; give both ability and a willing mind to walk therein; by granting fresh supplies of grace, and more spiritual strength; by drawing with the cords of love, and by putting in him the good spirit of grace, to cause to walk in the statutes of the Lord, and keep his judgments and do them, (~~3827~~ Ezekiel 36:27);

for therein do I delight; in the law of God, after the inward man; in the commandments of Christ, which are not grievous; in wisdom's ways and paths, which are pleasantness and peace.

Ver. 36. *Incline my heart unto thy testimonies*, etc.] To read the word of God, to hear it opened and explained, to observe and keep the things contained in it; to which there is a disinclination in men naturally: but the Lord, who fashions the hearts of men, and has them in his hands, can bend and incline them by his efficacious grace to regard these his testimonies; which, as Aben Ezra observes, are more precious than all substance, and so are opposed to what follows:

and not to covetousness; not to mammon or money, as the Targum; the love of it, which is the root of all evil, and very pernicious and harmful; in hearing the word it chokes it, and makes it unfruitful, (~~5019~~ 1 Timothy 6:9,10 ~~4132~~ Matthew 13:22). Not that God inclines the heart to evil, as he does to good; but he may suffer the heart to be inclined, and may leave a man to the natural inclinations of his heart, and to the temptations of Satan, and the snares of the world, which may have great influence upon him; and this is what is here deprecated; (see ~~4920~~ Psalm 141:4 ~~4063~~ Matthew 6:13).

Ver. 37. *Turn away mine eyes from beholding vanity*, etc.] As the things of this world, the riches, honours, and pleasures of it, which are all vanity and vexation of spirit; and yet these catch the eye, and allure the heart: and all false doctrines, glided over with the specious pretence of truth; and all

false worship and superstition, set off with pomp and pageantry, with which the eyes of the body or the eyes of the mind are taken, and by which the heart is ensnared; and therefore it is desirable to have the eyes turned away from such objects unto better;

[and] quicken thou me in thy way; so as to walk and even run in the path of truth, in the way of true religion and godliness; and, instead of looking upon vanity, press towards the mark for the prize; keep Christ in view, while running the race; and look to things unseen, and not things that are seen; and set the affections on things above, and serve the Lord fervently; all which is done when God quickens the hearts of his people, and the graces of his Spirit in them.

Ver. 38. *Stablish thy word unto thy servant,* etc.] Either God's word of promise, which never fails, is firm and stable in Christ; and the sense is, that God would assure him of the fulfilment of it, and give him a strong faith and firm belief of it; for otherwise the word of the Lord cannot be surer or more stable than it is: or else the word of his grace; and then the sense is, that he might be established in it, and the truths of it, and be established by it; for the word is a means of establishment, and a good thing it is to have the heart established with grace, with the doctrine of grace, (<sup>^{S10} Hebrews 13:9);

who [is devoted] to thy fear; who served the Lord with reverence and godly fear; who feared the Lord and his goodness; that grace being a reigning one in his heart, and ever before his eyes. Or, "which is unto thy fear"^{f1655}; that is, which word is unto thy fear; which leads unto it, and has a tendency to promote and increase it; and so is a commendation of the word of God from this effect of it.

Ver. 39. *Turn away my reproach which I fear,* etc.] Either for the sake of religion, which was disagreeable to him; and he might be afraid it would be too heavy for him to bear, and be a temptation to him to forsake the good ways of God: or rather by reason of sin, which brings a reproach on good men; and causes the enemy to speak reproachfully, and is therefore dreaded by them who desire to be kept from sin, for that reason as well as others; (see <sup>^{S10} Psalm 39:8). Jarchi and Kimchi think that David has some reference to his sins, in the case of Uriah and Bathsheba; lest they should be a perpetual reproach on his name and family, which he greatly feared;

for thy judgments [are] good; the laws of God, and punishment of sin according to them; the Scriptures, and the doctrines contained in them; the ways of God, and true religion; which are evil spoken of, through the sins of the professors of them.

Ver. 40. *Behold, I have longed after thy precepts*, etc.] After a greater degree of knowledge of them, and an opportunity of hearing them explained and enforced, and of yielding obedience to them; (see ~~1307~~ Psalm 119:7,20,27,30);

quicken me in thy righteousness: in the way of righteousness, according to the word of righteousness, the Gospel, and with the righteousness of Christ revealed in it; and which is unto life, and quickens and comforts the heart, and from whence abundance of peace and joy flows.23897

■ *VAU.--The Sixth Part.*

Ver. 41. *VAU. Let thy mercies come also unto me, O Lord*, etc.] Meaning not his providential mercies, but his special mercies and favours; his mercies of old, which were upon his heart and thoughts from everlasting; the sure mercies of David, or the blessings of the everlasting covenant; the spiritual blessings, wherewith the saints are blessed in Christ; the grace that was given to them in him, before the world was: these are desired by the psalmist to be remembered, shown, communicated, and applied unto him, and, as it were, that they might come into his heart and soul; which is done when the love of God is shed abroad there, when full flows of it come in, and all grace is made to abound, and every want is supplied;

[even] thy salvation, according to thy word; not temporal, but spiritual and eternal salvation; which God has appointed his people to, secured for them in covenant, promised them in Christ, whom he sent to work it out, and which is in him; and which in the effectual calling comes to the soul, being brought near and applied to a sensible sinner by the Spirit of God. Here a fresh view of interest in it, a fresh visit with it, and a restoration of the joys of it, are desired; and which salvation flows from the abundant mercy and free favour of God in Christ; and is, according to his word of promise, spoken by the mouth of all his holy prophets, from the beginning of the world; and may here respect the particular word of promise made to David, that God would put away his sin, and save him, and that he should not die, (~~1023~~ 2 Samuel 12:13); or his word of promise in general, to all that seek and

call upon the Lord, that they shall find grace and mercy, and be saved everlastingly.

Ver. 42. *So shall I have wherewith to answer him that reproacheth me,* etc.] Saying there is no help and salvation for him in God; asking where is his God, in whom he trusted? and where is the promise of salvation, on which he depended? To which an easy and ready answer might be given, when the mercies and salvation of God came unto him, and he clearly appeared to be interested in them; (see ^{<4002>}Psalm 3:2 42:10);

for I trust in thy word: in Christ the essential Word, the object of trust and confidence; or in the written word, it being divinely inspired and dictated by the Spirit of God, and so to be depended on as true and faithful; or rather God's word of promise concerning mercy, grace, and salvation, which God that has made is faithful and able to perform, as may be believed.

Ver. 43. *And take not the word of truth utterly out of my mouth,* etc.] The Scriptures, which are by divine inspiration, come from the God of truth, contain nothing but truth in them, and are called "the Scriptures of truth", (^{<2702>}Daniel 10:21). Or the Gospel, which is often so called, (^{<4013>}Ephesians 1:13 ^{<3018>}James 1:18); This comes from God, who cannot lie, and is a declaration of his mind and will concerning the salvation of men; in which Christ, who is the truth, is concerned, being the author, preacher, and substance of it; into which the Spirit of truth leads men, and makes it useful and effectual; which has many eminent and important truths in it, and nothing but truth, and stands opposed to the law, which is typical and shadowy, and to everything that is a falsehood and a lie. This the psalmist desires might not be taken out of his mouth, but kept in it as a sweet morsel there, rolled under his tongue; be eaten and fed upon by him, and be the rejoicing of his heart. Or his sense is, that he might not be left under a temptation to conceal, drop, or deny the word of truth, or be ashamed to own and confess it before men; but at all times, and upon all occasions, publicly declare it, and his faith in it: at least he desires that it might not "utterly" cease from him, or be wholly neglected by him, and he entirely apostatize. Some join the word rendered "utterly", and which signifies "exceedingly", with "the word of truth", thus: "take not out of my mouth the word of truth, [which is] exceedingly [so]"; that is, exceedingly true, to the highest degree ^{f1656};

for I have hoped in thy judgments; or, “have waited for thy judgments”^{f1657}: either the judgments of God upon sinners, especially on apostates, which he knew would be very sore and severe, their last estate being worse than the first; or rather the last judgment, when those that confess Christ and his truths shall be confessed by him; and those that deny him and his Gospel will be denied by him: though it may be best of all to understand it of the word of God, and the doctrines of it, which the psalmist had an exceeding great regard unto, hoped, waited, and even longed for; (see ~~AB20~~ Psalm 119:20).

Ver. 44. *So shall I keep thy law continually*, etc.] Which denotes not the perfection of keeping the law, but the constancy of it: the psalmist was persuaded, that so long as he had the word of truth in his mouth, and the judgments of God in his view, he should be diligent and constant in the discharge of his duty, which these directed and encouraged him unto;

for ever and ever; in this life and that to come; when the law of God will be kept, and his will done perfectly by the saints, as it now is by the angels in heaven; or this may be connected with the law of God; which law is for ever and ever, being of eternal duration and obligation. The whole may be understood of the law of faith, or doctrine of the Gospel, and be rendered, “so shall I observe thy doctrine continually”; contained in the word of truth; which doctrine is for ever and ever, it is the everlasting Gospel.

Ver. 45. *And I will walk at liberty*, etc.] Not in licentious way, but in Gospel liberty, under the influence of the free spirit; where is liberty, in the exercise of grace and discharge of duty. Or, “I will walk at large”^{f1658}; or, “in a broad way”, as Aben Ezra and Kimchi supply it: not in the broad road that leads to destruction, but in the law of God, which is exceeding broad, (~~AB96~~ Psalm 119:96); as the Targum,

“in the breadth of the law.”

So a man walks when he walks in all the commandments and ordinances of the Lord: and who also may be said to walk at large when delivered out of straits and difficulties; when he is brought into a large place, and his steps are enlarged under him; and having his heart enlarged with the love of God, and fear of him, and with spiritual joy, and having every grace in exercise, he not only walks in, but runs the way of God’s commandments; (see ~~AB20~~ Psalm 119:32); and (see Gill on “~~AB96~~ Psalm 118:5”);

for I seek thy precepts; out of love and affection to them, to know more of them, the mind and will of God in them, and to practise them.

Ver. 46. *I will speak of thy testimonies also before kings*, etc.] As very likely he did before Saul and his courtiers, before the king of Achish and the princes of the Philistines, when as yet he was not a king himself; and when he was come to the throne, such kings as came to visit him, instead of talking with them about affairs of state, he spoke of the Scriptures, and of the excellent things they bear witness of; and such a practice he determined to pursue and continue in;

and will not be ashamed; of the testimonies of God, and of the truths contained in them; and of speaking of them and for them; or of being reproached and vilified on that account. So the Apostle Paul was a chosen vessel to bear the name of Christ before kings; nor was he ashamed to speak of him and of his Gospel before Nero the Roman emperor, Agrippa king of the Jews, and before Felix and Festus, Roman governors; nor ashamed of the reproaches and afflictions he endured on that account.

Ver. 47. *And I will delight myself in thy commandments*, etc.] In perusing and practising them;

which I have loved; a good man loves the law of God, and the commandments of Christ, and delights in them after the inward man.

Ver. 48. *My hands also will I lift up unto thy commandments, which I have loved*, etc.] Showing by such a gesture his great esteem of them, and affection for them; stretching out his hands, and embracing them with both arms, as it were: and this being a praying gesture, (<sup>^{S118>}2 Timothy 2:8), may signify his earnest desire and request that he might have grace and spiritual strength to enable him to observe them; and it being used in swearing, (<sup>^{O142>}Genesis 14:22), may express his firm resolution in the strength of divine grace to keep them; and the phrase signifying a doing or an attempt to do anything, (<sup>^{O144>}Genesis 41:44), may denote his practical observance of the commands, his putting his hand to do them with all his might;

and I will meditate in thy statutes; and thereby get a better understanding of them, and be in a better disposition and capacity to keep them.

Ver. 49. *ZAIN. Remember the word unto thy servant,* etc.] The word of promise made unto him, concerning establishing his house and kingdom for ever; which he desires God would show himself mindful of in fulfilling it, and renew and confirm his faith in it, and give him some fresh assurance of the performance of it, (⁴⁰⁷⁶2 Samuel 7:16-29). Not that God ever forgets his promise, or is unmindful of his word; but so it seems when he delays the accomplishment of it; and when unbelief prevails and doubts arise, and faith is not in lively exercise; and he has not so clear a view of the promise, and comfortable assurance of its being performed;

upon which thou hast caused me to hope; which, when first made, he received in faith, and hoped and waited for the accomplishment of. A word of promise is a good ground of hope, let it be on what account it will; whether it relates to interest in God, as a covenant God and Father; or to pardon of sin; or to salvation by Christ; or to fresh supplies of grace and strength from him; or to eternal life through him: and the hope which is exercised on the promise is not of a man's self; it is the gift of God, a good hope through grace; which the Lord, by his Spirit and power, produces, and causes to abound in, or to exercise in a comfortable manner.

Ver. 50. *This [is] my comfort in my affliction,* etc.] David had his afflictions, and so has every good man; none are without; it is the will and pleasure of God that so it should be; and many are their afflictions, inward and outward: the word of God is often their comfort under them, the written word, heard or read; and especially a word of promise, powerfully applied: this is putting underneath everlasting arms, and making their bed in sickness. This either respects what goes before, concerning the word of promise hoped in, or what follows:

for thy word hath quickened me; not only had been the means of quickening him when dead in am, as it often is the means of quickening dead sinners, being the savour of life unto life; but of reviving his drooping spirits, when in affliction and distress; and of quickening the graces of the Spirit of God in him, and him to the exercise of them, when they seemed ready to die; and to the fervent and diligent discharge of duty, when listless and backward to it.

Ver. 51. *The proud have had me greatly in derision,* etc.] Profane sinners, proud and haughty scorners, that make a jest of religion, and scoff at everything serious and good: these derided the psalmist for his piety and religion, his principles and practices; in which he was a type of Christ, who

was both the song of the drunkards, and was derided by the proud and haughty Scribes and Pharisees; as all self-righteous persons are, they who trust in themselves, and despise others, (^{<1991>}Psalm 69:11,12 ^{<2164>}Luke 16:14 18:9);

[*yet*] *have I not declined from thy law*; from walking according to it, as a rule of life and conversation; from professing and maintaining the doctrine of the word, the truths of the Gospel, he had knowledge and experience of; and from going on in the ways of God and true religion he was directed in; and this testimony the Lord himself gave of him, (^{<1118>}1 Kings 14:8 15:5) (see ^{<1949>}Psalm 44:19).

Ver. 52. *I remembered thy judgments of old, O Lord*, etc.] Either the judgments of God executed on wicked men; as the bringing a flood on the world of the ungodly; the burning of Sodom and Gomorrah; the destruction of Pharaoh and his host in the Red sea; the cutting off of the Canaanites, and dispossessing them of their land: or the providential dispensations of God towards his own people; who sometimes chastises and corrects them, and brings them very low, and then raises them up again, as in the case of Job. These things the psalmist called to remembrance, and revolved them in his mind, which gave him pleasure and comfort:

and have comforted myself; with such thoughts as these, that that God, who had cast down the mighty from their seats, and had scattered the proud in the imaginations of their hearts, and destroyed them, could easily rebuke the proud that had him in derision; and he that had shown himself so good and gracious to his people, when brought low, could raise him out of his afflictions and distresses.

Ver. 53. *Horror hath taken hold upon me*, etc.] Trembling, sorrow, and distress, to a great degree, like a storm, or a blustering, scorching, burning wind, as the word ^{f1659} signifies, which is very terrible;

because of the wicked that forsake thy law: not only transgress the law of the Lord, as every man does, more or less; but wilfully and obstinately despise it, and cast it behind their backs, and live in a continued course of disobedience to it; or who apostatize from the doctrine of the word of God; wilfully deny the truth, after they have had a speculative knowledge of it, whose punishment is very grievous, (^{<5015>}Hebrews 10:26-29); and now partly on account of the daring impiety of wicked men, who stretch out

their hands against God, and strengthen themselves against the Almighty, and run upon him, even on the thick bosses of his bucklers; because of the shocking nature of their sins, the sad examples thereby set to others, the detriment they are of to themselves, and dishonour they bring to God; and partly because of the dreadful punishment that shall be inflicted on them here, and especially hereafter, when a horrible tempest of wrath will come upon them. Hence such trembling seized the psalmist; and often so it is, that good men tremble more for the wicked than they do for themselves; (see ^{}Psalm 119:120).

Ver. 54. *Thy statutes have been my songs in the house of my pilgrimage.*] Meaning either his unsettled state, fleeing from place to place before Saul; or, literally, his house of cedar, his court and palace, which he considered no other than as an inn he had put into upon his travels homeward; or rather the earthly house of his tabernacle, in which, as long as he continued, he was but a pilgrim and stranger; or, best of all, the whole course of his life; which Jacob calls the days of the years of his pilgrimage, (^{}Genesis 47:9); so Hipparchus the Pythagorean ^{f1660} calls this life a sort of a pilgrimage; and Plato also. This world is not the saints house and home; this is not their rest and residence; they confess themselves pilgrims and strangers here; and that they belong to another city, and a better country, an heavenly one, which they are seeking and travelling to, (^{}Hebrews 11:13-16). And as travellers sing songs to themselves as they pass on, which makes the way the more easy and pleasant to them, so the psalmist had his songs which he sung in his pilgrimage state; and these were the statutes, or word of the Lord, and the things in it, which were as delightful to him as the songs of travellers to them. Or the songs he made and sung were composed out of the word of God; and which may serve to recommend the psalms, hymns, and spiritual songs, made by him, the sweet psalmist of Israel, to the Gospel churches, to be sung by them, (^{}Ephesians 5:19).

Ver. 55. *I have remembered thy name, O Lord, in the night,* etc.] In the night of distress and affliction, as Jarchi; or rather literally, in the night season, when on his bed and awake: while others were asleep, he revolved in his mind the greatness of the divine Being; the perfections of his nature; his wonderful works of creation, providence, and grace; his word and ordinances, by which he was made known unto the sons of men; and these he called to mind and meditated upon in the night watches, to encourage his faith and hope in the Lord, and draw out his love and affection to him;

and have kept thy law: though imperfectly, yet spiritually, sincerely, heartily, and from a principle of love and gratitude, and with a view to the glory of God, and without mercenary and sinister ends.

Ver. 56. *This I had, because I kept thy precepts.*] Either the comfort he had from the word, the pleasure and delight he had in it, being his songs in his pilgrimage, (^{<1381>}Psalm 119:50,54); (see ^{<1391>}Psalm 119:165); or this knowledge of the name of God, and the remembrance of it, and his carefulness and diligence in it in the night season, were of the Lord, and gifts of his: or rather this he had from the Lord, that he kept the precepts and commands of God in the manner that he did; it was all owing to grace and strength received from him; for so the words may be rendered, “this was [given] unto me, that I have kept thy precepts”^{f1661}.

j, **CHETH.--The Eighth Part.**

Ver. 57. *CHETH. [Thou art] my portion, O Lord,* etc.] Which he chose and preferred to all others; to the riches, honours, and profits of this world; the grant of which was made to him in the covenant of grace; the first discovery of it was from the Lord himself; and the choice and claim were made under the influence of his grace; and a great act of faith it is to assert this, and a wonderful blessing to enjoy it. This is a large portion indeed, immense and inconceivable, soul satisfying, safe, and for ever! (see ^{<1373>}Psalm 73:26);

I have said that I would keep thy words; keep his commandments, lay up his promises, observe his doctrines, profess and retain them; this he determined within himself to do, under a sense of the love of God to him, in being his portion and inheritance. Some render the words, in connection with the former, thus, “my portion, O Lord, I said, [is]”, or “[shall be], to keep thy words”^{f1662}; it is the part and portion of some to preach the word, and of others to hear it; and of all to keep or observe it, its precepts, promises, and truths. Aben Ezra gives the sense of them thus,

“This I said to many, perhaps they will keep thy words;”

namely, that the Lord was his portion, which he thought might induce them to an observance of them, as he had done.

Ver. 58. *I entreated thy favour with [my] whole heart,* etc.] Or, “thy face”^{f1663}; to see it; or thy presence, to enjoy it; to have communion with God, and the light of his countenance; than which nothing is more desirable and

delightful to a gracious man: as also to be remembered with the special favour of God, in which is life; to have his love shed abroad in the heart; to have large views of interest in it, and to be rooted and grounded therein; and this the psalmist entreated, not in an hypocritical manner, but with all sincerity, heartiness, and affection, having tasted that the Lord was gracious. Or, “made thy face sick” ^{f1664}; wearied him with supplications, gave him no rest until he obtained his request;

be merciful unto me, according to thy word: have compassion on me; sympathize with me in all my troubles; grant me fresh supplies of grace; and particularly show and apply thy pardoning grace and mercy to me, according to thy word of promise in the covenant of grace, in which provision is made for forgiveness of sins; (see ^{<3500>}Psalm 51:1); Aben Ezra and Kimchi think reference is had to (^{<2339>}Exodus 33:19), but rather it is to (^{<1023>}2 Samuel 12:13).

Ver. 59. *I thought on my ways*, etc.] What they were, whether right or wrong; whither they led, what would be the consequences of walking in them: the Septuagint and Arabic versions read, “thy ways”; no doubt the psalmist thought of both; of his own ways, in which he had walked; and of God’s ways, which he directed him to walk in: and, considering the superior pleasure and profit of the latter, he preferred them to the former. The Targum is, “I thought to mend my ways”, or “make [them] good”. Hence he took the following step:

and turned my feet unto thy testimonies; betook himself to the word of God, which testifies of his will, and directs to those ways he would have his people to walk in; and he steered his course of life and actions thereby; he turned from his own ways into the ways of God; under the influence of divine grace, he turned, being turned.

Ver. 60. *I made haste, and delayed not to keep thy commandments.*] As soon as he was sensible of his duty, he immediately complied with it; he consulted not with flesh and blood, but at once yielded a cheerful obedience to the commands of God. Instances of evangelical obedience of this kind we have in the three thousand converts, in Saul, and in the jailer and his house, (^{<4124>}Acts 2:41 9:18 16:33).

Ver. 61. *The bands of the wicked have robbed me*, etc.] Very probably Saul and his ministers seized on his effects, when he fled from him; and the Amalekites plundered him of all his substance, when they took Ziklag; and

Absalom and the conspirators with him robbed him, when he was obliged, because of them, to flee from his palace and court, which they entered and took possession of. But Aben Ezra rejects this sense of the word, which Jarchi and Kimchi espouse, and we follow, and renders it, “took hold of me”; and so the Targum,

“the company of the wicked were gathered together against me:”

they surrounded him and put him into fear, great numbers of them encompassing him about; (see ^{<91804>}Psalm 18:4);

[but] I have not forgotten thy law; this was written in his heart; he kept it in his memory, and retained an affection for it; and could not be deterred from obedience to it by the numbers and violence of wicked men, who hated and persecuted him for his attachment to it.

Ver. 62. *At midnight I will rise to give thanks unto thee*, etc.] Not only send up an ejaculatory thanksgiving upon his bed, but rise up from it and shake off his sleep, and in a set, serious, solemn manner, praise the Lord. This shows a great regard to him, and affection to this work, since it is with difficulty men prevail upon themselves to rise at midnight upon any occasion; at midnight Paul and Silas prayed and sung praises to God, (^{<44625>}Acts 16:25);

because of thy righteous judgments; upon the wicked, as Aben Ezra; the hands and troops of them that encompassed him about, and robbed him; but God avenged him of them, and for this he gave thanks, or for such like things. Sometimes the judgments of God have been executed at midnight; as the destruction of the firstborn in Egypt, and of Pharaoh and his host in the Red sea, when Israel sang his praise, (^{<17172>}Exodus 12:29 14:20,21 15:1); and for the judgments of God upon antichrist the church will rejoice and give thanks, (^{<6681>}Revelation 18:20 19:1,2). Or rather by these may be meant the word of God, the precepts and ordinances of it, which are all just and good; such is the law of God, and such are the ordinances of Christ, (^{<1919>}Psalm 19:9 ^{<1181>}Proverbs 8:20).

Ver. 63. *I [am] a companion of all [them] that fear thee*, etc.] Not of the rich and mighty, much less of the wicked and ungodly; but of such who had the true fear of God upon their hearts, and before their eyes; who feared the Lord and his goodness, and truly served and worshipped him; even “all” of these, whether poor or rich, of whatsoever condition, or of whatsoever nation, being no respecter of persons. With these he was a

partner in the blessings of the covenant, in the promises of it, in the graces of the Spirit, and in a right and meetness for the same eternal glory and happiness: he went in company with them to the house of God, and joined with them in all acts of religious worship; he conversed privately with them about what God had done for the souls of him and them; he delighted in their company; he sympathized with them in their troubles; and was a companion with them in their tribulation, sorrows, and sufferings, as well as in their joys and comforts;

and of them that keep thy precepts; as all such do who truly fear the Lord; for by the fear of the Lord men depart from evil, and cannot do those things that others do; cannot allow themselves in a wilful transgression of the divine precepts; but, influenced by the fear of God, observe and keep them.

Ver. 64. *The earth, O Lord, is full of thy mercy*, etc.] “Goodness” or “grace”^{f1665}; both of the providential mercy and goodness of God, which extends to all his creatures; and of his special grace and goodness to his own people, held forth in his word and ordinances; (see ^{<BBB>}Psalm 33:5);

teach me thy statutes: as an instance of mercy, grace, and goodness; (see ^{<BBB>}Psalm 119:12,26).

J, TETH.--The Ninth Part.

Ver. 65. *TETH. Thou hast dealt well with thy servant*, etc.] In a providential way, ever since he had a being; by the protection and preservation of him, by following and loading him with benefits, by raising him from a low estate to the throne of Israel, by delivering him from many dangers and enemies, and by giving him rest from them all; and in a way of special grace and mercy, by making an everlasting covenant with him, by blessing him with all spiritual blessings, by giving him an interest in salvation by Christ, and hope of eternal glory. And thus he deals with all his servants; he does all things well by them; he deals well with them even when he afflicts them; he treats them as his Davids, his beloved and chosen ones, and his children. The Syriac version renders it as a petition, “do good with thy servant”; bestow benefits on him, or deal bountifully with him, as in (^{<BBB>}Psalm 119:17);

O Lord, according unto thy word; thy word of promise: providential mercies are according to promise, for godliness or goodly persons have the

promise of the things of this life; and so are spiritual blessings, they are laid up in exceeding great and precious promises, which are yea and amen in Christ; and so is eternal glory and happiness; it is a promise which God, that cannot lie, made before the world began; so that there is a solid foundation laid for faith and hope as to these things; and this confirms and commends the faithfulness of God to his people.

Ver. 66. *Teach me good judgment and knowledge*, etc.] Or, “a good taste”^{f1666}: of the Lord himself, how good and gracious he is; of his grace and love, which is better than wine; of his word and the truths of it, which are sweeter to a spiritual taste than honey or the honeycomb; and of the things of the Spirit of God, which are seventy to a spiritual man, a distinguishing taste of things; for as “the taste discerns perverse things” in food, so a man of a spiritual taste distinguishes good from evil, truth from error; discerns things that differ, and approves of those that are most excellent, and abides by them. Or, “a good sense”^{f1667}, as it may be rendered; a good sense of the Scriptures, the true and right sense of them; and to have the mind of God and of Christ, and of the Spirit of Christ, in the word; and to have distinguishing light in it, and a well established judgment in the truths of it, is very desirable: as is also a spiritual and experimental “knowledge” of them, a growing and increasing one; a knowledge of God in Christ, and of his will; a knowledge of Christ, his person and offices, and the mysteries of his grace; which a truly gracious and humble soul desires to be taught, and is taught of God more or less;

for I have believed thy commandments; the whole word of God, and all that is said in it; that it is of God, is the word of God and not the word of man; and therefore he was desirous of being taught the true meaning of it, and to be experimentally acquainted with it; the word of God is called his commandment, (^{<1907>}Psalm 19:7). Or the precepts of the word; he believed these were the commandments of God, and not of men; delivered out by him, and enforced by his authority; and therefore he gave credit to them, and loved them, and desired better to understand and do them: or the promises and threatenings annexed to them, which he believed would be punctually fulfilled upon the doers or transgressors of them; and as for himself, he cheerfully yielded the obedience of faith unto them.

Ver. 67. *Before I was afflicted, I went astray*, etc.] From God; from his word, his ways and worship; like a lost sheep from the shepherd, the fold, the flock, and the footsteps of it; (see ^{<1907>}Psalm 119:176); Not that he

wilfully, wickedly, maliciously, and through contempt, departed from his God; this he denies, (~~1982b~~ Psalm 18:21); but through the weakness of the flesh, the prevalence of corruption, and force of temptation, and very much through a careless, heedless, and negligent frame of spirit, he got out of the right way, and wandered from it before he was well aware. The word is used of erring through ignorance, (~~1958b~~ Leviticus 5:18); this was in a time of prosperity, when, though he might not, like Jeshurun, wax fat and kick, and forsake and lightly esteem the Rock of his salvation; or fall into temptations and harmful lusts, and err from the faith, and be pierced with many sorrows, as too much love of the world brings men into; yet he might become inattentive to the duties of religion, and be negligent of them, which is a common case;

but now have I kept thy word: having been afflicted with outward and inward afflictions, afflictions of body and mind; afflictions in person, in family and estate; afflictions in soul, through indwelling sin, the temptations of Satan, and the hidings of God's face: all this brought him back again to God, to his word, ways, and worship; he betook himself to reading and hearing the word, if he might find any thing to relieve and comfort him under his trials; he observed the doctrines of grace in it, and kept the precepts of it, and walked in all the commandments and ordinances of it, being restored by afflictions.

Ver. 68. *Thou [art] good, and doest good,* etc.] Essentially, originally, and only good, and the fountain of all goodness to his creatures; who does good to all men in a providential way, and especially to his own people; to whom he is good in a way of special grace and mercy, in and through his Son Jesus Christ; and even he is good to them, and does good to them, when he afflicts them; he makes their afflictions work for their good, either temporal, spiritual, or eternal;

teach me thy statutes; as a fresh instance of goodness; this had been often desired, being what lay much on his mind, and was of moment and importance; (see ~~139D~~ Psalm 119:12,26,33,64).

Ver. 69. *The proud have forged a lie against me,* etc.] Or, “sewed a lie to him”^{f1668}; fastened a lie upon him, or sewed and added one lie to another. Either with respect to politics, as the proud and haughty courtiers of Saul, who represented David to him as a traitor, that had treasonable designs against him to take away his life, and seize his crown and kingdom, (~~192D~~ 1 Samuel 24:9); or with respect to religion; so some proud scornful men, that

derided him for his piety, and scoffed at his seriousness, gave out that it was all grimace and hypocrisy; raised calumnies upon him, and laid things to his charge he knew nothing of; and which were all lies, forged out of their own brains, and artfully and purposely put together to blacken his character, and lessen his esteem among men: and it is no unusual thing for wicked men to speak all manner of evil falsely against the people of God;

[but] I will keep thy precepts with [my] whole heart; observe the commands of God sincerely, heartily, and affectionately, and not in show and appearance only; and so make it evident that it was a lie that was forged against him; and this is the best way of answering such liars and defamers; (see ^{<1816>}1 Peter 3:16).

Ver. 70. *Their heart is as fat as grease,* etc.] Or tallow, a lump of it, fat or grease congealed. That is, the heart of the above proud persons, who abounded in riches, were glutted with the things of this world; had more than heart could wish, and so became proud and haughty: or their hearts were gross, sottish, senseless, and stupid, as persons fat at heart are; or as creatures over fat, which have little or no feeling: so these had no knowledge of the law of God, no sense of their duty, no remorse of conscience for sin; their hearts were hardened, and they past feeling, and given up to a reprobate mind; (see ^{<2189>}Isaiah 6:9,10); The Targum is,

“the imagination of their heart is become gross as fat:”

the Septuagint is,

“curdled like milk”;

that is, hardened, as Suidas ^{f1669} interprets it;

[but] I delight in thy law; after the inward man; as the apostle did, (^{<8172>}Romans 7:22); as fulfilled in Christ; as in his hands, as King and Lawgiver; as written upon his own heart; and so yielding a ready and cheerful obedience to it; he delighted in reading the law, in meditating on it, and in observing it.

Ver. 71. *[It is] good for me that I have been afflicted,* etc.] The good and profit of which he had observed before; (see Gill on “^{<1895>}Psalm 119:67”). The following end being also answered thereby,

that I might learn thy statutes; to understand them, and to keep them. Afflictions are sometimes as a school to the people of God, in which they

learn much both of their duty and of their privileges; and when they are teaching and instructive, they are for good; (see ^{<B942>}Psalm 94:12).

Ver. 72. *The law of thy mouth [is] better unto me than thousands of gold and silver.*] The word of God, the doctrines contained in it; which, coming out of the mouth of God, and spoken by him, carries in it weight and authority, commands reverence and respect; and ought to be considered as indeed the word of God and not of man; and so of more value than thousands of pieces of gold and silver; or, as the Targum, than a thousand talents of gold and silver. The truths and doctrines of the word of God are not only comparable to gold and silver for their intrinsic worth and value; but are preferable to them, and to be received before them: David had his thousands of gold and silver, but he esteemed the word of God above them all; and willingly suffered afflictions, that he might understand it better; (see ^{<B912>}Psalm 119:127) (^{<B910>}Psalm 19:10 ^{<B080>}Proverbs 8:10,11).

y, JOD.--The Tenth Part.

Ver. 73. *JOD. Thy hands have made me and fashioned me,* etc.] Not the psalmist himself, nor his parents, but the Lord alone: for though parents are fathers of our flesh, they are but instruments in the hand of the Lord; though man is produced by natural generation, yet the formation and fashioning of men are as much owing to the power and wisdom of God, which are his hands, as the formation of Adam was. Job owns this in much the same words as the psalmist does, (^{<B008>}Job 10:8); (see ^{<B013>}Psalm 139:13-15). God not only gives conception, and forms the embryo in the womb, but fashions and gives it its comely and proportionate parts. Or, “covered me”; the first word may respect conception, and this the covering of the fetus with the secundine ^{f1670}; (see ^{<B013>}Psalm 139:13);

give me understanding, that I may learn thy commandments; since he had a proper comely body, and a reasonable soul; though debased by sin, and brought into a state of ignorance, especially as to spiritual things, he desires he might have a spiritual understanding given him; of the word of God in general, the truths and doctrines of it, which are not understood by the natural man; and of the precepts of it in particular, that he might so learn them as to know the sense and meaning of them, their purity and spirituality; and so as to do them from a principle of love, in faith, and to the glory of God: for it is not a bare learning them by heart, or committing them to memory, nor a mere theory of them, but the practice of them in faith and love, which is here meant.

Ver. 74. *They that fear thee will be glad when they see me*, etc.] In outward prosperity, delivered from all troubles, set on the throne of Israel, and at rest from all enemies round about: and in spiritual prosperity, being illuminated by the Spirit of God, having a spiritual understanding of divine things, an obedience of faith to the commands of God, in the lively exercise of grace upon him, in comfortable frames of soul, and flourishing circumstances. Now they that fear the Lord, that have the grace of fear in their hearts, and are true worshippers of God, as they delight to meet together, and are glad to see one another; so they rejoice in each other's prosperity, especially spiritual; (see ^{<1890>}Psalm 34:1-3);

because I have hoped in thy Word; in Christ the essential Word, the hope of Israel; in the written word, which gives encouragement to hope; in the word of promise, on which he was caused to hope; and in which hope he was confirmed, and not disappointed, and so it made him not ashamed: and others rejoiced at it, because it was an encouragement to their faith and hope likewise.

Ver. 75. *I know, O Lord, that thy judgments [are] right*, etc.] His word, the doctrines and precepts of it, they are all consistent with the holiness and righteousness of God; and so are his judgments on wicked men, they are righteous, just, and true: God is righteous in all his ways, there is no unrighteousness in any dispensation of his; and such are his corrections of his own people, and which seem to be chiefly intended here and are so called, because they are done in judgment, with moderation and gentleness, in wisdom, and to answer the best purposes; and they are all right, for the good and profit of the people of God, that they may be partakers of his holiness, and not be condemned with the world: this the psalmist knew by experience and owned and acknowledged;

and [that] thou in faithfulness hast afflicted me; in faithfulness to himself, his covenant, and promise; that upon forsaking his law, and not walking in his statutes, he would visit sin with a rod, and transgressions with stripes, though he would not take away his lovingkindness; and in faithfulness to David, for his spiritual and eternal good, in great sincerity, heartily, cordially, with real affection and love: his rebukes were faithful; the chastisement was not above measure or desert, nor above strength to bear it; see (^{<1880>}Psalm 89:30-33 ^{<1276>}Proverbs 27:6 ^{<1593>}Ezra 9:13 ^{<1603>}1 Corinthians 10:13).

Ver. 76. *Let, I pray thee, thy merciful kindness be for my comfort,* etc.] Shown in the provision and promise of a Saviour; in the forgiveness of sins through him; a discovery and application of which yields comfort under afflictions;

according to thy word unto servant; a word of promise, in which he had assured him of his love, grace, mercy, and kindness; and that he would continue it to him, and comfort him with it: to make such a promise, and show such favour, was an instance of condescending grace to him, who was but his servant, and unworthy of his regard.

Ver. 77. *Let thy tender mercies come unto me,* etc.] (See Gill on “~~Psalm~~ Psalm 119:41”);

that I may live; not merely corporeally; though corporeal life is a grant and favour, and the continuance of it; it is owing to the tender mercies of God that men are not consumed: but spiritually; the first principle of spiritual life is from the rich mercy and great love of God; his time of love is a time of life. Here it seems to design the lively exercise of grace, which is influenced, animated, and quickened by the love of God, as faith, hope, and love; or a living comfortably: without the love of God, and a view of it, saints look upon themselves as dead men, forgotten as they are, free among the dead, that are remembered no more; but in the favour of God is life; let but that be shown, let the tender mercies of God come in full flow into the soul, and it will be revived, and live comfortably; and such also shall live eternally, as the fruit and effect of the same love and favour;

for thy law [is] my delight; or “delights”^{f1671}; what he exceedingly delighted in, after the inward man, and yet could not live by it, without the mercy, love, and grace of God; (see ~~Psalm~~ Psalm 119:24,47,70).

Ver. 78. *Let the proud be ashamed,* etc.] The same persons he before speaks of as accursed, who had him in derision, and forged a lie against him. Here he prays that they might be ashamed of their scoffs and jeers, of their lies and calumnies, the evils and injuries they had done him; that they might be brought to a sense of them, and repentance for them; when they would be ashamed of them in the best manner: or that they might be disappointed of their ends, in what they had done, and so be confounded and ashamed, as men are when they cannot gain their point; or be brought to shame and confusion eternally;

for they dealt perversely with me without a cause; or, “they perverted me [with] falsehood”^{f1672}; that is, they endeavoured to pervert him with lies and falsehood, and lead him out of the right way; or they attempted, by their lies and calumnies, to make him out to be a perverse and wicked man, and pronounced and condemned him as such, without any foundation or just cause for it;

[but] I will meditate in thy precepts; he was determined, in the strength of grace, that those ill usages should not take off his thoughts from religious things, or divert him from his duty to his God: none of these things moved him; he still went on in the ways of God, in his worship and service, as Daniel did, when in like circumstances.

Ver. 79. *Let those that fear thee turn unto me*, etc.] Whose companion he was fond of being, (~~119~~ Psalm 119:63); There were some good men, it seems, that turned from him, took the part of his enemies, and sided with them against him, which was matter of grief to him. Some think this refers to the affair of Bathsheba; when some that feared the Lord, that had been familiar with him, did not choose to keep company with him, but abstained from his conversation, having so foully sinned, and brought forth dishonour to God and on his ways. Jarchi and Kimchi both make mention of this. Now this grieved David; and he desires of all things that they would turn to him again, and favour him with their company; who were the excellent in the earth, in whom was all his delight. The Targum is,

“turn to my doctrine;”

to hear it, receive it, profess it, and abide by it;

and those that have known thy testimonies; as such as fear the Lord do: they know them, and have a spiritual understanding of what they testify of; they know them, and love them, and delight in them; they know them, and own, acknowledge, and profess them; they know them, and keep, and observe them; and an excellent character this is.

Ver. 80. *Let my heart be found in thy statutes*, etc.] Or “perfect”, and sincere: he desires that he might have a sincere regard to the ways and worship, ordinances and commands, of God; that he might have a cordial affection for them, and observe them, not in show and appearance only, but heartily as to the Lord, and in reality and truth, like an Israelite indeed, in whom there is no guile;

that I be not ashamed; before men, conscious of guilt; or before God, at the throne of grace; where a believer sometimes is ashamed to come, not having had that regard to the statutes of the Lord he should have had, and that he might not be ashamed before him at the last day; but have confidence, having the righteousness of Christ imputed to him, and the true grace of God implanted in him; which engaged him to a regard to all his commandments.

k, CAPH.--The Eleventh Part.

Ver. 81. *CAPH. My soul fainteth for thy salvation*, Either for temporal salvation and deliverance from enemies; which, being promised, was expected by him from the Lord; but not coming so soon as looked for, his spirits began to sink and faint: or for spiritual and eternal salvation, for a view of interest in it, for the joys and comforts of it, and for the full possession of it in heaven; and, particularly, for the promised Messiah, the author of it, often called the Salvation of God, because prepared and appointed by him to be the author of it: of him there was a promise, which gave the Old Testament saints reason to expect him, and for him they waited; his coming they earnestly wished for, but being long deferred, were sometimes out of heart, and ready to faint, which was here David's case;

[but] I hope in thy word; the word of promise concerning deliverance and salvation, especially by the Messiah, which supported him, and kept him from fainting; that being firm and sure, for ever settled in heaven, and has the oath of God annexed to it, for the confirmation of it; and God is faithful that has promised, and is also able to perform; so that his word lays a solid foundation for faith and hope.

Ver. 82. *Mine eyes fail for thy word*, etc.] Either with looking for the Messiah, the essential Word, that was to be, and afterwards was made flesh, and dwelt among men; or for the fulfilment of the word of promise, on which he was made to hope; but that being deferred; and he believing in hope against hope, and looking out continually till it was accomplished, his eyes grew weary, and failed him, and he was just ready to give up all expectation of it; (see ^{497B} Psalm 77:8);

saying, when wilt thou comfort me? The people of God are sometimes very disconsolate, and need comforting, through the prevalence of sin, the power of Satan's temptations, the hidings of God's face, and a variety of afflictions; when they apply to God for comfort, who only can comfort

them, and who has his set times to do it; but they are apt to think it long, and inquire, as David here, when it will be.

Ver. 83. *For I am become like a bottle in the smoke*, etc.] Like a bottle made of the skins of beasts, as was usual in those times and countries: hence we read of old and new bottles, and of their rending, (^{<009B>}Judges 9:13) (^{<0097>}Matthew 9:17). Now such a bottle being hung up in a smoky chimney, would be dried and shrivelled up, and be good for nothing; so Jarchi's note is,

“like a bottle made of skin, which is dried in smoke;”

and the Targum is,

“like a bottle that hangs in smoke.”

It denotes the uncomfortable condition the psalmist was in, or at least thought himself to be in; as to be in the midst of smoke is very uncomfortable, so was he, being in darkness, and under the hidings of God's face; black and sooty, like a bottle in smoke, with sin and afflictions; like an empty bottle, had nothing in him, as he was ready to fear; or was useless as such an one, and a vessel in which there was no pleasure; like a broken one, as he elsewhere says, despised and rejected of men. It may also have respect unto the form of his body, as well as the frame of his mind; he who before was ruddy, and of a beautiful countenance, now was worn out with cares and old age, was become pale and wrinkled, and like a skin bottle shrivelled in smoke;

[yet] do I not forget thy statutes; he still attended to the word, worship, ways and ordinances of the Lord; hoping in due time to meet with comfort there, in which he was greatly in the right.

Ver. 84. *How many [are] the days of thy servant?* etc.] If this is to be understood of the days of his life, they were very few, as the days of every man be; and if of his days of joy and comfort, peace and prosperity, they were fewer still; but if of days of adversity and affliction, which seems to be the sense, they were many indeed;

when wilt thou execute judgment on them that persecute me? good men have their persecutors; there is a judgment that will be executed on them, if not here, yet hereafter; it is a righteous thing with God to do it; it is often deferred when the saints, through zeal for the glory of God, and the honour

of his justice, as well as for their own deliverance and comfort, are at times somewhat impatient for it, and earnestly solicit it, as the psalmist here; (see ^{f1673}Revelation 6:9).

Ver. 85. *The proud have digged pits for me*, etc.] Laid snares and temptations in his way, to draw him into sin, and so into mischief; they sought indeed to take away his life, and formed schemes for it. The allusion is to the digging of pits for the taking of wild beasts; which shows the ill opinion they had of David, and their ill usage of him; (see ^{f1675}Psalm 7:15 9:15);

which [are] not after thy law; no, contrary to it; which forbids the digging of a pit, and leaving it uncovered, so that a neighbour's beast might fall into it, (^{f1673}Exodus 21:33,34); and if those might not be dug to the injury of beasts, then much less to the injury of men, to the hurt of the servants of the Lord, or to the shedding of innocent blood, which the law forbids.

Ver. 86. *All thy commandments [are] faithful*, etc.] Or, “faithfulness” ^{f1673} they are made by a faithful God, who is holy, just, and true; they command faithfulness, sincerity, and uprightness; and require men to love their neighbours as themselves, and to do all they do faithfully, cordially, and affectionately; they are to be done in truth and faithfulness, in charity, out of a pure heart, and faith unfeigned; and therefore to dig pits for men must not be after, but contrary, to the law of God;

they persecute me wrongfully; without a cause, purely out of ill will and for religion's sake; which, as it is an argument with the saints to bear persecution patiently, it is used as an argument with the Lord, to arise and appear on the behalf of his persecuted ones, as follows:

help thou me; against my persecutors, and out of their hands: God is able to help his people; he has promised to do it; it may be expected from him; and he is a present help in time of trouble. This is a suitable petition in the mouths of God's people, and should be a prayer of faith.

Ver. 87. *They had almost consumed me upon earth*, etc.] Almost destroyed his good name, wasted his substance, took away his crown and kingdom, and even his life; it was within a little of it, his soul had almost dwelt in silence; they had almost cast him down to the ground, and left him there. But all this was only on earth; they could not reach any thing that belonged to him in heaven; not his name, which was written there in the Lamb's book of life; nor his riches and inheritance there, the never fading

crown of glory laid up for him there; or that eternal life, which is hid with Christ in God for him;

but I forsook not thy precepts; did not decline the service and worship of God, nor neglect his word and ordinances, though thus persecuted, and all these things came upon him for the sake of religion; (see ^{<B417>}Psalm 44:17).

Ver. 88. *Quicken me after thy lovingkindness*, etc.] According to it, and with it; let me have some discoveries of it, and of interest in it; and that will quicken me, revive and comfort me, under all the reproaches, ill usage, and persecutions of men. The love of God shed abroad in the heart comforts and supports under all sorts of afflictions; it quickens the graces of the Spirit, and brings them forth into lively exercise, as faith, hope, and love; and to a diligent and fervent discharge of every duty: it constrains to love the Lord, and live to him, to his glory, in obedience to his will;

so shall I keep the testimony of thy mouth; the word of God, which comes out of his mouth, testifies of him, and of his mind and will; and which is to be received and observed, as being greater than the testimony of men, (^{<B18>}1 John 5:9).

I, LAMED.--The Twelfth Part.

Ver. 89. *LAMED. For ever, O Lord, thy word is settled in heaven.*] The Syriac version makes two propositions of these words, rendering them thus, “for ever thou art, O Lord; and thy word stands”, or “is firm in heaven”: and which agrees with the accents: the first of which is expressive of the eternity and immutability of God; and the other of the stability of his word: it is true of the essential Word of God, who was with God from all eternity; in time came down from heaven indeed to earth, and did his work, and then went to heaven again; where he is and will remain, until the times of the restitution of all things. The decrees and purposes of God, what he has said in his heart that he will do, these are firm and sure; these counsels of old are faithfulness and truth; they are mountains of brass settled for ever, and more unalterable than the decrees of the Medes and Persians. The revealed will of God, his word of command, made known to angels in heaven, is regarded, hearkened to, and done by them: the word of the Gospel, published in the church, which is sometimes called heaven, is the everlasting Gospel, the word of God, which lives and abides for ever; what remains and will remain, in spite of all the opposition of men and devils. The word of promise in the covenant made in heaven is sure to all the seed;

everyone of the promises is yea and amen in Christ, and as stable as the heavens, and more so; “heaven and earth shall pass away, but my words shall not pass away”, (⁴²⁴⁵Matthew 24:35); The firmness of God’s word is seen in the upholding and continuing the heavens by the word of his power, by which they were first made; and the certainty of the divine promises is illustrated by the perpetuity of the ordinances of heaven; (see ²⁴¹⁵Jeremiah 31:35 33:25,26).

Ver. 90. *Thy faithfulness [is] unto all generations*, etc.] Or “to generation and generation”^{f1674}; to his people in every age, fulfilling his word, supplying their wants, giving them new mercies every morning and every day; never leaving and forsaking them, according to his promise: his faithfulness never fails, it endures for ever, and is exceeding great and large indeed; (see ²³⁷³Lamentations 3:23 ⁴⁹⁸³Psalms 89:33 100:5);

thou hast established the earth, and it abideth: laid the foundation of it so firm and sure, that it cannot be removed: and though one generation has passed after another, the earth abides where it was, and will do for ever; and as firm and stable, and never failing, is the faithfulness of God, which this is designed to illustrate. So some supply it, “as thou hast established the earth”, etc.^{f1675}; (see ⁴²⁴²Psalms 24:2 104:5 ²⁰⁰⁴Ecclesiastes 1:4).

Ver. 91. *They continue this day according to thine ordinances*, etc.] That is, the heavens and the earth do, before mentioned, just as they were from the beginning of the creation. The heavenly bodies have the same motion, magnitude, distance, and influence; the sun rises and sets as it did; the moon keeps her appointed seasons of full and change, of increase and decrease; the fixed stars retain their place, and the planets have their exact revolutions: and on earth things are as they were; seedtime and harvest, cold and heat, summer and winter, day and night; thus they are at this day, and will continue, according to the wise order and appointment of God. Aben Ezra and Kimchi interpret it,

“they stand or continue unto this day to do the will of God; to execute his judgments and decrees, or observe his order and ordinances.”

for all [are] thy servants; or “they”, or “these all”^{f1676}; the heavens and earth, and all that is in them, all the works of God; he called them into being, and they rose up at his command; he calls them to service, and they stand up as obedient ones to do his will; he “commandeth the sun, and it

riseth not” before its time; and “he sealet up the stars”, that they shine not when he pleases; once he commanded the sun to stand still on Gibeon, and the moon in the valley of Ajalon, and they obeyed him; (see ^{<23813>}Isaiah 48:13 ^{<8907>}Job 9:7 ^{<6302>}Joshua 10:12,13). Hence it appears that the hosts of heaven, the sun, moon, and stars, ought not to be served and worshipped; but the Lord, the Maker of them, only, since they are his servants; and that men ought surely to serve the Lord, if these do, and especially such who are his chosen, redeemed, and called ones.

Ver. 92. *Unless thy law [had been] my delights*, etc.] Not the law of works, the voice of words, which they that heard entreated they might hear no more; which is terrible, and works wrath in the conscience; is a cursing and damning law to the transgressors of it; and so not delightful, unless as considered in the hands of Christ, the fulfilling end of it: but the law of faith, the doctrine of faith, or of justification by the righteousness of Christ, received by faith, which yields peace, joy, and comfort, even in tribulation: or the whole doctrine of the Gospel, the law of the Messiah, the isles waited for; the doctrine of peace, pardon, righteousness, and eternal life by Christ, which is exceeding delightful to sensible sinners;

I should then have perished in mine affliction; referring to some particular time of affliction he was pressed with, either through the persecution of Saul, or the conspiracy of Absalom which was very great and heavy upon him, so that he almost despaired of deliverance from it; and must have perished, not eternally, but as to his comforts: his heart would have fainted in him, and he would have sunk under the weight of the affliction, had it not been for the relief he had from the word of God, the doctrines and promises of it; he was like one in a storm, tossed with tempests, one wave after another beat upon him, and rolled over him, when he thought himself just perishing; and must have given all over for lost, had it not been for the delight and pleasure he found in reading and meditating on the sacred writings.

Ver. 93. *I will never forget thy precepts*, etc.] Not the precepts of the moral law, though he carefully observed and attended to them, laid them up in his mind, and did not forget to keep them; but the doctrines of the word, of the word which the Lord commanded to a thousand generations; these he endeavoured to remember, and not let them slip from him, since it follows:

for with them thou hast quickened me: not with the precepts of the moral law, which cannot give life, quicken a dead sinner, nor comfort a distressed saint it is the killing letter, and the ministration of condemnation and death: but the doctrines of the word, of the Gospel, which are spirit and life; the savour of life unto life, the means of quickening dead sinners, and of reviving drooping saints; of refreshing their spirits, and cheering their souls, when in distress: and when they are made thus useful, they are not easily forgotten, they leave impressions which do not soon wear off; and besides, saints are careful to remember such words and truths, which have been of use unto them, since they may have occasion for them again.

Ver. 94. *I [am] thine, save me*, etc.] From all troubles and afflictions; from all enemies, temporal and spiritual; from Satan, and his principalities and powers, from sin, and all the wretched consequences of it; from hell wrath, and damnations: salvation from all which is by Christ. And this is a prayer of faith with respect to him, founded upon his interest and property in him; whose he was by choice, by covenant, by gift, by purchase, and by grace: and this is a plea for salvation; thou hast an interest in me, I am one of thine, therefore let me not be lost or perish;

for I have sought thy precepts; to understand them better, and observe them more constantly; and which sense of interest and relation, and of salvation, will influence unto.

Ver. 95. *The wicked have waited for me to destroy me*, etc.] This is another reason why he desires the Lord would save him; because wicked men, such who feared not God, nor regarded men, sons of Belial; such as Saul's courtiers and the conspirators with Absalom were, had laid wait and were waiting an opportunity, and were hoping and expecting to have one, that they might take away his life; destroy him out of the world, as Kimchi; or eternally, as Aben Ezra thinks; by endeavouring to draw him out of the right ways of religion and godliness, into the ways of sin and wickedness, and so ruin him for ever;

[but] I will consider thy testimonies; the word of God, which testified of his power and providence, employed in the protection of his people, and so an encouragement to put trust and confidence in him; and of his mind and will, with respect to the way in which he should walk; and so making these his counsellors, as he did, (³⁸²⁴Psalm 119:24); and well weighing and considering in his mind what they dictated to him, he was preserved from the attempts of his enemies to destroy him, either temporally or spiritually.

Ver. 96. *I have seen an end of all perfection*, etc.] An end, limit, or border, to every country, as the Syriac version; as there is to every kingdom and state, and to the whole world; but none to the commandment of God: or an end of all created beings, the finished works of God, the most perfect in their kind. Many things had already fallen under the observation of the psalmist: he had seen men of the greatest strength, and of the most consummate wisdom, and that had attained to the highest degree of power and authority, of wealth and riches, and yet were all come to nothing; he had seen some of the most flourishing states and kingdoms brought to desolation; he had seen an entire end of them: he saw by the Spirit of God, and by the word of God, and faith in it, that all things would have an end, the heavens and earth, and all that is therein; for so it may be rendered, “I see an end of all perfection”^{f1677}; or that the most perfect things will have an end, and that the end of them is at hand; (see ~~4017~~ 1 Peter 4:7). Moreover, he had looked over the wisdom of this world, and the princes of it, which comes to nought; he had considered the several political schemes of government, the wisest digest and system of laws, made by the wisest lawgivers among men, and found them all to be limited, short and shallow, in comparison of the word of God, as follows: the Targum is,

“I have seen an end of all that I have studied in and looked into.”

[but] thy commandment [is] exceeding broad; the word of God is a large field to walk and meditate in; it is sufficient to instruct all men in all ages, both with respect to doctrine and duty, and to make every man of God perfect; it has such a height and depth of doctrine and mysteries in it as can never be fully reached and fathomed, and such a breadth as is not to be measured: the fulness of the Scripture can never be exhausted; the promises of it reach to this life, and that which is to come; and the precepts of it are so large, that no works of righteousness done by men are adequate and proportionate to them; no righteousness, but the righteousness of Christ, is as large and as broad as those commandments; wherefore no perfection of righteousness is to be found in men, only in Christ; who is the perfect fulfilling end of the law for righteousness to everyone that believes, (~~4504~~ Romans 10:4).

m, MEM.--The Thirteenth Part.

Ver. 97. *MEM. O how love I thy law!* etc.] The whole word of God, the preceptive part of it; the commands of the moral law, which are holy, just,

and good, and to be loved: but they are not loved by carnal men, whose minds are enmity to them, and therefore are not and cannot be subject to them, but despise and reject them; but to a good man, on whose heart they are written, they are delightful, and loved to admiration: though this is wholly owing to the grace of God; and marvellous it is that men so sadly depraved by sin should love the holy law of God; yet so it is, and David could appeal to God for the truth of it. So the ordinances of the Gospel, the commands of Jesus Christ, are not grievous to saints, but loved, valued, and esteemed by them; likewise the doctrinal part of the word, the truths of the Gospel, which may be more especially meant by the “thorah”, or doctrine, here; which those who have had an experience of greatly love and justly value, because of the intrinsic worth of them, being comparable to gold, silver, and precious stones; and for the profit and benefit of them to their souls, they being wholesome words, soul nourishing doctrines, and so more to them than their necessary food; and for the pleasure they have in them, these being sweeter to them than the honey or honeycomb: particularly the exceeding great and precious promises of the word, which are more to be rejoiced at than a great spoil; and even the whole Gospel part of the word, that containing the doctrines of peace, pardon, righteousness, salvation, and eternal life through Christ; yea, the whole Scripture, which is both profitable and pleasant to read in, and hear explained;

it [is] my meditation all the day; not only in the night, when at leisure, and free from the incumbrance of business; but in the day, and while engaged in the affairs of life, yea, all the day long; (see ^{<4900>}Psalm 1:2). Or, “it [is] my discourse” ^{f1678}; what he talked of, as well as what he thought on. Good men cannot forbear speaking of this or the other passage of Scripture, which has been of use unto them: and this is a proof of affection for the word; for what men love, persons or things, they often think of, and frequently talk of; (see ^{<4900>}Deuteronomy 6:6,7).

Ver. 98. *Thou through thy commandments hast made me wiser than mine enemies*, etc.] David had his enemies, as every good man has: and these are often cunning and crafty ones, at least in wickedness; many of them are wise and prudent as to natural things, wiser in worldly things and political matters than the children of light, and often lay deep schemes and take crafty counsel against the saints; and yet they, by attending to the word and commands of God, and being under his direction and counsel, counterwork the designs of their enemies, and overturn their schemes and measures,

which are brought to confusion; honesty being in the issue the best policy. However, the people of God are wiser than they in the best things; in the affair of salvation; in things relating to a future state, and their happiness there; which wisdom they attain unto through the Word of God, which is written for their learning; through the Scriptures, which are able to make men wise to salvation: these are the means, and no more; for it is God that is the efficient cause, or makes the means effectual, to make them wise, and wiser than others; it is owing to his divine teachings, to his Spirit and grace. The words may be rendered, “it hath made me wiser in thy commandments than mine enemies” ^{f1679}; that is, the law; and so is another reason why it was so greatly loved by him: or, “thy commandments”, that is, everyone of thy commandments, “have made me wiser”, etc. ^{f1680}.
Joseph Kimchi give, this as the sense,

“by mine enemies thou hast made me wise ^{f1681}; thou hast learned me thy commandments, so that I see they cannot remove thy law from my mouth;”

for they [are] ever with me; that is, the commandments of God, or his law, and the precepts of it; they were his privy counsellors, with whom on all occasions he consulted, and so became wiser than his enemies, and outwitted them: these were always near him, in his heart and in his mouth; he was ever thinking and speaking of them, and so did not forget the instructions they gave him; they were ever before his eyes, as the rule of his conduct.

Ver. 99. *I have more understanding than all my teachers*, etc.] Such as had been or would have been his teachers, who were bad ones in religious matters; especially such might be the religious teachers in Saul’s time, when David was a young man: as the priests, whose lips should keep knowledge, and deliver it to the people, were in the times of Malachi; and as the Scribes and Pharisees, who, sat in Moses’s chair, were in Christ’s time; and as those legal teachers were in the apostles’ times, who would be teachers of the law, not knowing what they said, nor whereof they affirmed; such as these David exceeded in spiritual understanding. Or his good teachers are meant; and though in common it is true that “a disciple is not above his master”, (~~DOM~~ Matthew 10:24); yet there are sometimes instances in which scholars exceed their teachers in knowledge and learning; and this is no reproach to a master to have such scholars: no doubt Apollos so improved in knowledge as to excel Aquila and Priscilla,

of whom he learned much; as the Apostle Paul excelled Ananias; and so David excelled his teachers: and which is said by him, not in an ostentatious way of himself, nor in contempt of his teachers; but to commend the word of God, the source of his knowledge; and to magnify the grace of God, to whom he attributes all his wisdom, as in (^{<B998>}Psalm 119:98). Kimchi interprets it,

“of them all I have learned and received instruction; and from them I have understood the good way, and they have taught me;”

for thy testimonies [are] my meditation; what he learned of his teachers he compared with the word, the Scriptures, which testify of the mind and will of God; he searched into them, he meditated upon them, and considered whether what his instructors taught him were agreeable to them or and by this means he got more understanding than they had.

Ver. 100. *I understand more than the ancients,* etc.] Than those that had lived in ages before him; having clearer light given him, and larger discoveries made unto him, concerning the Messiah, his person and offices particularly, as it was usual for the Lord to do; or than aged men in his own time: for though wisdom, knowledge, and understanding, may be reasonably supposed to be with ancient men; who have had a long experience of things, and have had time and opportunity of making their observations, and of laying up a stock of knowledge; and this may be expected from them, and they may be applied to for it; yet this is not always the case; a younger man, as David was, may be endued with more knowledge and understanding than such; so Elihu; (see ^{<B808>}Job 8:8-10 12:12) (^{<B836>}Job 32:6,7,9). Or, “I have got understanding by the ancients”; so Kimchi; though the other sense seems preferable;

because I keep thy precepts; keep close to the word; attend to the reading of it, and meditation on it; keep it in mind and memory, and observe to do the commands of it; and by that means obtained a good understanding, even a better one than the ancients; especially than they that were without it, or did not carefully attend unto it; (see ^{<B810>}Psalm 111:10).

Ver. 101. *I have refrained my feet from every evil way,* etc.] Of error or immorality, forbidden and condemned by the word of God; every way that is evil in itself, or leads to evil, and in which evil men walk; and though there may be many snares and temptations to walk in such a way, yet a good man cannot allow himself to walk therein, as others do; he has not so

learned the word of God; he is under the influence of divine grace, and withholds himself from it; he abstains from all appearance of evil, and lays a restraint, as upon his mouth and lips, so upon his feet, or guards his walk and conversation. This shows, that as David had an affection for the word of God, and made great proficiency in knowledge by it; so it had an influence on his life and conversation, and his knowledge appeared to be not merely speculative, but practical: his end, in laying such a restraint upon his feet, was not out of vain glory, and to gain popular applause nor through fear of losing his credit among men, nor of the wrath of God; but out of love to God, and to his word, as follows:

that I might keep thy word; such was his love to it, and his regard to the honour of it; considering whose word it was, and with whose authority it was clothed, and whose glory was concerned therein; that he was careful to walk according to it, and in the way that directed to, and shun every other way.

Ver. 102. *I have not departed from thy judgments*, etc.] From the precepts of the word, from the ways and worship and ordinances of God; he had not wickedly and on purpose departed from them; whenever he did, it was through inadvertency, the weakness of the flesh, and strength of temptation; nor from the doctrines of the word, which he held fast, knowing of whom he had learned them, as follows:

for thou hast taught me; the nature, excellency, and use of these judgments; he had taught him, by his Spirit, experimentally to understand the doctrines of the word, and practically to observe the precepts of it; and this preserved him from an apostasy from either of them.

Ver. 103. *How sweet are thy words unto my taste!* etc.] Who had a spiritual one; and could discern perverse things, and could taste how good and gracious the Lord is: and so his words were sweet unto him; the doctrines of grace, the truths of the Gospel, were delightful and pleasant to him; like unadulterated milk, desirable by him: like good wine, that goes down sweetly; like good food, that is exceeding palatable; or like honey, and even sweeter than that, as follows. And that words “may be tasted [and] eaten”, is not only agreeable to Scripture language, (²⁴⁵⁶Jeremiah 15:16); but to classical writers ^{f1682};

[yea, sweeter] than honey to my mouth; not only had they the nourishing nature and the refreshing virtue of honey, but the sweetness of it; yea, exceeded it in sweetness; (see ^{<990>}Psalm 19:10).

Ver. 104. *Through thy precepts I get understanding,* etc.] Of the will of God; of his worship, the nature and manner of it; of his ordinances, their use and importance; and of his doctrines, and the excellency of them;

therefore I hate every false way; of worship; all superstition and will worship, the commandments and inventions of men, and every false doctrine; all lies in hypocrisy, for no lie is of the truth; every thing that is contrary to the word of God, and is not according to truth and godliness. The Targum is,

“I hate every lying man.”

n, NUN.--The Fourteenth Part.

Ver. 105. *NUN. Thy word [is] a lamp unto my feet,* etc.] The same Solomon says of the law and commandment, the preceptive part of the word, (^{<1023>}Proverbs 6:23); and the Septuagint and Arabic versions render it “law” here. This shows a man what is his duty, both towards God and man; by it is the knowledge of sin: this informs what righteousness that is God requires of men; by the light of it a man sees his own deformity and infirmities, the imperfection of his obedience, and that he needs a better righteousness than his own to justify him in the sight of God; it is a rule of walk and conversation; it directs what to do, and how to walk. The Gospel part of the word is a great and glorious light; by which men come to have some knowledge of God in Christ, as a God gracious and merciful; of Christ, his person, offices, and grace; of righteousness, salvation, and eternal life by him; and it teaches men to live soberly, righteously, and godly. The whole Scripture is a light shining in a dark place; a lamp or torch to be carried in the hand of a believer, while he passes through this dark world; and is in the present state of imperfection, in which he sees things but darkly. This is the standard of faith and practice; by the light of this lamp the difference between true and false doctrine may be discerned; error and immorality may be reprov'd, and made manifest; the way of truth and godliness, in which a man should walk, is pointed out; and by means of it he may see and shun the stumbling blocks in his way, and escape falling into pits and ditches; it is a good light to walk and work by. The Targum is,

“thy word is as a light that shines to my feet.”

It follows,

and a light unto my path; the same thing in other words. Now it should be observed, that the word of God is only so to a man whose eyes are opened and enlightened by the Spirit of God, which is usually done by means of the word; for a lamp, torch, candle, or any other light are of no use to a blind man.

Ver. 106. *I have sworn, and I will perform [it]*, etc.] Or, “I have performed it”^{f1683}. The psalmist had not only taken up a resolution in his mind, but he had openly declared with his mouth, and professed in a solemn manner, that he would serve the Lord; he had sworn allegiance to him as his King, and, through divine grace, had hitherto kept it; and hoped he ever should, and determined through grace he ever would; (see ~~AB8~~ Psalm 119:48 ~~3E5~~ Isaiah 45:25);

that I will keep thy righteous judgments; the precepts of the word, the ordinances of the Lord, the doctrines of grace; all which are righteous, and to be kept, observed, and held to; though they cannot be perfectly kept unless in Christ the surety.

Ver. 107. *I am afflicted very much*, etc.] In a temporal sense, in his body, in his family, and by his enemies; in a spiritual sense, with the corruptions of his heart, with the temptations of Satan, and with the hidings of God’s face; and what with one thing or another, he was pressed above measure, and his spirits sunk under the weight of the affliction, so that he was as a dead man; and therefore prays,

quicken me, O Lord, according unto thy word; (see Gill on “~~AB5~~ Psalm 119:25”).

Ver. 108. *Accept, I beseech thee, the freewill offerings of my mouth, O Lord*, etc.] Not sacrifices out of his flocks and herds, such as were the voluntary and freewill offerings brought to the priests under the law, though there may be an allusion to them; nor out of his substance, such as David and his people willingly offered towards the building of the temple; but these are not the freewill offerings of his hands, but of his mouth; the spiritual sacrifices of prayer praise: prayer is an offering; (see ~~BE10~~ Psalm 141:2); and it is a freewill offering, when a man is assisted by the free Spirit of God, and can pour out his soul freely to the Lord, in the exercise of faith

and love. Praise is an offering more pleasing to God than an ox or bullock that has horns and hoofs, because it glorifies him; and it is a freewill offering when it is of a man's own accord, comes from his heart; when he calls upon his soul, and all within him, to bless the Lord: and as every good man is desirous of having his sacrifices accepted with the Lord, so they are accepted by him when offered up through Christ, (~~1015~~ 1 Peter 2:5 ~~8135~~ Hebrews 13:15 ~~6085~~ Revelation 8:3,4);

and teach me thy judgments; for though he was wiser than his enemies, and had more understanding than his teachers, or than the ancients; yet needed to be instructed more and more, and was desirous of being taught of God. This petition, or what is similar to it, is often put up.

Ver. 109. *My soul [is] continually in my hand*, etc.] In the utmost jeopardy, always exposed to danger, ever delivered unto death; killed all the day long, or liable to be so: this is the sense of the phrase; (see ~~0715~~ Judges 12:3 ~~0985~~ 1 Samuel 19:5); for what is in a man's hands may easily fall, or be taken out of them: so the Targum,

“my soul is in danger upon the back of my hands continually;”

the Septuagint, Vulgate Latin, Syriac, and Arabic versions, read, “in thy hands”; but wrongly;

yet do I not forget thy law; it was written on his heart, and fixed in his mind; he had a true affection for it, and a hearty desire to keep it; and no danger could divert him from his duty; as Daniel, though he carried his life in his hand, yet continued to pray to his God as usual; nor could anything move the Apostle Paul from the doctrine of the Gospel, and preaching it.

Ver. 110. *The wicked have laid a snare for me*, etc.] To draw him into sin, and so into mischief; and even to take away his life, as they are said to dig pits for him, (~~1935~~ Psalm 119:85);

yet I erred not from thy precepts: not wilfully and wickedly, though through inadvertence and infirmity, as he often did, and every good man does; and indeed his errors are so many, that they cannot be understood and numbered. The sense is, he kept on in the way of his duty; did not desist from that, or wickedly depart from his God, and his worship, to escape the snares of bad men.

Ver. 111. *Thy testimonies have I taken as an heritage for ever*, etc.] The Scriptures, which testify of Christ and of his grace, and of the mind and will of God, are a portion of themselves; and a goodly heritage they are, better than thousands of gold and silver, preferable to all worldly inheritances; as they have been to many, who have forsaken all for Christ and his Gospel. These, like an inheritance, have been transmitted from father to son, from one age of the church to another, in successive generations; nor shall they depart from her, nor from her seed and seed's seed, from henceforth and for ever; they are an inheritance which will continue for ever, (^{<6504>}Deuteronomy 33:4 ^{<2821>}Isaiah 59:21). These David chose and took, as for his counsellors, so for his portion and inheritance; and a wise and good choice he made; he chose the good part that should never be taken away; his reason for it follows:

for they are the rejoicing of my heart; the doctrines in them, the promises of them, when read or heard explained, gave him a sensible pleasure; revived his heart, and cheered his spirits, supported him under all his troubles, and caused him to go on his way rejoicing; (see ^{<24516>}Jeremiah 15:16).

Ver. 112. *I have inclined mine heart to perform thy statutes alway*, etc.] He had prayed to God to incline his heart to them, (^{<4386>}Psalms 119:36); and by the grace of God his heart was inclined to obedience to them; and nothing but that can incline the heart, which is naturally averse unto them: the carnal mind is not subject to the law of God, nor can it be, until it is made so by the grace of God, (^{<4817>}Romans 8:7); and by this the psalmist had prevailed upon his heart to keep the statutes of the Lord, and do them, and that continually; for a good man is desirous of being steadfast and immovable, always abounding in the work of the Lord;

[even unto] the end; the end of life, as long as he lived. The Septuagint and Vulgate Latin version render it, "for a recompence"; and the Arabic version, "for an eternal recompence"; but the Ethiopic version the reverse, "not for a recompence", or benefit: which latter is the truth, though neither of them a right version; for the statutes are to be kept, not for the sake of a recompence of reward, but from love to God, and; in duty to him, without any mercenary views; though the word does sometimes signify "a reward", and may be rendered here, "for ever [there is] a reward"^{f1684}; as there is "in", though not "for", keeping the commands; (see ^{<4991>}Psalms 19:11).

Ver. 113. *SAMECH. I hate vain thoughts*, etc.] Or thoughts: evil thoughts are undoubtedly meant, no other can be the object of hatred to a good man; they are such as are contrary to the law of God, and forbidden by it, mentioned in the next clause as the object of love, in opposition to these; and which are abominable to God, and defiling to men; should be forsaken, need pardon; and, if not pardoned, will be brought into judgment, and there exposed, and men punished for them. There are multitudes of these rise up in the minds of men, not only bad men, but good men; even sometimes atheistical blasphemous thoughts, as well as proud, haughty, revengeful, lustful, impure, and worldly ones; which, when observed by a good man, give him great concern and uneasiness, and raise a holy indignation in him against them. The word is used for the “opinions” of men; the ambiguous, doubtful, wavering, and inconstant sentiments of the mind, (^{<1182>}1 Kings 18:21), and is used of branches, or the tops of trees, waved with the wind to and fro: and may be applied to all heterodox opinions, human doctrines, damnable heresies; such as are inconsistent with the perfections of God, derogate from his grace, and from the person and offices of Christ; and are contrary to the word, and which are therefore rejected and abhorred by good men. The Targum is,

“I hate those who think vain thoughts;”

and so Jarchi and Aben Ezra interpret it of persons, thinkers, or devisers of evil things; and to this sense are the Septuagint, Vulgate Latin, and all the Oriental versions; and which is approved of by Gussetius ^{f1685}; even free thinkers, such as devise things out of their own brains, and regard not the law, doctrine, or word of God;

but thy law do I love; which forbids and condemns such vain and wicked thoughts, and requires pure and Holy Ones. Or, “thy doctrine”; which comes from God, is concerning him, and reveals his mind and will, his grace and love, to men; the doctrine of Christ, concerning his person, office, and work; the doctrine of the Scriptures, which contain the whole Gospel of Christ, as well as the law of God; the doctrine according to godliness, and which is good, sound, and wholesome, and to be received in the love of it.

Ver. 114. *Thou [art] my hiding place*, etc.] From temporal calamities. The perfections of God are chambers of retreat and safety to his people, where they may hide themselves and be safe, till such calamities are over, (^{<2350>}Isaiah 26:20 ^{<1650>}Psalms 57:1). And from spiritual evils; from avenging

justice, from divine wrath, from the rage of Satan, and the fury of men, (^{<331B>}Isaiah 32:2 25:4); and from eternal death, and being hurt by it; the spiritual and eternal life of saints being hid with Christ in God, (^{<508B>}Colossians 3:3); (see ^{<6917>}Psalms 32:7);

and my shield; to protect from all dangers, and preserve from every enemy: such are the love and grace, the power and strength, the truth and faithfulness of God; which are the saints' shield and buckler, (^{<495D>}Psalms 5:12 91:4 ^{<6005>}1 Peter 1:5); such also the person, blood, righteousness, and salvation of Christ, who is a sun and shield; the shield of faith, or which faith holds up and defends the soul against the attacks of a powerful enemy, (^{<5841>}Psalms 84:11 ^{<4956>}Ephesians 6:16);

I hope in thy Word; in Christ the Word, for acceptance and justification, for peace, pardon, and eternal salvation; all which are in him: in the word of promise, for all supplies of grace, strength, light, life, and comfort here, and for glory hereafter, contained therein; (see ^{<3374>}Psalms 119:74,81).

Ver. 115. *Depart from me, ye evildoers*, etc.] The same with the evil thinkers, (^{<3313>}Psalms 119:113); According to Aben Ezra, they that think evil commonly do it; as they devise it, they commit it. This describes such persons whose course of life is, and who make it their constant business to do, iniquity; such the psalmist desires to depart his presence, to keep at a distance from him, as being very disagreeable to him; and who would be a great hinderance to him in keeping the commandments of God, as follows: these same words will be spoken by David's son and antitype, at the great day of account, (^{<4073>}Matthew 7:23);

for I will keep the commandments of my God; of God who has a fight to command, and not of men, especially when opposed to the commands of God; of God, who is the covenant God and Father of his people; and whose covenant, grace, and favour, in choosing, redeeming, regenerating, and adopting them, lay them under greater obligations still to keep his commandments; and whose commandments are not grievous: and though they cannot be perfectly kept by good men, yet they are desirous of keeping them as well as they can, and determine in the strength of divine grace so to do; and which they do out of love to God, and with a view to his glory, without any selfish or mercenary ends. The Syriac version renders it, "that I may keep", etc. to which end he desires to be rid of the company of wicked men; who are both a nuisance to good men, and an hinderance in religious duties.

Ver. 116. *Uphold me according unto thy word*, etc.] In thy ways, that my footsteps slip not; in thine arms, and with the right hand of thy righteousness, from fainting and sinking under difficulties and discouragements, in trying circumstances; and from slipping and sliding out of the way of God; and from a total and final filling away, according to thy word of promise, that, as are the days of thy people, their strength shall be; and that thou wilt never leave them nor forsake them. The Targum is,

“uphold me in thy word;”

or by thy word, either essential or written;

that I may live; meaning not corporeally, though none so live but whom the Lord upholds in life; but, spiritually, live by faith on Christ the Saviour, live comfortably on the word of promise, and live honourably, agreeably to the word of God, in all holy conversation and godliness;

and let me not be ashamed of my hope: as men are, when they are disappointed or having and enjoying what they have been hoping and waiting for; but the grace of hope makes not ashamed, nor shall those who have it ever have any reason to be ashamed of it; since it is a good hope through grace; is an anchor of the soul, sure and steadfast; is upon a good foundation, Christ, and by which men are saved; and so may rejoice, in full hope of the glory of God they shall certainly enjoy.

Ver. 117. *Hold thou me up, and I shall be safe*, etc.] As all are, and none but such, who are in the hands of Christ; enclosed in the arms of everlasting love, upheld with the right hand of Jehovah, supported by his promises and grace, surrounded by his power, sustained by his love, and preserved in Christ Jesus;

and I will have respect unto thy statutes continually; for nothing can more strongly engage a constant regard unto them than a sense of divine love, and a view of safety and security in the arms of it; or better able to keep them than fresh communications of grace and strength: being upheld, saints hold on and out to the end; they go from strength to strength, run and are not weary, walk and faint not; and, having a supply of the Spirit, walk on in the judgments of the Lord, and keep his statutes, and do them. Or, “and I will rejoice”^{f1686} in them, as Aben Ezra and Kimchi; or, “employ myself” in them, as Jarchi.

Ver. 118. *Thou hast trodden down all them that err from thy statutes,* etc.] That wander from the way of the Lord's commandments; that deviate from his precepts, go astray constantly and wilfully; a people that err in their hearts, and with all their hearts. These the Lord treads down, as mire in the streets, as grapes in a winepress; which shows his abhorrence of them, his indignation at them, and how easily they are subdued under him;

for their deceit [is] falsehood: or, "their hypocrisy [is] a lie"^{f1687}: the appearance they make is a false one; they appear outwardly righteous, but are inwardly wicked; have a form of godliness, but deny the power of it: or all their deceitful doctrines are lies in hypocrisy, though dressed up with all the art and cunning they are masters of; or all their subtle schemes to corrupt and subvert the true doctrines of the word are in vain and to no purpose.

Ver. 119. *Thou puttest away all the wicked of the earth [like] dross,* etc.] Which is of no worth and value, useless and unprofitable; which is cast into the fire, and separated from the choice metal. This expresses the character and state of wicked men; who are of no account with God, are of no profit and advantage to him; nor to men, but harmful and pernicious; are cast into the fire of God's judgments here, and into everlasting burnings hereafter; and will be separated from the righteous, and have no part and lot with them: these seem to be hypocrites also, who have made a show of being gold and silver, when they were nothing but dross; and being reprobate silver, were rejected of God as such;

therefore I love thy testimonies; which discover such persons when brought to be tried by them; and which require purity of heart and life, and caution against evil ways and evil men, and are a means of preserving from them.

Ver. 120. *My flesh trembleth for fear of thee,* etc.] Not for fear of the wrath of God coming down upon himself, nor for fear of eternal damnation; but for fear of what was coming upon the wicked, for their sins and transgressions. The word^{f1688} used signifies such a dread and horror, which seizes a man to such a degree, that it makes the hair of his flesh to stand up; as Jarchi and Kimchi observe; (see ~~1935~~ Psalm 119:53) (~~1804~~ Job 4:14,15);

and I am afraid of thy judgments; not of their coming down upon him, but upon the wicked; the thought of which is more awful to good men than to

the wicked themselves; and especially when under any darkness, doubts, and fears; lest, being conscious to themselves of their own weakness, they should be left to join with the wicked in their sins, and so be partakers of their plagues.

[, *AIN.--The Sixteenth Part.*

Ver. 121. *AIN. I have done judgment and justice*, etc.] As king of Israel; which is the character given of him, (¹⁰⁸⁵2 Samuel 8:15); and in which he was a type of Christ, (²⁴¹⁸Jeremiah 23:5 ²³⁰⁷Isaiah 9:7); and as a private person; which is everyone's duty, and every good man especially will be desirous of performing it: it is not indeed perfectly done by any, and therefore not to be trusted to; nor was it so done by David; nor did he place his confidence in it; nor did he say this in a boasting way, but in defence of himself and his innocence against those who oppressed him with their calumnies, as appears from the next clause. The Syriac version takes it to be an address to God, and as describing him, "O thou that doest judgment and justice!" to whom the following petition is directed:

leave me not to mine oppressors; David had his oppressors, as all good men have, and power was on their side; but they could do no more, nor further exercise it, than as they were permitted by the Lord; for they had no power but what was given them from above; and he applies to God, and not men, for relief; and deprecates being given up to them, and left in their hands.

Ver. 122. *Be surety for thy servant for good*, etc.] The psalmist was, in a like case with Hezekiah, oppressed; and therefore desires the Lord would undertake for him, appear on his side, and defend him, (¹⁹⁸⁴Psalms 38:14); and if God himself is the surety of his people, and engages in their behalf, they need fear no enemy. What David prays to God to be for him, that Christ is for all his people, (⁸⁰⁷²Hebrews 7:22). He drew nigh to God, struck hands with him, gave his word and bond to pay the debts of his people; put himself in their legal place and stead, and became responsible to law and justice for them; engaged to make satisfaction for their sins, to bring in everlasting righteousness for their justification, and to preserve and keep them, and bring them safe to eternal glory and happiness; and this was being a surety for them for good. The Syriac version is, "delight that servant with good things"; and to the same sense the Targum and Kimchi interpret it: but Jarchi and Aben Ezra take the word to have the same

meaning we do; and so Aquila and Theodotion translate it: the sense Arama gives is,

“be surety for thy servant, that I may be good;”

let not the proud oppress me; the oppressors of God’s people are generally proud; they are such who deal in proud wrath; it is in their pride, and owing to it, they persecute them, (^{<9102>}Psalm 10:2). This has been their character in all ages, and agrees with the man of sin and his followers, who is king over all the children of pride; but wherein such men deal proudly and oppress, God is higher than they, and therefore most proper to be applied unto.

Ver. 123. *Mine eyes fail for that salvation*, etc.] For temporal salvation or deliverance from oppressors; and for spiritual salvation, for views of an interest in it, the joys and comforts of it; and for the Messiah, the author of it; whom he was looking wistfully for, but, not coming so soon as expected, his eyes were tired and weary, and ready to fail, and his heart to faint; (see Gill on “^{<4881>}Psalm 119:81”);

and for the word of thy righteousness; for the word of promise, which the righteousness or faithfulness of God was engaged to perform; or for the law of God, the rule of righteousness, and which shows what righteousness God requires; and for the bringing in of that righteousness of the Messiah, which could answer its demands; or for the Gospel, and more clear administration of it, which is called the word of righteousness, (^{<8153>}Hebrews 5:13); in which the righteousness of God is revealed; the righteousness which Christ, who is God as well as man, has wrought out; and which his Father has approved of, accepted, and imputes to his people, and justifies them with; and which word also teaches men to live soberly, righteously, and godly.

Ver. 124. *Deal with thy servant according unto thy mercy*, etc.] Which is either general and providential, and reaches to all his creatures; and according to which David had been dealt with all his days, and which he desires a continuance of: or special; and which is in Christ, and communicated through him; and in whom he deals with his people, not according to their merits, but his own mercy; by receiving and accepting them, and admitting them into his presence, and to partake of his favours, and by pardoning their sins and saving their souls; which is not by works of

righteousness they have done but according to his abundant mercy; and by giving them eternal life and happiness at the great day;

and teach me thy statutes; which is often requested; and which not only shows the need of divine teachings, and the psalmist's earnest and importunate desire to have them; but also that the mercy, grace, and kindness of God, have an influence on the holy life and conversation of the saints, and do not at all encourage licentiousness.

Ver. 125. *I [am] thy servant*, etc.] Not only by creation, but by grace; and as he had a work to do, he desires to know what it was; and as it was proper he should know his Master's will, he applies to him for it; using this as an argument, that he was his servant, devoted to his service, and willing to perform it to the best of his knowledge and ability; and therefore prays,

give me understanding, that I may know thy testimonies; the Scriptures, which testify of the will of God; which are only rightly understood by those who have their understandings opened and enlightened; or have an understanding given them, that they may understand them, so as to receive and embrace the doctrine, and do the precepts of them: and such an understanding is the gift of God, and owing to his powerful and efficacious grace; (see ^{<246>}Luke 24:45 ^{<6181>}1 John 5:20).

Ver. 126. *[It is] time for [thee], Lord, to work*, etc.] To send the Messiah, to work righteousness; to fulfil the law, and vindicate the honour of it, broken by men. It was always a notion of the Jews that the time of the Messiah's coming would be when it was a time of great wickedness in the earth; and which seems to agree with the word of God, and was true in fact; (see ^{<3127>}Malachi 2:17 3:1-3,15,16 4:2). Or to arise and have mercy on Zion, for which there is a fixed time: and it seems as if it would be when religion greatly declines, and profaneness abounds; when love is waxen cold, and there is no faith in the earth; and when the days are like those of Noah and Lot, (^{<2725>}Luke 17:26,28 18:8); or to take vengeance on wicked men, by sending down his judgments on them now, as well as he will punish them hereafter; for which a time is appointed, though no man knows of it. The words may be rendered, "it is time to work for the Lord"^{f1689}; so the Septuagint version; to which agrees the Targum,

"it is time to do the will of the Lord;"

and the Syriac and Arabic versions, "it is time to worship the Lord". It is proper, in declining times, for good men to bestir themselves and be in

action, to attempt the revival of religion, to do all that in them lies to support the cause of God, and to vindicate his honour and glory;

[for] they have made void thy law; the whole word of God, the Scriptures; as atheists and deists, who deny the authority of them; Pharisees, who preferred their oral law to the written word, and by the traditions of the elders made it of none effect; Papists, by their unwritten traditions, and denying the common people the reading of the Scriptures in their mother tongue; and all false teachers, who wrest the Scriptures, and put false glosses on them, and handle the word of God deceitfully; and all profane sinners, who bid defiance to the law, and, as much as in them lies, abrogate it, and set up a law of their own, and frame mischief by it: or the law of faith may be meant; the Gospel of Christ, and the several truths of it, which are opposed, contradicted, and blasphemed by men of corrupt minds; and particularly the doctrine of justification by faith in Christ's righteousness; which are made void by the doctrine of works; and even the law itself is made void by the same: for not those that maintain the doctrine of Christ's righteousness, but those that establish their own, make void the law; presenting a righteousness to it, which is not answerable to its demands, (<B181>Romans 3:31).

Ver. 127. *Therefore I love thy commandments*, etc.] Because he was the Lord's servant, as Aben Ezra; or rather because the wicked made void the law. His love was the more inflamed and increased towards it by the contempt it was had in by others; he preferred it

above gold, yea, above fine gold; or gold of Phez, a place where the best gold was, as was thought: the Septuagint and Vulgate Latin versions render it "the topaz"; and the Syriac and Arabic versions, "precious stones" or "gems"; (see <B372>Psalm 119:72 <B910>Psalm 19:10).

Ver. 128. *Therefore I esteem all [thy] precepts [concerning] all [things to be] right*, etc.] He had an impartial regard to all the commandments of God; and valued one as well as another, and walked according to all of them; making no difference either in his affection or practice between one and another, as being more or less necessary, just, and right: he had an equal respect to the lighter and weightier matters of the law; and, like Zacharias and Elisabeth, walked in all the commandments and ordinances of the Lord blameless; looking upon them all, with respect to everything commanded or forbidden by them, to be just and equitable;

[and] I hate every false way; every command, institution, and ordinance of men, which are opposed to the will of God; every false way of worship, all superstition and idolatry; every false doctrine whatsoever is contrary to the testimonies and word of God: and indeed where there is a true love of the word, worship, and ordinances of God, there must be an hatred of these.

p, PE.--The Seventeenth Part.

Ver. 129. *PE. Thy testimonies [are] wonderful*, etc.] The Scriptures, which testify of God, his mind and will, are wonderful both with respect to the author of them, the things contained in them, and the use and advantage of them. They give an account of the wonderful works of creation; of their author and matter; of the manner, order, and time of their being wrought: they relate many wonderful events of Providence, both in a way of mercy and judgment; they declare several surprising miracles, wrought by Moses and others, and exhibit many marvellous things in types and figures: are full of prophecies of extraordinary things, have been exactly accomplished, and contain many exceeding great and precious promises; and abound with doctrines abstruse and recondite, hid from the carnal sense and reason of men; the mysteries of the Gospel, and of the grace of God, such as respect the divine Persons in the Trinity; the person and grace of Christ; the wonderful love of God and Christ towards men; the amazing blessings of grace through him, the resurrection of the dead, and eternal life by him;

therefore doth my soul keep them; as a rich treasure, which he laid up in the cabinet of his heart, and preserved as what was most rare and valuable: and such are the wonderful things in the word of God; and such is the efficacy of its doctrines, and the influence the truths of it have upon the minds of gracious persons; that these engage them to keep and observe the precepts it enjoins, and that heartily and sincerely, with their whole spirit and soul.

Ver. 130. *The entrance of thy words giveth light*, etc.] The beginning of them; the first three chapters in Genesis, what light do they give into the origin of all things; the creation of man, his state of innocence; his fall through the temptations of Satan, and his recovery and salvation by Christ, the seed of the woman, the first principles of the oracles of God, the rudiments of religion, the elements of the world, the rites of the ceremonial law, gave great light into Gospel mysteries. As soon as a man enters upon reading the Scriptures, if he has any degree of understanding of the things

in them, they immediately throw light into his mind; or, however, as soon as ever the word has an entrance into the heart, and through the Spirit, power, and grace of God, makes its way and has a place there, that being opened by the Lord for that purpose, light arises in darkness. It maybe rendered, “the opening of thy words giveth light” ^{f1690}; and may signify either the interpretation and explanation of the word of God by the ministers of it, which is often of singular use for enlightening and warming the hearts of men, (~~428C~~ Luke 24:32 ~~447B~~ Acts 17:3); and to this sense are the Vulgate Latin and Septuagint versions; the one rendering it “the declaration of thy words”, the other, “the manifestation” of them; and so the Ethiopic and Arabic versions; and to this sense is the Targum;

“the impression of thy words will enlighten those that are dark.”

Or it may intend the word that opens, as well as is opened, since it is the means of opening blind eyes; and so giving light to men to see their lost state by nature, and the suitableness of Christ as a Saviour, his fulness and grace, ability and willingness; to behold the wondrous things of the Gospel, the way they should walk in, and the duties of religion they should perform;

it giveth understanding unto the simple: who want understanding in the knowledge of divine and spiritual things, as all men do; and who are sensible of their want of it, ingenuously confess it, and are meek and humble; and so not above instruction, as proud and conceited persons are. Some render it “babes” ^{f1691}; and it may design such who are but of weak parts, in comparison of others, to whom the things of the Gospel are revealed, when they are hid from the wise and prudent: Christ by his Spirit opens their understandings, that they may understand the Scriptures; and by means of them gives them an understanding of himself, and of those things which make them wise unto salvation, and make for their spiritual peace and comfort, and their eternal welfare; (see ~~499E~~ Psalm 19:7 ~~411D5~~ Matthew 11:25).

Ver. 131. *I opened my mouth, and panted*, etc.] As a person out of breath does, through walking or running; he stops and pants, and opens his mouth, to draw in air to his relief: or as hungry and thirsty persons pant for food and drink, and open their mouths to receive it, before it can well be brought to them. So the psalmist panted after God, and communion with him; desired the sincere milk of the word; longed for the breasts of

ordinances, and even fainted for the courts of the Lord, (^{<1901>}Psalm 42:1 84:2);

for I longed for thy commandments; for an opportunity of waiting upon God in the way of his duty; to hear his word, and attend his worship.

Ver. 132. *Look thou upon me*, etc.] Not as in himself; a sinful creature will not bear looking upon by the Lord, especially with the strict eye of justice; but as in Christ, and clothed with his righteousness; and so not merely in a providential way, though that is a favour, but in a way of special grace and mercy. It may be rendered, “turn unto me”^{f1692}; as it is in (^{<1926>}Psalm 25:16 86:16); the Lord had turned from him, and had hid his face, which had given him trouble; and therefore he desires he would turn again to him, and show him his face and favour;

and be merciful unto me; in forgiving his sins, and admitting him to communion with him: he pleads mercy, and not merit and this shows it was not any look but a look of grace and mercy he prays for;

as thou usest to do unto those that love thy name; that is, himself: such as love the Lord have favours shown them; he shows mercy to thousands of them that love him; he loves them that love him; he manifests his love to them, and admits them to great nearness to himself. David was one of these; he loved him in sincerity, and above all others and could appeal to him for the truth of it, and desires no other nor better usage than such had; and indeed a man need not desire better, since all things work for their good now, and it is not to be conceived what God has prepared for them hereafter.

Ver. 133. *Order my steps in thy word*, etc.] Or, “by thy word”^{f1693}, or “according” to it. Which is the rule of practice and action, as well as of faith; and happy are they who walk according to the directions of it; but it is not in the power of man to order and direct his steps: this is done by the Lord; and such who acknowledge him in their ways, and apply to him for direction, are and shall be thus favoured by him; (see ^{<1102>}Jeremiah 10:23 ^{<1372>}Psalm 37:23 ^{<1106>}Proverbs 3:6);

and let not any iniquity have dominion over me; not only greater sins or presumptuous ones, very gross iniquities, as in (^{<1913>}Psalm 19:13); but lesser ones, even the least of them. It is a sad thing to be enslaved to any lust or sin, be it what it will: sin reigns over wicked men even unto death; and it oftentimes has great power over good men, puts them upon doing that

which is evil, and hinders them from doing that which is good; it carries them captive, and threatens to have the ascendant over them, and rule in them, which they deprecate; and such a prayer may be the prayer of faith, since it is promised “sin shall not have the dominion over you”, (^{<4614>}Romans 6:14). Kimchi interprets this of the evil imagination or corruption of nature; R. Moses understands it of a wicked man; and so the Syriac version.

Ver. 134. *Deliver me from the oppression of man*, etc.] Of any man, of proud and haughty men, as in (^{<4302>}Psalms 119:122); the psalmist always desired rather to fall into the hands of God than into the hands of wicked men, whose tender mercies are cruel. Some render it, “from the oppression of Adam”, as Jarchi observes; and Arama interprets it of the sin of Adam, and as a prayer to be delivered or redeemed from it; as the Lord’s people are by the blood of Christ: Jarchi understands it of the evil imagination or corruption of nature, which oppresses men; which sense Arama also makes mention of;

so will I keep thy precepts: being delivered out of the hands of wicked men, and free from their snares and temptations; (see ^{<43015>}Psalms 119:115) (^{<4074>}Luke 1:74,75).

Ver. 135. *Make thy face to shine upon thy servant*, etc.] That is, lift up the light of thy countenance on me; favour me with thy gracious presence, and communion with thyself; manifest thyself unto me, and shed abroad thy love in my heart; cause the sun of righteousness to arise upon me, and commune with me, from above thy mercy seat; restore to me the joys of thy salvation, and let me have the comforts of thy good Spirit: this prayer is a part of the blessing of the high priest, (^{<4025>}Numbers 6:25);

and teach me thy statutes; the more communion a man has with God, the more desirous he is of learning and doing his will. This is a frequent petition; (see ^{<430124>}Psalms 119:124).

Ver. 136. *Rivers of waters run down mine eyes*, etc.] That is, “out of” them; as the Syriac version: or, “mine eyes let down rivers of waters”^{f1694}; (see ^{<2088>}Lamentations 3:48); that is, an abundance of tears, which flowed like a river; an hyperbolical expression, setting forth the excessiveness of grief. The reason follows,

because they keep not thy law; the persons are not mentioned, but must be understood of wicked men; whose open and impudent transgression of the

law in innumerable instances, and in the most flagrant manner, gave the psalmist great distress, as it does all good men; because the law of God is despised, his authority is trampled on, his name is dishonoured, and he has not the glory which is due unto him. The gloss of Arama is,

“because Adam and Eve kept not thy law;”

which transgression brought ruin on all mankind. The Septuagint and Arabic versions very wrongly read, “because I have not kept thy law”: as if his grief was on account of his own sins: and so Kimchi indeed interprets it; and both he and Ben Melech by “they” understand his eyes, from whence his tears flowed in such abundance; because they were the caterers for sin, and the cause and occasion of the transgressions of the law of God by him: and this sense is made mention of by Aben Ezra.

† TZADDI.--The Eighteenth Part.

Ver. 137. *TZADDI. Righteous [art] thou, O Lord, etc.*] Essentially, originally, and of himself; naturally, immutably, and universally, in all his ways and works of nature and grace; in his thoughts, purposes, counsels, and decrees; in all the dispensations of his providence; in redemption, in the justification of a sinner, in the pardon of sin, and in the gift of eternal life through Christ;

and upright [are] thy judgments; they are according to the rules of justice and equity; the precepts of the word, the doctrines of the Gospel, as well as the judgments of God inflicted on wicked men, and all the providential dealings of God with his people, and also the final judgment.

Ver. 138. *Thy testimonies that thou hast commanded [are] righteous, etc.*] The Scriptures are holy, just, and good; and what is contained in them are according to godliness; are for instruction in righteousness, and teach men to live soberly, righteously, and godly;

and very faithful; or “true”^{f1695}: all the sayings in them are true and faithful sayings; for they are the sayings of God that cannot lie; the promises in them are faithfully performed by him that made them; they are all yea and amen in Christ. The words may be rendered, “thou hast commanded righteousness [in] thy testimonies, and truth” or faith “exceedingly”: so the Arabic version. God in the law requires of men a perfect righteousness, every way agreeable to its demands; and in his Gospel he reveals the complete righteousness of his Son, which he has commanded to be

published in it, to be laid hold on and received by faith as a justifying righteousness, as it is to all that believe: this, with every other truth of the Gospel, is made manifest by the Scriptures according to the commandment of the everlasting God, (^{<6165>}Romans 16:25,26).

Ver. 139. *My zeal hath consumed me*, etc.] Zeal for God and his glory, for his word and ordinances and worship; which is a fervour of the mind, burning love, and flaming affections for God, shown in a holy indignation against sin and sinners. This was a zeal according to knowledge, sincere and hearty, and what continued; and which was shown in embracing and defending the truths of the word, and resenting every indignity cast upon them; to such a degree, that it ate up his spirit, wore away his flesh, and almost consumed him; (see ^{<6889>}Psalm 69:9);

because mine enemies have forgotten thy words; not merely through an indifference to them, and inattention in hearing them; nor through want of an earnest heed to keep and retain them; nor through negligence in laying them up, and a carelessness in making use of proper means to recollect them; but through an aversion to them, an hatred of them, and a spiteful malicious contempt of them, casting them away and despising them; which stirred up the spirit of the psalmist, and raised such an emotion in him as was almost too much for him.

Ver. 140. *Thy word is very pure*, etc.] Or, “exceedingly purified”^{f1696}: as silver tried in a furnace of earth, purified seven times, (^{<6126>}Psalm 12:6); free from, all drossy matter; from any mixtures, or the corruptions and doctrines of men; and which tends and leads to purity of heart and life;

therefore thy servant loveth it; that which carnal men hate the word of God for, because it forbids and condemns all impurity of flesh and spirit, all impure thoughts, words, and actions; that a good man loves it for, and which is an evidence of a sanctified heart.

Ver. 141. *I [am] small and despised*, etc.] Or, “I have been”^{f1697}. Some versions render it “young”^{f1698}; as if it had respect to the time of his anointing by Samuel, when he was overlooked and despised in his father’s family, (^{<6611>}1 Samuel 16:11 17:28); but the word here used is not expressive of age, but of state, condition, and circumstances; and the meaning is, that he was little in his own esteem, and in the esteem of men, and was despised; and that on account of religion, in which he was a type of Christ, (^{<6216>}Psalm 22:6 ^{<25316>}Isaiah 53:3); and which is the common lot of

good men, who are treated by the world as the faith of it, and the offscouring of all things;

[yet] do not I forget thy precepts; to observe and keep them: the ill treatment of men on account of religion did not cause him to forsake it, or to leave the ways, word, and worship of God; (see ^{<1188>}Psalm 119:83,109 44:17).

Ver. 142. *Thy righteousness [is] an everlasting righteousness*, etc.] Or, “is for ever”^{f1699}. The rectitude of his nature, his faithfulness in his promises, and his kindness and beneficence to his people; and particularly the righteousness of God revealed in the Gospel; the righteousness of his Son, which he approves and accepts of, and imputes to him that believes. This is a righteousness that will last for ever, will never be abolished; it will answer for them that have it in a time to come; it is of use throughout the whole of life, at death, in the day of judgment, and to all eternity; (see ^{<2024>}Daniel 9:24);

and thy law [is] the truth; or “thy doctrine”; or “thy word”, as the Arabic version. The Scriptures are called the Scriptures of truth, (^{<2701>}Daniel 10:21) they come from the God of truth, and all that is contained in them is truth; the legal part of them is truth, and so is the Gospel; that is called the word of truth, and truth itself: it is concerning Christ, who is the truth; and it is directed into and made effectual by the Spirit of truth, and contains in it many excellent truths; and is therefore deservedly valued and esteemed by all good men; (see ^{<8177>}John 17:17).

Ver. 143. *Trouble and anguish have taken hold on me*, etc.] Or, “found me”^{f1700}. Outward troubles and inward distress; troubles arising from his enemies, the men of the world, that hated and persecuted him; and from a body of sin and death, from the temptations of Satan, and divine desertions; some from without, and others from within; troubles both of body and mind, which is what all good men are liable to;

[yet] thy commandments [are] my delights; so far from being grievous, that they were a pleasure to him; yea, exceedingly delighted him, and cheered and refreshed his spirits amidst all his troubles.

Ver. 144. *The righteousness of thy testimonies [is] everlasting*, etc.] Or, “for ever”^{f1701}. The righteousness which they require, or which they publish; the righteousness revealed in the Gospel, which is the righteousness of Christ; (see Gill on “^{<13912>}Psalm 119:142”);

give me understanding, and I shall live; an understanding of the testimonies of the Lord, of the word of God, the law of God, and Gospel of Christ; an understanding of divine and spiritual things; a clearer and larger understanding of them, which is the gift of God; both that itself at first, and an increase of it here prayed for, the end, issue, and effect of which is life. Such live spiritually, and by faith; they live cheerfully and comfortably, and “for ever”, as Aben Ezra and Kimchi repeat from the former clause: for “this is life eternal know the only true God and Jesus Christ”; or to have spiritual understanding of them, and of those things which relate to spiritual peace and comfort here, and eternal happiness hereafter, (~~487B~~ John 17:3).

k KOPH.--The Nineteenth Part.

Ver. 145. *KOPH. I cried with [my] whole heart*, etc.] Prayer is often expressed by crying; which sometimes signifies mental, and sometimes vocal prayer; and generally supposes the person praying to be in distress, either outward or inward. This prayer of the psalmists was hearty and cordial, not with his mouth and lips only, but with his heart also; it did not proceed from feigned lips, but was put up in sincerity and truth; yea, it was with his whole heart, with all the powers and faculties of his soul employed; his affections set on God, the desires of his soul after him, and his will submitted to his; it denotes the intenseness, earnestness, and fervency of prayer;

hear me, O Lord: the prayer he had put up, and answer it. Some persons pray, and that is enough; they do not concern themselves whether their prayers are heard or not: but David desired an answer, and looked after that;

I will keep thy statutes; not in his own strength, but in the strength of the Lord; and it is to be understood not merely as a resolution what he would do; nor as a promise, which he uses as a plea, argument, or motive to be heard; but rather it expresses the end of his being heard, or the thing for which he desires to be heard: for so it may be rendered, “that I may keep thy statutes”; hear me, and give me grace and strength to enable me to observe them.

Ver. 146. *I cried unto thee; save me*, etc.] In his distress he cried and prayed to the Lord; and this was a principal and leading petition, that he would “save” him out of all his troubles and afflictions, and out of the

hands of all his enemies; and with a temporal, spiritual, and eternal salvation which he knew he was able to do, and none else;

and I shall keep thy testimonies; such salvation will affect my heart, and the sense of it influence and engage me to have the utmost regard to the word of God, its truths and doctrines, precepts and ordinances, so as carefully to observe them.

Ver. 147. *I prevented the dawning of the morning, and cried*, etc.] That is, he awoke and got up, and prayed, before the day broke, the morning looked forth, or the sun arose: he was early as well as earnest in his supplications to God; (see ^{<908B>}Psalm 5:3 55:17); as Christ, his antitype, rose early in the morning, a great while before day, and went out to a solitary place, and prayed, (^{<4015>}Mark 1:35);

I hoped in thy word; which is a great encouragement to prayer, the grace of hope itself is, though a man can only put his mouth in the dust, if so be there may be hope; and especially when it is grounded on the word of promise, that God will hear and answer his people, when they call upon him in a time of trouble: and particularly hope in Christ, the essential Word, is a great encouragement; many encouraging arguments to prayer are taken from the person, office, advocacy, and mediation of Jesus Christ, (^{<3044>}Hebrews 4:14,16 10:19-23).

Ver. 148. *Mine eyes prevent the [night] watches*, etc.] The Targum is, “the morning and evening watches.”

There were three of them; Kimchi interprets it of the second and third; the meaning is, that the psalmist was awake and employed in one religious exercise or another, praying, reading, or meditating; either before the watches were set, or however before the time that some of them took place, or at least before they were all over;

that I might meditate in thy word; he rose so early, in order to give himself up to meditation on the word of God; that he might be better instructed in the knowledge of divine things; that he might have solace and comfort from thence under his afflictions; and that he might be better furnished for the work of prayer; for the more familiar the word of God is to us, the better able we are to speak to God in his own language.

Ver. 149. *Hear my voice according unto thy lovingkindness*, etc.] Not according to his own merits and deserts, or works of righteousness done by him, for the sake of which he did not present his supplications to God; nor according to his love to him, which often waxed cold, and he in a poor lukewarm frame of spirit; but according to the lovingkindness of God, which is always the same, and which is a great encouragement to faith and hope in prayer; that since God is gracious and merciful, kind and bountiful, plenteous in mercy, and ready to forgive, on a throne of grace, and full of love, yea, love itself, invariably the same, he will hear, and saints shall find grace and mercy to help them in time of need;

O Lord, quicken me according to thy judgment; either according to his word of promise, or according to his manner and wonted method he used towards his people; (see ^{<B25>}Psalm 119:25,132); This is a prayer, not for the first work of quickening grace, or the first implantation of a principle of spiritual life, which the psalmist had had an experience of; but for the reviving of the work and principle in him, that he might be refreshed and comforted, and be animated and stirred up to a lively exercise of grace and performance of duty: finding himself in dead and lifeless frames, and not able to quicken himself.

Ver. 150. *They draw nigh that follow after mischief*, etc.] Or “evil”^{f1702}; that which is sinful in itself, and injurious to others. Some cannot sleep unless they do mischief; they are bent upon it, and proceed from evil to evil: they are eager in their pursuit of it, as the huntsman after his sport, to which the allusion is; though it is to their ruin, even to their death, (^{<A119>}Proverbs 11:19); These the psalmist says “draw nigh”; not unto God, unless feignedly and with their mouths only; but to him they drew nigh, to David, in an hostile way they pursued after him, in order to take away his life, and they had very nearly overtaken him, and were just ready to seize him; his life drew nigh to those destroyers, and those destroyers drew nigh to that, so that he was in great danger; and the more as these were abandoned creatures, that neither feared God nor regarded man, as follows:

they are far from thy law; from the knowledge of it, of its equity and purity; and especially of its spirituality, and of its power and influence upon their minds; and so far from subjection and obedience to it; so far from it, that they treat it with the utmost contempt, cast it away from them and despise it, (^{<R10>}Romans 8:7 ^{<A124>}Isaiah 5:24).

Ver. 151. *Thou [art] near, O Lord,* etc.] This was the comfort of the psalmist, that though his enemies drew nigh with a mischievous design upon him, yet his God was also near, and nearer than they; he was near as to relation to him, being his God and Father; near as to union, the bond of which is his everlasting love, which can never be dissolved; near as to communion, which he admits all his people to at one time or another; so that they are said to be “a people near unto the Lord”; (^{<HB14>}Psalm 148:14); and near as to his gracious presence, and the divine assistance he affords; he is a present help in time of need; he is nigh to all that call on him in truth, and in all things in which they do call upon him for, (^{<JES18>}Psalm 145:18 ^{<RH17>}Deuteronomy 4:7);

and all thy commandments [are] truth; not only the precepts of the word of God, but his covenant, and the promises of it; the word which he has commanded to a thousand generations, (^{<JAS18>}Psalm 105:8); and even the whole word of God, doctrines and duties; (see ^{<BTT17>}John 17:17).

Ver. 152. *Concerning thy testimonies, I have known of old,* etc.] Or, “from thy testimonies, I have known of old”^{f1703}: by carefully reading the Scriptures which testify of God, his mind and will, and frequently meditating on them, he had learned a long time ago, even from his youth, what follows,

that thou hast founded them for ever; that the things contained in them are sure and certain, established and eternal truths; the moral law and the precepts of it are eternal, and of perpetual obligation; not one jot or tittle of them shall ever fail; the Gospel, and the truths of it, are everlasting, and shall ever remain; in spite of all the opposition, craft and cunning, fury and force of men, to undermine and root them out; (see ^{<BBS9>}Psalm 119:89).

RESH.--The Twentieth Part.

Ver. 153. *RESH. Consider mine affliction, and deliver me,* etc.] Or, “look upon mine affliction”^{f1704}; as in (^{<JES18>}Psalm 25:18). The Lord seems as if he did not, when he does not grant his gracious presence to his people; or does not arise to the help and deliverance of them so soon as they desire and expect: but he always sees and beholds their afflictions; he cannot do otherwise, since he is the omniscient God; and not only so, but he is the author, appointer, and orderer of them; yea, he looks upon them with an eye of pity and compassion, which is what is here prayed for: he sympathizes with his people in all their afflictions, supports them under

them, pays kind visits to them, sanctifies his hand, and in his own time delivers them out of all; which none else can but himself, and he has power to do it, and has promised it, and does perform: (see ^{<B15>}Psalm 50:15 34:19);

for I do not forget thy law: the precepts of it; to observe it as a rule of walk and conversation, as a lamp to the feet, and a light to the path, as a directory of the good and perfect will of God: or, “thy doctrine”; the doctrine of the word, the precious truths of it, which were his support under afflictions; and when either of them have a place in the heart, and are written there, they cannot easily be forgotten. This the psalmist mentions, not as if his not forgetting the law or doctrine of God was meritorious of deliverance from affliction, but as a descriptive character of such the Lord does deliver.

Ver. 154. *Plead my cause, and deliver me*, etc.] This shows that his affliction was chiefly from men, wicked, ungodly, and unreasonable men; such as were Saul and his courtiers, and a whole ungodly nation: his cause was a good one, and therefore he puts it into the hand of the Lord, and who otherwise would not have undertaken it; and this he did also because he could not plead it himself, nor any other for him but the Lord; his enemies that strove with him being so many, mighty, and crafty; (see ^{<B11>}Psalm 35:1,23 43:1). Christ is the advocate of his people, their Redeemer, who is mighty, and thoroughly pleads their cause against the accusations of Satan, the charges of law and justice, and the condemnation of their own hearts; as well as defends their innocence from the calumnies of wicked men, and rights their wrongs, and redresses their grievances;

quicken me according to thy word; (see Gill on “^{<B25>}Psalm 119:25”).

Ver. 155. *Salvation [is] far from the wicked*, etc.] Christ, the author of salvation, is far from them: he was far from the unbelieving Jews, even though salvation was of them, and he, the Saviour, was among them; and he is far from all unconverted persons, as to knowledge of him, faith in him, or love to him; and from all those that seek for salvation elsewhere, let them make ever such pretences to religion: the word of salvation is far from them, as Kimchi; the Gospel of salvation, which they put away from them, as the Jews did in the times of Christ and the apostles; an experimental knowledge of salvation, a sense of need of it, and an application of it, are far from them; and the enjoyment of it in heaven,

which, though nearer the saints than when they first believed, is far off from the wicked, and whose damnation is near: Aben Ezra interprets it,

“the days of salvation;”

for they seek not thy statutes; either to know them, or keep them: they seek not after God, to know him, his mind and will; the language of their hearts and actions is, “depart from us, we desire not the knowledge of thy ways”; no, not of life and salvation, and therefore it must be far from them, (~~18214~~ Job 21:14).

Ver. 156. *Great [are] thy tender mercies, O Lord*, etc.] Not his providential mercies only, which are many and undeserved, and constantly repeated; but his special mercies in Christ, which flow from the tenderness of his heart; and his merciful lovingkindness to his people, and which are great or many^{f1705}, as to quantity; there being a multitude of them, not to be reckoned up: and for quality they are wonderful beyond expression and conception; proceed from unmerited love, rich, free, sovereign grace, and last for ever;

quicken me according to that judgments; (see Gill on “~~183149~~ Psalm 119:149”).

Ver. 157. *Many [are] my persecutors and mine enemies*, etc.] Because they were his enemies, therefore they were his persecutors; and they became enemies to him, or hated him, because of his religion, and on that account persecuted him: and this has always been the lot and case of God’s people in all ages; and whose persecutors are many, even the whole world, as well as fierce and furious;

[yet] do I not decline from thy testimonies; from reading and hearing the word of God; and from embracing and professing the doctrines contained in it; and from the worship of God according to it, for which he was hated and persecuted: yet none of these things moved him from them, which showed that his heart was principled with the grace of God; for otherwise, when persecution arises because of the word, carnal professors are offended, and apostatize from it; (see ~~40132~~ Matthew 13:22) (~~4423~~ Acts 24:23,24).

Ver. 158. *I beheld the transgressors, and was grieved*, etc.] Transgressors of the law of God, profane sinners; such as among whom he dwelt in Mesech and Kedar; it grieved him when he beheld their wicked life and

conversation; as Lot in Sodom; and Isaiah and Jeremiah, among persons of unclean lips, and an assembly of treacherous men: and the word here used signifies “treacherous”^{f1706} persons; and may design not the profane only, but professors also; that dealt treacherously with God and men, made a profession of religion, but walked not agreeably to it, which is matter of grief to good men; (see ^{<1808>}Philippians 3:18,19); as well as the conduct of abandoned sinners; with whom the psalmist was grieved, not so much on his own account, being hated and persecuted by them, as on their account, because of the ruin they brought upon themselves; but chiefly because of the dishonour of God, and their disregard to his righteous law. Joseph Kimchi paraphrases it,

“I saw them prosper, and was weary of my life;”

and refers for the sense of the word to (^{<1801>}Job 10:1); as does also Aben Ezra; but David Kimchi and the Targum interpret it “I strove”, or “contended” with them; that is, with the transgressors;

because they kept not thy word: did not regard the doctrines, nor observe the precepts of it; but despised, rejected, and cast them away from them.

Ver. 159. *Consider how I love thy precepts*, etc.] How ardently and affectionately, how cordially and sincerely, (^{<1802>}Psalm 119:127,128); and that was the reason why he was so grieved and distressed when wicked men transgressed and despised them;

quicken me, O Lord, according to thy loving kindness; (see Gill on ^{<1808>}Psalm 119:88”).

Ver. 160. *Thy word [is] true [from] the beginning*, etc.] Every word of promise God made from the beginning of the world, and in any period of time; as to Adam, to Abraham, to the Israelites, or to any other person or persons; was true in itself, and faithfully performed, not one ever failed; particularly the promise concerning the Messiah, made to Adam in Eden; and which has been spoken of by all the prophets which have been since the world began, (^{<1805>}Genesis 3:15 ^{<1807>}Luke 1:70). Or it maybe rendered, as the Targum,

“the beginning of thy word is truth^{f1707} :”

which a man finds to be so as soon as ever he enters upon the reading of it. Some refer this to the first chapter of Genesis; others to the first part of the

decatalogue, concerning the unity of God and his worship; so Aben Ezra, and R. Jeshua, as cited by him, and Jarchi; the same is mentioned by Kimchi as one of the senses, though the first he gives is agreeable to our version: but there is no need to restrain the sense to those particulars, or to the first part of the Scriptures, since the whole is truth; and the meaning may be, “the sum of thy word is truth”^{f1708}: so the word here used is sometimes taken for the sum of anything, (^{<0202>}Numbers 26:2 31:26); all that is contained in the word of God is truth; its promises, precepts and doctrines, histories, prophecies and proverbs, all the sayings of it are faithful and true;

and everyone of thy righteous judgments [endureth] for ever; every precept of the word, and doctrine of it; (see ^{<0305>}Psalms 119:152 19:8,9).

C SCHIN.--The Twenty-First Part.

Ver. 161. *SCHIN. Princes have persecuted me without a cause*, etc.]

These were either the princes of the Philistines at the court of Achish; or the princes of Israel, who joined in the conspiracy with Absalom; or the princes in Saul’s court, as Kimchi observes; who insinuated that David had evil designs against the king, drove him from abiding in the Lord’s inheritance, and pursued him from place to place, as a partridge on the mountains, (^{<0204>}1 Samuel 29:4 24:9 26:19,20); and all which was without any cause or reason on his part; and which, as it was an aggravation of the sin of his persecutors, so it was an alleviation of his affliction: in this he was, a type of Christ, against whom the kings of the earth set themselves, and the rulers took counsel together; Herod, Pontius Pilate, and others, the princes of this world, who crucified the Lord of glory, and hated him without a cause; who was holy and harmless, and never did any injury to any man’s person or property, (^{<0402>}Psalms 2:2 69:4);

but my heart standeth in awe of thy word: not in awe of the princes, but of the word of God; he had a greater regard to that than to them: when they in effect said, “go, serve other gods”, (^{<0203>}1 Samuel 26:19); he remembered what the word of God says, “thou shall have no other gods before me”, (^{<0203>}Exodus 20:3); and this was a means of preserving him from sinning. Kimchi thinks some respect is had to the word of God by Nathan the prophet, “I will raise up evil against thee out of thine house”, etc. (^{<0201>}2 Samuel 12:11); and he was afraid, on account of this word, lest he should fall into the hands of the princes: but it seems not to be an excruciating tormenting fear that is here meant; but a high regard for, and a holy

reverence of the word of God, or a reverential affection for it; such as is consistent with the highest joy on account of it, as follows.

Ver. 162. *I rejoice at thy word, as one that findeth great spoil.*] At having it, which is a distinguishing blessing; all are not favoured with it; and is an inestimable treasure, a field in which a treasure lies; which those that find rejoice at, and especially at the understanding of it, as Kimchi notes: for such only delight in it who spiritually understand it, or have an application of it to them; find it, and eat it, and then it is the joy and rejoicing of their hearts. The doctrines of it are matter of great joy, particularly which concern the grace of God, the person of Christ, and peace, pardon, righteousness, and salvation by him; and each of its promises, which are exceeding great and precious; and, when opened and applied in a time of need, occasion great joy; such as is expressed at finding a great spoil, when much substance comes into the hands of the conqueror, as well as victory. The word is a part of the believer's spiritual armour, by which he overcomes his enemies; as well as it acquaints him with the conquest Christ has obtained over them, and made him a sharer in; and directs him to unsearchable riches, to things more valuable than thousands of gold and silver; so that he has great reason to rejoice at it in such a manner indeed! (see ~~2002~~ Isaiah 9:2,3,6).

Ver. 163. *I hate and abhor lying,* etc.] The sin of lying in common conversation, which owes its rise to Satan, the father of lies; is common to human nature, though very dishonourable to it; exceeding unbecoming a professor of religion; and was greatly hated by David, as it ought to be by all good men, (~~2400~~ Psalm 101:7). Or “falsehood”^{f1709}; false doctrine; everything contrary to the truth of the word of God, with all false worship, superstition, and idolatry; and this may the rather be thought to be designed, since the law or doctrine of God is opposed to it in the next clause;

[but] thy law do I love; because holy, just, and true; he being a regenerate man, and having it written on his heart, he loved both the precepts of the law and the doctrines of the Gospel: or, “thy doctrine”; the doctrine concerning God, his mind and will, his grace and love; (see ~~2399~~ Psalm 119:97,113).

Ver. 164. *Seven times a day do I praise thee,* etc.] That is, very often in a day; not a day passed over his head but he praised the Lord, and often in the day; so the phrase “seven times” is used, (~~2916~~ Psalm 12:6) (~~2166~~ Proverbs

24:16). Praise is comely for the saints, delightful and well pleasing to God, being offered up in faith and through Christ; and should be frequent, since our mercies, temporal and spiritual, are daily renewed; and therefore we should always, in everything, for everything, and at all seasons, give thanks to God, (~~4051~~ Ephesians 5:20) (~~5158~~ 1 Thessalonians 5:18);

because of thy righteous judgments: either upon his enemies, the persecuting princes, as Aben Ezra; so saints may and should, and will praise the Lord, for his righteous judgments on the enemies of his church and people, because not only of their deliverance from them, but because of the honour of his justice, and the glory of his name; (see ~~6820~~ Revelation 18:20 19:1,2); or because of the word of God, the precepts, ordinances, and doctrines of it, which are all righteous; for his knowledge of them, and for the benefit and comfort received from them; (see ~~4807~~ Psalm 119:7,20).

Ver. 165. *Great peace have they which love thy law*, etc.] The Targum adds,

“in this world.”

Great prosperity, especially prosperity of soul, inward peace, peace of conscience, peace in Christ, and from him, flowing from his blood, righteousness, and sacrifice, and a view of interest therein; which is usually enjoyed in a way of believing, and frequently had in the ways, worship, and ordinances of God. Such as love the law of God, his word, precepts, and doctrines, have a large share of it; a peace so great, that it passes the understanding of unregenerate men, and cannot be fully expressed by the saints themselves; there is none to the wicked, it is peculiar to them that love the Lord, and what belong to him: the Arabic and Ethiopic versions render it, “which love thy name”;

and nothing shall offend them; the Targum is,

“in the world to come.”

Nothing shall disturb their minds, and break their peace; nothing from without, though sin, temptations, and desertions do; not outward afflictions, the reproaches and persecutions of wicked men, nor the reproof of good men; nor what God does to them in a providential way: though in the world they have tribulation, in Christ they have peace, which the world can neither give nor take away. “There is no stumbling block unto them”^{f1710}, as it may be rendered; nothing that shall cause them to be

offended and depart out of the good ways of God, which is the case of carnal formal professors, (⁴¹³²Matthew 13:21); such stumble not at the word, as others do, at any of the doctrines of it; and the true light shining in them, and the word without being a light unto them, there is no occasion of stumbling in them; they see their way, and what lies in it, and so avoid that at which they might stumble, (⁴¹²⁰1 John 2:10). Moreover, such do not easily either give or take offence; they are possessed of that charity or love, which is not suspicious or easily provoked; and they endeavour to give no offence to any, but live without it, in the midst of a perverse generation, (⁴¹³⁵1 Corinthians 13:5,7 10:30) (⁵⁰⁴⁵Philippians 2:15).

Ver. 166. *Lord, I have hoped for thy salvation*, etc.] Either temporal salvation and deliverance from enemies, and from afflictions, which God had promised, and therefore he had reason to hope for; or spiritual and eternal salvation, resolved on in the mind of God, provided in covenant, promised to be wrought out by Christ, and which since has been accomplished; and therefore there is a sufficient foundation to hope for it;

and done thy commandments: this was not the cause, ground, and foundation of his hope; for then it would not have been like an anchor, sure and steadfast, but as the hope of the hypocrite, which is as the spider's web; but this was the effect of his hope; because he had a good hope of salvation, therefore he was studiously concerned to do the commandments of God; his hope prompted him to it, and encouraged him in it; (see ⁴¹²²1 John 3:2,3). Kimchi's note here is a good one; "and done thy commandments", not for hope of reward; but I have done them as thy commandments are with me and I know that I shall have salvation, and I have hoped for it.

Ver. 167. *My soul hath kept thy testimonies*, etc.] The word of God, which he kept cordially and heartily; and in his heart, laid it up there; and with his whole soul observed the doctrines and kept the precepts of it;

and I love them exceedingly; and kept them from a principle of love, and not with mercenary and selfish views; and this love was exceeding great, not cold nor lukewarm, but ardent and fervent, love in the superlative degree.

Ver. 168. *I have kept thy precepts and thy testimonies*, etc.] Both the preceptive and doctrinal part of the word, he preserved and observed both;

this is repeated for the certainty of it, and to show his great affection to them;

for all my ways [are] before thee; this is either an appeal to God for the truth of what he had said, who saw and knew all the ways in which he walked, and which he had endeavoured should be conformable to the word of God; or it is a reason why he kept the precepts and testimonies of the Lord, because he knew his eyes were upon him; the omniscience of God had an influence over him, and caused him to be more attentive to the word, as the rule of his actions; (see ^{<BDO>}Psalm 139:1-3 ^{<LIT>}Genesis 17:1).

t, TAU.--The Twenty-second and last Part.

Ver. 169. *TAU. Let my cry come near before thee, O Lord*, etc.] Not “my praise”, as the Syriac version; but “my prayer”, put up in great distress, and with great vehemence and importunity; see (^{<BB145>}Psalm 119:145,146); and when it is desired it might “come near before” the Lord, it does not so much suppose distance of place between the petitioner and the petitioned as earth is from heaven, as Aben Ezra observes, as distance of state and condition; the petitioner being a creature, and a sinful creature, and whose sins had separated between God and him: and now the only way of access is by Christ; prayer can only pass to God through him, who is the only Mediator between God and man; by whom persons and services are brought near unto, him with acceptance. The sum of this request is, that his prayer might not be rejected and shut out; but that it might be admitted, might come up before God, and into his ears, and be regarded by him, and accepted with him;

give me understanding according to thy word; meaning not natural, but spiritual understanding; not that he was without any, as natural men are, whose understandings are darkened; for he had a large share of understanding of spiritual things; but he wanted more, he desired to know more of himself, of his wants and weaknesses; to know more of God in Christ, and of Christ, his person, offices, and grace; to know more of the doctrines of the word, and of the duties of religion; and particularly that he might have a better understanding of the business of prayer, and might know both what to pray for, and how to pray as he ought; all which is a gift from God: and he desires in all to be directed “according to the word” of God, the means of enlightening the understanding, and of increasing spiritual knowledge; or else he means the promise of God, that he would give him more knowledge and understanding; that he might be taught of

God, and follow on to know him, and increase in every branch of spiritual knowledge.

Ver. 170. *Let my supplication come before thee*, etc.] The same with his “cry” in (~~3916~~ Psalm 119:169); only expressed by another word, signifying a petition for grace and favour, in an humble and submissive manner; which it is entreated might be received and accepted, as before;

deliver me according to thy word; of promise, such as that in (~~3915~~ Psalm 50:15); meaning from all troubles and afflictions; out of the hands of all his enemies, and from the power of sin, Satan, and the world; and from all fears of wrath, ruin, and destruction. Kimchi observes, that this is not to be understood of a deliverance of the body from distress, but of the soul from the stumbling block of sin.

Ver. 171. *My lips shall utter praise*, etc.] Like water flowing from a fountain, as the word^{f1711} signifies. The heart of a good man is like a fountain of water, abounding: with good things, and his mouth is a well of life; out of the abundance of grace and good things in his heart his mouth speaks, (~~4044~~ John 4:14 ~~4001~~ Proverbs 10:11 ~~40234~~ Matthew 12:34,35); and particularly his heart is filled with praise and thankfulness for the many blessings of providence and grace enjoyed; his lips show it forth; it comes flowing from him freely and readily, without force and compulsion, largely and plentifully, constantly and continually, and with great vehemence and strength, as streams from a fountain;

when thou hast taught me thy statutes: which is what the psalmist often prays for in this psalm; and signifies he should be very thankful to God for, and should sincerely praise him, could he obtain this favour; (see ~~3907~~ Psalm 119:7).

Ver. 172. *My tongue shall speak of thy word*, etc.] Of the word of God in general; of the truth of it, which he knew by certain experience; of the purity of it, tending to promote holiness of heart and life; of the power and efficacy of it, enlightening his mind, and working effectually in him; of the profit of it, to his learning, to his instruction, comfort, and refreshment; of the preciousness of it, being of more worth than thousands of gold and silver; and of the pleasantness of it, being sweeter than the honey or honeycomb, and more to be esteemed than one’s necessary food; and of the promises of it in particular, of the worth and value of them, of their suitableness and use, and of the faithful fulfilment of them; and of the

doctrines of the word, especially those which relate to the grace of God, and salvation by the Messiah; and also of the precepts of the word, as follows:

for all thy commandments [are] righteousness; not only righteous, but righteousness itself, being strictly just and equitable in the highest sense; and not only some of them, but all of them; (see ^{}Psalm 119:128). Aben Ezra's paraphrase of the words is,

“I will teach the children of men thy word, that they may know that thy commandments are righteousness;”

which is not amiss: and to the same sense is Kimchi's note, who observes, that author of the Masorah interprets it of praise; as if he had said, My tongue shall praise thy word, because all of it is righteousness.

Ver. 173. *Let thine hand help me*, etc.] Let thine hand of power help me against mine enemies, and deliver me from them; and let thine hand of providence and grace communicate to me, and supply me with and help me to everything needful for me, for body and soul; for time and eternity, all grace here, and glory hereafter; let thy right hand help me on in my way, hold and uphold me, keep and preserve me safe to heaven and happiness;

for I have chosen thy precepts; not only the good part, which shall not be taken away, and the way of truth, (^{}Psalm 119:30); but even the commandments of God, which he preferred to the commandments of men, and choose rather to obey the one than the other; having a most ardent affection for them, an high esteem of them, and a strong attachment to them; (see ^{}Psalm 119:127,128).

Ver. 174. *I have longed for thy salvation, O Lord*, etc.] For temporal salvation and deliverance from enemies; and for spiritual and eternal salvation by the Messiah; and for the Messiah himself, the author of it: Kimchi interprets it of the salvation of the soul in the world to come; (see ^{}Psalm 119:81);

and thy law [is] my delight; or “delights”^{f1712}; his exceeding great delight, as being pure and perfect, holy, just, and good; a transcript of the divine nature, a revelation of the divine will; as in the hands of Christ, his surety and Saviour, who had engaged to fulfil it for him; and as written in his heart; and as delivered from the curse and condemnation of it, through the suretyship engagements of Christ.

Ver. 175. *Let my soul live, and it shall praise thee*, etc.] The psalmist desires the continuance of his natural life, not for his own personal advantage, nor for the sake of his family, nor with any worldly, sinister, and selfish views; but for the glory of God, and for the sake of praising him: or his desire is, that his soul might be lively and comfortable; or that he might be in a lively and cheerful frame of spirit, and so be in fit and proper circumstances to praise the Lord; for it is the living man in both senses, natural and spiritual, that is capable of praising the Lord, (~~2389~~ Isaiah 38:19);

and let thy judgments help me; that is, to praise him: meaning either judgments on his enemies, as Aben Ezra; which furnish out matter and occasion of praise and thanksgiving; (see ~~658~~ Revelation 15:3,4 19:1,2); or the word of God, the doctrines and precepts of it; (see ~~3964~~ Psalm 119:164).

Ver. 176. *I have gone astray like a lost sheep*, etc.] In desert places, as it is the nature of sheep to do^{f1713}. A sheep he was, a sheep of Christ, given him by the Father; known by him, and that knew him; knew his voice, and followed him; a sheep of his hand, and of his pasture; one of the lost sheep of the house of Israel, who had been lost in Adam, though recovered by grace; and had gone astray before conversion, but now returned to the Shepherd and Bishop of souls; and since conversion had gone astray from the Shepherd and fold, from the word and precepts of it, through inadvertence, the prevalence of corruption, the snares of the world, and the temptations of Satan; which he both deprecates and owns, (~~390~~ Psalm 119:10,67); though it may be understood, as it is by many interpreters, of his being forced, by the persecutions of his enemies, to wander from the courts of God, and from place to place:

seek thy servant; as a shepherd does his sheep when gone astray, which will not return of itself unless sought after: thou art my Shepherd, as if he should say, look me up, restore my soul; suffer me not to wander from thee, and go astray from thy word and ordinances: and when he calls himself his servant, it carries in it an argument for being looked up and sought out; since he was his servant, not by nature, but by grace; not by force, but willingly; he was his and devoted to his service. And another follows:

for I do not forget thy commandments; he retained a knowledge of them, an affection for them, and a desire to observe them; though he had gone

astray from them, either in a criminal way, through the power and prevalence of sin, or against his will, through the force of persecution.

PSALM 120

INTRODUCTION TO PSALM 120

A Song of degrees.

This psalm, and the fourteen following, are called “songs of degrees”, or “ascents”^{f1714}; for what reason it is not easy to say. Some think it refers to the music of them, and that this is the name of the tune to which they were set; or the first word of a song according to which they were sung, as Aben Ezra; or that they were sung with an higher voice, or an ascending note, as Saadiah Gaon. Others are of opinion that the title of them respects the ascent of persons or places, at what time and where they were sung; either when the Israelites went up to Jerusalem, at the three solemn yearly feasts; or when the Jews came up from Babylon, mention being made in some of these psalms of their being in Babylon, and of their return from their captivity there; and so the inscription of the Syriac version is,

“the first song of ascent; the people detained in Babylon pray to be delivered.”

But the common opinion of the Jews, and which is embraced by many Christians^{f1715}, and is mentioned by Jarchi, Saadiah Gaon, Kimchi, and Ben Melech, is, that these are the songs sung by the Levites, on the fifteen steps, by which they went up from the court of the women to the court of the Israelites, or came down them; and on each step sung one of these psalms^{f1716}. Though it may be they are so called because of their excellency; a song of degrees being an “excellent”^{f1717} song, as an excellent man is called a man of high degree, (^{<3377>}1 Chronicles 17:17); these being excellent ones for the matter of them, their manner of composure, and the brevity of them. It is generally thought this psalm was composed by David, on account of Doeg the Edomite, because of its likeness in some things with the fifty second psalm: and certain it is that the psalmist had been in some great distress, and at a distance from his own country and the house of God, and dwelt among wicked men when he wrote it; so that it is very probable it was composed during his exile through the persecution of Saul.

Ver. 1. *In my distress I cried unto the Lord*, etc.] Being at a distance from his own country, or, however, from the house of God; persecuted by men, under the lash of their tongues; reproached, abused, and belied by them: in this his case and circumstances, he betook himself by prayer to the Lord, and importuned help and deliverance of him, knowing that none could help him as he; (see ^{<91806>}Psalm 18:6);

and he heard me; answered him, and delivered him. The petition he put up follows, which shows his case, and his particular distress.

Ver. 2. *Deliver my soul, O Lord, from lying lips, [and] from a deceitful tongue.*] Not from such lips, and such a tongue of his own, which David abhorred; though every good man desires to be kept from speaking lies and deceit; nor from the company of those who have such lips and tongues, which he was determined should not dwell with him; but from the malignity of them, from being hurt in his character and reputation by them; God can restrain them, and prevent the ill influence of them when he pleases, (^{<49810>}Psalm 31:20 ^{<25417>}Isaiah 54:17). Such were the lips and tongues of Doeg the Edomite, (^{<46510>}Psalm 52:2-4), and of Saul's courtiers, who insinuated to him that David sought his hurt, (^{<02040>}1 Samuel 24:9); and of the Scribes and Pharisees, that flattered Christ to his face, and reproached him to the people; and of Judas, that betrayed him with "Hail, master", (^{<41500>}Matthew 26:49); and of the false witnesses suborned against him; and of false teachers, deceitful workers, that lie in wait to deceive, and, by their good words and fair speeches, do deceive the hearts of the simple; and of antichrist and his followers, who, as they are given up to believe a lie, speak lies in hypocrisy; and of Satan the father of lies, and who is the old serpent, the devil, that deceives the whole world: and to be delivered from the bad effects of such lips and tongues is very desirable.

Ver. 3. *What shall be given unto thee?* etc.] Or, "what shall [it] give unto thee?"^{f1718} That is, what shall the deceitful tongue give unto thee, O my soul? or to thee, to anyone that hears and reads this psalm? It is capable of giving thee a deal of trouble, of doing thee a deal of mischief; and of injuring thy character, and hurting thy peace and comfort, if permitted;

or what shall be done unto thee, thou false tongue? or, "what shall the false tongue add unto thee?"^{f1719} it shall increase thy sorrows and distress: or rather, what gain, profit, and advantage, shall the deceitful tongue get to itself by its lies and deceit? none at all; it may do harm to others, but gets no good to itself; (see ^{<23815>}Isaiah 28:15,17); Or, "what shall he (God) give

unto thee?"^{f1720} or, "what shall he add unto thee, thou false tongue?" so Jarchi. What punishment will not he inflict upon thee, who hates lying lips? what plagues will not he add unto thee, who knows all the deceit that is in thee, and spoken by thee? The answer is as follows:

Ver. 4. *Sharp arrows of the mighty, with coals of juniper.*] Some think these words describe lying lips, and a false tongue; which are like arrows, sharp ones, sent out from a bow drawn with a mighty hand, which come with great force, suddenly and swiftly, and do much mischief; (see ^{<BHD>}Psalm 11:2 57:4 64:4); and to "coals of juniper", very distressing and tormenting; the tongue being a fire, set on fire of hell, and sets on fire the course of nature; and throws out devouring words, which consume like fire, (^{<SAB>}James 3:6 ^{<KSD>}Psalm 52:4). But rather the punishment of an evil tongue from the Lord is intended, whose sore judgments are often compared to arrows, (^{<KSD>}Deuteronomy 32:23,42 ^{<BFB>}Ezekiel 5:16 ^{<BOD>}Psalm 7:13); because they come from above, and bring swift and sudden destruction with them; and are very sharp in the hearts of his enemies; are very severe and cutting, and come with power irresistible, being the arrows of the Almighty, (^{<KOD>}Job 6:4); (see ^{<BOD>}Jeremiah 50:9); and these may be compared to "coals of juniper", which are very vehement and strong, and very lasting and durable. Jerom^{f1721} and Isidore^{f1722} say they will last a whole year; and the Midrash on the place reports of two men, who had prepared food with them, and at the end of a year returned and found them burning, and warmed their feet at them. These fitly express the lake of fire and brimstone, the portion of liars; whose fire is very strong, and flames devouring, being kindled by the breath of the Lord of hosts, like a stream of brimstone: and the fire of hell is everlasting; its burnings are everlasting burnings; a worm that dieth not, a fire that is not quenched; the smoke of the torments of which ascend for ever and ever, (^{<BOD>}Isaiah 30:23 33:14 66:24 ^{<BOD>}Revelation 14:11 21:8). The Targum speaks of these arrows as lightnings from above, and of the coals of juniper as kindled in hell below; and they are interpreted of hell in the Talmud^{f1723}.

Ver. 5. *Woe is me, that I sojourn in Mesech,* etc.] Mesech was a son of Japheth, (^{<BOD>}Genesis 10:2); whose posterity are thought by some to be the Muscovites^{f1724} and Scythians, a barbarous sort of people: Mesech is frequently mentioned with Tubal and his brother, and with Gog and Magog, (^{<BOD>}Ezekiel 38:2,3 39:1); the Targum here calls them Asiatics. Rather the Cappadocians, according to Josephus^{f1725}; and Strabo^{f1726} makes mention of a city of theirs, called Mazaca: and the rather, since they are

mentioned with the Kedarenes, or Arabian Scenites, and were nearer to the land of Judea than the former;

[that] I dwell in the tents of Kedar; Kedar was a son of Ishmael, (⁴²⁵³Genesis 25:13); whose posterity were Arabians, as the Targum here renders it; and Suidas^{f1727} says, they dwelt not far from Babylon, when he wrote; they lived a pastoral life, and dwelt in tents: Pliny^{f1728} makes mention of Arabs, called Cedrei; and also of Scenite Arabs, from the tents they dwelt in, which they could remove from place to place for the sake of pasturage. And among these David dwelt, when in the wilderness of Paran, (⁴²⁵¹1 Samuel 25:1); though some think David never dwelt among any of those people, but among such who were like unto them for ignorance, idolatry, and barbarity. Some render the words, “woe is me, that I sojourn so long, dwelling as in the tents of Kedar”^{f1729}; as when he was among the Philistines and Moabites; nay, even he may compare his own people to those, many of whom it was as disagreeable dwelling with as with these: and we find Isaiah, Jeremiah, and Ezekiel, speaking of them in their times in like manner, and making the same complaints, (²³⁶⁵Isaiah 6:5 ³⁴⁹²Jeremiah 9:2 ³⁴⁹⁶Ezekiel 2:6). And very grieving and distressing it is to good men to have their abode among wicked men; as well as it is infectious and dangerous: to hear their profane and blasphemous talk, to see their wicked and filthy actions, and to observe their abominable conversation, is very vexatious, and gives great uneasiness, as it did to righteous Lot, (⁴⁰⁰²2 Peter 2:7,8). The first clause is rendered by the Septuagint, Vulgate Latin, and all the Oriental versions, “woe is me, that my sojourning is prolonged”; to which the next words agree, (³⁵⁰⁶Psalms 120:6).

Ver. 6. *My soul hath long dwelt with him that hateth peace.*] The God of peace, against whom their carnal minds are enmity itself; Christ, the Prince of peace, the Man, the Peace, who has made peace by the blood of his cross, whom the world hates; the sons of peace, the quiet in the land, against whom the wicked devise evil things; the Gospel of peace, which the natural man abhors as foolishness; the way of peace, pardon, and salvation by Christ, which carnal men know not, and do not approve of; and the ordinances of the Gospel, which are paths of peace. In short, some are of such restless, quarrelsome, and contentious spirits, that they hate peace with any; are like the troubled sea, that cannot rest; and cannot sleep, unless they do mischief to their fellow creatures: it is very uncomfortable living, especially living long with such. The Targum is,

“my soul hath long dwelt with Edom, hating peace;”

that is, with the Romans or Christians, who are intended; for the Jews understand this psalm of their present captivity.

Ver. 7. *I [am for] peace*, etc.] Amos wholly peace; a man of peace, as Aben Ezra; of a peaceable disposition, devoted to peace; love it, seek and pursue it, as every good man does, who is called to it, and in whose heart it rules: such follow peace with all men, and the things which make for it; and, as much as in them lies, endeavour to live peaceably with all;

but when I speak, they [are] for war; make a motion for peace, and propose the terms of it, they declare against it, and for war: or when he spoke of the things of God, and of his experience of them, of the word of God, and of the truths of it, and of what he believed, (~~130~~ Psalm 116:10); and especially when he gave good counsel and advice to them, and reproved them for their sins, they could not bear it; but hated him for it, and proclaimed war against him; and could not behave peaceably to him in any degree, but became his avowed, sworn, and implacable enemies. The Targum is,

“when I prayed;”

either prayed to God, that they did not like; or prayed for peace with them, that they would not grant; but became more embittered against him.

PSALM 121

INTRODUCTION TO PSALM 121

A Song of degrees.

The inscription of the Syriac version is,

“one of the songs of ascent out of Babylon.”

Aben Ezra thinks it was composed on account of Israel, when in a siege and distress; or, adds he, on account of the children of our captivity; the present state of the Jews. Grotius is of opinion it was written by David, at the time of the battle with Absalom. Some take it to be a military psalm, proper for soldiers engaged with an enemy: others, that it is suitable for travellers when on a journey; and why not for persons also, when they commit themselves to God in the night watches, and about to take rest? And indeed it is suitable at all times; when the good man may, with the psalmist, expect divine help, and be secure of protection and preservation.

Ver. 1. *I will lift up mine eyes unto the hills*, etc.] Not to the hills and mountains in Judea, looking about to see if the inhabitants of them, or any bodies of men, appeared upon them to his help in distress; rather to the hills of Moriah and Zion, where the ark of God, the symbol of his presence, was, and to whom he looked for assistance and deliverance: or to heaven, the holy hill of the Lord, and to him that dwelleth there; (see ^{<398D>}Psalm 3:2 123:1). The lifting up of the eyes is a prayer gesture, (^{<414B>}John 11:41 17:1); and is expressive of boldness and confidence in prayer, and of hope and expectation of help and salvation, (^{<4115>}Job 11:15 ^{<3886>}Ezekiel 18:6); when, on the contrary, persons abashed and ashamed, hopeless and helpless, cannot look up, or lift up their eyes or face to God, (^{<4506>}Ezra 9:6 ^{<3902>}Psalm 40:12 ^{<2183>}Luke 18:13). Some read the words, “I will lift up mine eyes upon the hills”^{f1730}; standing there and looking up to the heavens, and God in the heavens; who is the most High over all the earth, higher than the highest, and above all gods. Others render them interrogatively, “shall I lift up mine eyes to the hills?”^{f1731} to the idols worshipped on hills and mountains, and pray unto them, and expect help from them? No, I will not; salvation is not to be had from them, (^{<2403>}Jeremiah 3:23); or to the kings of the nations, as

R. Obadiah interprets it; and to powerful kingdoms and states he was in alliance with, comparable to mountains and hills, (^{394B}Psalm 46:2 ^{304D}Zechariah 4:7)? No, I will not; “it is better to trust in the Lord than to put confidence in princes”, (^{498D}Psalm 118:9). And so the following clause may be read,

from whence shall my help come?^{f1732} not from hills and mountains; not from men, for vain is the help of man; not from kings and princes, the great men of the earth, nor from the most powerful nations; but from the Lord, as in (^{490D}Psalm 121:2), which may be an answer to this.

Ver. 2. *My help [cometh] from the Lord, which made heaven and earth.*] Who helps his people out of the hands of all their enemies, and out of all their troubles and afflictions; he helps them in the performance of duty, in the exercise of grace, in bearing the cross, in fighting the Lord’s battles, and on in their journey; he helps them to all blessings, temporal and spiritual; to all needful supplies of grace here, and glory hereafter; and this help he gives is quick and present, suitable and seasonable, is sufficient, and sometimes with, and sometimes without means; and they have great encouragement to expect it from him, since he is able to give it, being the Maker of heaven and earth; for what is it that he cannot do, who has made both them? And besides, he has promised to help them, and he is faithful that has promised; he has laid help on Christ for them, and set up a throne of grace, where they may hope to find grace and mercy, to help them in time of need; and they have had past experiences of his help and salvation. Arama connects this with the preceding psalm, and interprets this help of help from an evil tongue.

Ver. 3. *He wilt not suffer thy foot to be moved,* etc.] This is either an address of the psalmist to his own soul; or to any other good man, his friend and acquaintance, assuring of stability, and of final perseverance in grace to glory. The Lord keeps the feet of his saints from falling; he will not suffer them to be moved out of the spiritual estate in which they stand; nor off of the Foundation and Rock of ages, on which their feet are set, and their goings established; nor out of the house of God, where they are as pillars; nor out of his ways, where he upholds their goings; moved in some sense they may be, yet not “greatly moved”; their feet may be “almost” gone, and their steps “well nigh” slipped, and yet shall not fall finally and totally, or so as to perish; (see ^{491D}Psalm 62:2 73:2 37:24);

he that keepeth thee will not slumber; neither angels nor men are the keepers of the saints, but the Lord himself; he is the keeper of every individual saint, of every regenerate person, of everyone of his sheep, of every member of his church; he keeps them by his power, he preserves them by his grace, he holds them with his right hand; guides them by his counsel, keeps their feet from falling, and brings them safe to glory: and a watchful keeper he is, he does not so much as slumber; he keeps them night and day, lest any harm them, (^{<270B>}Isaiah 27:3). Gussetius reads the whole as a prayer, “let him not suffer [thy foot]”, etc. “let not thy keeper slumber”^{f1733}; to which the answer follows.

Ver. 4. *Behold, he that keepeth Israel shall neither slumber nor sleep.*] He that kept Israel or Jacob, when asleep, and appeared to him in a dream, and promised to keep him in all places, and did; who found his posterity in the wilderness, and kept them as the apple of his eye: he keeps his spiritual Israel, whom he has chosen, redeemed, and calls; and he that is in general their keeper, is the keeper of every particular believer, who may promise themselves the utmost safety under his care; since, though he may sometimes seem to sleep, when he withdraws his gracious presence, defers help, and does not arise so soon to the assistance of his people as they wish for and expect; yet does not in reality sleep, nor is any ways negligent of them; no, not so much as slumber, nor is in the least indifferent about them, and careless of them; (see ^{<0285>}Genesis 28:15 ^{<6320>}Deuteronomy 32:10 ^{<0423>}Psalms 44:23). So Homer^{f1734} represents Jupiter as not held by sleep, while other gods and men slept all night; and hence Milton^{f1735} has the phrase of “the unsleeping eyes of God”: but the Phrygians had a notion that their god slept in winter, and was awake in summer^{f1736}.

Ver. 5. *The Lord [is] thy keeper*, etc.] This explains more fully who it is that keeps Israel and particular believers, and confirms the same; not a creature, but the Lord; the Word of the Lord, as the Targum, in (^{<3007>}Psalms 121:7): Christ, the Word and Wisdom of God; who is the keeper of his people by the designation of his Father, who has put them into his hands to be kept by him; and by their full will and consent, who commit the keeping of their souls to him; for which he is abundantly qualified, being able as the mighty God; faithful to him that has appointed him; tender and compassionate to those under his care, whom he keeps as the apple of his eye; and diligent and constant, for he keeps them night and day, lest any hurt them: he keeps them as they are his flock, made his care and charge; as they are the vineyard of the Lord of hosts; as they are a city, which,

unless the Lord keeps, the watchmen watch in vain; as they are his body and members of it, and as they are his jewels and peculiar treasure: these he keeps in the love of God; in his own hands; in the covenant of grace; in an estate of grace; and in his own ways, safe to his kingdom and glory;

the Lord [is] thy shade upon thy right hand; he is at the right hand of his people, to hold their right hand; to teach them to go, lead them into communion with himself, and hold them up safe; and to strengthen their right hand, assist them in working, without whom they can do nothing; and to counsel and direct them, and to protect and defend them against all their enemies. So a shadow signifies defence; (see ^{<0449>}Numbers 14:9) (^{<2072>}Ecclesiastes 7:12); and such great personages are to others; in which sense Virgil^{f1737} uses the word “shadow”; and much more true is this of God himself. And he is like the shadow of a great rock in a weary land; or of a spreading tree, which is a protection from heat, and very reviving and refreshing; (see ^{<2312>}Isaiah 32:2 ^{<2118>}Song of Solomon 2:3). The allusion may be to the pillar of cloud by day, which guided and guarded the Israelites in the wilderness, and was a shadow from the heat, (^{<2315>}Isaiah 4:5,6 25:4,5); as Christ is from the heat of a fiery law, the flaming sword of justice, the wrath of God, and the fiery darts of Satan.

Ver. 6. *The sun shall not smite thee by day*, etc.] With its rays, which it shoots forth like darts, and which fly swiftly, and pierce and hurt: hence Apollo, the same with the sun, is represented with a bow and arrows^{f1738}; so the rays of the sun seem to be called in (^{<3811>}Habakkuk 2:11);

nor the moon by night; this clause should be supplied, as a learned man^{f1739} observes, thus, “neither shall the moon cool thee by night”; for that has no warmth in it, and cannot smite with heat, as the sun does: for even, as he observes, its rays focused by a magnifying glass will not communicate the least degree of sensible heat to bodies objected thereunto; yet some say^{f1740} the moon is not only moist, but heats bodies as the sun. And Isaac Vossius^{f1741} observes, that there can be no light, which, separately considered, does not contain some heat at least: and Macrobius^{f1742} speaks of the lunar heat; and Plutarch^{f1743} ascribes heat and inflammation to it, and asserts it to be fire. It is said^{f1744} that some men of good credit, in a voyage to Guinea, strongly affirmed, that, in the night season, they felt a sensible heat to come from the beams of the moon. The Septuagint version is, “the sun shall not burn thee by day, nor the moon by night”. And burning may

be ascribed to the cold frosty air in a moonlight night, as to the north wind, as in the Apocrypha:

“20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate. 21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.” (Sirach 43)

(see ^{<0340>}Genesis 31:40); and our English poet^{f1745} expresses a sentiment to this effect; yet not what affects the bodies of men, but plants, trees, etc. and this not owing to the moon, but to the air. However, these clauses are not to be understood literally; for good men may be smitten and hurt by the heat of the one and the cold of the other, as Jacob and Jonah, (^{<0340>}Genesis 31:40 Jon 4:8); but mystically, of persecuting antichristian tyrants, which are sometimes signified by the sun and moon, as both in Rome Pagan and Papal, (^{<0612>}Revelation 6:12 16:8); and of persecution and tribulation itself, (^{<0336>}Matthew 13:6,21 ^{<2706>}Song of Solomon 1:6); and is sometimes applied to the perfect state of the saints, either in the New Jerusalem, or ultimate glory, when there will be nothing more of this kind, (^{<0675>}Revelation 7:15,16). And there are some periods in the present state, when those entirely cease; nor are the saints ever really hurt by them, they being always for their good; or, however, not so as to affect their eternal happiness. The Targum is,

“in the day, when the sun rules, the morning spirits shall not smite thee; nor the nocturnal ones in the night, when the moon rules.”

Ver. 7. *Thee Lord shall preserve them from all evil*, etc.] The Word of the Lord, as the Targum. Not from the evil of affliction, though from that as a penal evil; or as a real one, it being made to work for good: but from the evil of sin; not from the being or commission of it; but from its dominion and damning power, or from a final and total falling away by it: and from the evil of the world; not from tribulation in it, nor from the reproach or persecution of it; but from the wickedness and lusts that are in it, and from the wicked men of it, their power, rage, and fury: and from the evil one, Satan; not from his temptations, but from sinking under them, and perishing by them; (see ^{<0372>}John 17:12,15);

he shall preserve thy soul: he preserves the bodies of his people, oftentimes from diseases and disasters, and from death, till the appointed

time comes; and then he preserves their dust in the grave, and raises it up at the last day; but more especially their souls, the redemption and salvation of which he undertook, and has effected; and which are preserved by him safe to his coming, kingdom, and glory.

Ver. 8. *The Lord shall preserve thy going out, and thy coming in*, etc.] In transacting all the business of life, in going in and out about it; in all ways, works, and conversation; in journeying and travelling; in all affairs, civil and religious; and not only preserve, but prosper in all, (^{<B00B>}Psalm 1:3); the Lord blessing him, coming in and going out, (^{<B506>}Deuteronomy 28:6); and such, with the poet^{f1746}, are said to go with a good or prosperous foot. And such persons, in the Punic language, are called Namphanians, as Austin observes^{f1747}; who says the word signifies a man of a good foot: and the word seems to be the contraction of $\omega\mu[\rho\mu[\eta$, which signifies “his good” or “pleasant foot”^{f1748}; and so one that, wherever he comes and goes, things prosper with him, and with those that are in connection with him: such one was Jacob in the house of Laban, whom the Lord blessed, as he says, “since my coming”, or at “my foot”, (see Gill on “^{<B3B>}Genesis 30:30”); and such a foot Joseph had wherever he went, (^{<B3B>}Genesis 39:5,23). Arama interprets it of a man’s going out into the air of this world, and of his entrance into the world to come. The Targum is,

“the Lord will keep thy going out to business, and thy coming in to study in the law.”

from this time forth, and even for evermore; for the Lord not only preserves his people in life and at death, but in heaven, to all eternity; in the utmost safety and peace from all molestations by men or devils, and from their wrath and malice: not only his purpose and decree, but his power and providence, are the vast gulf between the one and the other; by means of which the wicked cease from troubling, and the weary are at rest, (^{<B6B>}Luke 16:26 ^{<B8B7>}Job 3:17).

PSALM 122

INTRODUCTION TO PSALM 122

A Song of degrees of David.

This is the first of the songs of degrees that bears the name of David: and Kimchi thinks they only were written by him which have his name to them; though he, Abendana, and others, are of opinion that this psalm was composed with a view to the captives in Babylon; who are here represented, and are represented as rejoicing at their going up to Jerusalem, to the solemn feasts there. The inscription in the Syriac version is, “a “psalm” of David, one of the psalms of ascent, when Cyrus commanded the captivity to go up; spiritually, a promise of good things.” It seems to be designed for the use of the Israelites, and to be sung by them when they went up to the feasts, three times a year. Some say^{f1749} they sung this by the way, when they carried the firstfruits to Jerusalem.

Ver. 1. *I was glad when they said unto me*, etc.] Or, “I rejoiced in”, or “because of, those that said unto me”^{f1750}; or, “in what was said unto me”. For it may regard not only the time when he had this pleasure of mind, but the persons who gave it, as well as the ground and reason of the things said unto him, as follows:

let us go into the house of the Lord; the house of the sanctuary, as the Targum; the tabernacle, the place of divine worship, typical of the church of God; which is an house of his building, beautifying, and repairing, and where he dwells: it has all the essentiality of a house; its materials are lively stones; its foundation Christ; its pillars ministers of the word; the beams of it stable believers; its windows the ordinances; and the door into it faith in Christ, and a profession of it. Now it is both the duty and privilege of believers to go into it; here they find spiritual pleasure, enjoy abundance of peace and comfort, and have their spiritual strength renewed, as well as it is to their honour and glory: and it becomes them to stir up one another to go thither; some are slothful and backward; some are lukewarm and indifferent; some are worldly and carnally minded; and others are conceited of their knowledge, and think themselves wiser than their teachers, and

therefore need to be excited to their duty; and truly gracious souls are glad when they are stirred up to it, both on their own account, and on the account of others, and because of the glory of God.

Ver. 2. *Our feet shall stand within thy gates, O Jerusalem.*] Which is to be understood not merely literally of the city of Jerusalem, and of continuance in the possession of it, it being lately taken out of the hands of the Jebusites; but spiritually of the church of God, which is often called by this name; the gates of which are the same as the gates of Zion, and the gates of wisdom, the word and ordinances; attendance on which is signified by “standing”: and which also denotes continuance therein: and happy are those that are within these gates, and have a comfortable assurance of their abiding there; and still more happy will they be who will be admitted within the gates of the New Jerusalem, which are said to be twelve, and every, one of them of one pearl; and through which none shall enter into the city but pure and holy persons, (~~621~~ Revelation 21:2,12,21,25,27 22:14).

Ver. 3. *Jerusalem is builded as a city that is compact together.*] In David’s time the upper and lower city were joined together, the streets regularly built, the houses contiguous, not straggling about, here and there one^{f1751}. So the church of God, like that, is built in a good situation, on a rock and hill, where it is firm and visible; like a city full of inhabitants, governed by wholesome laws, under proper officers; a free city, which enjoys many privileges and immunities; a well fortified one, having salvation for walls and bulwarks about it; a royal city, the city of the great King, the city of our God, the name of which is “Jehovahshammah”, the Lord is there: and this is “compact together” when its citizens are united in affection to one another; agree in their religious sentiments; join in social worships, and live in subjection to one Head and King, the Lord Jesus Christ. The Jews often speak, and so some of their commentators on this passage, of a Jerusalem above and below, and of the one being made like unto the other: so the Targum,

“Jerusalem is built in the firmament as a city, as Jerusalem on earth;”

(see ~~4025~~ Galatians 4:26).

Ver. 4. *Whither the tribes go up, the tribes of the Lord,* etc.] The twelve tribes of Israel; the males of them went up three times a year to Jerusalem to worship, at the feasts of passover, pentecost, and tabernacles; and was

typical of the church of Christ, where the worship of God is carried on, his word preached, and ordinances administered; and whither saints go and attend for their own profit and the glory of God; this is the city of our solemnities, (²³³⁰Isaiah 33:20 56:7);

unto the testimony of Israel; the ark of the testimony a symbol of the divine Presence. The law is called a testimony, because it testified the will of God to be done; this was put into an ark, which had its name from thence, and was typical of Christ, the end of the law for righteousness; and over the ark was the divine Presence: hither the tribes came to worship God, and to consult him;

“who (the Targum here says) testifies to Israel, that his divine Majesty dwells among them, when they go to confess unto the name of the Lord.”

The Gospel is called the testimony of Christ; and it is what testifies concerning his person, office, and grace, unto the Israel of God; and who go up to the house of God in order to hear it;

to give thanks unto the name of the Lord; for all his mercies and blessings, both temporal and spiritual; and which should be acknowledged, not only in a private manner, but publicly in the house of God; (see ²³⁴⁰Psalm 100:4 111:1).

Ver. 5. *For there are set thrones of judgment*, etc.] In Jerusalem as the Targum; here were courts of judicature, and thrones for the judges to sit upon, to execute judgment and justice to the people;

the thrones of the house of David; the Targum is,

“thrones in the house of the sanctuary, for the kings of the house of David;”

who might sit there, as the Jews say, when others might not. In the church of Christ, the heavenly Jerusalem, every saint is a king, as well as a priest, and all have thrones and seats there; have a power of judging, not only lesser matters pertaining to this life, but such as regard the spiritual peace and welfare of the church and interest of Christ; having laws and rules given them to go by, in the admission and exclusion of members, and respecting their conduct to each other, and to their Lord and head: and in the New Jerusalem there will be thrones set, not only for the twelve

apostles of Christ, and for the martyrs of Jesus, but for all the saints; there will be the thrones of God and of the Lamb, and every overcomer shall sit down on the same; this honour will have all the saints, (⁴⁰⁹⁸Matthew 19:28 ⁴¹⁰⁴Revelation 20:4 22:3 3:21).

Ver. 6. *Pray for the peace of Jerusalem*, etc.] This is said to the persons that solicited the psalmist to go into the house of the Lord; to the truly godly among the tribes that went thither to worship; to his brethren and companions, for whose sake he wished well to Zion; to praying souls, who should not be singular and selfish; not only pray for themselves, but for others; for all saints, and for the church of God in general; for Jerusalem, not merely literally considered; though as that was the metropolis of the nation, and many of them the psalmist addresses were inhabitants of it, it became them to seek and pray for the peace of it, their own peace being concerned in it; (see ²⁹⁰⁷Jeremiah 29:7); but for the spiritual and heavenly Jerusalem, the church of God, and for the peace of it; that Christ, the Man, the Peace, the Peacemaker, who then was not come, might come; that the members of it might enjoy spiritual peace in their son is, and might have peace one with another, and be at peace with their enemies; and enjoy the abundance of peace and prosperity, which will be in the latter day; and will lie in freedom from persecution, in a destruction of antichrist and all the the enemies of the church; in the purity of Gospel truths and ordinances, and the spread of them; in numerous conversions of Jews and Gentiles; in the unity of the Lord's people in sentiment, worship, and affection; and in a large increase of spiritual light and holiness: all which should be earnestly prayed for by the well-wishers of the cause of Christ; (see ²³¹⁶Isaiah 62:6,7). There may be an allusion to the name of Jerusalem, which signifies "they shall see peace"; and it should be prayed for that they might. The argument enforcing this duty exhorted to follows:

they shall prosper that love thee; that love Jerusalem, the church of God; that love Christ, her King; the saints, her citizens; her laws and ordinances; and the word of the Lord that goes out of her, and is ministered in her: which is shown by an attendance with her on them, and by their prayers for her prosperity and welfare: and such prosper in their outward affairs, as Obededom and his family were blessed for the sake of the ark he took in and took care of; and in their spiritual affairs their souls prosper, as Gaius's did, and as such do who are favoured with the discoveries of the love of God, with an application of pardoning grace and mercy; have a spiritual appetite for the word; when their graces are in lively exercise, their

corruptions are subdued, spiritual light and zeal for truth are increased, inward strength is renewed, communion with God is enjoyed, and they are fruitful in every good work.

Ver. 7. *Peace be within thy walls*, etc.] The word say might be supplied; for this, with the following, seem to be petitions the psalmist puts into the mouths of those he desires to pray for Jerusalem's peace; and he directs them to pray in this manner, to take with them such words as these, and pray to the Lord. Jerusalem was a walled city, and so is the church of God; God himself is a wall of fire around her; salvation by Christ is as walls and bulwarks to her; the power and providence of God protect her: within these walls the people of God have a place and a name; all the inhabitants of Zion in common are included in this petition, and peace is wished for them all; let their condition and circumstances be what they may, be they high or low, rich or poor, stronger or weaker believers, children, young men, or fathers. Some render it, "in thine army", as the Targum, and other Jewish writers; in the church's militia, all saints being soldiers and in a warfare state; and here success to their arms against sin, Satan, and the world, is wished for;

[and] prosperity within thy palaces: as there were palaces in Jerusalem for the king, the nobles, and great men in the land; so there are in the church of God, where he is known, for a refuge; even the meanest places in it are preferable to the palaces of the greatest monarchs (see ^{198B} Psalm 48:3 84:10), And here indeed all the saints are kings, and have their palaces; but particularly there are some who are set in the first place in the church, and over others in the Lord; who are their guides and governors, and are in office relation to the church as pastors and deacons now, as there were priests and Levites before: and the prosperity of these is to be prayed for, the good of the whole church being involved therein.

Ver. 8. *For my brethren and companions' sakes*, etc.] Who were regenerated by the spirit of God; adopted into his family, and children of the same father; stood in the same relation to Christ the firstborn, and members of the same church; and so brethren: partners in the same blessings and promises of the covenant; partakers of the same grace; joined together in religious worship; shared in the same joys and griefs; travellers together to the same heavenly country, and entitled to the same glory and happiness. So David, though a king, reckoned his meanest subjects as such, who were spiritual men; and for their sakes, through the goodwill, love,

and affection he bore to them, he would set praying souls an example, and by it enforce his own exhortation, as follows:

I will now say, peace [be] within thee; now and always put up this petition, and not put it off to longer time; that peace and prosperity may always attend the church of God, as well as the city of Jerusalem, literally considered, and the inhabitants of it.

Ver. 9. *Because of the house of the Lord our God*, etc.] Not because of his own palace, nor because of his own house and family; nor because of his own personal interest; though all were concerned in the peace of Jerusalem: but chiefly because of the sanctuary of the Lord, as the Targum; because of the worship and service of God in it; because of his great love and zeal for the house and church of the living God, which ate him up, (~~439D~~ Psalm 69:9);

I will seek thy good; the good of Jerusalem, the good of the church of God; do all the good he could to it both with his purse and prayers, and by stirring up others to do the same; (see ~~451B~~ Psalm 51:18).

PSALM 123

INTRODUCTION TO PSALM 123

A Song of degrees.

This psalm is not thought to be written by David, but by some other person in later times; and at a time, as is clear, when the people of God were much exposed to the scorn and contempt of men. Dr. Patrick thinks it was written by some pious person; perhaps by Isaiah, in Hezekiah's time, when Rabshakeh poured out his contempt on God, on the king and the people. Others are of opinion, it was written by one of the Babylonish captivity, when the Jews were jeered by the Babylonians, and they tauntingly asked them to sing one of the songs of Zion; and scornfully said of Jerusalem, Is this the city men call the perfection of beauty, the joy of the whole earth? So Aben Ezra says, the psalmist speaks of a great man of the generation, which was in captivity or in a siege; and Kimchi says, that he speaks in the language of the children of the captivity; to which agrees the Syriac inscription,

“it is said in the person of Zorobabel, the prince of the captives.”

Others think it was composed in the times of Antiochus, the little horn prophesied of by Daniel, whose look was more stout than his fellows; who magnified himself against God and his people, profaned the sanctuary, and took away the daily sacrifice: and others are of opinion it was written a little before the coming of Christ, in the person of those who were waiting for it, and spiritual redemption and salvation by it; and who were scorned and derided by the proud Scribes and Pharisees.

Ver. 1. *Unto thee lift I up mine eyes*, etc.] Not only the eyes of his body, this being a prayer gesture; (see ^{<0419>}Matthew 14:19 ^{<0114>}John 11:41 17:1); but the eyes of his mind and understanding, opened by the Spirit of God; particularly the eye of faith, by which he looked for and expected help and salvation from the Lord. The phrase is expressive of holy confidence in God, and a comfortable hope of receiving good things from him; as, on the contrary, when persons are ashamed and confounded with a sense of their sins, and the aggravations of them, and of their own unworthiness and

vileness; and, on account of the same, almost out of all hope, cannot lift up their eyes to heaven, or their face before God, (^{<1506>}Ezra 9:6 ^{<1902>}Psalms 40:12 ^{<2013>}Luke 18:13);

O thou that dwellest in the heavens; the heaven of heavens, the third heaven, the seat of angels and glorified saints; and though the Lord is everywhere, and fills heaven and earth with his presence, and cannot be contained any where; yet here is the more visible display of his glory; here he keeps his court; this is his palace, and here his throne is prepared, and on it he sits^{f1752}; so some render the word here; as the Judge of the whole earth, and takes a view of all men and their actions; and, as the God of nature and providence, governs and orders all things after his own will; and, as the God of grace, sits on a throne of grace, kindly inviting and encouraging his people to come unto him: and therefore the psalmist addresses him as such; (see ^{<2102>}Ecclesiastes 5:2) (^{<1013>}Matthew 6:9). The Targum is,

“O thou that sittest on a throne of glory in heaven!”

Ver. 2. *Behold, as the eyes of servants [look] unto the hand of their masters; [and] as the eyes of a maiden unto the hand of her mistress*, etc.] To direct them in their work and business, to point out unto them what they shall do; which is often done by a motion of the hand of the master or mistress, or rap of their fingers without speaking^{f1753}, which the servant observes: or to help and assist them against their enemies, and protect them from them; servants unarmed, and molested in their masters' service, have no other to flee to for protection but them; so Aben Ezra: or to receive food and sustenance from them, as servants and maidens do, from their masters and mistresses, in whose service they are; (see ^{<3015>}Proverbs 31:15); so Kimchi and Arama; the latter observes, that they have their food in a way of mercy, and not justice; contrary to what the apostle says, (^{<5011>}Colossians 4:1); or in order to receive their wages from them; (see ^{<1802>}Job 7:2);

so our eyes [wait] upon the Lord our God; look unto him for direction in his service. Saints are servants, not of sin, nor of Satan, nor of men, but of the Lord; and not on the foot of creation only, but of redemption, and are made so by the grace of God; and they are willing to work, and are desirous to know what they should do; they inquire of God; they wait upon him, in his word and ordinances, for direction; and, being informed, do it with all their might, and follow the Lamb wheresoever he goes or directs

them: and they look unto him for strength to assist them therein, being conscious of their own weakness; they apply to him, and wait upon him for strength, and do all they do in his name and strength; they look unto him for protection from all their enemies, which are many and mighty, and are stronger than they; and for food, both temporal and spiritual, and for all the necessaries and comforts both of a corporeal and spiritual life; and likewise for the recompence of reward, the reward of the inheritance, which is of grace, and not of debt. Joseph Kimchi thinks that the allusion is to servants, that look to the hand of their masters that correct and chastise them, and bear it patiently; and look to the hand that smites, till it shall have done, and mercy is shown them. And thus the saints look to the chastising hand of God, and humble themselves under it, and patiently endure it, till the Lord shall please to remove it from them; and this agrees with what follows:

until that he have mercy upon us; God is gracious and merciful; and he has his set time to have mercy on his people: and it becomes them to continue praying to him, and waiting on him, until he is pleased to show it to them; men should pray always, and not faint; they will find mercy in due time, (~~QRL~~ Luke 18:1,7).

Ver. 3. *Have mercy upon us, O Lord, have mercy upon us*, etc.] Merit is not pleaded; for, though servants, they knew they were unprofitable ones: but mercy is asked; whether by the awakened sinner, under first convictions, or by the backsliding professor, for forgiveness of sins, under a sense of them, or as under the correcting: and chastising hand of God for them: and which is repeated, to show the state of their case, which requires mercy, and in haste; and the eagerness of their spirit, and the earnestness of their suit, their prayer being the effectual fervent prayer of a righteous man;

for we are exceedingly filled with contempt; by reason of meanness in outward circumstances, the common lot of God's people; and therefore are reckoned the faith of the world, and the offscouring of all things: and on account of their religion, which wicked men make a jest of; reckon an engine of state, to keep people in awe of the civil magistrate; or a piece of priestcraft, to serve the lucrative views of a set of men; or as mere cant and enthusiasm, and a gloomy melancholy business, which none but fools will give into; and particularly on account of peculiar doctrines embraced, which are branded as novel, irrational, and licentious; and ordinances, which entirely depend on the sovereign will of the institutor of them. For

these things, and the like, contempt was plentifully poured upon them; they had enough of it, and too much, so much that they could not bear it; it was become intolerable and loathsome, and the more, as it had been a long time continued on them. So Aben Ezra and Kimchi interpret the word, rendered “exceedingly”, of a long time.

Ver. 4. *Our soul is exceedingly filled with the scorning of those that are at ease*, etc.] That are in easy and affluent circumstances; abound in the things of this world, and have more than heart can wish; have no outward trouble, as other men, or as the saints have; nor any uneasiness of mind, on account of sin and their eternal state: they have been at ease from their youth; Satan, that has the possession of them, keeps the goods in peace; and their consciences are seared as with a red hot iron, and they are past feeling; though they are far from having any true solid peace of mind: and such persons are generally scorers of the saints, and load them with their gibes and jeers in a most insolent manner; which makes it very irksome and grievous to bear;

[and] with the contempt of the proud: who are proud of their natural abilities; of their wealth and riches, and of their honours and high places: and such are generally scorers, and deal in proud wrath; and, through their pride, persecute the poor saints with their reproaches, and by other ways; (see ^{<1724>}Proverbs 21:24 ^{<1702>}Psalm 10:2). Some understand by these characters, “that are at ease”, or “quiet”^{f1754}, and are “proud”, or “excellent”^{f1755}, as the phrases may be rendered, such described by them as are the objects, and not the authors, of scorn and contempt; even the saints, who are the quiet in the land, and the excellent in the earth; those precious sons of Zion, who are disesteemed by the men of the world, (^{<1750>}Psalm 35:20 16:2 ^{<2000>}Lamentations 4:1,2).

PSALM 124

INTRODUCTION TO PSALM 124

A Song of degrees of David.

Some think this psalm was written by David, after the conquest of the Philistines and Ammonites, and other nations that rose up against him and Israel, like the proud waves of the sea, and spread themselves like a flood; and whose destruction was like the breach of many waters, (~~HEB~~ 2 Samuel 5:18,20 10:19). Others, after his deliverance from the persecution of Saul, or from the conspiracy of Absalom. Theodoret is of opinion that David wrote this by a prophetic spirit, concerning the enemies of the Jews, upon their return to their own land, from the Babylonish captivity; who envied them, and rose up against them, but the Lord delivered them. And others apply it to the times of Antiochus, when the Jewish church and state were threatened with ruin; but the Lord appeared for them, in raising up the Maccabees. Kimchi interprets it of the Jews in captivity; and drama of the deliverance of the children of Israel at the Red sea. It may be applied to any time of distress the church and people of God have been in, and he has wrought salvation for them.

Ver. 1. *If [it had not been] the Lord who was on our side*, etc.] Or, “was for us”^{f1756}. The Syriac version is, “that rose up for us”; against their enemies, that rose up against them, as in (~~HEB~~ Psalm 123:2): or, “was with us”, as Kimchi and Ben Melech; to help and assist, support and supply, strengthen and defend: or, “was among us”, as the Arabic version; as their King, Protector, and Saviour. This implies that he was on their side; was for them, with them, and among them, and took their part against their enemies; (see ~~HEB~~ Psalm 118:6,7); which if he had not done, their case would have been miserable and deplorable; or if any other had took their part, and not he, let them be who they would, angels or men. If God is on the side of us, it matters not who is against us; but if he is not on our side, or against us, it signifies nothing who is for us; (see ~~HEB~~ Romans 8:31). It suggests that the case of Israel now was so very forlorn and distressed, that none but the Lord himself could help them. Jehovah is on the side of his people in a spiritual sense, or otherwise it would be bad for them: God the

Father is on their side; his love and relation to them engage him to be so; hence all those good things that are provided for them, and bestowed on them; nor will he suffer any to do them hurt, they being as dear to him as the apple of his eye; hence he grants them his gracious presence, supports them under all their trials and exercises, supplies all their wants, and keeps them by his power, and preserves them from all their enemies; so that they have nothing to fear from any quarter: Christ is on their side; he is the surety for them, the Saviour of them; has took their part against all their spiritual enemies, sin, Satan, the world, and death; has engaged with them, and conquered them; he is the Captain of their salvation, their King at the head of them, that protects and defends them here, and is their friend in the court of heaven; their Advocate and interceding High Priest there, who pleads their cause against Satan, and obtains every blessing for them: the Spirit of Jehovah is on their side, to carry on his own work in them; to assist them in their prayers and supplications; to secure them from Satan's temptations; to set up a standard for them, when the enemy comes in like a flood upon them; and to comfort them under all their castings down; and to work them up for, and bring them safe to, heaven: but were not this the case, what would become of them?

now may Israel say; this was a public case the psalmist here records, in which all Israel were concerned; and whom he calls upon to take notice of it, and directs them what to say on this occasion.

Ver. 2. *If [it had not been] the Lord who was on our side*, etc.] This he repeats both for the confirmation of it, and to excite the attention of the Israelites to it; as well as to observe that it was not once only, but again and again, many times the Lord appeared to be on their side. The Targum renders it,

“the Word of the Lord;”

the essential Word, the Son of God; and so in (<sup>^{303E}Psalm 123:1), in the king's Bible;

when men rose up against us; wicked men; though no hard epithet is given in the text, however just. The enemies of God's people are only called “men” by them, to show their meekness and patience; it is in the singular number, “when man rose up”; hence Aroma interprets it of Pharaoh king of Egypt; and R. Obadiah of Haman: but it might be better interpreted of the man of sin, the man of the earth; who, at the head of his antichristian party,

has rose up against the saints, oppressed them, and threatened them with utter ruin, (^{<3114>}2 Thessalonians 2:4 ^{<1908>}Psalms 10:18 ^{<6135>}Revelation 13:5,6). Though it is best to understand it of a body of men; of men not mean, but mighty; not few, but numerous; and who united as one man against the people of God, and rose up against them in an hostile manner; being full of enmity to them, and bent upon their ruin.

Ver. 3. *Then they had swallowed us up quick*, etc.] Or “alive”; as the earth swallowed up Korah and his company; or as the fish swallowed up Jonah; or rather as ravenous beasts swallow their prey; to which the allusion is. The people of God are comparable to sheep and lambs, and such like innocent creatures: and the wicked to lions, tigers, wolves, bears, and such like beasts of prey that devour living creatures;

when their wrath was kindled against us; which is cruel and outrageous; there is no standing against it, nor before it; it is like a fierce flame of fire that burns furiously, and there is no stopping it; none but God can restrain it.

Ver. 4. *Then the waters had overwhelmed us*, etc.] People, comparable to waters for their multitude, Strength, force, and impetuosity; which bear down all before them, and against which there is no standing; which, like the waters of the flood, overflow and destroy all they pass over. These are the floods of ungodly men, which are very destructive and terrible; (see ^{<6715>}Revelation 17:15 ^{<2107>}Isaiah 8:7,8 ^{<1904>}Psalms 18:4); together with all those reproaches, afflictions, and persecutions, which come along with them; which the presence of God only can bear up his people under, and carry them through, (^{<2107>}Song of Solomon 8:7 ^{<1901>}Psalms 69:1,2 ^{<2312>}Isaiah 43:2);

the stream had gone over our soul; and so deprived them of life; the whole force of the enemy; which, like a stream, flows in with great strength and rapidity, when a breach is made and spreads itself, Arama interprets it of the stream of the Egyptians, and restrains it to them, their armies and forces; but it rather designs others, and the enemies of God’s people in general, which threaten their ruin, even their very souls and lives: it may be applied to the stream of corruptions, the flood of temptation and flow of persecutions, such as the flood the dragon cast out of his mouth after the woman; which, were it not for divine grace and assistance, would destroy the saints, who have no might against this great force, (^{<1402>}2 Chronicles 20:12 ^{<2819>}Isaiah 59:19 ^{<6126>}Revelation 12:16).

Ver. 5. *Then the proud waters had gone over our soul.*] The wicked, who, through their pride, persecute the poor saints: these proud tyrants and persecutors would prevail over them, to their ruin and destruction; who, for their number, force, and strength, and especially for their pride and haughtiness, are like to the strong, boisterous, and swelling waves of the sea, were they not stopped and bounded by him who has said, Thus far shall ye go, and no farther, (^{<3881>}Job 38:11).

Ver. 6. *Blessed [be] the Lord,* etc.] Here begins the church's thanksgiving for deliverance from all their enemies, their proud persecutors; and from all afflictions and troubles by them; which they could never have been delivered from, had not the Lord appeared for them; and therefore it is but just that he should have all the glory of it, and be blessed and praised on account thereof;

who hath not given us [as] a prey to their teeth; the teeth of wicked men are like spears and arrows, like swords and knives, to devour good men; their passions are strong, and their desires very vehement after their ruin; and, if suffered, the saints would fall an easy prey to them: but God will not give them up to them, either to Satan the devouring lion, or to any of his emissaries; nay, when they have seized them, and got them in their mouths, they shall be snatched from them, as the lamb out of the mouth of the lion and the bear by David; see (^{<5704>}Psalm 57:4 ^{<1004>}Proverbs 30:14) (^{<1008>}1 Peter 5:8 ^{<0173>}1 Samuel 17:34,35).

Ver. 7. *Our soul is escaped as a bird out of the snare of the fowlers,* etc.] The people of God are like little birds, being harmless and innocent, singing forth the praises of God for his goodness to them; as also because weak and unable to resist their foes; and worthless in themselves, like sparrows, as the word^{f1757} here used signifies; and are fearful and timorous, and flee at the least apprehension of danger, (^{<9307>}Psalm 102:7 11:1 ^{<2811>}Hosea 11:11). Satan, and wicked men under his influence, are like fowlers who lay snares for them, to draw them into sin, into immorality and error, in order to bring them to ruin and destruction; hence we read of the snare of the devil and of wicked men, (^{<5107>}1 Timothy 3:7) (^{<5126>}2 Timothy 2:26 ^{<33910>}Psalm 119:110); and who form plans and lay schemes to oppress and destroy them; but through the wisdom given them to discern these devices and stratagems, and through the power of divine grace, accompanying them, they escape what was intended for their hurt, and particularly in the following manner:

the snare is broken, and we are escaped; measures concerted by wicked men are broken, their schemes are confounded, their devices are disappointed, so that they cannot perform their enterprise; and by this means the saints escape the evils designed against them, the afflictions of the world, and the temptations of Satan.

Ver. 8. *Our help [is] in the name of the Lord*, etc.] This is the conclusion the church draws from the scene of Providence in her favour; this is the instruction she learns from hence, that her help is in the Lord only, and not in any creature; and that it is right to put her trust and confidence in the Lord for it, and only to expect it from him whose name is in himself; and is a strong tower to flee unto for safety, (~~1080~~ Proverbs 18:10). The Targum is,

“in the name of the Word of the Lord;”

in the Messiah; in whom the name of the Lord is, his nature and perfections; and in whom help is found, being laid upon him, (~~1221~~ Exodus 23:21) (~~2839~~ Hosea 13:9 ~~3999~~ Psalm 89:19);

who made heaven and earth; and therefore must be able to help his people, and to do more for them than they are able to ask or think: for what is it he cannot do that made the heavens and the earth, and all that is in them? (see ~~800~~ Psalm 121:1,2).

PSALM 125

INTRODUCTION TO PSALM 125

A Song of degrees. Who was the penman of this psalm, and on what occasion written, is not certain. It describes the safety and security of the church and people of God; foretells the deliverance of them from the oppressions of their enemies; the blessings of goodness that should be bestowed upon them, and the vengeance that will be taken on the wicked. According to Aben Ezra, it belongs to the times of the Messiah, whom the Jews yet expect; when Israel, as they suppose, will be in safe and prosperous circumstances, and the wicked will be consumed; as Kimchi on it also observes: and, indeed, it may be very well thought to belong to the latter days of the kingdom of our Messiah; when the church will be in great safety and prosperity, and freed from the persecution and afflictions of wicked men.

Ver. 1. *They that trust in the Lord [shall be] as Mount Zion,* etc.] Who trust not in themselves, and in their own hearts; nor in anything of theirs, their strength or wisdom, riches or righteousness; nor in any creature whatever, in the mightiest or best of men; but in the Lord; in God, as the God of nature and providence, for all temporal mercies; and in him, as the God of grace, for all spiritual and eternal ones; who should be trusted in at all times, whether of affliction, temptation, or darkness; for which there is abundant reason. The Targum is,

“the righteous that trust in the Word of the Lord;”

in Christ the essential Word, who is trusted in by all that know him, and that know there is salvation in him, and in no other: these trust in him for acceptance with God, for a justifying righteousness, for remission of sin, for all supplies of grace, and for eternal life; and such are like Mount Zion for many things, being beloved and chosen of God, enjoying his presence, and the blessings of his grace; and being the joy of the whole earth, and a perfection of beauty; but here for their firmness and stability, as follows. Arama observes, that Mount Zion is made mention of, because here the

prophecy was given; to which may be added, the psalmist was upon it, and had it in view, when he compared those that trust in the Lord unto it;

[which] cannot be removed, [but] abideth for ever: either, which Mount Zion is immovable, and continually abides, for which reason the church and people of God are compared unto it; or everyone of those that trust in the Lord, like that, can never be removed, but always abide: they can never be removed from the Lord, though they may be removed from his house and ordinances, as sometimes David was; and from his gracious presence, and sensible communion with him, and out of the world by death; yet never from his heart's love, nor out of the covenant of his grace, which is sure and everlasting; nor out of his family, into which they are taken; nor from the Lord Jesus Christ, nor out of his hands and arms, nor from off his heart; nor from off him, the foundation on which they are laid; nor out of a state of grace, either regeneration or justification; but such abide in the love of God, in the covenant of his grace, in the hands of his Son, in the grace wherein they stand, and in the house of God for evermore.

Ver. 2. *As the mountains [are] round about Jerusalem,* etc.] There was Mount Zion on the side of the north, and the mount of Olives on the east, and other mountains on the other sides of it; so that it was encompassed with them, and was naturally as well as artificially fortified. Tacitus^{f1758} describes Jerusalem as inaccessible, walls and mountains, rocks and towers, surrounding it: and the poet Coerilus^{f1759} makes mention of a people that spoke the Phoenician language, by whom he plainly means the Jews, *οικουν δ εν σολυμοις ορεσι*, "that inhabited the mountains of Solyma"; which are spoken of by Homer^{f1760}, from whence, according to Tacitus^{f1761}, Jerusalem had its name: yet, as Kimchi observes, this did not hinder the enemy from taking it; wherefore the Lord is a greater security to his people;

so the Lord [is] round about his people, from henceforth even for ever; he encompasses them with his favour and lovingkindness as a shield; he encircles them in the arms of everlasting love; he guards them by his providence all around, and keeps a wakeful and watchful eye over them, that nothing hurts them: he keeps them, as in a garrison, by his almighty power: these are the walls that are around them, yea, he himself is a wall of fire about them, and the glory in the midst of them, (~~3015~~ Zechariah 2:5); and so he continues; he never leaves his people, nor forsakes them, but is their God and guide even unto death. The Targum is,

“the Word of the Lord is round about his people;”

Christ, the essential Word of God.

Ver. 3. *For the rod of the wicked shall not rest upon the lot of the righteous,* etc.] Which, according to Kimchi, is Jerusalem; but Aben Ezra interprets it of the Israelites that inherit the land. And, the people of God are no doubt designed; the Lord’s justified and chosen ones, his portion, and the lot of his inheritance; and all that belong unto them, their persons, families, estates, and good name: in all which they are sometimes oppressed and afflicted by wicked men; who are a rod of correction in the hand of the Lord, the rod of men with which he chastises them; but this shall not always continue: so the word is used for a rod of correction, (^{<1725>}Proverbs 22:15). It sometimes signifies a sceptre; an ensign of power and government, (^{<1490>}Genesis 49:10); and here may intend the nations of the world, as Aben Ezra interprets it; or the antichristian states, prevailing and ruling over the people of God in a tyrannical manner, which shall not always last; the reign of antichrist will come to an end, and the Lord will destroy him with the rod of his mouth. It sometimes signifies a tribe; and the Syriac version seems so to take it here,

“the tribe of the wicked shall not rest in the part of the righteous;”

they shall no more dwell among them, lest, being led by their example, they should learn their works, and do as they do; so Aben Ezra and Kimchi. But rather, with Gussetius^{f1762}, this is to be understood of a measuring rod; laid not on persons, but on lands and estates; and best agrees with the lot, inheritance, and estate of the righteous; and may signify, that though wicked men unjustly seize upon and retain the farms, possessions, and estates of good men, as if they were assigned to them by the measuring line; yet should not hold them long, or always;

lest the righteous put forth their hands unto iniquity; for the righteous are not perfect in this life: they are not without sin, nor do they live without the commission of it; and may be under temptation, by long afflictions and oppressions, and seeing the wicked prosper, to desert their profession of religion, and forsake the ways of God, and join with the wicked, and commit iniquity as they do; and therefore, to prevent this, the Lord will not suffer them always to be under affliction and oppression; (see ^{<1378>}Psalm 37:8 73:2,3,13,14 ^{<2576>}Isaiah 57:16 ^{<2070>}Hosea 7:9), or them and theirs to be always in the hand of the enemy.

Ver. 4. *Do good, O Lord, unto [those that be] good,* etc.] That are made so by the Spirit and grace of God; for none are naturally good, but evil; only such who are regenerated and made new creatures, who have a good work of grace begun in them; who have the good Spirit of God, and his good graces, and the good word of God in them, and are filled with all goodness; and which is known by the good fruits which they bear, or the good works done by them. For these the psalmist prays the Lord would do good to them, not only in a providential way, as he does to all; but in a way of special grace, bestowing the blessings of his goodness on them, and causing all things to work for their good: and as saints should pray for one another, or supplication should be made for all saints, such a prayer as this may be the prayer of faith; for it is not to be doubted but God will do good to those he makes good. Aben Ezra says this may be considered either as a prayer or a prophecy; it may have respect unto the church in the latter day, and to the good things spoken of concerning it; which God will accomplish in due time, and should be prayed for; (see ^{<5118>}Psalm 51:18);

and to [them that are] upright in their hearts; which is a further description of good men, from the integrity and sincerity of their hearts; who do all they do before God and men, in the uprightness of their souls, cordially and sincerely, from right principles, and with right views.

Ver. 5. *As for such as turn aside unto their crooked ways,* etc.] The ways of sin, immorality, or error; which are crooked ways, not agreeing with the word of God, the rule of faith and practice. This seems to design not openly profane sinners, who have always lived in a course of sin and wickedness; but carnal professors, who, through affliction and persecution because of the word, are offended, and desert the good ways of God; and turn from the holy commandment, word, and ordinances, they have professionally embraced;

the Lord shall lead them forth with the workers of iniquity; the Targum adds,

“to hell.”

These hypocrites shall be led forth by the Lord with abandoned sinners, like malefactors to the place of execution; when he shall bid them depart from him, and they shall go into everlasting fire; and if there is any place in hell hotter than another, those shall have it; see (^{<4023>}Matthew 7:23 25:41 24:51);

[but] peace [shall be] upon Israel; upon every true Israelite, upon the whole Israel of God; the apostle seems to have respect to this passage in (~~416~~ Galatians 6:16); such shall have spiritual peace in their hearts now, and eternal peace hereafter. The words may be read either as a prayer that it might be, or as a prophecy that it should be; and may have regard unto the latter day, when all the enemies of Christ and his church shall be destroyed, and there shall be abundance of peace, so long as the moon endures, (~~477~~ Psalm 72:7). Aben Ezra observes, that the psalmist prays that God would remove the wicked far off, and then there would be peace in Israel; and to the same purpose Arama and Kimchi interpret it.

PSALM 126

INTRODUCTION TO PSALM 126

A Song of degrees

This psalm is generally thought to have been written by Ezra, or some good man returned from the Babylonish captivity, and on account of it: the inscription in the Syriac version of it, besides observing it to be a song of degrees or ascents, and without a name, is,

“it is said of Haggai and Zechariah, who came up out of Babylon with the captives; but spiritually; and it is an expectation of good things to come.”

It may have respect to redemption by the Messiah; and the conversion of the Jews in the latter day.

Ver. 1. *When the Lord turned again the captivity of Zion*, etc.] Or returned the Jews from their captivity in Babylon; who are called Zion, from the city of David, built on Mount Zion, which was in Judea, and adjoined to Jerusalem, the metropolis of the kingdom; and because they were the godly who were concerned for Zion in a spiritual sense, or the church of God, and the interest of religion, whose spirits the Lord stirred up to come out of Babylon, upon the proclamation by Cyrus, when those that were more worldly and carnal stayed behind; as also because the chief mercy in returning the captives was the rebuilding the temple on Mount Zion, and the restoration of religious worship; which gave the religious captives in Babylon great concern, (¹³⁷Psalm 137:1-3). This deliverance of the captives, though it was by Cyrus as an instrument, yet it was the Lord's work; which he employed him in, and stirred him up to do, and therefore is ascribed to him. And though this is expressed in the past tense, yet it may be put for the future; and be considered as a prophecy of it, and which the following word seems to confirm; and especially the prayer, (¹²⁶Psalm 126:4); for the return of the captivity seems to require it should: and may not only literally respect the return of the captives in Babylon, but the conversion of the Jews in the latter day, and their deliverance from their present captivity; which is expressed sometimes by the Lord's bringing

again Zion, and returning the captivity of the Jews, and their being turned to the Lord, (^{<2818>}Isaiah 52:8 ^{<2818>}Jeremiah 30:3,18 ^{<4086>}2 Corinthians 3:16); and may be applied to spiritual and eternal redemption by Christ, of which the deliverance from Babylon was a type; and is sometimes expressed in the same language, (^{<3940>}Psalms 14:7 ^{<3822>}Jeremiah 31:22,23); and the people redeemed are often signified by Zion, and are by nature captives to sin, Satan, and the law; from whence they are redeemed by Christ, whose work alone it is, (^{<2317>}Isaiah 1:27 59:20);

we were like them that dream; or “shall be”^{f1763}; that is, as persons that know not whether they are asleep or awake; and whether what they see and enjoy is in reality or only a vision, as Peter’s deliverance from prison was to him, (^{<4423>}Acts 12:9); When the proclamation by Cyrus was first heard of by the Jews, and they had their liberty upon it, they could hardly tell whether it was a real thing or a vision, and could scarcely believe it for joy; it seemed too good news to be true, as the news of Joseph’s being alive was to Jacob, (^{<0456>}Genesis 45:26); and so the appearance of Christ, his resurrection, and redemption by him, were to the disciples, (^{<0241>}Luke 24:11,21,41). The Targum is,

“we were like the sick that are recovered;”

which sense the word has in (^{<8904>}Job 39:4 ^{<2386>}Isaiah 38:16); and will be the case of the Jews, when they are converted; who will be recovered out of the sick state and condition in which they now are, and have all their diseases healed, and sins forgiven; yea, their conversion will be as life from the dead, a resurrection of them from their graves, (^{<5115>}Romans 11:15) (^{<3571>}Ezekiel 37:11,12). The Septuagint, Vulgate Latin, Arabic, and Ethiopic versions, render it, “as those that are comforted”; and the Syriac version, “as those that rejoice”; each of the seasons mentioned being times of comfort and joy: Joseph Kimchi interprets it of the passing away and forgetfulness of affliction and trouble at the time of redemption, like a dream that flies away upon awaking.

Ver. 2. *Then was our mouth filled with laughter*, etc.] Who before mourned, and hung their harps on the willows, and could not sing the Lord’s song in a strange land; but now, as their hearts were filled, with joy, this was externally and visibly seen in their countenances, and expressed with their mouths and by outward gestures; it was so great, they could not contain it, to which respect is had, (^{<2350>}Isaiah 35:10). It may be rendered, “then shall our mouth be filled with laughter”^{f1764}; that is, when we awake,

says Arama; or rather when the captivity is returned, either in a literal or in a spiritual sense, both being matter of great joy: the Midrash says, this will be in the world to come, and not in this;

and our tongue with singing; the praises of God, and the songs of Zion;

then said they among the Heathen, the Lord hath done great things for them; it was taken notice of by the Chaldeans, among whom they had been captives, and by all the nations round about: and it was wonderful to them, that Cyrus, an Heathen prince, of his own motion and will, should at once, and without any price or reward, let them go, and send them into their own country to rebuild their temple; and with them the vessels of the Lord's house, that had been taken away by the king of Babylon; and order men to help them, with gold and silver, and goods and cattle, (^{4500E}Ezra 1:1-11). Likewise the conversion of the Jews, and the restoration of them to their own land in the latter day, will be observed by the Gentiles with wonder, and as the work of God, (^{265E}Ezekiel 36:35,36 37:21,28).

Ver. 3. *The Lord hath done great things for us*, etc.] These words are generally supposed to be the words of the Jews, taking up those of the Gentiles, and confirming them; acknowledging that the Lord had done great things for them indeed; which, had they not owned, they would have been exceeding ungrateful; had they been silent concerning them, the stones would have cried out, and the very Heathens condemned them. But I see not why they may not be thought to be the words of those among the Heathens continued; declaring that the great things done were not for the Jews only, but for them also; as the great redemption by Christ is of persons out of every tongue, people, and nation; for he is the propitiation, not for the Jews only, but for the sins of the whole world; and having this in view, thus they express themselves. The work of redemption is a great thing of itself; the produce of great wisdom; the effect of great love; procured at a great price, for great sinners, by a great Saviour; and is not only a deliverance from sin, Satan, and the law; but contains many great and glorious blessings in it, as justification, remission of sins, adoption, and eternal life;

[whereof] we are glad; that those great things are done without us, finished by the Redeemer himself; that they are so great and glorious, so rich and plenteous, so full and free, and suitable to us; and done for us sinners of the Gentiles, so unworthy of them, who are by nature children of wrath as others.

Ver. 4. *Turn again our captivity, O Lord,* etc.] This prayer for the return of the captivity shows that it was not as yet: though some think that this is a petition of those that were returned from captivity, for those of their brethren that stayed behind; who, enjoying the sweets of their liberty, pray for their brethren to come and share with them, that so the mercy and blessing might be completed. This may very well be considered as a petition; either for the coming of the Redeemer, and redemption by him from the captivity of sin and Satan, and the law; or for the conversion of the Jews in the latter day. Either of which would be

as the streams in the south; as great and wonderful a work as causing rivers to be in dry places, and as grateful and acceptable as brooks and streams of water in southern countries: or like streams produced by the south wind, which brings rain, and melts the snow from the hills; which, running into the valleys, cause flows of water in great abundance: and so may denote the abundance of those that should share in the blessings of conversion, redemption, and salvation; as well as the wonderfulness and acceptableness of them; (see ^{<23418>}Isaiah 41:18 43:19 32:2). The Targum seems to understand it of the change made upon them, like that made on the earth by those; paraphrasing the words,

“as the land is turned, when streams of water flow out in a time of drought.”

The allusion seems to be to Judea, lying south of Babylon; and to the southern parts of Judea, which were dry; (see ^{<6659>}Joshua 15:19).

Ver. 5. *They that sow in tears shall reap in joy.*] A proverbial expression, encouraging faith in prayer put up for the return of the captivity, whether in a literal or spiritual sense. Praying or seeking the Lord is sowing in righteousness, (^{<2802>}Hosea 10:12); which is often attended with tears and weeping; the issue of them is not always seen soon: these, like seed, lie buried under the clods, but take effect and will rise up in due time: saints should wait patiently for a return of them, as the husbandman for the fruits of the earth; in due time they will produce a large crop of blessings, a plentiful harvest, which the praying saint will reap with joy; as those that prayed and waited for the redemption in Jerusalem; and as those that pray for the latter day glory, the conversion of the Jews, the fulness of the Gentiles, and the destruction of antichrist; the souls under the altar have been sowing in tears, but before long they will reap in joy, (^{<6610>}Revelation 6:9 19:1,2). It may be applied to the state and condition of saints in

common in this life; now is their sowing time, and careful they should be that they sow not to the flesh, but to the spirit: and a sorrowful time it is, on account of inward corruptions, Satan's temptations, divine desertions, and the imperfection of their services; but before long they will reap life everlasting, reap in joy, and be in the fulness of it; now they weep, then they shall rejoice; now they mourn, then they shall be comforted.

Ver. 6. *He that goeth forth and weepeth, bearing precious seed,* etc.]

Which he sows in tears. This is but a repetition and confirmation of what is before expressed in different words; and may be applied, as to a praying saint, so to a faithful preacher of the word. The word is the precious seed which he bears, which he takes out of the granaries of the Scriptures; and carries from place to place, and scatters and sows, (^{<BIB>}Luke 8:11); compared to seed, because of its meanness in the eyes of those that know it not; because of its generative virtue and increase, which it has from God, and which, unless sown in the earth, produces no fruit: and it is called "precious seed", because either bought at a great price, when grain is dear; or because it usually is the choicest wheat that is the sowing seed; and so may denote the preciousness and value of the Gospel, dispensed by Christ's faithful ministers, which is called a sowing of spiritual things, (^{<BIB>}1 Corinthians 9:11); which should be done plentifully and constantly, and with the same sort of seed or doctrine, and which requires art and skill; and is often performed weeping or with tears, because of their own insufficiency, through fear of success, and through want of it; and because of the badness of the ground, the hardness of men's hearts they have to do with. The allusion seems to be to a poor husbandman, that has got but little seed to sow, and this bought at a dear price; and which he buries under the clods, and fears it will rise no more; and weeps as he sows, because of the badness of the weather, or of the soil, doubting of success. Aben Ezra, by the words rendered "precious seed", or, as they may be, "a draught of seed"^{f1765}, understands the vessel in which the sower carries his seed, the seed basket, from whence he draws and takes out the seed, and scatters it; (see ^{<BIB>}Amos 9:13); so the Targum,

"bearing a tray of sowing corn;"

shall doubtless come again with rejoicing, bringing his sheaves [with him]; the seed he has been to and fro in sowing springs up under a divine blessing; and, beyond his expectation and fears, produces a large and plentiful crop; which he reaps, and returns home, not with his arms full of

sheaves only, but with his cart laden with them: so a faithful minister, sooner or later, is blessed with converts, who will be his joy and crown of rejoicing another day: (see ~~4:35~~ John 4:35,38) (~~5:19~~ 1 Thessalonians 2:19,20).

PSALM 127

INTRODUCTION TO PSALM 127

A Song of degrees for Solomon.

This psalm was written for Solomon; that is, for the sake of Solomon, as Aben Ezra interprets it; of concerning Solomon, as Jarchi: and so the Syriac title,

“it was said by David concerning Solomon.”

Perhaps it was composed by David, after Nathan had informed him, that not he, but his son Solomon, should build a temple for the Lord; and when he had made provision of gold and silver, and other things, for it, and had given the pattern of it to his son; and encouraged and animated him to it, assuring him that the Lord would be with him until he had finished it; and prayed that God would give him a perfect heart to do it; for he knew the whole success depended upon the Lord, notwithstanding all the preparations he had made: hence the psalm begins, “except the Lord build the house”; (see [1330](#) 1 Chronicles 28:20 29:19). Theodoret is of opinion it was written for Zerubbabel, and respects the building of the second temple by him; who is called Solomon, because he descended from him, and restored his work; but Zerubbabel, though he was of the house of David, yet not in the line of Solomon, but of Nathan, ([4187](#) Luke 3:27,31). The inscription of the Syriac version seems to agree with this conjecture; which adds, to what is before observed,

“and it is also said concerning Haggai and Zechariah, who were solicitous for the building of the temple.”

And Arama the Jew says, that it is possible it may be said of the building of the second temple, and the walls of Jerusalem. But others think it is a composition of Solomon himself; who might set out upon the building of the temple with this song, as he made a prayer at the dedication of it when finished: and the Targum renders it,

“a song by the hand of Solomon;”

and our translators for the most part render the particule of, which they here translate “for”, as “of David”, in many places. And so accordingly it may be rendered here “of Solomon”^{f1766}, or Solomon’s, and be one of the thousand and five songs he made; which, besides that called the Song of Solomon, is the only one extant: and the doctrine of it agrees with many things in the books of Proverbs and Ecclesiastes; that all things depend upon the providence and blessing of God, without which all the endeavours of men are in vain. Kimchi thinks the Messiah is meant, who is often called Solomon in the book of Canticles, (^{<ORU>}Song of Solomon 3:7,11 8:11,12); and to whom many passages in it may be applied.

Ver. 1. *Except the Lord build the house, they labour in vain that build it,* etc.] Whether it be understood literally of an artificial house, as Solomon’s own house; or the house of the Lord, or any other: let a man be ever so bent upon building one, or have ever so much skill in drawing the plan of it, or be ever so well provided to go through the expense of it, or have ever so many hands employed in it, yet, if the Lord does not give success, it will all be in vain; the building will fall down, or be consumed by fire before it is finished; or by one providence or another he will be obliged to desist from it, as in the case of the builders of the tower and city of Babel. Or whether it be understood of a family, which is built up by an increase and multiplication of children; so Leah and Rachel built up the house of Israel, (^{<ORU>}Ruth 4:11); this depends upon the providence of God; for, as it is after said, “children are an heritage of the Lord”, (^{<ORU>}Psalms 127:3). Or whether it be understood, figuratively and mystically, of the church God, the house of the living God; the house of Christ, a spiritual one; a Gospel church, whose materials are lively stones, or true believers. Now there are builders in this house, some indeed very bad ones; and it is no wonder that they labour in vain, who reject and lay aside the foundation and corner stone, Christ; who deny his deity, despise his righteousness; or mix grace and works, law and Gospel, together, and pluck down with one hand what they build with another: and though there are others that are good ones, and lay the foundation, Christ; and build on this foundation precious truths, comparable to gold, silver, and precious stones; minister the word, and administer the ordinances, truly and faithfully; and in all direct to Christ for grace, strength, peace, comfort, and eternal life; speak to edification, and are the means of reviving the graces of God’s people, and of establishing their souls; as well as of the conversion of sinners, whereby the house of God is built up; yet if the Lord does not prosper their work, all is in vain.

For the principal builder is God, Father, Son, and Spirit; this is mostly applied to the second Person, the Word and Wisdom of God, (²⁰⁰⁰Proverbs 9:1 ³⁰⁶²Zechariah 6:12,13 ⁴⁰⁶⁸Matthew 16:18); but not to the exclusion of the Father, who has laid in Zion a foundation, a precious corner stone, and builds souls on it; nor of the Spirit, through whom saints are built up an habitation for God, (²³⁸⁶Isaiah 28:16 ⁴⁰²²Ephesians 2:22). The Targum here is,

“if the Word of the Lord does not build the city.”

It follows,

except the Lord keep the city; the city Jerusalem, as the Targum; who also here makes mention of the Word of the Lord: or any other city: God, with the Heathens ^{f1767} was called **πολιευς**, the keeper of cities; this title is given to Minerva by Pindar ^{f1768}, and is one of Jupiter’s titles ^{f1769};

the watchman waketh [but] in vain; to preserve it from riots, robberies, fires, etc. This may be applied to the church of God, the city of the living God, of which saints are fellow citizens: now in this city there are watchmen, some indeed that are blind and asleep, and so quite unfit for this office; but there are others who are awake and diligent, and watch in all things; and for the souls of men, and the good of the city, the church, to prevent heresies, errors, and immoralities; and yet all their watchfulness is in vain, unless the Lord keep it, who watches over his people for good, and that none hurt them; he wakeful, never slumbers nor sleeps, and constant night and day; and keeps his people by his power, and as tenderly as the apple of his eye.

Ver. 2. [*It is vain for you to rise up early, to sit up late*, etc.] A description of an industrious and laborious person, who takes great pains to get a livelihood, or increase his substance; (see ³⁹⁴³Psalm 104:23) (²⁸¹⁵Proverbs 31:15,18); which, yet, as in the former instances, depends upon the blessing of divine Providence, (²⁰⁰⁴Proverbs 10:4,22 ²⁰⁰¹Ecclesiastes 9:11). For, after all, it may come to nothing more at last than

to eat the bread of sorrows; that is, to eat bread gotten with much sorrow and labour; such get bread, and that is all, and not that without the providence of God;

[for] so he giveth his beloved sleep; that is, the Lord: such who are partakers of his grace, that fear and love him; to them, thus diligent and industrious, he gives not only bread to eat, but sleep, which to a labouring man is sweet; and having food and raiment, he gives them contentment, quietness, and satisfaction of mind, which is the greatest blessing of all. Sleep, even bodily sleep, was reckoned with the very Heathens a divine gift^{f1770}. Some think respect is had to, Solomon, whose name was Jedidiah, and signifies the beloved of the Lord, (^{<1022>}2 Samuel 12:24,25); to whom God gave peace, rest, and safety all around; or, as others, the kingdom without labour, when Absalom and Adonijah toiled for it: Christ, who is the Beloved of the Lord, the Son of his love, his well beloved Son, may be thought of, whose rest is glorious; his sleep in the grave, where his flesh rested from his labours and sufferings, in hope of the resurrection of it: and it may be applied to all the Lord's beloved ones; to whom he gives spiritual rest in this world, sleep in the arms of Jesus at death, and an everlasting rest in the world to come; all which depends not on their endeavours, but on his grace and goodness.

Ver. 3. *Lo, children [are] an heritage of the Lord*, etc.] As all success, safety, and the blessings of life, depend on the providence of God; so this very great blessing is a gift of his; having children, and those good ones, as the Targum interprets it; for of such only can it be understood: so, in a spiritual sense, the children of Christ, the antitypical Solomon, are the gifts of his heavenly Father to him; his portion and inheritance, and a goodly heritage he esteems them;

[and] the fruit of the womb [is his] reward; “fruit”^{f1771} is the same with “children” in the preceding clause; (see ^{<1012>}Luke 1:42); a reward he gives to good men, not of debt, but of grace; the Targum,

“a reward of good works:”

so regenerate persons are a reward to Christ, of his sufferings and death, (^{<2530>}Isaiah 53:10,11).

Ver. 4. *As arrows [are] in the hand of a mighty man*, etc.] Are shot out with great strength; come with much force, and do execution, and do not return in vain; with which men defend themselves, and annoy their enemies; (see ^{<2810>}Jeremiah 50:9);

so [are] children of the youth: not young children, or children in their youth; but such who are born to their parents when they are in their youth;

and which are generally healthful and strong, and their parents live to see them grown up; and who are useful to protect them, and defend their persons and properties from enemies when grown old and feeble, and unable to defend themselves: whereas children born to them in old age are generally unhealthy and weak; and besides, their parents rarely live to see them brought up, or to be helpful to them. So Christ's spiritual seed and offspring, who are the dew of his youth, are strong, and overcome the evil one; and are serviceable in the defence of his cause and interest.

Ver. 5. *Happy [is] the man that hath his quiver full of them,* etc.] That is, his house full of them; called a quiver, referring to arrows before mentioned, this being the case in which they are put up: to have many children was always reckoned a great temporal blessing and happiness; (see ~~<B00>~~Job 1:2 ~~<B00>~~Psalm 128:3,4,6). The Septuagint, Vulgate Latin, Ethiopic, and Arabic versions, render it, "that fills his desire" has as many as he desires or wishes for: the Targum,

"who fills his school of them:"

so Jarchi interprets the children, of the disciples of the wise men. It may be applied to young converts, the children of Christ and of the church; which, when numerous, is a blessing to him and her; see (~~<B00>~~Isaiah 49:20,21 53:10,11);

they shall not be ashamed; the father and his children, as Aben Ezra; parents rather are meant, who are not ashamed when they have many children: with the Romans^{f1772}, those that had wives and children were preferred in honour to senior persons that had none; and they that had most to those that had fewest; and so with the Persians; (see Gill on "~~<B00>~~Esther 5:11");

but they shall speak with the enemies in the gate: where courts of judicature were kept; and so the Targum,

"in the gate of the house of judgment."

The sense is, that their children should stand and plead the cause of their parents against their adversaries in courts of judicature; or publicly before the eyes of all, as Aben Ezra: and spiritually may design such of Christ's seed who are set for the defence of the Gospel, are valiant for the truth on earth, and earnestly contend for it; meet the enemy in the gate, publicly oppose him, and behave themselves like men, and are strong.

PSALM 128

INTRODUCTION TO PSALM 128

A Song of degrees.

This psalm very probably was written by the same hand as the former, and seems to have some connection with it; as that shows that all things depend on the providence and goodness of God; and that all blessings, particularly children, are the gift of God; this points out the blessings, civil and religious, that belong to good men; and, among the rest, a numerous offspring. According to the Syriac version,

“it is said concerning Zerubbabel, prince of Judah; and the care of the building: and it intimates in it the calling of Gentiles.”

Manythings in it may be applied Christ and his church.

Ver. 1. *Blessed [is] everyone that feareth the Lord*, etc.] Be he who he will; of whatsoever nation, Jew or Gentile; of whatsoever sex, age, or condition, high or low, rich or poor, (^{<4005>}Acts 10:35); such an one is blessed now, and will be hereafter; (see Gill on “^{<3800>}Psalm 112:1”);

that walketh in his ways: which God has prescribed and directed his people to walk in, his ordinances and commands; which, to walk in, is both pleasant and profitable: it supposes life, requires strength and wisdom; and is expressive of progression, or going on and continuance in them: and where the true fear of God is, which includes every grace, and the whole of religious worship, there will be a conscientious regard to the ways of God: such avoid evil, and do good, because of the fear of God, (^{<3800>}Job 1:1 ^{<4015>}Nehemiah 5:15).

Ver. 2. *For thou shall eat the labour of thine hands*, etc.] That is, thou that fearest the Lord, and walkest in his ways. It is an apostrophe, or address to such, even to everyone of them; instancing in one part of the blessedness that belongs to them, enjoyment of what their hands have laboured for; which may be understood both in a literal and spiritual sense: man must labour and get his bread with the sweat of his brow; he that will

not work should not eat, he that does should; and a good man may have a comfortable enjoyment of the good of his labour; than which, as to temporal blessings, there is nothing better under the sun, (²⁰⁵⁸Ecclesiastes 5:18); and, in a spiritual sense, good men labour in prayers at the throne of grace, there lifting up holy hands to God, wrestling with him for a blessing, which they enjoy; they labour in attendance on the word and ordinances, for the meat which endures to everlasting life; and they find the word and eat it, and Christ in it, whose flesh is meat indeed; and feed by faith on it, to the joy and comfort of their souls;

happy [shall] thou [be], and [it shall be] well with thee; or, to thy soul, as the Syriac version; happy as to temporal things, and well as to spiritual ones: such having an apparent special interest in the love, grace, mercy, and delight of God; in his providence, protection, and care; in the supplies of his grace, and in his provisions for his people, in time and eternity. It is well with such that felt God, in life and at death, at judgment and for ever: and the Targum is,

“thou art blessed in this world, and it shall be well with thee in the world to come;”

and so Arama.

Ver. 3. *Thy wife [shall be] as a fruitful vine by the sides of thine house,* etc.] The vine being a weak and tender tree, which needs propping and supporting; and often is fastened to the sides of a house, to which the allusion here is; whereunto it cleaves, and on which it runs up, and bears very agreeable fruit; it is properly used to express the weakness and tenderness of the female sex, their fruitfulness in bearing children, and their care of domestic affairs, being keepers at home; (see ¹⁰⁰¹1 Peter 3:7 ¹⁰⁵⁴1 Thessalonians 5:14 ¹⁰¹⁵Titus 2:5). Kimchi observes, that the vine is the only tree men plant within doors; which, when it is grown up, they bring out at a hole or window of the house without, to have the sun and air; and so its root is within the house, and the branches without: and he observes, that a modest woman is within the house, and does not go without, and is only seen by her husband; but her children, like the branches of the vine, go out to work. This may be applied to Christ and his church; to him the other characters agree: he, as man, is one that feared the Lord; the grace of fear was in him; the spirit of fear rested on him; and he was in the exercise of it, and walked in all the ways of the Lord, (²³⁰¹Isaiah 11:1-3 ³⁸⁰⁷Hebrews 5:7); he now sees and enjoys the travail or labour of his soul to satisfaction, and

is made most blessed for evermore, (^{<2531>}Isaiah 53:11 ^{<4276>}Psalms 21:6). The church is the bride, the Lamb's wife, the spouse of Christ; and may be compared to a vine for her weakness in herself, her fruitfulness in grace and good works, and in bringing forth souls to Christ, through the ministry of the word; all which is pleasant and grateful to him; (see ^{<5804>}Psalms 80:14 ^{<2125>}Song of Solomon 2:15 7:12);

thy children like olive plants round about thy table; a numerous offspring was always accounted a very great blessing; and it must be very pleasant to a parent to see his children round about his table, placed in their proper order according to their age, partaking of what it is furnished with: Job, in his time of prosperity, had many children; and, next to the presence of the Almighty with him, he mentions this of his children being about him; (see ^{<8002>}Job 1:2 29:6). This may be applied to the spiritual seed and offspring of Christ, which are like to olive trees or olive plants; to which David is compared, (^{<4518>}Psalms 52:8); the two anointed ones in (^{<3911>}Zechariah 4:11,14); the two witnesses in (^{<6104>}Revelation 11:4); and all true believers in Christ may; because of their excellency, these being choice plants; because of their fruitfulness and beauty; because of their fatness, and having oil in them; and because of their perpetuity, being ever green; (see ^{<24116>}Jeremiah 11:16 ^{<3846>}Hosea 14:6). Now Christ has a table, which he has well furnished, at which he himself sits, and places these his children all around; and whom he welcomes to the entertainment he makes, and takes delight and pleasure in them, (^{<2112>}Song of Solomon 1:12 5:1). Kimchi observes, the olive trees do not admit of a graft from other trees; (see ^{<6124>}Romans 11:24); and so this denotes the legitimacy of those children, being free from all suspicion of being spurious, being born of such a wife as before described; and being green and moist all the year long, denotes their continuance in good works.

Ver. 4. *Behold, that thus shall the man be blessed that feareth the Lord.*]

In the manner before described, and in the instances already given, as well as in the following; this is said to raise attention, and fix a sense of the blessedness of such persons; and who are further addressed, and pronounced happy, in the next verses.

Ver. 5. *The Lord shall bless thee out of Zion*, etc.] The church of God, where he dwells, out of which he shines, even the Word of the Lord, as the Targum in the king's Bible; and where he commands his blessings of grace to descend on his people, even life for evermore, (^{<4938>}Psalms 133:3). Here

he blesses them with his word and ordinances, which are the goodness and fatness of his house, and with his presence in them; so that the man that fears God is blessed, not only in his person, and in his family, but in the house of God; (see ^{<4936>}Psalm 118:26,27);

and thou shall see the good of Jerusalem all the days of thy life; the goodness of God in Jerusalem, which is another name for the church of God; the beauty of the Lord in his house and ordinances; his power and his glory in the sanctuary: or should see the church of God in prosperous circumstances all his days; true religion flourish, the power of godliness in the professors of it; the word and ordinances blessed to the edification of saints, and many sinners converted and gathered in. This may be applied to Christ, (^{<2531>}Isaiah 53:11).

Ver. 6. *Yea, thou shall see thy children's children*, etc.] A numerous race of descendants from him, which are the crown and glory of old men, (^{<3076>}Proverbs 17:6); this is also true of Christ's spiritual children by his church in successive ages, (^{<2592>}Isaiah 59:21);

[and] peace upon Israel: all kind of prosperity, temporal and spiritual; peace, and abundance of it; as will be in the latter day, in the spiritual reign of Christ, (^{<4978>}Psalm 72:8). It may be considered as a wish or prayer, with which the psalm is concluded; let "peace be upon Israel"^{f1773}, as in (^{<4956>}Psalm 125:5); (see ^{<4066>}Galatians 6:16).

PSALM 129

INTRODUCTION TO PSALM 129

A Song of degrees.

This psalm was written in later times, after many of the distresses of Israel; very probably upon the Jews return from the Babylonish captivity, by Ezra, or some other godly person. Aben Ezra says the psalmist speaks in the language of Israel in captivity; and the same is the sense of Kimchi and Arama. The Syriac inscription is,

“a psalm without a name, concerning the distress of the people; but as to us, it intimates to us the victory and triumph of the worshippers.”

Ver. 1. *Many a time have they afflicted me from my youth*, etc.] That is, the enemies of Israel, afterwards called “ploughers”. This may be understood of literal Israel, the posterity of Jacob; whose youth was the beginning of their constitution as a nation and church, or the first times of it; when they were greatly distressed by their enemies, and from thenceforward; as in Egypt, where, and in places near it, they were afflicted four hundred years, according to a prophecy given to Abraham their ancestor, and where their lives were made bitter with hard bondage; and in the times of the Judges, by several neighbouring nations, which was the time of their youth, or their settlement in Canaan; and afterwards in the times of their kings, particularly in the times of Ahaz king of Judah, by the Edomites and Philistines, and by Tiglathpileser, king of Assyria; and in the times of Hoshea, king of Israel, by Salmaneser, who carried away captive, ten tribes; and in the times of Jeconiah and Zedekiah, kings of Judah, by Nebuchadnezzar, who carried captive to Babylon the tribes of Judah and Benjamin. And the psalmist, by a spirit of prophecy, might have a further respect to the distresses of Israel in the times of Antiochus and the Maccabees, when the temple was profaned, the altar demolished, and the daily sacrifice made to cease, and many good men lost their lives; to which times the apostle may be thought to have regard, (³¹¹⁵ Hebrews 11:35-38);

and also to their last affliction by the Romans, the greatest of all; and their present captivity, and deliverance from it;

may Israel now say; this now refers to the time of redemption, as Arama observes, whether at their return from Babylon, or at their future conversion; then reviewing their former troubles ever since they were a people, may say as before. This may be applied to mystical Israel, or to the church of God in Gospel times, which, in its infancy, and from its youth upwards, has been afflicted, many a time, and by many enemies; first, by the unbelieving Jews, who killed the Lord Jesus, and persecuted his apostles and members; then by Rome Pagan, under the ten persecutions of so many emperors; and afterwards by Rome Papal, the whore of Babylon, who many a time been drunk with the blood of the saints and martyrs of Jesus. Yea, this may be applied to the Messiah, one of whose names is Israel, (^{<348>}Isaiah 49:3); who was a man of sorrows, and acquainted with griefs all his days, even from his youth, (^{<257>}Isaiah 53:3); he was the “Aijeleth Shahaḥ”, the hind of the morning, (^{<427>}Psalms 22:1), title; hunted by Herod in his infancy, (^{<402>}Matthew 2:13); and obliged to be carried into Egypt for safety when a child, from whence he was called, (^{<2810>}Hosea 11:1); and ever after was more or less afflicted by his enemies, men or devils, in mind or body; and at last endured great sufferings, and death itself. It may moreover be applied to every Israelite indeed, to every true believer and member of Christ; conversion is their time of youth; they are first newborn babes, and then young men; as soon as regenerated, they are afflicted with the temptations of Satan, the reproaches and persecutions of men; which are many, though no more than necessary, and it is the will of God should be, and all for their good.

Ver. 2. *Many a time have they afflicted me from my youth*, etc.] This is repeated for the confirmation of it, to excite attention to it, and to express the vehement affection of the speaker;

yet they have not prevailed against me; the Egyptians could not prevail against literal Israel; the more they were afflicted, the more they grew and multiplied; in the times of the Judges, one after another were raised up as deliverers of them; neither the Assyrians, Chaldeans, nor Romans, nor any other, have been able to cut them off from being a nation; they continue to this day: the enemies of the church of Christ, even the gates of hell, have not been able to prevail against it, being built upon a rock, so as to extirpate and destroy it, neither by open and cruel persecutors, nor by

secret and fraudulent heretics; nor could the enemies of the Messiah prevail against him, for though they brought him to the dust of death, they could not hold him in it; and they themselves, through his death, were conquered by him, as sin, Satan, the world, and death itself; nor can the enemies of the saints prevail against them, God being on their side, Christ making them more than conquerors, the Spirit in them being greater than he that is in the world.

Ver. 3. *The ploughers ploughed upon my back*, etc.] “Sinners”, as the Septuagint, Vulgate Latin, and Arabic versions, render it; such that plough iniquity, and sow wickedness, (^{<1804>}Job 4:8 ^{<2103>}Hosea 10:13); which may be understood of their carrying Israel captive, when they put yokes and bonds upon their necks, as upon oxen when they plough, as Arama interprets it; or it may design the destruction of their high places, signified by the back, such as the temple, the royal palace, and houses of their nobles, burnt with fire; yea, it was predicted that Zion should be ploughed as a field, (^{<3112>}Micah 3:12); and the Jews say that Turnus Rufus, the Roman general, as they call him, did plough up Jerusalem. The Syriac version is, “they whipped” their whips or scourges; with which many of the Israelites were scourged in the times of the Maccabees, (^{<3116>}Hebrews 11:36). And the Messiah himself, who gave his back to the smiters, and was buffeted and scourged by them, (^{<2816>}Isaiah 50:6 ^{<4126>}Matthew 27:26); and many of his apostles and followers, (^{<4007>}Matthew 10:17 ^{<4113>}2 Corinthians 11:23-25). The Targum renders it

“upon my body;”

and Aben Ezra says the phrase is expressive of contempt and humiliation, and compares with it (^{<2513>}Isaiah 51:23);

they made long their furrows; which signify afflictions, and the pain their enemies put them to, and the distress they gave them; as no affliction is joyous, but grievous, but like the rending and tearing up the earth with the plough; and also the length and duration of afflictions; such were the afflictions of Israel in Egypt and in Babylon, and of the church of God under Rome Pagan and Papal; but, as the longest furrows have an end, so have the most lasting afflictions. The Syriac version is, “they prolonged their humiliation”, or “affliction”; Kimchi says the meaning is,

“they would give us no rest from servitude and bondage.”

Ver. 4. *The Lord [is] righteous*, etc.] Or gracious and merciful; hence acts of mercy are called righteousness in the Hebrew language; the Lord has compassion on his people under their afflictions, and delivers them; or is faithful to his promises of salvation to them, and just and righteous to render tribulation to them that trouble them, and take vengeance upon them;

he hath cut asunder the cords of the wicked: alluding to the cords with which the plough is fastened to the oxen, which being cut, they cannot go on ploughing; or to the cords of whips, which when, cut cannot be used to any purpose: it designs the breaking of the confederacies of wicked men against the people of God; the confounding their counsels and schemes, and disappointing their devices; so that they cannot perform their enterprises, or carry their designs into execution, or go on with and finish their intentions. The Targum renders it,

“the chains of the wicked;”

(see ²³⁶⁸Isaiah 5:18).

Ver. 5. *Let them all be confounded*, etc.] Or “ashamed”: as all the enemies of God’s people will be sooner or later, either in this world, or however when Christ shall come in the clouds of heaven; or let them be disappointed of their views, aims, and ends, when they will be confounded, as disappointed persons are;

and turned back; from pursuing their designs and accomplishing them; as the Assyrian monarch was, who had a hook put into his nose, and a bridle in his lips, and was turned back by the way he came, (²³⁷²Isaiah 37:29);

that hate Zion; the inhabitants of Zion, who are called out of the world, and separated from the men of it, and therefore hated by them; the King of Zion, the Messiah, whom they will not have to reign over them; the doctrines of the Gospel, the word that comes out of Zion, to which they are utter enemies; and the laws and ordinances of Zion, the discipline of God’s house, which they cannot bear to be under and submit unto.

Ver. 6. *Let them be as the grass [upon] the housetops*, etc.] The tops of the houses in Judea were flat, and so grass grew upon them, being covered with plaster of terrace; though it was but small and weak, and being on high was exposed to the scorching sun, and soon withered^{f1774}; and Menochius says^{f1775} he saw such roofs in the island of Corsica, flat, and

having earth upon them, smoothed and pressed, on which grass grew of its own accord; but being burnt up in summertime by the sun, soon withered, as here said. But what Olaus Magnus^{f1776} relates is somewhat extraordinary; that, in the northern Gothic countries, they feed their cattle on the tops of houses, especially in a time of siege; he describes their houses as built of stone, high and large, and covered with rafters of fir and bark of birch; upon which is laid grass earth, cut out of the fields foursquare, and sowed with barley or oats, so that their roofs look like green meadows; and that what is sown, and the grass that grows thereon, might not wither before plucked up, they very constantly and diligently water it; but in the eastern countries, which are hot, and have but little rain, grass could not retain its verdure long, as follows;

which withereth afore it groweth up; to any height, the usual height of grass: or, “before it is plucked up”, as the Septuagint, Vulgate Latin, and Arabic versions; and so Jarchi. And this was their usual way of gathering in their corn; and which continues to this day, as Mr. Maundrell^{f1777} affirms, who was an eyewitness to it in many places; where they plucked it up by handfuls from the roots, leaving the most fruitful fields as naked as if nothing had grown on them; and this they did for the sake of the straw, which was generally very short, and necessary for the sustenance of cattle; to which he thinks there is here a manifest allusion; but not corn, but grass, is here spoken of. The Targum is,

“before it flourisheth, an east wind cometh, blows upon it, and it is withered;”

and to the same purpose the Syriac version,

“which when the wind comes upon it, it fades and withers.”

This expresses the high and elevated state and condition of wicked men, the pride and haughtiness of their hearts; yet their weakness and frailty, and the danger they are exposed unto, through the wrath and vengeance of God upon them; when they consume and wither away like grass on the housetops, and never come to the happiness they are hoping and wishing for; (see ²³⁷⁷Isaiah 37:27).

Ver. 7. *Wherewith the mower filleth not his hand*, etc.] Such grass never rises high enough to be mowed, nor is of that account to have such pains taken with it; nor the quantity so large as to fill a mower’s hand, and carry it away in his arms;

nor he that bindeth sheaves his bosom; when corn is mowed or reaped, the binders come and gather it up in their arms, and bind it in sheaves, and then bring it into the barn; but nothing of this kind is done with grass on the housetops. This represents the insignificance and worthlessness of wicked men; who, when the harvest comes, the end of the world, will not be gathered in by the reapers, the angels, into Christ's garner into heaven as the wheat, the righteous will; but like the tares and chaff will be cast into unquenchable fire, (~~41B2~~ Matthew 3:12 ~~41B7~~ Luke 3:17).

Ver. 8. *Neither do they which go by say, the blessing of the Lord [be] upon you*, etc.] As was usual with passengers, when they went by where mowers, and reapers, and binders, were at work in the field in harvest time; who used to wish the presence and blessing of God with them, and upon their labours; and who returned the salutation, as may be seen in Boaz and his reapers, (~~41B4~~ Ruth 2:4);

we bless you in the name of the Lord; which is either a continuation of the blessing of the passengers, or the answer of the reapers to them; so the Targum,

“nor do they answer them, “we bless you”,” etc.

The sense is, that those wicked men would have no blessing on them, from God nor men; that no God speed would be wished them; but that they were like the earth, that is covered with briers and thorns; which is nigh unto cursing, and its end to be burned.

PSALM 130

INTRODUCTION TO PSALM 130

A Song of degrees.

This psalm is by some thought to have been written by David either when persecuted by Saul, and in great distress, and fearful he should perish by him; or else when in great distress of mind because of sin, after the affair of Bathsheba; and it is reckoned therefore among the penitential psalms. Though others think it was written by Ezra, or some other godly person in the captivity; and Aben Ezra and R. Obadiah interpret it of Israel in captivity. The Syriac inscription is,

“one of the psalms of ascension: it is said concerning Nehemiah the priest (or rather the prince or governor, since Nehemiah was no priest); and it intimates in it the prayer of the martyrs.”

It may be applied to any person in distress, outward or inward; applying to God for help and deliverance, for pardoning grace and mercy; encouraging himself and others to hope for it.

Ver. 1. *Out of the depths have I cried unto thee, O Lord.*] Out of deep waters, out of the depths of the sea; not literally, as Jonah, who really was there, and from thence cried unto the Lord, (Jon 2:2-6); but figuratively; meaning that he had been in the depths of sin, or brought into a low estate by it, as all men are: they are brought into debt by it, and so to a prison, the prison of the law, to be under its sentence of curse and condemnation; to a ditch, a horrible pit, a pit wherein is no water, and out of which men cannot extricate themselves; to a dunghill, to the most extrem poverty and beggary; to a dungeon, a state of thralldom, bondage, and captivity; into an hopeless and helpless condition. The depths the psalmist was now in were a deep sense of sin, under which he lay, and which brought him low; as every man is low in his own eyes, when he has a thorough sense of sin; then he sees himself unworthy of any favour from God, deserving of his wrath and displeasure; as a polluted guilty creature, loathsome and abominable; as wretched and undone in himself; as the chief of sinners, more brutish than any man, and as a beast before the Lord: but then, though the psalmist was

in the depths of distress for sin, yet not in the depths of despair; he cried to God, he hoped in him, and believed there was pardon with him: or he might be in the depths of afflictions; which are sometimes, because of the greatness of them, compared to deep waters; to the deep waters of the sea, which threaten to overflow and overwhelm, but shall not; (see ¹⁹⁴⁷Psalm 42:7 69:1,2 88:6 ²³⁴¹Isaiah 43:2); and in such circumstances the psalmist cried to God for help and deliverance; not to man, whose help is vain; but to God, who is able to save, and is a present help in time of need.

Theodoret understands this of the psalmist's crying to God from the bottom of his heart, in the sincerity of his soul; and so his cry is opposed to feigned and hypocritical prayers.

Ver. 2. *Lord, hear my voice*, etc.] His prayer, which was vocal: God is a God hearing prayer; sometimes his people think he does not hear them; but he always does, and in his own time answers; for to hear prayer with him is to answer it; which he does likewise in his own way as well as time; and not always in the way and at the time his people would have him;

let thine ears be attentive to the voice of my supplications; his prayers put up in an humble suppliant manner, for grace and mercy; not pleading merit and righteousness: these he desires God would hearken to and hear, listen unto, bow and incline his ears, as he is sometimes said to do; which is a wonderful instance of his condescension.

Ver. 3. *If thou, Lord, shouldest mark iniquities*, etc.] Or "observe"^{f1778} them. Not but that God does observe the sins of men: he sees all the evil actions of bad men done in the dark, which cannot hide them from him; and all the iniquities of good men, so as to correct and chastise for them, but not with his eye of vindictive justice. Or "keep"^{f1779} them; should he keep a watchful eye over them, make strict inspection into them, enter into a critical examination of them, and of all their aggravated circumstances; should he keep them in mind and memory, retain them in the book of his remembrance; should he lay them up, and keep them sealed among his stores, in order to be brought to light, and brought out as charges another day, and to the condemnation of men; should he set them before him in the light of his countenance, and not cast them behind his back and into the depths of the sea; should he visit for them in a way of wrath, or enter into judgment on account of them, with men in their own persons; demanding satisfaction for them at their own hands, without any regard to the sacrifice and satisfaction of his Son; all a man's righteousness, repentance,

humiliation and tears, would stand him in no stead, would not answer for him, or atone for his sins; still his iniquities would remain marked before God; the consequence of which would be eternal damnation, (^{<2412>}Jeremiah 2:22);

O Lord, who shall stand? Not one; since all are sinners. The Arabic version adds, “before thee”; in his presence; in the house and courts of God, there to minister before him; to pray and praise, to preach and hear: or at his bar hereafter, with any boldness and confidence; so as to litigate the point with him in his court of judicature, before angels and men, and so as to carry the cause; the wicked shall not stand in judgment, (^{<3005>}Psalm 1:5). Or who can stand before his vindictive justice, or bear his wrath and vengeance? No one can. (see Na 1:6) (^{<3082>}Malachi 3:2 ^{<6067>}Revelation 6:17).

Ver. 4. *But [there is] forgiveness with thee,* etc.] And with God only; not with angels, nor any of the sons of men; and which flows from his grace and mercy, through the blood of his Son. It appears to be with him by his promise of it in covenant; by appointing his Son to shed his blood for it, and exalting him as a Saviour to give it; by proclaiming it in the Gospel; and by the numerous instances of it, both under the Old and under the New Testament. Or, there is “a propitiation with thee”; as the Septuagint and Vulgate Latin versions render it: God had found out Christ to be the propitiatory sacrifice for sin, and the ransom of his people; and set him forth in his purposes and decrees for that end; and which was made known by the sacrifices of the law, typical of it; and in the fulness of time he sent him to be the propitiation for it, and he is become so; and has made reconciliation for sin, and reconciled his people to God by the sufferings of death; and reconciled all the divine perfections of justice and holiness, grace and mercy, together, in the salvation of men; and is now an advocate the Father for them, pleading the propitiatory sacrifice of himself before him;

that thou mayest be feared; were it not for pardon, and the hope of it, men would be desperate; and, having no hope, would resolve upon taking their swing of sin, and be entirely negligent of the worship and service of God: was there no forgiveness of sin, there would be no more fear of God among men than there is among devils, for whom there is no forgiveness; there might be dread and trembling, as among them, but no godly fear: yea, if God was strictly to mark iniquity, and not pardon it, there would be none to fear him, all must be condemned and cut off by him; but, in order to

secure and preserve his fear among men, he has taken the step he has to pardon sin through the propitiatory sacrifice of his Son; and a discovery, and an application of his grace, teaches men to fear to offend him; influences them to serve him acceptably with reverence and godly fear, and engages them to fear him and his goodness, and him for his goodness's sake, (^{<S111>}Titus 2:11,12 ^{<S112>}Hebrews 12:8) (^{<S113>}Hosea 3:5).

Ver. 5. *I wait for the Lord*, etc.] For his gracious presence and the light of his countenance, being in darkness, as well as in the deep; for his salvation and deliverance out of the depths of distress; for an answer of prayer, having cried unto him for application of pardoning grace he had some view and hopes of; and for the performance of promises the Lord had made to him; and for eternal glory and happiness: all which are to be patiently and quietly waited for, God having his set time to do them; and may be confidently expected, since he is gracious and merciful, wise and powerful, faithful and immutable. David might also be waiting for the coming of Christ, as all the Old Testament saints did; through whom all the above are enjoyed;

my soul doth wait; which shows that this was not mere bodily service or waiting upon God and for him in an external way; but expresses the intenseness of his mind, the earnest desires of his heart after God, his affection for him, and the exercise of all other graces on him; his whole soul, and all the powers of it, were engaged in this work;

and in his word do I hope: both in his essential Word the Messiah, who was the Hope of Israel as well as the Saviour of them; the object, ground, and foundation of hope, of all blessings, of grace and of glory: and in his word of promise concerning the coming of Christ, and salvation by him; concerning the pardon of sin through him, and eternal life by him; as well as in many other special and particular promises made to David, concerning himself, his family, and his kingdom. Arama and Kimchi interpret it of the promise of deliverance from captivity made to the Jews.

Ver. 6. *My soul [waiteth] for the Lord*, etc.] This is repeated for the confirmation of it, and to show the vehement and constant disposition of his mind towards the Lord; as well as for the sake of what follows:

more than they that watch for the morning: [I say, more than] they that watch for the morning; or, “more than the morning watchers, that watch for or until the morning”^{f1780}; than watchmen of cities, or the keepers of the

wails, as Aben Ezra; those who are upon the last morning watch, and are looking out for the morning light; that they may go off from duty, and lie down and sleep: or than those that sit up with sick persons; who, being solitary and melancholy, as well as want sleep, long for the morning, that they may have some refreshment: or rather than the priests and Levites that watched in the temple, that waited for the morning, that they might be relieved by others; or else than those of that function, who were very diligent to observe the break of day, that they might enter upon their morning sacrifices; of which are many instances in the Misnah^{f1781}. So the Targum,

“more than they that observe the morning watches, which they observe to offer up the morning sacrifice:”

and Kimchi’s paraphrase is,

“who rise in the morning watches to pray.”

The coming of Christ is said to be as the morning; and the light of God’s countenance is comparable to the morning light; the discoveries of pardoning grace are through the bright shining of the sun of righteousness, and is the healing that is in his wings; and salvation and deliverance from any distress Is light that breaks forth as the morning: all and each of these are more desirable, and more to be waited for, than the natural light of the morning; (see ^{<120>}2 Samuel 23:4) (^{<200>}Hosea 6:3 ^{<300>}Psalms 30:4 ^{<301>}Malachi 4:2 ^{<200>}Isaiah 58:8).

Ver. 7. *Let Israel hope in the Lord*, etc.] The psalmist having himself hope in the Lord and in his word, through a view of forgiveness with him, exhorts and encourages others to do so likewise, even every Israelite indeed; and such may comfortably hope in him for salvation, which was designed, contrived, promised, and now wrought out for sinners, the chief of sinners, and to be had freely; and the Gospel declaration is, that whosoever believes in Christ shall be saved; as well as for the remission of sin, which God has promised in covenant; proclaimed in Christ, whom he has sent to obtain it, and exalted to give it; and has declared in the Gospel that whoever believes in him shall have it; and also for eternal life and happiness, which is the gift of God through Christ; is in the hands of Christ, and of which the Spirit of God is the earnest and pledge. Arguments encouraging hope follow:

for with the Lord [there is] mercy; which is natural and essential to him; as displayed, is either general, and over all his works, and towards all his creatures; or special, only shown to whom he will: this flows through Christ, and is very large and abundant; and appears in various instances, in the covenant, in the mission of Christ, and redemption by him; in regeneration, the forgiveness of sins, and in salvation; as well as it is bestowed on innumerable objects: and this nerves much to encourage hope, since there is plenty of it, and God is plenteous in it; and it is kept for many, for thousands, and even the vilest of sinners, share in it; God has set up a throne of grace and mercy for men to apply to, and he delights in showing mercy, and in those that hope in it: or, there is “grace”^{f1782} with him; an abundance of it in his heart; a fulness of it in his son; and large aboundings of it through Christ, in conversion, pardon, and other things;

and with him [is] plenteous redemption; the purpose of it was in him; the scheme of it was drawn by him; the covenant of it was made with Christ; the promise of it was published, and now the thing itself is done, and is with Christ the author of it: and this is “plenteous”, if we consider the number of persons redeemed from among men, being such as no man can number; what of them is redeemed, even all of them, their souls and bodies; what they are redeemed from, from all sin, the law, its curse and condemnation, from death and hell, from Satan and all enemies; the several blessings included in it, or connected with it, pardon of sin, justification of persons, adoption, sanctification, and eternal life; the great price paid for it, the blood, the life of Christ, yea, himself: and the large display of love, grace, and mercy, wisdom, power, justice, and holiness, made in it. Kimchi interprets this of redemption from Egypt, Babylon, etc.

Ver. 8. *And he shall redeem Israel from all his iniquities.*] The Lord shall do it; in whom Israel is encouraged to hope; with whom grace and redemption were; or who was appointed to be the Redeemer. Redemption was then future, when these words were said, but certain, by the promise of God and agreement of Christ; and would be of the whole Israel, or elect of God; and that from “all” their iniquities, original and actual; sins, secret and open, of heart, lip, and life: and which is no small encouragement for Israel to hope in the Lord, for the sake of which this is added; as well as for the further illustration of the nature of redemption by Christ; which is complete, and now obtained, and is an eternal one.

PSALM 131

INTRODUCTION TO PSALM 131

A Song of degrees of David.

This psalm was written by David in his younger days, before he came to the throne; while he was in Saul's court, or persecuted by him. The occasion of it, as is generally thought, was a calumny cast upon him, as if he had some ill designs against Saul; was ambitious of the crown, and aspiring to the throne, and was plotting and forming measures to get the government into his hand; (see ~~1~~1 Samuel 24:9,14 26:18,20); with respect to all which he declares himself as innocent as a weaned child; and was as far from any such ambitious views as he was when in such a state; for the truth of which he appealed to God. Kimchi thinks that David, by his example, taught the Jews how to behave in captivity; that as he behaved, so should they, in great humility. The Syriac inscription is,

“it is said concerning Jesus the son of Josedech the high priest; and concerning humility.”

But the psalm no doubt was written by David of himself.

Ver. 1. *Lord, my heart is not haughty*, etc.] The heart of every man is naturally so, and everything in civil life tends to make it more so; as riches and honour, birth and blood, wisdom, knowledge, and learning, strength and beauty, especially where there is a superiority of those to others; and in religious if persons have not the true grace of God, their hearts will be haughty; if they have a notion of the purity of human nature, and the goodness of their hearts, and are pure in their own eyes, and of the power of their free will to do this and the other, and of their perfection in good works, and are full of their own righteousness, and have some external gifts, and some degree of notional knowledge; but if the heart is made truly contrite under a sense of sin, and is melted with discoveries of pardoning love, it will be humble and not haughty: and those have such hearts who have seen the haughtiness of their hearts, and the exceeding sinfulness of sin; their impotency to that which is spiritually good; their imperfection in all they do; the excellency and suitableness of Christ's righteousness, and

that all their salvation is of grace, and that grace is entirely free; and the more spiritual knowledge and experience they have, the more humble they are: and this was David's case, and what he here said was no doubt true, since he hated lying; and besides he speaks this in the presence of and to God the searcher of hearts; though he had been anointed by Samuel, and knew that he was to be successor in the kingdom, yet his heart was not elated with it;

nor mine eyes lofty; or "lifted up"^{f1783}, they were lifted up to God in prayer often, out not above his fellow creatures; he behaved himself humbly as well as wisely in Saul's court, where he was raised to great dignity, which gained him the affections of the court, and of all Israel; but there are too many whose eyes are lofty, and their eyelids lifted up, who disdain to look upon those that are inferior to them, as the rich on the poor, the Pharisee on the publican; (see ^{<1813>}Proverbs 30:13). This is the character of antichrist, that his look is more stout than his fellows, and is abominable in the sight of God, even a proud look as well as a proud heart, (^{<1817>}Proverbs 6:17 16:5). But this was not David's case; as he could not bear this in others he would not suffer it in himself, (^{<1815>}Psalms 101:5);

neither do I exercise myself in great matters; or, "walk"^{f1784} in them; these were not the subject of his employment and conversation; he did many great things, in killing the lion and the bear that came into his father's flock; in slaying Goliath with a sling and stone only; in leading out the armies of Israel, and slaying his ten thousands; and he exercised himself in the great things of the law, which he was careful to observe, and studied the great things of the Gospel, which he had the highest esteem of, and desired to understand; but he did not seek human greatness, or the great things of this world, for himself; he had no ambitious views, or was desirous of the kingdom he was anointed to, before the proper time; (see ^{<1818>}1 Samuel 18:18,23);

or in things too high for me: or "too wonderful"^{f1785}; (see ^{<1819>}Job 42:3). He contemplated the wonderful make and frame of his body, the texture, symmetry, and use of each of its parts; he observed the wonderful providences of God towards him ever since he had a being; and particularly he took notice of the wonderful love of God to him, and remembered and talked of, and declared, the wonderful works of grace and redemption; but not things above his capacity, out of his reach, and which are secret, or not clearly revealed: and such things we should be content to be ignorant of, or

not to have adequate ideas of, or be capable of accounting for; as the being and perfections of God, particularly his immensity and eternity; the mode of subsisting of the Persons in the Godhead; the generation of the Son and procession of the Spirit; the incarnation of Christ, and the union of the two natures in him; present providences, unsearchable and past finding out; and future things, especially the times and seasons of them; (see ^{<3D06>}Psalm 139:6).

Ver. 2. *Surely I have behaved and quieted myself*, etc.] Or “my soul”^{f1786}; behaved quietly and peaceably towards all men, even his inferiors in Saul’s court and elsewhere, and had given no tokens of a restless, turbulent, and ambitious spirit; as well as behaved patiently under all his troubles and afflictions, reproaches and calumnies: or “if I have not”^{f1787}, being in the form of an oath or imprecation, as Kimchi and Aben Ezra observe; if I have not thus behaved, let it come to me so and so, or let me be as a weaned child. Noldius renders it by way of interrogation, “have I not composed and quieted myself?” etc. The Targum is,

“if I have not put the hand to the mouth, and caused my soul to be silent, until it heard the words of the law;”

as a child that is weaned of his mother: and, for the further confirmation of it, it is added,

my soul [is] even as a weaned child; innocent and harmless, had no more ill designs against Saul than a weaned child; humble, meek, and lowly, and had no more aspiring and ambitious views than such an one; like that, weaned from the world, the riches, honours, pleasures, and profits of it; as well as from nature, from self, from his own righteousness, and from all dependence on it; and as a child that is weaned from the breast wholly depends on its nurse for sustenance, so did he wholly depend upon God, his providence, grace, and strength; and as to the kingdom, he had no more covetous desires after it than a weaned child has to the breast, and was very willing to wait the due time for the enjoyment of it. The Targum,

“as one weaned on the breasts of its mother, I am strengthened in the law.”

This is to be understood not of a child while weaning, when it is usually peevish, fretful, and froward; but when weaned, and is quiet and easy in its mother’s arms without the breast.

Ver. 3. *Let Israel hope in the Lord from henceforth and for ever.*] What he did himself, and found it good for him to do, that he knew was good for others, and therefore exhorts and encourages to it, to hope in the Lord and wait for his salvation; and which should be done constantly, and to the end of life, or till the thing hoped for is enjoyed; (see ^{<SRB>}Hebrews 3:6 ^{<GIB>}1 Peter 1:13). Perhaps some respect is here had to the people of Israel, especially the friends of David, who were weary of Saul's government, and impatient to have David on the throne; whom he advises to wait patiently, and not take any indirect steps to bring it about, but leave it with God, and hope and trust in him; compare with this (^{<QBI>}1 Samuel 24:7 26:8,9); (see Gill on "^{<SDI>}Psalm 130:7").

PSALM 132

INTRODUCTION TO PSALM 132

A Song of degrees.

Some think this psalm was written by Solomon, since (~~13218~~ Psalm 132:8,10), are much the same with which he concluded his prayer at the dedication of the temple, (~~4061~~ 2 Chronicles 6:41,42); on account of which it is supposed to be written; though he might borrow these words from hence, as he sometimes did recite the words of his father, (~~3004~~ Proverbs 4:4,5). Others are of opinion that it was written by David, either when he brought the ark from Baale or Kirjathjearim to the house of Obededom, and from thence to Zion, (~~3001~~ 2 Samuel 6:1-23); or when he had that conversation with Nathan the prophet, in which he expressed such a strong desire to build a house for God, (~~3001~~ 2 Samuel 7:1-17); or, as Aben Ezra and Kimchi think, after he had numbered the people, which brought the pestilence on them; and when he and the elders of Israel were in distress on that account, and he was ordered to build an altar in the threshingfloor of Ornan the Jebusite, (~~13218~~ 1 Chronicles 21:18); by which it appeared to him that this was the place for the house of the Lord God he had been so desirous of building, (~~13211~~ 1 Chronicles 22:1). It seems by (~~13216~~ Psalm 132:6,7), that more persons than one were concerned in this psalm, at least the psalmist represents more; and Theodoret takes it to be a prayer of the captives in Babylon, and a prophecy of the Saviour of the world; and this is favoured by the Syriac inscription, which is,

“an anonymous psalm, when they would build the house of the Lord of hosts; and a prayer of David, and a revelation of Christ.”

And certain it is that Christ is spoken of in it, if not principally designed.

Ver. 1. *Lord, remember David, [and] all his afflictions.*] Which prayer might be put up by David on his own account, as Nehemiah does, (~~1632~~ Nehemiah 13:22); and be considered as a petition to the Lord that he would remember his mercy and lovingkindness to him, and him with the favour he bears to his own people, as he elsewhere prays; that he would remember his covenant with him, and his promise to him, on which he had

caused him to hope; and sympathize with him, and support him under all his trials and exercises, in his kingdom and family. Or, if it is considered as Solomon's, it may be a request that the Lord would remember the promise he had made to David, that his son should build a house for him, which he desired he might be enabled to do; that he would remember the covenant of royalty he had made with him, that he should not lack a son to sit upon his throne; and particularly that he would remember the promise of the Messiah, that should be of his seed. Also "his afflictions", his toil and labour of mind, his great anxiety about building a house for God; the pains he took in finding out a place for it, in drawing the pattern of it, in making preparations for it, and in the charges he gave his son concerning it: the Septuagint and other versions render it "his humility"^{f1788}; which agrees with the subject of the preceding psalm, and may particularly respect what he expressed to Nathan when this affair of building the temple was much upon his mind, (^{<1072>}2 Samuel 7:2,18). Moreover, respect in all this may be had by the authors of this psalm, or those herein represented, to the Messiah, who is the antitype of David; in his name, which signifies "beloved"; in his birth, parentage, and circumstances of it; in the comeliness of his person, and in his characters and offices, and who is often called David, (^{<3905>}Psalm 89:3,20,35); (see ^{<2409>}Jeremiah 30:9 ^{<2672>}Ezekiel 37:23,24) (^{<2805>}Hosea 3:5); and so is a petition that God would remember the covenant of grace made with him; the promise of his coming into the world; his offering and sacrifice, as typified by the legal ones; and also remember them and their offerings for his sake; (see ^{<4005>}Psalm 20:3). Likewise "all his afflictions" and sufferings he was to endure from men and devils, and from the Lord himself, both in soul and body; and so as to accept of them in the room and stead of his people, as a satisfaction to his justice. Or, "his humility" in the assumption of human nature, in his carriage and behaviour to all sorts of men, in his ministrations to his disciples, in seeking not his own glory, but his Father's, and in his sufferings and death, which was foretold of him, (^{<3909>}Zechariah 9:9).

Ver. 2. *How he sware unto the Lord, [and] vowed unto the mighty [God] of Jacob.*] Whom Jacob called so, (^{<0424>}Genesis 49:24); and to whom he vowed a vow, and is the first we read of that did make one, and it was concerning the house of God, (^{<0287>}Genesis 28:17,20,21); and who had an experience of the might and power of God in protecting and defending him from his brother Esau: of this oath and vow of David no mention is made elsewhere, but no doubt they were made; (see ^{<4906>}Psalm 119:106); of the

Messiah's swearing, though upon another account, to whom this may be applied, (see ^{<23&23>}Isaiah 45:23 ^{<6600>}Revelation 10:1,2,5,6).

Ver. 3. *Surely I will not come into the tabernacle of my house*, etc.] The new house and palace David built for himself after he came to the throne, made of cedar, (^{<1051>}2 Samuel 5:11 7:2); not that he should never enter into it till he had found a dwelling for God, but that he should not go into it with pleasure till that was done; for this and what follows are hyperboles, as Kimchi observes, and signify that he should have no peace nor satisfaction of mind till this was accomplished. It may be applied to our Lord's ascension to heaven, which was not till after he had purchased the church with his blood, which is the temple and habitation of God;

nor go up into my bed; or "the bed that made for me",^{f1789}; the royal bed, a bed of down, with soft pillows, fit for a person of such dignity to lie down on. Ainsworth renders it "the pallets of my bed"; the phrase of going up agrees with the custom of the eastern countries, who have galleries in their chambers where they are set; at one end of each chamber in their houses there is a little gallery raised three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps likewise leading up to it; here they place their beds^{f1790}; so that when they went to bed they might with great propriety be said to go up to it; but this David could not do with pleasure, so long as there was no place and habitation for God.

Ver. 4. *I will not give sleep to mine eyes, [or] slumber to mine eyelids.*] Not that he never would or did take any sleep till this thing was brought about he had so much at heart; but that he could not and would not suffer himself to sleep comfortably and quietly because of it. Aben Ezra interprets it of sleep at noon; the phrases express his great desire and solicitude to have this affair accomplished, and his eager and diligent pursuit of it; (see ^{<2104>}Proverbs 6:4); of the eager desire of Christ to suffer and die for his people, that they might be brought near to God, and be his dwelling place, (see ^{<0220>}Luke 12:50 22:15).

Ver. 5. *Until I find a place for the Lord*, etc.] To build a house on for the Lord; which it seems was unknown till the times of David; for though mention had been made of a place the Lord would choose to cause his name to dwell in, yet the particular place was not pointed out, (^{<6521>}Deuteronomy 12:11,18,21). David was very solicitous to find it out, and did, (^{<1320>}1 Chronicles 22:1);

an habitation for the mighty [God] of Jacob; (see Gill on “⁴⁰⁰⁰Psalm 132:2”); or “habitations”, or “tabernacles”^{f1791}; the temple, which is meant, consisting of three parts, the court, the holy place, and the holy of holies; this was typical of the human nature of Christ, the temple of his body, the tabernacle of God’s pitching, (⁴⁰⁰⁰John 2:19 ⁴⁰⁰⁰Hebrews 8:2 9:11); in which the fulness of the Godhead dwells, the glory of God is seen, and through whom he grants his presence to his people; and also of the church of God, the temple of the living God, where he dwells and is worshipped: and that this might be a fit habitation for God was the great desire of the Messiah, and not only the end and issue of his sufferings and death, but also the design of his preparations and intercession in heaven, (⁴⁰⁰⁰John 14:2,3 17:23,24 ⁴⁰⁰⁰Revelation 21:3).

Ver. 6. *Lo, we heard of it at Ephratah*, etc.] Either of the ark which David and others had heard of, that it formerly was at Shiloh, (⁴⁰⁰⁰Joshua 18:1); here called Ephratah, as some think; so the Ephraimites are called Ephrathites, (⁴⁰⁰⁰Judges 12:5); and Elkanah of Ramathaimzophim, of Mount Ephraim, is said to be an Ephrathite, (⁴⁰⁰⁰1 Samuel 1:1); but this tribe the Lord chose not, but the tribe of Judah, for his habitation; and rejected the tabernacle of Shiloh, and removed it from thence, (⁴⁰⁰⁰Psalm 78:60,67,68);

we found it in the fields of the wood; at Kirjathjearim, which signifies the city of woods; being built among woods, and surrounded with them: here the ark was twenty years, and here David found it; and from hence he brought it to the house of Obbedom, and from thence to Zion, (⁴⁰⁰⁰1 Samuel 7:1,2 ⁴⁰⁰⁰1 Chronicles 13:5,6,13,14 16:1). Or else the place where the temple was to be built; which was not known till the times of David, who was of Ephratah or Bethlehem: here he was born and brought up; and here he was, as Arama supposes, when it was revealed to him where the temple should be built. According to R. Moses, the sense is, We have heard of it by the hand of David, who was of Ephratah: but Aben Ezra thinks the meaning is, that in former times men used to say, We have heard from the mouths of the prophets that the chosen place was near to Bethlehem Ephratah; only the precise place was not known, whether to the east or west, or north or south, of Bethlehem. Some think that not any particular city is intended, but a country, even all the neighbourhood of Bethlehem Ephratah; and took in Jerusalem, where the temple was built, it being but a few miles from the place; so Adrichomius^{f1792} says, the country round about Ephratah had its name from thence; (see ⁴⁰⁰⁰1 Kings 11:26).

Now the place found for the building of the temple was “the fields of the wood”, or the threshingfloor of Araunah the Jebusite, and was on Mount Moriah; David found by the order he had to build an altar here, and by the acceptance of his sacrifices, that this was the place for the house of God, (^{<1320>}1 Chronicles 22:1); and here Solomon built the temple, (^{<1400>}2 Chronicles 3:1); and which was formerly a woody place, as mountains generally are; and this seems to have been when Abraham offered his son on it, who then spied a ram caught in the thickets, (^{<0210>}Genesis 22:2,13). The Targum is,

“we found it in the field of the forest of Lebanon, the place where the ancient fathers prayed;”

the temple being built of the wood of Lebanon. But all this is to be understood of the Lord, the mighty God of Jacob, who was heard of at Ephratah; the Shechinah, of divine Majesty; so Kimchi, Arama, and Ben Melech. And indeed the Messiah is meant, the antitype of the ark and temple; of whom the saints or believers in him, a chorus of which is here introduced, had heard that he should be born at Ephratah, which is Bethlehem; (see ^{<0150>}Genesis 35:19 ^{<0801>}Ruth 4:11 ^{<0972>}1 Samuel 17:12). And if this psalm was written by the captives in Babylon, they might have heard of this from the prophecy of Micah, (^{<0980>}Psalm 5:2 ^{<0100>}Matthew 2:4,5,6,8,11); the shepherds heard from the mouths of the angels that Christ was born there; and we Christians have heard the same, and know and believe it, (^{<0100>}Luke 2:4-18). And he has been “found in the fields of the wood”; in a low, mean, abject state, as this phrase signifies; (^{<0100>}Ezekiel 16:5). The shepherds found him rejected from being in the inn, there being no room for him, and lying in a manger, (^{<0100>}Luke 2:7,16); the angels found him in the wilderness, among the wild beasts of the field, (^{<0100>}Mark 1:13); nor had he the convenience even of foxes, and birds of the air; had no habitation or place where to lay his head, (^{<0100>}Matthew 8:20); And he is to be found in the field of the Scriptures, where this rich treasure and pearl of great price lies hid, (^{<0134>}Matthew 13:44); and being preached among the Gentiles, after his incarnation, sufferings, death, resurrection, and ascension, who are compared to wildernesses, and desert places, was found by many of them, (^{<0300>}Isaiah 35:1 65:1); and which serves to set off with a foil his glory; being like the apple tree among the trees of the wood, (^{<0200>}Song of Solomon 2:3).

Ver. 7. *We will go into his tabernacles*, etc.] The tabernacles of him that was heard of at Ephratah; born in Bethlehem, and found in the ministry of the word among the Gentiles: enter into his churches, raised and formed there, which are the tabernacles or dwelling places of Christ; where he has his residence, takes his walks, and dwells; and which are very lovely, amiable, and pleasant, and so desirable by believers to go into; because of the presence of God in them, the provisions there made for them, the company there enjoyed; the work there done, prayer, praise, preaching, and hearing the word, and administration of all ordinances. Some render it as a mutual exhortation, “let us go into his tabernacles”^{f1793}; (see ^{<280>}Isaiah 2:2,3);

we will worship at his footstool; any place of worship on earth may be called the footstool of God, with respect to heaven his throne, (^{<280>}Isaiah 66:1); particularly the ark is so called, (^{<330>}1 Chronicles 28:2); in which the law was; over which was the mercy seat, and over that the cherubim of glory, and between them the Majesty of God dwelt; so that the ark was properly his footstool: and all this being typical of Christ may direct us to observe, that all religious, spiritual, and evangelic worship, is to be performed in his name, and in the faith of him, and by the assistance of his grace and Spirit; (see ^{<390>}Psalm 99:5).

Ver. 8. *Arise, O Lord, into thy rest*, etc.] Which words, and what follow, were used by Solomon at the dedication of the temple; and with which he concluded his prayer, (^{<460>}2 Chronicles 6:41,42); and so may be a request to the Lord, that he would take up his residence in the temple built for him, where he would have a firm and stable place of rest; who, from the time of Israel’s coming out of Egypt, had not dwelt in a house; but had walked in a tent or tabernacle from place to place, (^{<400>}2 Samuel 6:6); and that he would take up his abode in his church, the antitype of the temple, and rest in his love there, and cause his people to rest also; (see ^{<490>}Psalm 132:13,14);

thou, and the ark of thy strength; the Targum is,

“thou, and the ark in which is thy law.”

This is sometimes called the strength of the Lord; because by it he showed his great strength in destroying the enemies of his people, the Philistines and others; (see ^{<490>}Psalm 78:61 105:4). It was a type of Christ, who is the power of God, and the mighty God; and, as man, made strong by the Lord;

and, as Mediator, has all strength in him for his people. And so the words may be considered as a request to him, either to arise and enter into his rest in heaven, having done his work of redemption and salvation here on earth, for which he became incarnate; or to grant his presence with his church, and take up his rest there, and give them spiritual peace and rest for their souls.

Ver. 9. *Let thy priests be clothed with righteousness*, etc.] In (^{<464>}2 Chronicles 6:41); it is, “with salvation”, as in (^{<426>}Psalm 132:16). Either the ministers of the word; who may be said to be clothed with righteousness when they perform their work righteously, and faithfully dispense the word, keep back nothing that is profitable, and administer the ordinances according to the rules of Christ; and when their lives and conversations are agreeable to the Gospel they preach; (see ^{<494>}Job 29:14); or else all true believers; who are priests as well as kings unto God; and who are clothed with the robe of Christ’s righteousness; and with the internal graces of the Spirit, the new man created in righteousness and true holiness; and with conversation garments, becoming the Gospel, and their profession of it;

and let thy saints shout for joy; the Levites; thy Holy Ones, as the Targum; so Kimchi, Arama, and others; the singers in the temple: but rather the Lord’s sanctified ones, true believers under the Gospel dispensation, are meant; who shout for joy, and have reason so to do, at the incarnation of Christ, at his ascension to heaven, at the Gospel preached by his ministers, and at the robe of righteousness with which they are clothed. In (^{<464>}2 Chronicles 6:41) it is, “rejoice in goodness”; in the goodness of the Lord; in the good things bestowed on them, or promised to them.

Ver. 10. *For thy servant David’s sake*, etc.] Not for any virtues, or excellencies or merits, of David, literally understood; rather for the sake of the covenant and promises made with him: but for the sake of the antitypical David, the Messiah, the son of David according to the flesh, and the servant of the Lord as Mediator; for whose sake, and in whose name, prayers and supplications are made and presented;

turn not away the face of thine anointed; not David; rather Solomon, as the Targum expresses it; so Jarchi: but any of the Lord’s anointed, every Christian, or believer in Christ, is an anointed one; and has received the unction from the Holy One, the oil of true grace. And the request is, that God would not turn such away from him, and cause them to depart from his throne of grace, ashamed and disappointed; but hear and answer their

petitions, for his Son's sake. In (^{<462>}2 Chronicles 6:42); it is added, "remember the mercies of David thy servant"; the kind and good things promised to him, and perform them.

Ver. 11. *The Lord hath sworn [in] truth unto David*, etc.] By Nathan the prophet; when he assured him that his house, kingdom, and throne, should be established for ever, (^{<407>}2 Samuel 7:5,12,16); and though there is no mention made of the oath of God, no doubt there was one; or however his word was his oath, as Kimchi observes: besides, the Apostle Peter is express for it that there was one, which was added to his word for the confirmation of it; who is said to swear by himself, because there is no greater; and sometimes by one or other of his perfections, as by his holiness elsewhere; so here in or by his truth, his faithfulness, being the God of truth that cannot lie. Or it may be rendered, "the Lord hath sworn truth unto David"^{f1794}; that which is truth: and we may be assured he could not possibly assert or swear anything else; see (^{<480>}Psalm 89:3,4,35,49);

he will not turn from it; change his mind, repent of his oath; make it void, or not fulfil it; for he is unchangeable in his perfections, purposes, and promises; whatever he says and swears to he will certainly perform;

of the fruit of thy body will I set upon thy throne; a king upon thy throne, as the Targum: meaning not Solomon; though it is true that the Lord chose him, above all the sons of David, to be his successor in the kingdom, and did place him upon his throne before his death; but a greater than Solomon is here, even the Messiah; as is clear from the testimony of the Apostle Peter, (^{<403>}Acts 2:30), by which it appears not only that this promise and oath relate to the Messiah; but that David knew they did, and so understood them; and which have been fulfilled in Jesus of Nazareth: who, as he was notoriously the fruit of David's body according to the flesh, or his human nature; or was of his seed, being born of the Virgin Mary, who lineally descended from him; so he was set upon the throne of David, as it was foretold both by the prophet Isaiah, and by the angel to the virgin, he should, (^{<236>}Isaiah 9:6,7) (^{<403>}Luke 1:32,33); not in a literal sense; for though he was no doubt right heir to the throne of David so understood, yet his kingdom was not of this world; but he was set as King over God's holy hill of Zion, the church; and reigned over the house of Jacob, the whole Israel of God; the mystical and spiritual Israel, consisting of Jews and Gentiles: his throne, or the seat of his kingdom, is the church; his sceptre the Gospel; his crown the glory true believers in him give him; his

laws, by which he rules, are its his word, and written in the hearts of his subjects; and his kingdom shall continue for ever.

Ver. 12. *If thy children will keep my covenant, and my testimony that I shall teach them*, etc.] The former part of the promise and oath is absolute, respecting the Messiah; but this is conditional, and relates to the seed of David, both immediate, and in succeeding generations; proposing their observance of the law of God, as the condition of their enjoying the kingdom after him. By the “covenant” and “testimony” are meant the same thing; the law, which was given to the people of Israel in the form of a covenant, and was a testimony of the will of God to them: in this the kings of Israel were to read continually, and conduct according to it in their personal walk and conversation, and by it to rule the people they were set over; and which the Lord promises to teach them by his prophets, whose business it was not to promulgate new laws, but to explain what were given. Now in case this was attended to, and the instructions of prophets observed, then thus it would be,

their children also shall sit upon thy throne for evermore; but, the condition not being fulfilled, this did not take place: Solomon, his immediate successor, fell into idolatry in the latter part of his life; and Rehoboam, his son, slighted the advice of the old men, founded upon the laws of God, and ten tribes revolted from him: several succeeding kings of Judah, of the house of David, were very wicked princes; and the race of them ended in Zedekiah, who was carried captive into Babylon. Indeed all this is true of Christ and his spiritual offspring; he kept the covenant of grace made with his divine Father; and the law or testimony; and fulfilled it in the room and stead of his people; and did the whole will and work of his Father, and in all things pleased him: and his children also lay hold by faith on the covenant and the promises of it; and receive, observe, and retain the testimony of the Gospel; and shall reign with Christ, on the same throne with him, for ever and ever.

Ver. 13. *For the Lord hath chosen Zion*, etc.] Not only to build upon it the temple in a literal sense, and for the place of his worship; but also for the seat of his majesty, and over which he has set his Son as King; and all this from the love he bears to Zion, which, in a figurative and spiritual sense, is his church; whom he has chosen to privileges, to grace and glory, and for his service and honour; see (⁴⁹⁸⁶⁷Psalm 78:67,68);

he hath desired [it] for his habitation; heaven is the habitation of his holiness and glory; Christ is his dwelling place, in whom all the fulness of the Godhead dwells bodily: yet his desire is to his church and people; his heart is set upon them, and upon their salvation; his delight is in them, and he takes pleasure in walking with them, and dwelling among them; they being built up an habitation for God through the Spirit; (see ^{<39816>}Psalm 68:16 ^{<416>}2 Corinthians 6:16 ^{<412>}Ephesians 2:22).

Ver. 14. *This [is] my rest for ever*, etc.] The rest of my majesty, as the Targum; the place of his rest: and this being for ever shows that not Mount Zion literally, nor the temple, are meant; but the church and people of God, in whom he rests in his love, and rejoices over with joy; who are the objects of his delight, and with whom he abides for ever; for this phrase is expressive of pleasure and delight, and of permanency and perpetuity;

here will I dwell, for I have desired it; not merely by his omnipresence, in which sense he dwells everywhere, both in heaven and in earth; nor only by his omnipotence, by which he upholds all creatures in their being, and so is present with them all; and they all live and move, and have their being, in him: but by his Spirit and grace reviving and refreshing the hearts of his people with his gracious presence; which is enjoyed in his house and ordinances, and makes them lovely and delightful; and may be expected there, since he has promised it, and it is so desirable and agreeable to himself to dwell there.

Ver. 15. *I will abundantly bless her provision*, etc.] The provision of Zion, the church of God, the word and ordinances, of which Christ is the sum and substance; the Gospel is milk for babes, and meat for strong men; the ordinances are a feast of fat things; Christ's flesh is meat indeed, and his blood drink deed; the whole provision is spiritual, savoury, salutary, strengthening, satisfying, and nourishing, when the Lord blesses it; as he does to those who hunger and thirst after it, and feed upon it by faith; so that their souls grow thereby, and they become fat and flourishing; grace increases in them, and they are fruitful in every good work: and this the Lord promises to do "abundantly", in a very large way and manner; or "certainly", for it is, in the original text, ^{f1795} "in blessing I will bless", that is, will surely bless, as this phrase is sometimes rendered. Arama observes that the second blessing is because of the greatness of it; and says, that their Rabbin's understand it of the fertility of the land of Israel in the time

to come, when there will be no poor in it; but all is to be understood spiritually of the church in Gospel times;

I will satisfy her poor with bread; Zion has her poor; persons may be poor and yet belong to Zion, belong to Zion and yet be poor; there are poor in all the churches of Christ: our Lord told his disciples that they had the poor, and might expect to have them always with them; and particular directions are given to take care of Zion's poor under the Gospel dispensation, that they may not want bread in a literal sense: though by the "poor" are chiefly designed the Lord's afflicted and distressed ones; or who in a spiritual sense are poor, and sensible of their spiritual poverty, and seek after the true riches; or are poor in spirit, to whom the kingdom of heaven belongs: these the Lord promises to satisfy, to fill them to the full with the bread of the Gospel, made of the finest of the wheat, of which there is enough and to spare in his house; and with Christ the bread of life, of which those that eat shall never die, but live for ever.

Ver. 16. *I will also clothe her priests with salvation*, etc.] With the garments of salvation, as the Targum; in answer to the petition, (^{<312B>}Psalm 132:9); but more is promised than prayed for, "salvation" including "righteousness" and all other blessings; and may be interpreted, as there, either of the ministers of the Gospel clothed with the doctrine of salvation by Christ, coming forth full fraught with it, openly publishing and proclaiming it; salvation being made public and manifest by them as a garment, as Aben Ezra observes: moreover Gospel ministers are instruments of saving others; the Gospel preached by them being the power of God unto salvation, as well as they themselves are saved in the same way, (^{<50H6>}1 Timothy 4:16); besides, they are kept by the power of God, and in the hands of Christ, who protects them, and as it were covers them with the garment of salvation, while they are publishing it to the world, to whose reproaches and insults they are exposed: or else this may be interpreted of the people of God in common, who are all kings and priests to God, and are all clothed with the garments of salvation, (^{<2610>}Isaiah 61:10). Salvation by Christ is brought near to them, is applied to them, and put upon them as a garment; it is from Christ, and without them, though upon them; it is their clothing and their ornament, as well as their security from sin, law, death, and hell; (see ^{<3E04>}Psalm 149:4);

and her saints shall shout aloud for joy; not only "shout", as is entreated, (^{<312B>}Psalm 132:9); but "shout aloud"; it shall be a jubilee time with them on

account of the Gospel of salvation, the joyful sound sounded in their ears by the ministers of it clothed with it; and on account of the salvation itself, so great, so suitable, so free, so complete and full, and in which the glory of God is so much displayed; and on account of the application of it to themselves, being clothed with it and possessed of the joys of it. These the Jewish writers generally understand of the Levites.

Ver. 17. *There will I make the horn of David to bud*, etc.] Which the Targum interprets “a glorious” King; and both Kimchi and Ben Melech, and also Arama, understand it of the Messiah, and very rightly; called the horn of the Lord’s Anointed, and the horn of salvation, (^{<820>}1 Samuel 2:10) (^{<819>}Luke 1:69); expressive of his power and strength, in allusion to the horns of cattle, with which they push their enemies and defend themselves; so horns are interpreted kings, (^{<2024>}Daniel 7:24); and is fitly applied to Christ, raised up of the seed of David, the man of God’s right hand, made strong for himself, who is a mighty King and an able Saviour; as appears by what he has done and suffered, by the deliverance and salvation of his people, and by the destruction of all their enemies: and it is here promised that God would make this horn to “bud” or branch out, in allusion to another name of the Messiah, the “branch”; and it is the same as raising up to David a righteous branch, or causing the Messiah to spring forth as a branch out of his roots, for which reason he is called the Lord’s servant, the branch, and the man the branch; (see ^{<235>}Jeremiah 23:5 ^{<310>}Isaiah 11:1 ^{<308>}Zechariah 3:8 6:12); and it should be further observed that the Lord says, “there” will I do it; that is, either at Ephratah, which is Bethlehem, the place where the Messiah was to be born, and was born; or else at Zion or Jerusalem, where he appeared and showed himself, where he taught his doctrines and wrought many of his miracles, and near to which he suffered and died; and this shows that the Messiah must be come, that this horn of David must have budded, or the man the branch brought forth, since Bethlehem and Jerusalem are long ago demolished;

I have ordained a lamp for mine anointed; which Jerom understands of John the Baptist, the forerunner of Christ, who was a burning and shining light, but was not “that light”, that famous light, that was to come, but was sent to bear witness of it; he being but as a candle, as the word here used signifies, in comparison of the sun of righteousness; but rather it means a son and successor of David, the Lord’s anointed; in which sense the phrase is often used, (^{<113>}1 Kings 11:36 15:4 ^{<139>}2 Kings 8:19); and here the famous and illustrious Son and successor of his, the Messiah, the light

which lightens every man with the light of reason; and who is the light of the world of his people, enlightening them with the light of grace, and will be the light of the New Jerusalem state, and of the ultimate glory; him God has “ordained” as such, even foreordained him before the foundation of the world; this lamp, or light, he prepared in eternity, and it dwelt with him, and therefore was desired to be sent out from him, (~~2122~~ Daniel 2:22 ~~2122~~ Psalm 43:3); which places are to be understood of the Messiah.

Ver. 18. *His enemies will I clothe with shame*, With the garments of shame, as the Targum; very different from the clothing of Zion’s priests; all that are incensed against Christ as a King and Saviour shall sooner or later be ashamed; either here, when brought to a sense of their evil, to repentance for it, and faith in him; or hereafter, at the resurrection, when they will rise to shame and everlasting contempt, and when they shall see him come in the clouds of heaven, in power and great glory, to judge the world in righteousness, (~~2353~~ Isaiah 45:24) (~~2712~~ Daniel 12:2);

but upon himself shall his crown flourish; being crowned with glory and honour, as he now is at the right hand of God, he reigns, and will reign, till all his enemies become his footstool; his throne is for ever and ever, and his kingdom an everlasting one; and will be very flourishing in the latter day, when his subjects shall be many, and when there shall be an abundance of peace and prosperity, and of that no end; the crown of the Messiah shall flourish on him as a king, shine out and be very conspicuous, as Aben Ezra and Jarchi interpret the word used; and so his crown as a priest; the same word is used of the holy crown of the priests put upon the mitre, on which Holiness to the Lord was inscribed; and the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, render it, “my holiness”; and, as his own crown is a never-fading one, such an one he will give to his ministers, and all that love him appearing, (~~1070~~ 1 Peter 5:4 ~~5048~~ 2 Timothy 4:8).

PSALM 133

INTRODUCTION TO PSALM 133

A Song of degrees of David.

This psalm was penned by David, as some think when all the tribes of Israel united and chose and anointed him king over them, (^{<108>}2 Samuel 5:1-3); but, according to others, when the rebellion of his son Absalom was quelled, and all the tribes of Israel strove who should first bring back the king, and show the greatest zeal and loyalty to him, (^{<109>}2 Samuel 19:9,10,14); Theodoret supposes it to be prophetic, and to have respect to the union of the tribes after the Babylonish captivity, who had been disunited in the times of Rehoboam, but now were no more two nations and kingdoms, but one; see (^{<110>}Ezekiel 37:16-22); and others carry it further still, even to the first times of the Gospel, when the Christians were of one heart and of one soul, (^{<111>}Acts 4:32); it may indeed be applied to any community, civil or religious, that is in peace and unity: and no doubt the design of David was to promote peace and harmony among his subjects; and love and affection in his family, among his children, brethren one of another, and of Solomon; who was to be his heir and successor, and under whose government it would be well for them to live peaceably and quietly. Kimchi and Ben Melech refer the psalm to the times of the Messiah, and take it to be a prediction of the peace and concord between the King Messiah and the priest, of which Zerubbabel and Joshua were types; see (^{<112>}Zechariah 6:13). The inscription of the Syriac version is,

“it is said of Moses and of Aaron, who dwelt in the tabernacle, in the house of the Lord; and there is an intimation in it of the perfect people,”

the Christians in Gospel times.

Ver. 1. *Behold, how good and how pleasant [it is],* etc.] Aben Ezra thinks the word thing should be supplied; the thing is what follows;

for brethren to dwell together in unity: which the Targum interprets of Zion and Jerusalem, as two brethren; Aben Ezra of the priests; Kimchi of

the King Messiah and the priest; and Jarchi, and Kimchi's father, of the Israelites; which is best of all, especially of those who are Israelites indeed; for this is not to be understood of all mankind, who are in some sense brethren, being all of one blood, and among whom peace is to be cultivated; nor merely of those of the same nation, under one and the same government, who should endeavour to live peaceably and quietly; nor of brethren in a strict natural state, who belong to the same family, and are of the same parents, and should be kindly affectioned one to another; but rather of such who are so in a spiritual sense, who have God for their fatherly adoption and regeneration, are related to Christ the firstborn among many brethren, and are members one of another, in the same church state; all which are a reason why they should love as brethren, and endeavour to keep the unity of the Spirit in the bond of peace, (~~1238~~ Matthew 23:8 ~~4043~~ Ephesians 4:3,6) (~~1027~~ 1 Peter 2:17 3:8 ~~5830~~ Hebrews 13:1); and "to dwell together in unity"; even as one man, as if one soul actuated them all; it is not only to dwell and abide in the house of God, where they have all a name and a place; but to associate together there, to go up to the house of God in company, and with delight to join together in acts of religious worship; to serve the Lord with one consent, with one mind and mouth to glorify God, and to be of one accord, having the same love; and to do all kind and good offices one to another in the most hearty and cordial manner; serving each other in love, bearing one another's burdens, sympathizing with each other in all circumstances, forgiving each other offences committed, praying with one another, and building up each other in their most holy faith, stirring up one another to love and to good works: now this is both "good" and "pleasant"; it is good, as being according to the will of God, the new command of Christ; what evidences the truth of regeneration, and of being the disciples of Christ; what makes the communion of saints comfortable and edifying, and without which a profession of religion is good for nothing: and it is pleasant to God and Christ, to angels and men, to the ministers of the Gospel, and to all about them and in a connection with them; and it is this which makes any particular dispensation in time delightful and agreeable; as the first times of the Gospel, and the latter day glory, the Philadelphian church state, which has its name from brotherly love; yea, it will be the glory and delight of heaven. Now this is ushered in with a note of attention and admiration, "behold", and with a note of exclamation, "how"; the psalmist pointing at some instance or instances of this kind, which were very amiable, and worthy of imitation; and suggesting that such a case is rare and wonderful,

and inexpressibly good, profitable, and pleasant. Gussetius^{f1796} renders it, “how good is the sabbatism of brethren, even gathered together”; for the exercise of religion, prayer, praise, etc.

Ver. 2. [*It is*] like the precious ointment upon the head, etc.] The composition which Moses was ordered to make of the principal spices, and therefore called precious; and which was poured on the heads of kings and priests, when they were anointed with it, (^{<123>}Exodus 30:23-25);

that ran down upon the beard, [even] Aaron’s beard; this was put upon the head of Aaron when he was anointed, and so on any other high priest, and trickled down to his beard; (see ^{<123>}Exodus 29:7). The reasons Kimchi and Ben Melech give, why the anointing of Aaron and other priests is mentioned, and not the anointing of a king, or of David himself, are, because the anointing of Aaron was first, and also more public and better known by the people;

that went down to the skirts of his garments; or, “the mouth” or “opening of his garments”^{f1797}; not the extremity of them, as our version inclines to; for not so great a quantity of oil was poured upon him; nor would it have been decent to have his clothes thus greased from top to bottom: but the upper part of his garment, the top of the coat, on which the beard lay, as Jarchi; the neck or collar of it, as Kimchi and Ben Melech; the hole in which the head went through when it was put on, about which there was a band, that it might not be rent, (^{<123>}Exodus 28:32 39:23); where the Septuagint use the same word as here. Suidas^{f1798} says, David means the superior aperture of the garment, that which we call the neck or collar band; and so Theodoret: and the Arabic version renders it, the “aperture”, or opening of it; and hitherto the ointment came. This was typical of the grace of the Spirit, the unction from the Holy One; which has been poured on Christ, the head of the church, without measure; and with which he has been anointed above his fellows; and from him it is communicated to all his members; to every one of which is given grace, according to the measure of the gift of Christ; and who from his fulness receive, and grace for grace: and particularly brotherly love is compared to this ointment; because of the preciousness of it, which is true of every grace; and because of the extensiveness of it, reaching to head and members, to Christ and all his saints, the meanest and lowest of them; and because of its fragrantcy and sweet odour to all that are sensible of it; and because of its delightful, cheering, and refreshing nature; like ointment and perfume it rejoices the

heart; yea, the worst things said, or reproofs given, in brotherly love, are like oil, pleasant and useful, (^{<3279>}Proverbs 27:9) (^{<3415>}Psalms 141:5); and is as necessary for the saints, who are all priests unto God, to offer up their spiritual sacrifices; particularly that of prayer, which should be “without wrath”, as well as without doubting; and to do all other duties of religion, which should spring from charity or love; as the anointing oil was to Aaron and his sons, in order to their officiating in the priest’s office.

Ver. 3. *As the dew of Hermon, and as the dew that descended upon the mountains of Zion,* etc.] Hermon was a very high hill beyond Jordan; the Sidonians called it Sirion, and the Amorites Shenir, (^{<6838>}Deuteronomy 3:8); hence Shenir and Hermon are mentioned together, (^{<2048>}Song of Solomon 4:8); and sometimes Sion or Seon, (^{<6848>}Deuteronomy 4:48); and is the Zion here intended; for the dew of Hermon could never descend on the mountain of Zion near Jerusalem, which was a hundred miles distant; besides Zion was but one mountain, these many. Hermon was remarkable for its dew, which still continues: a traveller^{f1799}, one of our own country, and whose fidelity is to be depended on, lying in tents near this hill one night, says,

“we were sufficiently instructed by experience what the holy psalmist means by the dew of Hermon; our tents being as wet with it as if it had rained all night.”

The mountains of Zion were those that were near to Zion, and not the mountain itself, those that were round about Jerusalem, on which the dew also fell in great plenty; and to which unity among brethren is here compared, because it comes from God in heaven, as the dew does. Saints are taught of God to love one another; contentions and quarrels come from lusts within, but this comes from above, from the Father of lights; and, because of its gentle nature, this makes men pure, and peaceable, and gentle, and easy to be entreated; as the dew falls gently in a temperate and moderate air, not in stormy and blustering weather: and because of its cooling nature; it allays the heats and animosities in the minds of men; and because it makes the saints fruitful, and to grow and increase in good works;

for there the Lord commanded the blessing; either in the mountains of Zion; so Kimchi: and if Mount Zion is meant by it, the church, often signified thereby, is the dwelling place of the Lord; here he records his name and blesses; here his word is preached, which is full of blessings; and

here ordinances are administered, which are blessed of God to his people. Theodoret thinks some respect is had to the pouring down of the Spirit on the apostles in Jerusalem, on the day of Pentecost: but rather the sense is, where brethren dwell together in unity, there the God of love and peace is; the Gospel of the grace of God is continued; and the ordinances of it made beneficial to the souls of men, they meeting together in peace and concord; (see ~~471311~~ 2 Corinthians 13:11). God is said to “command the blessing” when he promises it, and makes it known to his people, or bestows it on them, (~~194508~~ Psalm 105:8 44:4);

[even] life for evermore: the great blessing of all, which includes all others, and in which they issue, the promise of the covenant, the blessing of the Gospel; which is in the hands of Christ, and comes through him to all his people; to the peacemakers particularly, that live in love and peace; these shall live for ever in a happy eternity, and never die, or be hurt of the second death.

PSALM 134

INTRODUCTION TO PSALM 134

A Song of degrees.

This is the last of the psalms called “songs of degrees”; of which (see Gill on “^{<3900>}Psalm 120:1”), title. It is thought to be written by David, either when he brought the ark to Zion, (^{<4057>}2 Samuel 6:17,18); or rather when he numbered the Levites, and appointed them their service, (^{<4323>}1 Chronicles 23:26,30). So the Syriac inscription,

““a psalm” of David, concerning the priests, whom he appointed to wait on the ministry of the Lord in the nights; but, spiritually, an instruction of life.”

Aben Ezra connects it with the preceding psalm,

“as the dew of Hermon ye shall be that bless; behold, therefore, ye are bound to bless the Lord?”

Ver. 1. *Behold, bless ye the Lord, all [ye] servants of the Lord*, etc.] All men are of right the servants of God being his creatures; and are under obligation, through his providential goodness, to bless and praise him; though they are not all in fact so: but all good men are, being made so by the power of divine grace; which frees them from the servitude of sin, Satan, and the world, and makes them willing to serve the Lord; as they do in righteousness and holiness, with reverence and godly fear, heartily and willingly, and with great pleasure; and yet have no dependence on any service they perform: and as these are under the highest obligations to bless the Lord; the is, to ascribe greatness to him, to give him the glory of his works, and thanks for his mercies, temporal and spiritual; so they do in this way, and for those things, bless and praise him, to which they are here excited;

which by night stand in the house of the Lord: according to Kimchi, these were the wise and holy men, that rose from their beds in the night, and went to pray in the temple, and to praise the Lord; and such a holy person

was Anna, (^{<4027>}Luke 2:37); according to R. Obadiah and Arama, they were such who continued in the chambers of the temple in the night season to study in the law and in the expositions of it: but it is generally interpreted of the priests and Levites, who watched in the temple by night, that it might not be profaned nor plundered; and they were obliged to stand, for none might sit in the temple but a king of the house of David^{f1800}. The priests watched in three places, and the Levites in twenty one, according to the Jewish Misnah^{f1801}. The Targum is,

“who stand in the watch house of the sanctuary of the Lord, and praise in the nights;”

which was one part of their service, (^{<1303>}1 Chronicles 9:33 23:30). Under the Gospel dispensation all the saints are priests, and they have a place in the house of the Lord; where they wait upon him in his ordinances, and serve him, and which they do continually. Some understand, by “nights”, times of affliction, darkness, and desertion.

Ver. 2. *Lift up your hands [in] the sanctuary*, etc.] Which Aben Ezra interprets of the priests lifting up their hands to bless the people; but Kimchi, better, of lifting up of the hands to God in prayer; see (^{<3910>}Psalms 141:2); which should be done “with holiness”, as the Targum renders it, in a holy manner; and is the same with lifting up holy hands, (^{<5418>}1 Timothy 2:8); or towards the holy place; the oracle in the holy of holies, and the ark of the covenant, typical of Christ; (see ^{<1029>}1 Kings 8:29,30) (^{<1280>}Psalms 28:2); so Kimchi; or rather, according to Arama, unto the holy name of God, to whom prayer is to be directed;

and bless the Lord; which is repeated, to show the importance of the work, that it might not be forgotten and neglected; this being a principal part of spiritual service, and greatly acceptable to God.

Ver. 3. *The Lord, that made heaven and earth, bless thee out of Zion.*] These are not the words of the priests blessing the people in this form, as some; but rather, as others, the wish of the servants of the Lord, that he would bless him that exhorted them to this service; whether one of the priests, or the captain of the temple, or the psalmist: though, according to Kimchi, and which seems agreeable, they are the words of the psalmist, promising a blessing from the Lord to those that blessed him; as an encouragement to them, to everyone of them, to be constant and diligent in this service. For so it may be rendered, “the Lord shall bless thee”^{f1802}; all

blessings come from the Lord, whether spiritual or temporal; and are to be asked of him, and expected from him: and the blessings here promised or asked for are blessings out of Zion, the church, where God blesses his people with his word and ordinances, with his presence, and with communion with himself. Wherefore it is good to be there waiting on him and worshipping him, praying to him and praising of him; and he that made heaven and earth is able to bless both with heavenly and earthly things: and this description of the Lord is no doubt given to encourage faith in him; for, what is it he cannot do?

PSALM 135

INTRODUCTION TO PSALM 135

This psalm was written very probably by the same hand as the former. It begins in much the same manner; it has some likeness with Psalm 113 and 114. It begins and ends with “hallelujah”; and is throughout an exhortation of praise to God, on account of his name, nature, and perfections; and because of his works of creation, providence, and grace, many of which are enumerated. The Syriac interpreter says, there is an intimation in it of the conversion of the people of the Messiah unto the faith.

Ver. 1. *Praise ye the Lord*, etc.] Or hallelujah; which may be considered as the title of the psalm; as in the Targum, Septuagint, Vulgate Latin, Ethiopic, and Arabic versions:

praise ye the name of the Lord; that is, the Lord himself, and the perfections of his nature; his greatness, goodness, grace, and mercy; his holiness, justice, power, truth, and faithfulness; and also his word, by which he makes known himself, and is a distinguishing blessing to his people, and to be praised for it; (see ^{<B98E>}Psalm 48:1 147:19,20);

praise [him], O ye servants of the Lord; priests and Levites, and ministers of the word, and all the people of God; who once were the servants of sin, Satan, and the world, but now by the grace of God become his servants; (see ^{<B98E>}Romans 6:17). Some observe that the word praise is here used three times, which is thought not to be without a mystery; and may have regard to the three divine Persons in the Godhead, who are each to be praised; the Father for electing grace, the Son for redeeming grace, and the Spirit for regenerating and sanctifying grace.

Ver. 2. *Ye that stand in the house of the Lord*, etc.] That have a place and standing there, and go not out, being sons as well as servants; (see Gill on ^{<B98E>}Psalm 134:1”) and (see Gill on ^{<B98E>}Psalm 84:4”);

in the courts of the house of our God; alluding to the courts in the temple, the court of the priests, where they stood and ministered, slaying and offering their sacrifices; and the great court, where all the Israelites stood

and worshipped, (⁴⁰⁰2 Chronicles 4:9). So this may describe the worshippers of God in common, who should praise him: and happy are they that have a place here; (see ⁴⁸⁰Psalms 84:1,2,10).

Ver. 3. *Praise ye the Lord, for the Lord [is] good,* etc.] Essentially and communicatively; he is good, and he does good, in a providential way, to all men; and in a way of special grace to his own people; for whom he has laid up and to whom he has promised good things, and on whom he bestows them; as pardon, righteousness, and eternal life; both grace and glory; and therefore they should praise him;

sing praises unto his name, for [it is] pleasant; either the work of singing praise is pleasant, being the employment of angels and glorified saints; the subject matter of it delightful, the blessings of grace flowing from the everlasting love of God it leads unto, which is excellent and better than life; and it must be pleasant work to a saint, because it is pleasing to God; and especially when the presence of God is enjoyed in it, and melody is made in the heart as well as with the mouth. Or the sense is, “his name is pleasant”; so Aben Ezra and Kimchi interpret it: for though it is holy and reverend in itself, and fearful and terrible to sinners; yet as it is proclaimed in Christ, it is exceeding delightful, and in whom all the perfections of God are glorified; particularly the name of God, as a covenant God and Father in Christ, blessing, with all spiritual blessings in him, is exceeding pleasant; as are all the names of Christ, and therefore to be praised.

Ver. 4. *For the Lord hath chosen Jacob unto himself,* etc.] To be his own special people, and not another’s; for his own service, and for his glory; and to be an habitation for himself, and to be for ever with him. This is not to be understood personally of Jacob, though a chosen vessel of mercy; nor of his natural posterity as such, though chosen as a nation to outward favours; for not all they, only some of them, were chosen to special grace and glory, a remnant according to the election of grace: but mystical and spiritual Jacob and Israel are meant, even the whole church and people of God, whether Jews or Gentiles; these God has chosen, of his own free grace and good will, to all the blessings of grace and glory, and that from all eternity; which choice will remain firm and immutable, in time and for ever; and therefore is worthy of praise and thanksgiving, now, and to all eternity;

[and] Israel for his peculiar treasure; by whom they are accounted as such; even as the peculiar treasure of kings, as silver, gold, jewels, and

precious stones; as his inheritance, his portion, and peculiar people; (see ^{<1295>}Exodus 19:5 ^{<3017>}Malachi 3:17).

Ver. 5. *For I know that the Lord [is] great,* etc.] Jehovah the Father is great in his perfections; in his power, wisdom, faithfulness, grace, and goodness; and in his works of creation, providence, and grace: and so is Jehovah the Son, who seems chiefly designed, who is called “our Lord” or “Adon” in the next clause; he is great, having the same perfections his Father has; and doing the same works, besides the miracles he wrought here on earth, and the great work of our redemption: he is the great God and our Saviour, and a great Saviour he is; and indeed he is great in all his offices of Prophet, Priest, and King: and so is the blessed Spirit, who is equal to the Father and Son, and greater than he that is in the world. Now all this the psalmist could say from his own knowledge; he knew the Lord was great, from the consideration and meditation of his wondrous works; he knew the greatness of Christ, from the revelation made to him of his person, offices, and grace; he knew the greatness of the divine Spirit, from the inward experience of his upon his heart, as well as from his being divinely inspired by him; and because of this greatness of the Lord, as well as his goodness, he is to be praised; it is mentioned as a reason of it;

and [that] our Lord [is] above all gods; the Lord our righteousness; Immanuel, God with us: our Lord, not only by right of creation, but of redemption; he is above all that the Heathens called gods, even the greatest of them; not the idols their hands made only, but the heavens and all the host of them, the sun, moon, and stars; his glory is above them, being the Maker of them, as God; and he is made higher than they, as man and Mediator: he is above civil magistrates, princes, and kings of the earth, called gods, (^{<1815>}Psalm 82:5); he is King of kings, and Lord of lords, he is higher than they; by him they reign, and to him they are accountable; and he is above the angels, sometimes called “Elohim”, or gods, (^{<1905>}Psalm 8:5); he has a more excellent name and nature than they; he is the Creator of them, the object of their worship, to whom they minister, whose servants they are; and he is now exalted above them in the human nature, at the right hand of God; (see ^{<3014>}Hebrews 1:4-14).

Ver. 6. *Whatsoever the Lord pleased, [that] did he,* etc.] In creation, producing into being what creatures he thought fit; in providence, doing according to his will in heaven and in earth; in grace, predestinating men to grace and glory, according to the good pleasure of his will, and calling by

his grace whom he pleased: so Christ quickens whom he will; and the Spirit dispenses his gifts and grace severally to men as he pleases. Sovereignty, or acting according to will and pleasure, is peculiar to the Lord; the heavens, the sun, moon, and stars, are at his direction, and act by the laws of creation, which are at his control; angels do his will, and not their own: the most arbitrary and despotic princes cannot do everything they please; but the Lord can and does, even everything;

in heaven and in earth, in the seas and all deep places; in the formation of them, and filling them with inhabitants, and fitting them to perform the several ends and uses for which they were designed; as well as performing many wonderful things in them out of the ordinary course of nature, as did our Lord, or as were done when he was here on earth: a wonderful star appeared in the heavens, which guided the wise men to the place of his birth; unusual voices were heard from heaven at his baptism, transfiguration, and other times; the Spirit, with his extraordinary gifts, descended from hence after his ascension thither: surprising miracles were done by him on earth; the great work of redemption was finished here, where he glorified his divine Father; and throughout it he sent his apostles to publish his everlasting Gospel. He did wonders in the mighty waters; more than once he made the boisterous sea a calm, and walked upon the surface of it: and as of old he broke up the fountains of the great deep, and drowned the world; and at another time dried up the sea, and led his people through the depths, as through a wilderness; so he will hereafter bind the old serpent the devil, and cast him into the abyss, into the great deep, into the bottomless pit; where he will continue during the thousand years' reign of Christ with his saints.

Ver. 7. *He causeth the vapours to ascend from the ends of the earth,* etc.] Up to the heavens. Aben Ezra interprets this of the mist which went up out of the earth, and watered it, (^{<0016>}Genesis 2:6); and still vapours are exhaled out of the earth by the force of the sun, and carried up into the air, and form various things, as wind, rain, etc. The Targum, Kimchi, and others, explain it of the “clouds”, so called from their elevation on high: these rise up out of the sea, the borders, and boundaries, and uttermost parts of the earth; (see ^{<1184>}1 Kings 18:44 ^{<1018>}Amos 5:8). Jerom interprets these clouds, spiritually and mystically, of the apostles and prophets, raised from a low and mean estate; and so may be applied to the ministers of the word, who are clouds full of water; of good doctrine, which they are sent to carry about the world, and publish in it; (see ^{<2116>}Isaiah 5:6);

he maketh lightnings for the rain: for the descent of the rain, as the Targum; by lightning oftentimes the clouds are broke, and so pour down rain; (see ^{<838>}Job 28:26); or, “lightnings with the rain”,^{f1803}; as Kimchi: these frequently come together, which is very surprising, that two such different elements should meet together as fire and water; and yet the fire not quenched by the water, nor the water heated by the fire: these the above ancient Christian writer interprets of the light of knowledge, and the rain of doctrine; (see ^{<8094>}Zechariah 9:14 ^{<6538>}Deuteronomy 32:3 ^{<2850>}Isaiah 55:10,11);

he bringeth the wind out of his treasures; as he has his treasures for the snow and hail, (^{<882>}Job 38:22); so for the winds: not the caverns of the earth, thought to be the repositories of the wind^{f1804}; nor are there proper repositories of it: but the air, as Suidas^{f1805}; which, when without wind, is easily moved by the wise hand of God; so Theodoret, from whom he seems to have taken this hint. In Scripture only mention is made of four winds, (^{<3579>}Ezekiel 37:9 ^{<4263>}Matthew 24:31 ^{<6101>}Revelation 7:1); and so the ancient Greeks only reckoned four cardinal winds, but at length they added four more; and at Athens was a marble temple, built by Andronicus Cyrrhestes, called “the temple of the eight winds”: this was an octagon, and on each side were engraven the images of every wind; and on the top of it was a Triton of brass, with a rod in his right hand, which being moved about by the wind, pointed to that which then blew^{f1806}: but now, through the great improvement of navigation, the winds are divided and subdivided in the points of the compass; and, besides the four cardinal ones, there are twenty eight collateral ones, in all thirty two; but be they reckoned as many as they may, they are all in the hands of God, and disposed of at his pleasure. Jerom here interprets them of the angels; perhaps it might be better to apply them to the gifts and graces of the Spirit, sometimes compared to wind, which are treasured up in Christ; (see ^{<4388>}John 3:8 ^{<4111>}Acts 2:1-4).

Ver. 8. *Who smote the firstborn of Egypt, both of man and beast.*] Which was the last of the plagues inflicted on the Egyptians; and is particularly mentioned, because, by means of it, they were made willing to let the children of Israel go out of their land: and so this includes the deliverance of the Israelites, God’s firstborn, when he slew the firstborn of Egypt; and who were typical of the firstborn, whose names are written in heaven; and the deliverance of them, through the blood of the passover, was an emblem of the deliverance of those by the blood of Christ; (see ^{<1222>}Exodus 12:22,23,27,29,30).

Ver. 9. [*Who sent tokens and wonders into the midst of thee, O Egypt,* etc.] Or, “signs and wonders”. Meaning the other extraordinary plagues sent among the Egyptians, before that of slaying their firstborn; and which have some likeness to the vials of God’s wrath, which will be poured out on the city called spiritually Sodom and Egypt, (~~Gen~~ Revelation 11:8 16:1);

upon Pharaoh, and upon all his servants: his courtiers: some of them are particularly observed to affect him and his court; as the plagues of the frogs, and slaying the firstborn: and he and his princes must be more or less affected with them all, as well as the common people; who were an emblem either of Satan and his principalities, as Jerom interprets it; or rather of antichrist and his followers; to whom the tokens of God’s wrath and displeasure will be sent in a wonderful way and manner.

Ver. 10. *Who smote great nations, and slew mighty kings.*] Or “many nations”^{f1807}. The seven nations of the Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites; the kings of which were mighty and many, even thirty one in number, (~~Gen~~ Joshua 12:1-24). This the Lord did by Joshua, a type of Christ; who has overcome the world by his sufferings and death, and delivered his people from it; who went forth conquering and to conquer, into the Roman Pagan empire, called the whole world, and subdued it by his Spirit and word; and will show his power in all the kingdoms of this world, either by converting or destroying them; and at last will judge all the nations and kings of the earth. Aben Ezra interprets this of the kings of Midian, or of those next mentioned, which is best.

Ver. 11. *Sihon king of the Amorites, and Og king of Bashan,* etc.] These are particularly named, because they were the first that were slain, and were the most mighty and powerful; (see ~~Gen~~ Deuteronomy 3:11 ~~Gen~~ Amos 2:9). These the Lord slew by the hand of Moses, a type of Christ; who has destroyed the god and prince of this world, that had the power of death, the devil; and has spoiled all his principalities and powers;

and all the kingdoms of Canaan; thirty one of them. These words explain the former; as the two kings mentioned point at the mighty kings slain, these kingdoms show who the great nations were that were smitten.

Ver. 12. *And gave their land [for] an heritage,* etc.] The land of the two kings before mentioned, which was given to the Reubenites, and Gadites, and half tribe of Manasseh, (~~Gen~~ Deuteronomy 3:12-17); and the lands

belonging to the several kingdoms of Canaan were given to the rest of the tribes;

an heritage unto Israel his people; a type of the heavenly Canaan, the glorious, incorruptible, undefiled, and eternal inheritance; which is of God's free grace, chosen, prepared, and given; even a right unto it, and meetness for it, to the true and spiritual Israel of God, to his special people, his chosen, redeemed, and called ones.

Ver. 13. *Thy name, O Lord, [endureth] for ever*, etc.] The Lord himself endures for ever, in his nature, being, and perfections; and the fame of him, the fame of those acts of power and goodness before mentioned: the name of Christ endures for ever; his person and offices, his Gospel, which is his name; his children and people, who are called by his name, and in whom his name is perpetuated; the fame of his wondrous works in nature, providence, and grace; and especially of his great work of redemption and salvation;

[and] thy memorial, O Lord, throughout all generations; or “the remembrance of them to, generation and generation”; to every age; the love of Christ is remembered by his people in every age, the blessings of his grace in redemption, justification, pardon, etc. and cannot be forgotten as long as his Gospel is preached, the ordinances of baptism and the Lord's supper administered, and he has a people in the world, all which will be as long as the sun and moon endure, there will be a memorial of him.

Ver. 14. *For the Lord will judge his people*, etc.] Rule and govern, protect and defend them; plead their cause, and avenge them of their enemies; judge between them, distinguish them by his care and providence, make them visible, so that others shall see the difference between them; especially at the last day, when he will judge them, and, as the righteous Judge, give them the crown of righteousness. Or “though the Lord judges his people”^{f1808}; chastises them in a fatherly way, that they may not be condemned with the world;

and, or “yet”^{f1809};

he will repent himself concerning his servants; of the evil of affliction he has brought upon them; he will change the course of his providential dealings with them, according to his unchangeable will; and turn their adversity into prosperity, and their mourning into joy: some render it, “he will be entreated for his servants”^{f1810}; he will hear prayer on their account,

and save them out of their afflictions; or, as others, “he will comfort himself concerning his servants”^{f1811}; take pleasure in them and their prosperity, comfort them, and take delight in so doing. The Targum of the whole is,

“for the Lord will judge the judgment of his people by his word, and to his righteous servants will return in his mercies.”

Ver. 15. *The idols of the Heathen [are] silver and gold*, etc.] This, with what follows, is observed, to show that when God judges his people, and takes vengeance on their enemies, the idols they serve will not be able to protect them, and deliver them out of his hands; and also to prove what is before asserted, that our Jehovah is great above all gods, (^{<4185>}Psalm 135:5); the matter of which they are made is at best gold and silver, which are the dust and metals of the earth, or what the prophet calls thick clay, (^{<3886>}Habakkuk 2:6); and are the creatures of Jehovah, and at his dispose, who says, the silver and the gold are mine, (^{<3888>}Haggai 2:8,9); and who is infinitely above them in value and worth; even the knowledge of him, and the words of his mouth, doctrines, and precepts, are better than gold and silver, (^{<4184>}Proverbs 3:14,15 8:10,11 ^{<4990>}Psalm 19:10 119:72,127);

the work of men’s hands; which they form out of gold and silver into such shapes and figures, and therefore can never have deity in them; and a most stupid thing it is to imagine that the Godhead is like to gold and silver, graven by art and man’s device, (^{<4472>}Acts 17:29); (see Gill on “^{<4386>}Psalm 115:4”).

Ver. 16. *They have mouths, but they speak not*, etc.] Return no answer to the request and petition of their votaries; (see Gill on “^{<4386>}Psalm 115:5”);

eyes have they, but they see not; the same is observed in the above place, which see.

Ver. 17. *They have ears, but they hear not*, etc.] (See Gill on “^{<4386>}Psalm 115:6”);

neither is there [any] breath in their mouths; they are lifeless statues, they have not so much as what the brute creatures have, breath; our Jehovah, as the living God, is rightly opposed to them, who gives life, and breath, and all things, unto man; and yet what amazing stupidity is it, that any of them should worship such as gods, who have not what they themselves have.

Ver. 18. *They that make them are like unto them*, etc.] Are as blind, stupid, and senseless as they; or “let them that make them”, etc. ^{f1812}; so some versions and interpreters; (see Gill on “~~4818~~ Psalm 115:8”);

[so is] everyone that trusteth in them; alike ignorant and sottish: and so are all such that set up idols and lusts in their own hearts, and serve them; or trust to their own righteousness; even all unregenerate and self-righteous persons: they cannot speak a word for God and his grace, for Christ and his righteousness, for the Spirit of God, and his work upon their hearts, of all which they are ignorant; they are blind and have no sight and sense of their sin and misery, and of their need of Christ and his righteousness; they are deaf to his Gospel, and the charming voice of it; they are lifeless and breathless, are dead in trespasses and sins, and have no pantings and desires after spiritual things.

Ver. 19. *Bless the Lord, O house of Israel*, etc.] Who are chosen by the Lord to be a special people to him above all others; redeemed from Egyptian bondage; through a variety of surprising providences brought into and settled in the land of Canaan; distinguished by various blessings, favoured with the word, worship, and ordinances of God, and not left to worship idols of gold and silver, as other nations; and therefore had great reason to bless the Lord: as also the spiritual Israel, or the household of God and of faith, the family of Christ; and that because they are of his family, because of the love of God to them, his choice of them, his covenant with them, their redemption by Christ, their effectual calling; or for being made Israelites indeed, and the provisions made for them in the house of God for their spiritual welfare;

bless the Lord, O house of Aaron: who were separated from their brethren to minister in the priest’s office; to offer gifts and sacrifices for the people, and to bless them, (⁴²⁰¹Exodus 28:1 ⁴⁰⁶³Numbers 6:23-27); which was a very sacred and honourable employment, and they were under obligation to bless the Lord, who had called them to it, and put this honour on them; as are the ministers of the Gospel, who have received gifts from Christ; whom he has counted faithful, and put into the ministry; made stewards of the mysteries of his grace, and ambassadors in his stead; and especially if made useful for edification and conversion: and indeed all the Lord’s people, who are all made priests unto God, and have nearness unto him, liberty and boldness to enter into the holiest of all, as Aaron once a year into the most holy place; and who have better sacrifices to offer than he, the living

sacrifices of their own bodies and souls, and not slain beasts; spiritual sacrifices of prayer and praise; and, above all, the sweet smelling sacrifice of Christ they bring in the arms of faith, and so enter into the courts of God.

Ver. 20. *Bless the Lord, O house of Levi*, etc.] These were of the same tribe with the house of Aaron, but inferior ministers; they ministered to the priests, and had the charge of things in the tabernacle and temple; many of them were porters in the latter, and others were singers, and of these Kimchi interprets the words; whose work it was to give thanks morning and evening, and so are with great propriety called upon to bless the Lord, (^{<0416>}Numbers 3:6-8 ^{<1216>}1 Chronicles 23:5,30); and may mystically design inferior officers in the church, who are helps and assistants to ministers in the government and discipline of it, and have the care of its secular affairs; and who, when they behave well, purchase to themselves a good degree, and boldness in the faith; and even doorkeepers in the house of the Lord have reason to bless his name for a place there; and all the saints are the sweet singers of Israel, have the new song of electing, redeeming, and calling grace, put into their mouths, and therefore should bless the Lord;

ye that fear the Lord, bless the Lord; these are distinct from the Israelites, priests, and Levites, and design the proselytes among them of other nations that truly feared God, as Jarchi notes; and all such persons, whoever and wherever they are, have reason to bless the Lord for the fear of him they have, which is not from nature, but from grace; and for the layouts shown them, the blessings bestowed upon them, the good things laid up for them, and the guard that is about them, which the Scriptures abundantly declare, and experience confirms.

Ver. 21. *Blessed be the Lord out of Zion*, etc.] This, according to Aben Ezra, was the formula of blessing to be used by the houses of Israel, Aaron, and Levi, and all that feared God; or a direction to them in what manner they should bless him; and may both point out the persons that were to bless, and the place where; those that were inhabitants of Zion, where praise waited for the Lord, and was his due; and the blessings and benefits he was to be praised for, such as came out of Zion, strength from the Lord there, the rod of his strength, the word of the Gospel, and the Saviour himself;

which dwelleth at Jerusalem; in the temple there; and which distinguishes him from the idols of the Heathens before mentioned; and who dwells in

the heavenly Jerusalem, in Gospel churches; and will dwell in the New Jerusalem, where his tabernacle will be with men, (~~62~~ Revelation 21:3);

praise ye the Lord; or “hallelujah”; and so the psalm ends as it begun, being from first to last an exhortation to praise.

PSALM 136

INTRODUCTION TO PSALM 136

This psalm was very probably composed by David, and given to the Levites to sing every day, (^{<13641>}1 Chronicles 16:41). Solomon his son followed his example, and made use of them in singing at the dedication of the temple, (^{<4008>}2 Chronicles 7:3,6); as Jehoshaphat seems to have done when he went out to war against his enemies, (^{<4001>}2 Chronicles 20:21). The subject of it is much the same with the preceding psalm; its composition is very singular; the half of every verse: in it is, “for his mercy endureth for ever”; this is the burden of the song; and the design of it is to show, that all blessings of every kind flow from the grace, goodness, and mercy of God, which is constant and perpetual; and to impress a sense of it upon the minds of men: the inscription of the Syriac version is,

“it is said of Moses and Israel praising the Lord for those who were delivered; and concerning the deliverance of souls out of hell from Pharaoh, the devil, by Christ our Saviour, the Redeemer of them.”

R. Obadiah says it is an exhortation to the children of God in the days of the Messiah to praise the Lord.

Ver. 1. *O give thanks unto the Lord, for he [is] good*, etc.] In himself, and to all his creatures; and especially to his chosen people, who therefore should give thanks to him daily in the name of Christ, for all blessings temporal and spiritual, in faith and fervency, and in the sincerity of their souls, with their whole heart;

for his mercy [endureth] for ever; it is the same with his love, which is from everlasting to everlasting; and continues notwithstanding the sins of his people, the hidings of his face from them, and his chastisements of them; the covenant which is founded on mercy, and all the blessings of it, which are the sure mercies of David, last for ever; and hence the vessels of mercy shall certainly be saved, and not lost; (see ^{<3941>}Psalm 106:1 107:1).

Ver. 2. *O give thanks unto the God of gods*, etc.] Not only of the gods of the Gentiles, who are by name and not by nature gods; or of civil

magistrates, who are so called, and seem to be designed in the next verse; but the angels, as Aben Ezra and Kimchi. Christ, our Immanuel, is the God of them, the object of their worship and adoration, being their Creator and Preserver, (^{<3970>}Psalm 97:7 ^{<3006>}Hebrews 1:6,7). So the Heathens say^{f1813} of the Maker of all things, him you may properly call the God of gods, the Supreme and Best; this title Janus has with them^{f1814};

for his mercy [endureth] for ever; in the preservation of those excellent creatures from apostasy, when many of their species fell; and in the continuance and confirmation of them in the state in which they were created; and in making use of them as ministering spirits to the heirs of salvation; and as a guard about them while they live, and at death to convey their souls to heaven.

Ver. 3. *O give thanks to the Lord of lords*, etc.] Which is not only the title of the God of Israel, as the former, (^{<6007>}Deuteronomy 10:17); but of the Messiah, (^{<6096>}Revelation 19:16); who is the Prince of the kings of the earth; under whom they are, by whom they reign, and to whom they are accountable, being higher than they; as nature, so by office, (^{<6005>}Revelation 1:5 ^{<2085>}Proverbs 8:15,16) (^{<3827>}Psalm 89:27);

for his mercy [endureth] for ever; in putting it into the hearts of kings and princes, which he has in his hands, to show favour to his people, even to be their nursing fathers; and in curbing the power, restraining the wrath, of oppressors; and protecting his people from their rage and violence.

Ver. 4. *To him who alone doeth great wonders*, etc.] As in the works of creation at first, having no help from angels or men; so in the works of providence, many of which are unsearchable, and past finding out, and in which he has no assistance from creatures; and in the works of grace, redemption, and salvation, which his own arm has wrought out; as well as what he did when here on earth in our nature; the miracles then wrought by his omnipotent arm alone; and even all the wonders which Moses and Elijah did under the Old Testament, and the apostles of Christ under the New, were done, not by their power, but by his alone; who will do still greater wonders, when he shall create all tidings new, raise the dead, and summon all nations before him, and render to everyone according to his works;

for his mercy [endureth] for ever: towards his people, for whose sake all these wonders are wrought.

Ver. 5. *To him that by wisdom made the heavens*, etc.] In such a curious manner, in such a proper and delightful situation, with such furniture, and for such uses, (^{<1089>}Proverbs 3:19);

for his mercy [endureth] for ever; which appears in the continued influences of the heaven; the dew, rain, and snow, that descend from it on the earth to water and make it fruitful, and to produce those rich and valuable blessings called the “precious things of heaven”, (^{<6313>}Deuteronomy 33:13); and which are of the utmost importance for the service of man and beast: and, besides, God has of his infinite mercy, which continues, provided an inheritance in the heavens, a house eternal in the heavens, mansions of bliss and glory there, which Christ is now preparing for his saints, that they may dwell with him in them for evermore.

Ver. 6. *To him that stretcheth out the earth above the waters*, etc.] Or, “besides the waters”^{f1815}, close by them, and yet secures the earth from being covered with them; (see ^{<4912>}Psalms 24:2);

for his mercy [endureth] for ever; it was in mercy he caused the waters to go off the earth which first covered it; that trees, plants, and herbs, might spring up out of it, and that it might be a fit habitation for man; and though for the sins of the old world these waters were let in upon it, which drowned it, and destroyed man and beast upon it, except a few that were in mercy preserved; yet the Lord has promised and sworn to it, that these waters shall no more go over the earth to destroy it; he has set a bound for the sea that it cannot pass, by a decree of his; even the sand on the shore, which, as weak as it may seem to be, is a bound unpassable; though they may toss and rage and roar, they shall not prevail, nor pass over it, which is a perpetual miracle of mercy, (^{<2452>}Jeremiah 5:22).

Ver. 7. *To him that made great lights*, etc.] For the inhabitants of the world to walk and work by, to do all the business of life in a comfortable manner; and which is an instance of mercy and goodness; see (^{<0014>}Genesis 1:14-16);

for his mercy [endureth] for ever; these lights continuing for the benefit of mankind.

Ver. 8. *The sun to rule by day*, etc.] Which is the greater light, (^{<0016>}Genesis 1:16);

for his mercy [endureth] for ever: this great light, so beneficial to the earth and the inhabitants of it, which was made near six thousand years ago, still continues, and will to the end of time; enlightening the world, warming the air and earth, imparting its light and heat to all creatures on it, and influencing the earth to bring forth a variety of things for the use and delight of mankind, called “the precious things [brought] forth by the sun”, (^{<1634>}Deuteronomy 33:14); an emblem of a more beneficial light, in which the rich grace and mercy of God appear, and for which we have reason to give thanks; even the sun of righteousness, the Messiah, the light of the world, the author of the light of nature, grace, and glory; and who will continue as long as the sun, and when that shall be no more, (^{<3042>}Malachi 4:2 ^{<4921>}Psalm 72:17).

Ver. 9. *The moon and stars to rule by night*, etc.] The lesser lights, and which indeed receive all their light Front the sun, (^{<0016>}Genesis 1:16);

for his mercy [endureth] for ever; in continuing these lights, so useful to men, as well as in making of them: the moon and stars have their benign influences upon the earth, to produce things out of it useful to men; (see ^{<1634>}Deuteronomy 33:14 ^{<8381>}Job 38:31); and are of singular service to benighted travellers, and to those that go down to the sea in ships; (see ^{<4071>}Acts 27:20). The moon is an emblem of the church, that receives her light from Christ, the sun, and which will continue for ever; and, stars are emblems of Gospel ministers, who are the means of enlightening dark souls, and of refreshing disconsolate saints; and are a continued mercy to an ignorant world, as well as to the church, and will be continued as long as it stands; (see ^{<2760>}Song of Solomon 6:10 ^{<6113>}Revelation 1:20 2:1) (^{<4154>}Matthew 5:14 28:20).

Ver. 10. *To him that smote Egypt in their firstborn*, etc.] In a tender part, in the dear part of themselves, in their sons and heirs, and who were to inherit their lands and estates, and perpetuate their names; this was an act of justice for using ill the Lord’s firstborn, the people of Israel, slaying their sons, and refusing to let them go, (^{<0013>}Exodus 1:13,14,16,22 4:22,23); and yet there was mercy in it, for which thanks were to be given to God;

for his mercy [endureth] for ever; the Israelites, in a very merciful manner, were distinguished by the blood sprinkled on their door posts, when the destroying angel passed through the land of Egypt to destroy their firstborn; and when they were destroyed, it was owing to the kind providence of God that the Egyptians did not rise as one man to cut off the

Israelites in vengeance; and yet not a dog was suffered to move his tongue against them when the dismal cry was made; yea, this was the means of their deliverance, which could not be obtained by all the other plagues; but now they not only bid them go, but were urgent upon them to be gone, (^{<0115>}Exodus 11:5-7 12:22,23,29-33).

Ver. 11. *And brought out Israel from among them*, etc.] A wicked and idolatrous people, among whom they suffered great hardships; and this was done by means of God's judgments on them, and especially that before related; and was an instance of the mercy of God, as follows, for which thanks should be given;

for his mercy [endureth] for ever; and this is a proof of it, bringing the children of Israel out of Egypt, the house of bondage; when they cried unto him by reason of it, and he sent them a Saviour to deliver them out of their distress, (^{<0123>}Exodus 2:23 15:13 20:1); an emblem of the grace and mercy of God, in delivering his people from a worse than Egyptian bondage; from the bondage of sin, Satan, the law, and through fear of death, into the glorious liberty of the children of God.

Ver. 12. *With a strong hand, and with a stretched out arm*, etc.] Exerting his power in a very open manner, and continuing it till he had effected the work; bringing his people out of Egypt, which is always ascribed to his great strength and mighty power, (^{<0133>}Exodus 13:3,9 15:6,16) (^{<0211>}Exodus 32:11). The redemption of the mystical Israel of God is by a mighty Redeemer, the Lord of hosts; who has redeemed them out of the hands of their enemies, that were stronger than they, and too strong for them: the conversion of them is by the power of the grace of God, even by the exceeding greatness of his power, and yet both acts of grace and mercy;

for his mercy [endureth] for ever; it was mercy put the Lord on stretching out his arm, and showing the strength of his right hand, in delivering Israel out of Egypt; and in his love and in his pity he redeemed them, (^{<2319>}Isaiah 63:9). It is owing to the tender mercies of our God, and is a performing the mercy promised to the fathers, that Christ, the dayspring from on high, was sent to visit and redeem us, (^{<0168>}Luke 1:68,72,78); and the regeneration, quickening, and conversion of sinners, are acts of mercy as well as of power, (^{<0104>}Ephesians 2:4,5 ^{<0103>}1 Peter 1:3).

Ver. 13. *To him which divided the Red sea into parts*, etc.] Into two parts, so that the waters of it stood as a wall on the right and left hand of the

Israelites, as they passed through; this was done by means of a strong east wind, (^{<124>}Exodus 14:21,22). The Jews have a tradition, which Jarchi, Kimchi, and Arama, make mention of, that the sea was divided into twelve parts, according to the twelve tribes of Israel, and every tribe had a path by itself to walk in; but for this there is no foundation: however, the dividing it into parts was a wonderful work, and a rich display of mercy to Israel;

for his mercy [endureth] for ever; the children of Israel were encompassed about, and in the utmost distress: the rocks were on each side, Pharaoh and his host behind them, the Red sea before them; and so no visible way of escape; but the Lord cut a way for them through the sea, and saved them. The sea is an emblem of this world, which is like a tempestuous troubled sea; where everything is restless, fluctuating, and passing away; where the people of God are tossed with tempests; and where afflictions, like the waves and billows of the sea, come over them one after another; and through which they must pass and enter the kingdom: and God, that wills, orders, and appoints them, sets these proud waves of the sea their bounds, or makes them a calm; and, sooner or later, makes a way through them and out of them, which is owing to his enduring mercy, (^{<613>}1 Corinthians 10:13).

Ver. 14. *And made Israel to pass through the midst of it*, etc.] Willingly, without reluctance; with great spirit and courage, fearless of danger, and with the utmost safety, so that not one was lost in the passage; (see ^{<1783>}Psalms 78:53); and thus the Lord makes his people willing to pass through afflictions, he being with them; and able to bear them, he putting underneath the everlasting arms, even when in the valley of the shadow of death; and carries safely through them, so that they are not hurt by them; the waters do not overflow them, nor the fire kindle upon them; nor are any suffered to be lost, but all come safe to land;

for his mercy [endureth] for ever; to which, and to his never failing compassion, it is owing that they are not consumed, (^{<212>}Lamentations 3:22,23).

Ver. 15. *But overthrew Pharaoh and his host in the Red sea*, etc.] In the same sea which was parted for the Israelites, and through which they passed safely as on dry land; into which Pharaoh and his army entering in pursuit of them in their chariots, the Lord “shook”^{f1816} him and them out of them, as the word signifies; and causing the waters to return and cover them; they were drowned in them, (^{<1248>}Exodus 14:28-31). This was an

emblem of the destruction of Satan, and of his principalities and powers, by Christ, who thereby has saved his spiritual Israel out of their hands; and of the casting of the sins of God's people into the depths of the sea, never to be seen more, or to appear any more against them to their condemnation; and of the everlasting ruin and perdition of ungodly men;

for his mercy [endureth] for ever; it was in mercy to Israel that Pharaoh and his host were destroyed, who threatened them with ruin; and therefore they sung of judgment and of mercy, and gave thanks to God for this instance of his vengeance on their enemies, and of goodness to them, (^{<0210>}Exodus 15:1).

Ver. 16. *To him which led his people through the wilderness*, etc.] Where there was no path. This the Lord did by going before them in a pillar of cloud by day, and in a pillar of fire by night, to show them the way in which they should go, (^{<0221>}Exodus 13:21,22); (see ^{<07814>}Psalm 78:14);

for his mercy [endureth] for ever; among the manifold mercies of God, shown to Israel in the wilderness, this is one taken notice of by Nehemiah, (^{<1019>}Nehemiah 9:19); that the pillar of cloud and fire, to direct them, never departed from them while in it: and this act of "leading" them not only includes the guidance of them in the way, but the provision made for them; of water out of the rock, and of manna that fell about their tents every day; and of flesh and feathered fowl, like dust, so that they wanted nothing; and also the protection of them from their enemies: all which were proofs of his constant care over them, and continual mercy to them; (see ^{<07815>}Psalm 78:15,16,24,25,27).

Ver. 17. *To him which smote great kings*, etc.] Either the thirty one kings in the land of Canaan; or those who are after particularly mentioned; which seems best, since the kings of Canaan were petty kings, when these were greater ones;

for his mercy [endureth] for ever; the smiting of those kings were in mercy to Israel; both to preserve them from falling into their hands, and that they might possess their countries, as is later declared.

Ver. 18. *And slew famous kings*, etc.] Famous for their power and strength, their courage and valour who were not only smitten and discomfited, but slain in battle;

for his mercy [endureth] for ever; towards his own people, for whose sake these kings were slain.

Ver. 19. *Sihon king of the Amorites*, etc.] A strong and warlike people, and their king a great and mighty one; (see ^{<4051>}Psalm 135:11);

for his mercy [endureth] for ever; since this king would not suffer Israel to go through his borders, but came out and fought against them; and had not the Lord smote him, they must have fallen a prey into his hands, (^{<4023>}Numbers 21:23).

Ver. 20. *And Og the king of Bashan*, etc.] A country large and fruitful, and the king of it of a gigantic stature, (see ^{<4051>}Psalm 135:11);

for his mercy [endureth] for ever; for this mighty king came out against Israel, and threatened their destruction, and it was of the Lord's mercies they were not consumed by him. And it may be observed, whenever tyrannical princes and oppressors are cut off, it is in mercy to the inhabitants of the earth, and especially to the people of God.

Ver. 21. *And gave their land for an heritage*, etc.] This was taken away from them and their subjects by the Lord, who has the disposing of kingdoms, and given to another people, for an inheritance;

for his mercy [endureth] for ever; while his justice is exercised on some, in a strict manner, with severity and rigour, his mercy is shown to others.

Ver. 22. *[Even] an heritage unto Israel his servant*, etc.] The land of those that served idols, the Lord took and gave to Israel for an inheritance, who served him, the true God. Thus the Lord rewards his servants in a way of grace and mercy, though not as of debt; for it follows,

for his mercy [endureth] for ever; Aben Ezra and Kimchi make the mercy to lie in this peculiarly, that the lands of these kings were not in the covenant with Abraham; only the seven nations or kingdoms of Canaan, which are not here mentioned, as in (^{<4051>}Psalm 135:11); but the Amorites were given in the covenant, (^{<4152>}Genesis 15:21); and the one as the other were given as an inheritance to Israel, and equally owing to the mercy of God; (see ^{<4051>}Psalm 135:11,12). And thus the heavenly glory, of which Canaan was a type, is an inheritance owing to the mercy of our Lord Jesus Christ, (^{<4012>}Jude 1:21).

Ver. 23. *Who remembered us in our low estate*, etc.] The Israelites; either in Egypt, as Jarchi, when in bondage and distress there, and sent them a deliverer; or in the times of the Judges, whom God raised up one after another, to save his people out of the hands of their enemies, by whom they were oppressed; or in the Babylonian captivity, as Aben Ezra and Kimchi: though the latter thinks their present captivity is rather intended; but as yet they are not remembered in a gracious way and manner. This may be applied to the people of God in a spiritual sense; who, before conversion, are in a low estate through sin, which has brought them into deep poverty, into debt they are not able to discharge, but are liable to a prison; it has stripped them of their original righteousness, instead of which at best they are clothed with filthy rags; it has left them, starving and famishing, to feed on ashes, sensual lusts and pleasures; it has brought them to a dunghill, from whence they are taken as beggars; yea, to a ditch, a pit wherein is in no water; even an horrible pit, the mire and clay of corrupt nature. Man, that was lord of all, is by sin reduced to the utmost slavery to it, and to Satan; and is in the greatest distress and misery; filled with diseases, loathsome and incurable by him; quite lost and undone, helpless, and hopeless, and under the sentence of condemnation and death: but the Lord has remembered his chosen people, and provided a Saviour for them; who has paid all their debts; brought in an everlasting righteousness to clothe them; given his flesh for the life of them; healed all their diseases; delivered them from thralldom and bondage; saved them from condemnation and death, and raised them to sit in heavenly places with him: and not only so, but he sends down his Spirit to convince and convert them, renew and sanctify them; to bring them from death to life; out of darkness into marvellous light; from bondage to liberty; from fellowship with wicked men, into communion with Christ and his people; and to make them meet for heaven and happiness. These are sometimes in a low estate after conversion; when corruptions prevail, and the temptations of Satan are strong; when grace is weak; or God hides his face; or they are grown carnal and secure, lukewarm and indifferent to spiritual things; yet the Lord remembers them again, his lovingkindness, his covenant and promises; and with everlasting kindness has mercy on them, heals their backslidings, and loves them freely (²³¹⁴Hosea 14:4). The Targum is,

“he hath remembered his covenant with us;”

so Kimchi;

for his mercy [endureth] for ever; which appears in the mission of his Son to save; in giving his Spirit to regenerate and quicken when dead in sin, and to revive and restore when backslidden.

Ver. 24. *And hath redeemed us from our enemies*, etc.] Temporal enemies, tyrants, and oppressors: and spiritual ones, sin, Satan, the world, the law, death, and hell;

for his mercy [endureth] for ever; as is clearly seen in redemption by Jesus Christ, where mercy and truth have met together; and which is a distinguishing mercy to the sons of men, not granted to angels.

Ver. 25. *Who giveth food to all flesh*, etc.] To all creatures; the beasts of the field, and fowls of the air, the young ravens that cry, (^{<39515>}Psalm 145:15,16 147:9). To all men their daily food; to Jews and Gentiles, good men and bad men, (^{<40411>}Matthew 6:11 ^{<4446>}Acts 14:16,17); and spiritual food to all that belong to Christ, who are flesh of his flesh, and bone of his bone; even himself, the bread of life, the wholesome truths of the Gospel, and its refreshing ordinances;

for his mercy [endureth] for ever; he continues to have compassion on his creatures, and opens his hand of providence, and supplies their wants; he is ever mindful of his covenant of grace and mercy, and therefore gives meat to them that fear him, (^{<39115>}Psalm 111:5).

Ver. 26. *O give thanks unto the God of heaven*, etc.] the Maker of it, in which the glory of his wisdom and power is displayed; the possessor of it, where he dwells, has his throne, and keeps his court; from whence all blessings, temporal and spiritual, come and where he has prepared glory and happiness for his people hereafter, a house eternal in the heavens, an inheritance reserved there, a better and a more enduring substance;

for his mercy [endureth] for ever; for though the above character is expressive of his sovereignty and dominion, yet he exercises it in a way of grace and mercy to the sons of men; and therefore they have reason to give thanks unto him and praise him for his kindness and favours shown to them on earth.

PSALM 137

INTRODUCTION TO PSALM 137

The occasion of this psalm was the captivity of the Jews in Babylon, and the treatment they met with there; either as foreseen, or as now endured. Aben Ezra ascribes this psalm to David; and so the Syriac version, which calls it,

“a psalm of David; the words of the saints, who were carried captive into Babylon.”

The Septuagint, Vulgate Latin, and Ethiopic versions, make it to be David's, and yet add the name of Jeremiah; and the Arabic version calls it David's, concerning Jeremiah: but, as Theodoret observes, Jeremiah was not carried into Babylon, but, after some short stay in or near Jerusalem, was forced away into Egypt; and could neither be the writer nor subject of this psalm: and though it might be written by David under a spirit of prophecy; who thereby might foresee and foretell the Babylonish captivity, and what the Jews would suffer in it; as the prophets Isaiah and Jeremiah did, many years before it came to pass; yet it seems rather to have been written by one of the captivity, either while in it, or immediately after it.

Ver. 1. *By the rivers of Babylon, there we sat down*, etc.] If by Babylon is meant the country, then the rivers of it are Chebar, Ulai, Tigris, Euphrates, and others; (see ^{<300>}Ezekiel 1:1 ^{<782>}Daniel 8:2); but if the city itself, then only Euphrates, which ran through it; and is expressed by rivers, because of the largeness of it, and because of the several canals cut out of it, for the service of the city; hence Babylon is said to dwell upon many waters, (^{<2513>}Jeremiah 51:13); upon the banks whereof the captive Jews were; either through choice, where they could be alone, and mourn their fate, indulge their sorrows, and give vent to their grief; or by the order of these who carried them captive, there to be employed, either in taking goods from ships here unloaded, or to repair and maintain the banks of the rivers, or to do some servile work or another; see (^{<2400>}Ezekiel 1:1); and where they would sometimes “sit down” pensive, as mourners used to do, and lament their case, (^{<300>}Job 2:8,13). Or this phrase may express their residence here,

and the continuance and length of their captivity, which was seventy years: yea, Babylon itself may be meant by the waters of it; just as Thebes, in Pindar^{f1817} is called the Dircaean waters, near to which it was;

yea, we wept, when we remembered Zion; they imitated the flowing stream by which they sat, and swelled it with their tears; they wept for their sins, which brought them thither; and it increased their sorrow, when they called to mind what privileges they had enjoyed in Zion, the city of their solemnities; where they had often seen the tribes of Israel bowing before and worshipping the God of Israel; the daily sacrifices and others offered up; the solemn feasts kept; the songs of Zion, sung by the Levites in delightful harmony; and, above all, the beauty of the Lord their God, his power and glory, while they were inquiring in his sanctuary: and also when they reflected upon the sad condition and melancholy circumstances in which Zion now was; the city, temple, and altar, lying in heaps of rubbish; no worship and service performed; no sacrifices offered, nor songs sung; nor any that came to her solemn feasts; (see ^{<2302>}Lamentations 1:2,4,7,16 ^{<0923>}Psalm 42:3,4).

Ver. 2. *We hanged our harps upon the willows in the midst thereof.*]

These were musical instruments, used in the temple service by the Levites, who seem to be the persons here speaking; who took care of them, and preserved them from the plunder of the enemy; and carried them with them to Babylon, in hope of returning with them to use them as before, or to solace themselves and others in captivity; though now they had no heart to make use of them, their sorrow was so great, and therefore hung them upon the willows as useless things: these willows grew upon the banks of the rivers where they were, as such trees usually do; hence called willows of the brook^{f1818}, and willows by water courses, (^{<0234>}Leviticus 23:40 ^{<2344>}Isaiah 44:4); and particularly upon the banks of the river Euphrates, which ran through the midst of Babylon, with which the phrase here agrees; and therefore Babylon itself is thought to be called “the brook”, or “valley, of the willows”, (^{<2350>}Isaiah 15:7). And, according to Ovid^{f1819}, not only reeds and poplars, but willows, grew on the banks of the Euphrates. Now the state of these people was an emblem of the case of the backsliding children of God; who, through the prevalence of corruption, the force of temptation, and the snares of the world, are brought into a kind of captivity to the law of sin and death, though not willingly; nor is it pleasing to them when sensible of it, (^{<0172>}Romans 7:23,24); who, though they are called out of the world, and are not of it; yet sometimes are so overcome with it, and

immersed in the things of it, that they are as it were in Babylon. An emblem of this world, of the confusion in it, as its name signifies; of the fading glories of it, and the wickedness and idolatry it abounds with: and here they sit by the rivers of carnal pleasures in it for a while, till brought to themselves; and then they weep over their sins, and lament them; especially when they remember what opportunities they have formerly had in Zion, and what a low condition she is now in through the conduct of themselves and others: these make use of their harps when Zion is in good and prosperous circumstances, (~~641~~ Revelation 14:1-3 15:1-3); but when there are corruptions in doctrine, neglect or abuse of ordinances, animosities and divisions prevail, declensions in the life and power of religion, and the lives of professors disagreeable; then they hang their harps on willows, and drop their notes.

Ver. 3. *For there they that carried us away captive required of us a song,* etc.] Or, “words of a song”^{f1820}. To repeat the words of one of the songs of Zion, as it is afterwards expressed: this the Babylonians did, as the Targum; who were they that carried the Jews into captivity; and this is given as a reason why they hung their harps on willows, and were so sorrowful, because such a request as this was made;

and they that wasted us [required of us] mirth: the Chaldeans, who plundered them of their substance, and reduced their city and temple to heaps of rubbish, as the word^{f1821} used signifies; or who heaped reproaches upon them, as Jarchi: these insisted not only on having the words of a song repeated to them, but that they should be set to some tune and sung in a manner expressing mirth, or would provoke unto it: or “our lamentations”, according to Kimchi; that is, the authors of them^{f1822}, so barbarous were they;

[saying], sing us [one] of the songs of Zion; which used to be sung in Zion in the temple, called the songs of the temple, (~~388~~ Amos 8:3); this demand they made either out of curiosity, that they might know something of the temple songs and music they had heard of; or rather as jeering at and insulting the poor Jews in their miserable and melancholy circumstances; as if they had said, now sing your songs if you can: or in order to make themselves sport and diversion with them, as the Philistines with Samson. The spiritual songs of Zion are the songs of electing, redeeming, calling, pardoning, and justifying grace; which natural men neither understand, nor can learn, but scoff at and despise.

Ver. 4. *How shall we sing the Lord's song in a strange land?*] This is the answer returned by the Jews to the above request or demand; it may be, particularly, by the Levites, whose business it was to sing these songs: so the Targum,

“immediately the Levites said, how shall we sing the hymns of the Lord in a strange land?”

This they said, not merely on account of their unsuitable circumstances, being in distress and affliction, and so not disposed for such work; nor as if unlawful to them, being forbidden: for, though sacrifices were not to be offered but at Jerusalem, yet songs of praise might be sung elsewhere, on proper occasions, as David did, (~~Psalm~~ Psalm 18:49 57:4,8 63:1-3); but as wondering at their insolence, and complaining of their cruelty and inhumanity, thus to insult them and jeer at them: or rather, because it was “the Lord’s song” they required, and so sacred, and not to be sung in any place, or at any time, and in any company; which would be but casting pearls before swine, and giving that which was holy to dogs, (~~Matthew~~ Matthew 7:6); or it may be they required this to be done in one of their temples, and to their idols, just as these songs were sung in the temple at Jerusalem, and to the honour of Jehovah; and therefore they refused to do it: for it may be rendered, or however interpreted, “in the land of a strange god”^{f1823}; as it is by Aben Ezra, Kimchi, and Ben Melech: they required them to sing with mirth and joy, which they could not do in their present case; (see ~~Psalm~~ Psalm 137:2).

Ver. 5. *If I forget thee, O Jerusalem,* etc.] This was said by one or everyone of the Levites; or singers, as Aben Ezra and Kimchi; or by the congregation of Israel, as Jarchi; by one of them, in the name of the rest; or by the composer of the psalm. The Targum is,

“the voice of the Spirit of God answered and said, “if I forget”, etc.”

that is, to weep over the calamities of Jerusalem; which might be thought, if the songs of Zion were sung; or to pray for the restoration of her prosperity and peace; as the church of Christ may be said to be forgotten, when men forget to mourn over its breaches, and show no concern for the reparation of them; or at the death of principal persons, which they lay not to heart; or at the great decay of religion in those that survive; or at the sins of professors, and their disregard to the word and ordinances: also

when they forget to pray for her happiness in general; for the good of her members in particular; and especially for her ministers, that they may have assistance and success; and for a blessing on the word and ordinances, and for the conversion of sinners; and when they forget the worship of the Lord in it, and forsake the assembling of themselves together;

let my right hand forget [her cunning]; her skill in music, particularly in playing on the harp; (see ^{<9166>}1 Samuel 16:16,18); the harp was held in the left hand, and struck with the right; and that more softly or hardly, as the note required, in which was the skill or cunning of using it. Or let this befall me, should I so far forget Jerusalem as to strike the harp to one of the songs of Zion in a strange land: or let it forget any of its works; let it be disabled from working at all; let it be dry and withered, which, Aben Ezra says, is the sense of the word according to some; and Schultens ^{f1824}, from the use of it in Arabic, renders it, let it be “disjointed”, or the nerve loosened; see (^{<1812>}Job 31:22). Or the sense is, let everything that is as dear as my right hand be taken from me: or, as it may be rendered, “my right hand [is] forgotten” ^{f1825}; that is, should I forget Jerusalem, it would; for that is as my right hand; so Arama. Some choose to translate the words thus, “may thou (O God) forget my right hand” ^{f1826}; that is, to be at my right hand; to be a present help to me in time of need; to hold me by it, and to be the shade of it.

Ver. 6. *If I do not remember thee*, etc.] In prayer, in discourse, in conversation; this is the same as before, to forget, repeated for the confirmation of it;

let my tongue cleave to the roof of my mouth; as is the case of a person in a fever, or in a violent thirst, which is to be in great distress, (^{<9106>}Psalm 18:6 ^{<9104>}Lamentations 4:4); the sense is, let me have no use of my tongue; let me be dumb and speechless, and never sing a song or speak a word more, should I be so forgetful of the deplorable state of Jerusalem as to sing songs at such a season, and in an enemy’s country;

if I prefer not Jerusalem above my chief joy; meaning not God his exceeding joy, (^{<9104>}Psalm 43:4); as his Creator, preserver, and benefactor, and much less as his covenant God and Father; as having loved him with an everlasting love; as the God of all grace unto him, and as his portion and exceeding great reward: nor Christ, the object of joy unspeakable and full of glory; joy in the greatness, glory, and fulness of his person; in the blessings and promises of his grace; in what he has done and suffered; as

risen, ascended, exalted, and who will come a second time: nor the joy of the Holy Ghost in a way of believing, and in hope of the glory of God; but all worldly joy, or matter of it; and this not in things sinful, nor merely such as worldlings have in the increase of their substance; but a lawful joy, such as in the health, happiness, and prosperity of a man's family, wife, and children, and his own; which is the greatest outward joy a man can have; and yet the church of God and interest of Christ are preferred by a good man to these; see (^{<004B>}1 Samuel 4:19,21,22); which appears when all a man has that is matter of joy is sacrificed for the public good and interest of religion; when he can take no comfort in any outward enjoyment because of the sad case of Zion, (^{<301B>}Malachi 2:3); when joy for its good is uppermost, and is first in his thoughts and words; when this is the "head" or "beginning"^{f1827} of his joy, as it may be rendered. So Pindar^{f1828} calls the chief, principal, and greatest part of joy, *αγλαιας αρχα*, the beginning of joy, the top and perfection of it.

Ver. 7. *Remember, O Lord, the children of Edom in the day of Jerusalem,* etc.] Of her visitation, calamity, and destruction, how they behaved then, and them for it; who, though the children of Esau and brethren of the Jews, as well as their neighbours, yet hated them; the old grudge of their father, because of the birthright and blessing, as well as the old enmity of the serpent, continuing in them; and who rejoiced at their ruin, helped forward their affliction, and were assistants to the Babylonians in the plunder and destruction of them, (Obadiah 1:11-14). The Targum is,

“Michael, the prince of Jerusalem, said, remember, O Lord, the people of Edom who destroyed Jerusalem.”

Many Jewish writers, as Aben Ezra observes, interpret this of the destruction of Jerusalem by the Romans:

who said, rase [it], rase [it even] to the foundation thereof: or “make [it] naked” or “bare^{f1829} to the foundation”; pull down its walls, lay them level with the ground; root up the very foundation of them, and let nothing be left or seen but the bare naked ground; so spiteful and malicious were they.

Ver. 8. *O daughter of Babylon, who art to be destroyed,* etc.] By the determinate counsel and decree of God, and according to divine predictions; (see ^{<250B>}Jeremiah 50:1-51:64); so mystical Babylon, antichrist, and the man of sin, who therefore is called the son of perdition, (^{<501B>}2 Thessalonians 2:3); because appointed to destruction, and shall certainly go

into it, (⁶⁶⁷⁸Revelation 17:8); or “O thou destroyer”, as the Targum, which paraphrases it thus,

“Gabriel, the prince of Zion, said to the Babylonish nation that spoileth or destroyeth;”

which is true of literal Babylon, called the destroying mountain, (²⁵¹²⁵Jeremiah 51:25); and of mystical Babylon, the destroyer both of the bodies and souls of men, (⁶⁶¹¹⁸Revelation 11:18);

happy [shall he be] that rewardeth thee as thou hast served us; meaning Darius the Mede, as Kimchi; or rather, or however who must be added, Cyrus the Persian, as R. Obadiah; who were ordered by the Lord to retaliate her, and do as she had done to others, (²⁶¹⁵Jeremiah 50:15,29); and in so doing pronounced happy, being the Lord’s shepherd, raised up in righteousness to perform his pleasure, (²⁴⁰⁸Isaiah 44:28 45:13); and here wished success by the godly Jews. In like manner the Christian princes will reward mystical Babylon, and be the happy instruments of her ruin, (⁶⁶⁸¹⁶Revelation 18:6).

Ver. 9. *Happy [shall he be] that taketh and dasheth thy little ones against the stones.*] That takes the infants from their mothers’ breasts, or out of their arms, and dashes out their brains against a “rock”, as the word ^{f1830} signifies; which, though it may seem a piece of cruelty, was but a just retaliation; the Babylonians having done the same to the Jewish children, and is foretold elsewhere should be done to theirs, (²³¹⁶Isaiah 13:16). Nor is this desired from a spirit of revenge, but for the glory of divine justice, and that such a generation of cruel creatures might be rooted out of the earth; (see ⁶⁶¹¹²Revelation 2:2,3). Some allegorically understand this of crushing and mortifying the first motions of sin in the heart; but such a sense seems to have no place here.

PSALM 138

INTRODUCTION TO PSALM 138

A Psalm of David

This psalm is generally thought to have been written by David upon his being advanced to the throne; on account of which he praises the Lord, who had supported him under many exercises, and had made good his promise to him, at least in part; and he firmly believed the accomplishment of the rest, that he would perfect what concerned him, (^{<BDB>}Psalm 138:8). It seems as if this psalm was composed between his being king over Judah and over all Israel. Though Theodoret understands the psalm as a thanksgiving of the Jews upon their return from Babylon, which David prophesied of. The Syriac version calls it a thanksgiving with a prophecy; as indeed it is a prophecy of the Messiah's kingdom, and of the calling of the Gentiles in the latter day, as appears from (^{<BDB>}Psalm 138:4).

Ver. 1. *I will praise thee with my whole heart*, etc.] Cordially and sincerely, in the uprightness and integrity of his heart; which denotes not the perfection of his service, but the sincerity of it; his heart was in it, and his whole heart; all the powers and faculties of his soul were engaged in it, being deeply sensible of the great favours and high honours bestowed upon him; and though the object of praise, to whom he was obliged for them, is not so fully expressed; yet is easily understood to be Jehovah, the Being of beings, the Father of mercies, even Jehovah, Father, Son, and Spirit, and especially the Messiah; see (^{<BDB>}Psalm 111:1);

before the gods will I sing praise unto thee; before the princes, as Jarchi; before the kings, as the Syriac version; with which agrees (^{<BDB>}Psalm 119:46); and who would join therein, (^{<BDB>}Psalm 138:4); or before the judges, as the Targum, Aben Ezra, Kimchi, and Ben Melech; or civil magistrates, who are sometimes called gods, (^{<BDB>}Psalm 82:1,6); and they are the powers ordained of God, and represent him on earth; or the sanhedrim, as the Midrash; or before the gods of the Gentiles, those fictitious deities, above whom Jehovah is; and over whom the psalmist triumphs, having conquered the nations where they were worshipped; and

therefore in their presence, and notwithstanding them, or in opposition to them, praised the Lord; (see ^{<1984>}Psalm 18:49); or rather before the ark, the symbol of the presence of the true God; or, as Gussetius ^{f1831} interprets it, “before thee, O God, will I sing praise”; or I will sing praise to thee, the Son the Messiah, one divine Person before another; the Son before God the Father, and it may be added before God the Holy Spirit, the two other divine Persons; the Septuagint, Vulgate Latin, Ethiopic, and Arabic versions, render it, “before the angels”, who are sometimes called gods, (^{<1985>}Psalm 8:5 97:7); and who attend the assemblies of the saints and churches of Christ, (^{<4110>}1 Corinthians 11:10 ^{<4180>}Ephesians 3:10).

Ver. 2. *I will worship towards thy holy temple*, etc.] Not the temple at Jerusalem, which was not yet built, though, when it was, the Jews in their devotions at a distance looked towards it, (^{<1038>}1 Kings 8:38,40); but rather the tabernacle of Moses, in which was the ark, as Aben Ezra and Kimchi observe; and over that the mercy seat and cherubim, between which Jehovah dwelt; and this being a type of Christ’s human nature, which was perfectly holy, and is called by himself a temple, and is the true tabernacle God pitched, and not man, (^{<4119>}John 2:19 ^{<3882>}Hebrews 8:2); he may be designed, and to him, as Mediator, should we look, and with him deal in all our devotions for acceptance with God; (see Jon 2:4); unless heaven itself is meant, which is the palace of Jehovah, the habitation of his holiness, his temple where he dwells, (^{<3104>}Psalm 11:4 ^{<3121>}Habakkuk 2:20);

and praise thy name, for thy lovingkindness and for thy truth; which may primarily regard the goodness and grace of God in promising David the kingdom, and his faithfulness in making good the promise, and for both which he was under obligation to praise the name of the Lord; and holds good with respect to all other promises: and it may also signify the free favour and love of God to his people, which is from everlasting, is the source of all blessings, and is better than life; and the faithfulness of God to himself, his perfections, purposes and promises, council and covenant: it may be rendered, “for thy grace, and for thy truth” ^{f1832}, which both come by Christ, (^{<4017>}John 1:17); grace may intend both the doctrine of grace, the Gospel of the grace of God preached by Christ, and the blessings of grace which come through him; as justification, pardon, adoption, sanctification, and eternal life, which are all of grace, and by Christ: and truth also may signify the word of truth, or solid substantial blessings, in distinction from typical ones; or the good things that come by Christ our High Priest, of

which the law was only a shadow; and these are all of them things the name of the Lord is to be praised for;

for thou hast magnified thy word above all thy name; or “above every name of thine”^{f1833}; which Aben Ezra interprets of the glorious name Jehovah; the word God spake to Moses, the name in which he made himself known to him, and to the Israelites, he had not to their fathers, (^{<0834>}Exodus 3:14 6:3); but rather it is to be understood of God’s word of promise, and his faithfulness in fulfilling it; which, though not a greater attribute than any other, yet is made more known and more illustrious than the rest; and particularly may regard the promise of the coming of the Messiah, and of the blessings of grace by him; Jarchi interprets it particularly of the pardon of sin. It may with propriety be applied to Christ, the essential Word, that was made flesh, and dwelt among men; whom God has highly exalted, and not only given him a name above every name of men on earth, but also above any particular name or attribute of his: or however he has magnified him “according”^{f1834} to every name of his, it being his will that men should honour the Son as they honour the Father; or “with”^{f1835} every name along with each of them; or “besides”^{f1836} every name; for all these senses the word will bear. Some render them, as Ben Melech, “thou hast magnified above all things thy name” and “thy word”; or, as others, “thy name [by] thy word”^{f1837}; (see ^{<0816>}Psalm 8:1 57:10,11); The Targum is,

“the words of thy praise above all thy name;”

or “over all thy name”: everything by which he has made himself known in creation and providence; “thou hast magnified thy word”, all being done according to the word said in himself, his decrees and purposes; or declared in his word and promises, whereby he has glorified it.

Ver. 3. *In the day when I cried thou answeredst me*, etc.] When in distress through Saul’s persecution, he cried to the Lord, and he immediately answered him, and delivered him out of his troubles; and such immediate answers of prayer are to be remembered with thankfulness: (see ^{<0816>}Psalm 18:6 ^{<0824>}Isaiah 65:24);

[and] strengthenedst me [with] strength in my soul; put him good heart and spirit, when before ready to faint; strengthened his heart and grace in it, particularly faith, and drew it forth into lively act and exercise so that he sunk not under the weight of affliction and trouble, but was filled with

courage to withstand his enemies, and with strength to do the will and work of God; this is to be understood of inward spiritual strength; (see ^{<4816>}Ephesians 3:16).

Ver. 4. *All the kings of the earth shall praise thee, O Lord*, etc.] Or “let [them] confess”, or “praise thee”^{f1838}; a wish or prayer. Not only the kings known to David, as Kimchi limits it; or that lived in his days, as Hiram and others; but in the latter day, when they shall come to Zion, the church, and be nursing fathers to it, and shall serve and worship the King Messiah, (^{<2423>}Isaiah 49:23 60:3,11,16 ^{<4720>}Psalms 72:10,11);

when they hear the words of thy mouth; either the promises of it fulfilled not only with respect to David; but the Messiah, and his church and people, in the latter day, even the glorious things spoken thereof: or the doctrines of the Gospel, which are the words of his mouth, and more desirable than thousands of gold and silver; and which, when kings shall hear so as to understand, they will praise the Lord for them; (see ^{<2325>}Isaiah 52:15). The Targum is,

“the words of thy praise.”

Ver. 5. *Yea, they shall sing in the ways of the Lord*, etc.] Which are all mercy and truth; ways of pleasantness, and paths of peace: so the eunuch went on his way, and in the ways of the Lord rejoicing, (^{<4189>}Acts 8:39); Or, “they shall sing of the ways of the Lord”^{f1839}; of the excellency, pleasure, and usefulness of them;

for great [is] the glory of the Lord; shown in the works of creation; more especially in the person of Christ, and in the glorious work of redemption and salvation by him; and of which there will be a great display throughout the earth in the latter day, by means of the Gospel, the great spread of it, and the multitude of persons converted by it; which will make the ways of the Lord still more pleasant; (see ^{<2308>}Isaiah 6:3).

Ver. 6. *Though the Lord [be] high*, etc.] Above all the earth, and all the nations of it, and the highest of men in it; above the heavens, and the angels there, who are his creatures and at his command; above all the blessings and praises of his saints: the perfect knowledge of him is so high as not to be attained; and his thoughts and ways are higher than ours, as the heavens are higher than the earth; he is indeed the most High, higher than the highest; (see ^{<4930>}Psalms 113:4,5). According to Arama, here begins the song,

“the kings of the earth shall sing in the ways of the Lord?”

yet hath he respect unto the lowly; for good, as the Targum; that are low in their own eyes, humbled under a sense of sin, convinced, of the insufficiency of their own righteousness to justify them, and made to submit to the righteousness of Christ; ascribe the whole of their salvation to the free grace of God; patiently and quietly bear every afflictive providence; think the worst of themselves, and the best of others; and, being the followers of the lowly Jesus, learn of him, imitate him, and become like unto him: these the Lord has a gracious respect unto; he looks upon them with a look of love; he has respect to their persons in Christ, and to their sacrifices for his sake, which are those of a broken and contrite heart; he regards their prayers, though low and destitute, and gives more grace unto them; yea, he condescends to dwell with them, and in due time highly exalts them; see (²⁵⁷¹⁵Isaiah 57:15 66:2 ²¹⁴¹¹Luke 14:11). David may have in view his own low state and condition as a shepherd, in which he was when the Lord took him, and raised him to the throne of Israel;

but the proud he knoweth afar off; the Targum adds,

“to destroy them:”

such who are proud of themselves and what they have; of their wisdom and knowledge, of their strength or beauty, of their wealth and riches; or of their righteousness and holiness; of the purity and goodness of their hearts, and power of their free will, they vainly think themselves possessed of; and despise others below them in these things, or the practice of them: these the Lord takes notice of, and looks upon them at a distance with scorn and contempt; nor will he admit them to nearness to him, nay, opposes himself to them, and sooner or later abases them; (see ¹⁰⁸⁸¹Proverbs 3:34). The Septuagint and Vulgate Latin versions render it, “high things he knoweth afar off”; things too high for creatures, that are out of their reach; he sees and knows all persons and things, whether in heaven or in earth. Others render them, “and the high One knoweth afar off”^{f1840}; knows the lowly, owns and acknowledges them for his own; takes care of them, provides for them, and protects them: and then the sense is the same with the preceding clause.

Ver. 7. *Though I walk in the midst of trouble*, etc.] Trouble attends the best of men; both outward and inward trouble, from sin, Satan, and the world; yea, they are in the midst of it, surrounded with it; and it is a way in

which they walk through this world, and enter the kingdom of heaven; it is continued unto them; it is a long walk, and yet will have an end; (see ^{<19204>}Psalm 23:4);

thou wilt revive me; preserve his life amidst all his troubles, support him under them, make him cheerful and fearless; revive his work of grace in him, quicken him to the lively exercise of grace, and fervent discharge of duty: this the Lord does by his gracious presence, by the discoveries of his love, and by the application of precious promises;

thou shalt stretch forth thine hand against the wrath of mine enemies; to stop and restrain it; which he can easily do, when most violent and outrageous, (^{<19760>}Psalm 76:10). Or, “against the nose of mine enemies”^{,f1841}; strike them on the nose, as men do unruly horses to stop them: or give a slap on their face with the left hand, as Arama observes, the right being after mentioned;

and thy right hand shall save me; for that has saving strength in it, (^{<19206>}Psalm 20:6). This may be understood of Christ, who is not only the man of his right hand, but is the right hand of his righteousness; by whom he saves his people with a spiritual and eternal salvation, as well as with a temporal one, (^{<23410>}Isaiah 41:10 ^{<23007>}Hosea 1:7).

Ver. 8. *The Lord will perfect [that which] concerneth me*, etc.] Or “will”, or “may the Lord perform for me”^{,f1842}: all things in providence; all that he had appointed for him, that would be for his good and his own glory, (^{<19570>}Psalm 57:2); and particularly what concerned him as a king. He had made him king over the house of Judah; he had begun to fulfil his promise concerning the kingdom; and he would perfect it, by setting him over all the tribes of Israel. Also he believed he would perfect what concerned him as a saint, even the good work of grace upon his heart; which is but a begun work, is imperfect, is gradually carried on, and will be completed; God is able to do it, and none can hinder him; he has promised to do it, and he is faithful who will do it; and his glory is concerned in it; and it may be depended on it will be finished; he is a rock, and his work is perfect; (see ^{<10006>}Philippians 1:6);

thy mercy, O Lord, [endureth] for ever; a phrase often used by the psalmist, with which his heart was affected; and here used, both as an argument by which he concluded God would perfect his begun work, and as an encouragement to make the following request:

forsake not the works of thine own hands; as are all the works of providence and grace: the work of grace upon the heart may be expressed in the plural number, because of the several branches of it; which are all so many works, as the work of faith, labour, of love, etc. (~~500B~~1 Thessalonians 1:3); and which is the Lord's handiwork; and a curious work it is, a new creation work, a work of almighty power; and which he will never cease from, or be remiss in, as the word^{f1843} signifies, until he has accomplished it, (~~500B~~2 Thessalonians 1:11). It is a prayer of faith, and may be most confidently believed: and some indeed render it as an expression of faith, "thou wilt not forsake the works of thine hands",^{f1844}; David himself was the work of God's hands, as Kimchi observes, as a creature, as a king, and as a saint; and so are all the people of God, (~~235B~~Isaiah 45:11); and whom he will never leave nor forsake; for they are his church, his chosen, his children, his portion and inheritance, (~~190A~~Psalm 94:14).

PSALM 139

INTRODUCTION TO PSALM 139

To the chief Musician, A Psalm of David

This psalm was written by David, when he lay under the reproach and calumnies of men, who laid false things to his charge; things he was not conscious of either in the time of Saul's persecution of him, or when his son Absalom rebelled against him: and herein he appeals to the heart searching and rein trying God for his innocence; and, when settled on his throne, delivered it to the master of music, to make use of it on proper occasions. According to the Syriac title of the psalm, the occasion of it was Shimei, the son of Gera, reproaching and cursing him as a bloody man, (~~1065~~ 2 Samuel 16:5-7). Theodoret takes it to be a prophecy of Josiah, and supposes that he is represented as speaking throughout the psalm. Aben Ezra observes, that this is the most glorious and excellent psalm in all the book: a very excellent one it is: but whether the most excellent, it is hard to say. It treats of some of the most glorious of the divine perfections; omniscience, omnipresence, and omnipotence. Arama says, the argument of it is God's particular knowledge of men, and his providence over their affairs.

Ver. 1. *O Lord, thou hast searched me, and known [me].*] The omniscience of God reaches to all persons and things; but the psalmist only takes notice of it as respecting himself. God knows all men in general, and whatever belongs to them; he knows his own people in a special manner; and he knows their particular persons, as David and others: and this knowledge of God is considered after the manner of men, as if it was the fruit of search, to denote the exquisiteness of it; as a judge searches out a cause, a physician the nature of a disease, a philosopher the reason of things; who many times, after all their inquiries, fail in their knowledge; but the Lord never does: his elect lie in the ruins of the fall, and among the men of the world; he searches them out and finds them; for he knows where they are, and the time of finding them, and can distinguish them in a crowd of men from others, and notwithstanding the sad case they are in, and separates them from them; and he searches into them, into their most

inward part, and knows them infinitely better than their nearest relations, friends and acquaintance do; he knows that of them and in them, which none but they themselves know; their thoughts, and the sin that dwells in them: yea, he knows more of them and in them than they themselves, (²⁴⁷⁰Jeremiah 17:9,10). And he knows them after another manner than he does other men: there are some whom in a sense he knows not; but these he knows, as he did David, so as to approve of, love and delight in, (⁴⁰⁷³Matthew 7:23 ³⁸⁰⁹2 Timothy 2:19).

Ver. 2. *Thou knowest my downsitting and mine uprising*, etc.] Here the psalmist proceeds to observe the particular circumstances and actions of his life, which were known to God; as his “downsitting”, either to take rest, as weary persons do. Schultens^{f1845} explains it of the quiet rest in sleep; this the Lord knew when he betook himself to it, and to whose care he committed himself and family; under whose protection he laid himself down, and on whom he depended for safety, (³⁹⁰⁸Psalm 4:8). Or, since lying down to sleep is afterwards mentioned, this may respect sitting down at table to eat and drink; when the Lord knows whether men use the creatures aright, or abuse them; whether they receive their food with thankfulness, and eat and drink to the glory of God: or else this downsitting was to read the word of God, and meditate upon it; so the Targum paraphrases it,

“my sitting down to study the law.”

When men do this, the Lord knows whether in reading they understand what they read, or read attentively and with affection; whether it is to their comfort and edification, and for doctrine, reproof, correction, and instruction in righteousness; whether their meditation on it is sweet, and is attended with profit and pleasure. “Uprising” may respect either rising from bed, when the Lord knows whether the heart is still with him, (⁴⁰⁰⁸Psalm 139:18); what sense is had of the divine protection and sustentation, and what thankfulness there is for the mercies of the night past; and whether the voice of prayer and praise is directed to him in the morning, as it should be, (⁴⁰⁸⁵Psalm 3:5 5:3); or else rising from the table, when the Lord knows whether a man’s table has been his snare, and with what thankfulness he rises from it for the favours he has received. The Targum interprets this of rising up to go to war; which David did, in the name and strength, and by the direction, of the Lord;

thou understandest my thought afar off; God knows not only his own thoughts, but the thoughts of men, which none but themselves know; by this Christ appears to be truly God, the omniscient God, being a discerner of the thoughts and intents of the heart, (^{400B}Matthew 9:3,4) (^{501B}Hebrews 4:12). God knows what thoughts his people have of him, and of his lovingkindness in Christ; what thoughts they have of Christ himself, his person, offices, and grace; what thoughts they have of themselves, their state, and condition: he knows all their vain thoughts, and complains of them, and which also they hate; and all their good thoughts, for they come from him. And he knows them “afar off”, or “of old”^{f1846}, even before they are; so Aben Ezra interprets it, a long time past, and compares it with (^{230B}Jeremiah 31:3); where the same word is rendered “of old”: God knows the thoughts of his people, as well as his own, from all eternity; (see ^{230B}Isaiah 25:1); as he knew what they would say and do, so what they would think; he knows thoughts that are past long ago, and forgotten by men, or were unobserved when thought; how else should he bring them into judgment? or though he is afar off in the highest heavens, yet he sees into the hearts of men, and is privy to all their thoughts.

Ver. 3. *Thou compassest my path and my lying down*, etc.] The Targum adds,

“to study in the law.”

His walk in the daytime, and every step he took, and his lying down at night. It denotes his perfect knowledge of all his actions, day and night; he surrounds every path of man, that they cannot escape his knowledge. Or, “thou winnowest”, as some render the word^{f1847}; he distinguishes actions; he discerns and separates the good from the bad, or the goodness of an action from the evil and imperfection of it, as in winnowing the wheat is separated from the chaff. Or, “thou measurest my squaring”^{f1848}; all his dimensions, his length and breadth, as he lay down in his bed;

and art acquainted [with] all my ways; the whole of his life and conversation, all his works and doings: God knows all the evil ways and works of his people; he takes notice of them, and chastises for them; and all their good works, and approves and accepts of them; he knows from what principles of faith and love they spring, in what manner they are performed, and with what views, aims, and ends; (see ^{600B}Revelation 2:2,19) (^{500B}Psalm 1:6).

Ver. 4. *For [there is] not a word in my tongue*, etc.] Expressed by it or upon it, just ready to be spoken; or, as the Targum,

“when there is no word in my tongue:”

so Aben Ezra,

“before it was perfect in my tongue:”

before it is formed there; while it is in the mind, and not expressed, and even before that;

[but], lo, O Lord, thou knowest it altogether; the whole of it, from whence it springs; the reason of it, what is designed, or the ends to be answered by it. The Lord knows the good words of his people, which they speak to him in prayer, even before and while they are speaking them; and what they say to one another in private conversation, (^{<2654>}Isaiah 65:24 ^{<3016>}Malachi 3:16). See an instance of words known by Christ before spoken, in (^{<2681>}Luke 19:31,33).

Ver. 5. *Thou hast beset me behind and before*, etc.] Art on every side of me, all around me, like one besieged in a strait place; so that there is nothing I can think, say, or do, but what is known unto thee. The two Kimchis, father and son, render the word, “thou hast formed me”: and interpret it of the formation of his body, of which, in (^{<3014>}Psalm 139:14-16); (see ^{<3108>}Job 10:8,10,11) but it denotes how God compasses men with his presence and providence, so that nothing escapes his knowledge;

and laid thine hand upon me; not his afflicting hand, which sometimes presses hard; though the Targum thus paraphrases it,

“and stirred against me the stroke of thine hand:”

but rather his hand of power and providence, to preserve, protect, and defend him. Or it signifies that he was so near to him that his hand was upon him, and he was perfectly known; as anything is that is before a man, and he has his hand upon.

Ver. 6. *[Such] knowledge [is] too wonderful for me*, etc.] Meaning either the knowledge of himself, such as God had of him, which was vastly superior to what he had of himself; and especially the knowledge of other persons and things, whether visible or invisible, in heaven, earth, or hell; things past, present, and to come; or else the manner in which God knew

all this was amazing to him, and quite impenetrable by him; that he did know him, his thoughts, his words and actions, and so those of all others, was easy of belief; but how he should know all this was past his conception, and struck him with the profoundest admiration;

it is high; sublime, out of his reach, beyond his comprehension;

I cannot [attain] unto it; neither to such knowledge, nor to comprehend what it is in God; and how he should have it, and in what manner he exercises it. Kimchi, Jarchi, and Aben Ezra, connect the words with the following, as if the matter of his wonder and astonishment was the omnipresence of God, or where he should find a place to flee from him.

Ver. 7. *Whither shall I go from thy spirit?* etc.] Or, “from thy wind?” which some interpret literally, the wind being God’s creature; which he brings out of his treasures, and holds in his fists, and disposes of as he pleases; this takes its circuit through all the points of the heavens, and blows everywhere, more or less. Rather God himself is meant, who is a Spirit, (~~302~~ John 4:24) not a body, or consisting of corporeal parts, which are only ascribed to him in a figurative sense; and who has something analogous to spirit, being simple and uncompounded, invisible, incorruptible, immaterial, and immortal; but is different from all other spirits, being uncreated, eternal, infinite, and immense; so that there is no going from him, as to be out of his sight; nor to any place out of his reach, nor from his wrath and justice, nor so as to escape his righteous judgment. It may signify his all-conscious mind, his all-comprehending understanding and knowledge, which reaches to all persons, places, and things; compare (~~2403~~ Isaiah 40:13); with (~~6134~~ Romans 11:34 ~~4126~~ 1 Corinthians 2:16); though it seems best of all to understand it of the third Person, the blessed Spirit, which proceeds from the Father and the Son; and who is possessed of the same perfections, of omniscience, omnipresence, and immensity, as they are; who is the Creator of the heavens and the earth, and pervades them all; and is the Maker of all men, and is present with them to uphold their souls in life, and there is no going from him; particularly he is in all believers, and dwells with them; nor do they desire to go from him, but deprecate his departure from them;

or whither shall I flee from thy presence? which is everywhere, for God’s presence is omnipresence; his powerful presence and providence are with all his creatures, to support and uphold them in being; he is not far from, but near to them; in him they live, move, and have their being; and so there

is no fleeing from him or that; and as to his gracious presence, which is with all his people, in all places at the same time; they do not desire to flee from it, but always to have it; and are concerned for it, if at any time it is removed from them, as to their apprehension of it. Or, “from thy face”^{f1849}; that is, from Christ, who is the face of Jehovah; the image of the invisible God, the express image of his person, in whom all the perfections of God are displayed; and such a likeness, that he that has seen the one has seen the other; he is the Angel of his face or presence, and who always appears before him, and in whom he is seen. Now there is no fleeing from him, for he is everywhere; where God is, his face is: and a sensible sinner desires to flee to him, and not from him; for there is no other refuge to flee unto for life and salvation but to him; and gracious souls desire to be always with him now, and hope to be for ever with him hereafter; they seek him, the face of God, now, and expect to see it more clearly in the world to come.

Ver. 8. *If I ascend up into heaven, thou [art] there*, etc.] No man hath ascended or can ascend to heaven of himself; it is an hyperbolical expression, as are those that follow; none but Christ has ascended to heaven by his own power, who descended from it; saints hope to go there at death, and, when they do, they find God there; that is his habitation, his throne is there, yea, that is his throne; here he keeps court and has his attendants, and here he will be seen and enjoyed by his people to all eternity;

if I make my bed in hell, behold, thou [art there]; which, if understood of the place of the damned, is a place of torment, and a very unfit one to make a bed in, being a lake burning with fire and brimstone; and where the smoke of their torment ascends for ever, and they have no rest day nor night; their worm never dies, and their fire is not quenched; and even here God is: hell is not only naked before him, and all its inhabitants in his view; but he is here in his powerful presence, keeping the devils in chains of darkness; turning wicked men daily into it, pouring out his wrath upon them, placing and continuing an unpassable gulf between them and happy souls: though rather this is to be understood of the grave, in which sense the word is often used; and so Kimchi, Aben Ezra, and Arama, interpret it of the lowest parts of the earth, as opposed to heaven; the grave is a bed to the saints, where they lie down and rest, and sleep till the resurrection morn, (¹⁸⁴²Job 14:12 17:13,16 ²⁵⁷⁰Isaiah 57:2); and here the Lord is watching over and keeping their dust, and will raise it up again at the last day. The Targum is,

“there is thy Word.”

Ver. 9. [*If I take the wings of the morning*, etc.] And fly as swift as the morning light to the east, to the extremity of it, as Ben Melech; as far as he could go that way, as swiftly as the wings of the morning could carry him thither; so the morning is represented by the Heathens as having wings^{f1850}; or as the rays of the rising sun, called wings for the swiftness of them, (^{304E}Malachi 4:2);

[and] dwell in the uttermost parts of the sea; in the most distant isles of it, in the farthest parts of the world, the sea being supposed the boundary of it: or “in the uttermost parts of the west”^{f1851}, as opposed to the morning light and rising sun, which appear in the east; and the sea is often in Scripture put for the west, the Mediterranean sea being to the west of the land of Palestine; and could he go from east to west in a moment, as the above writer observes, there would God be. The Heathens represent Jupiter, their supreme god, as having three eyes, because he reigns in heaven, and in earth, and under the earth^{f1852}.

Ver. 10. *Even there shall thy hand lead me*, etc.] For he could not get there with all the assistance of the wings of the morning, could they be had, without the leadings of divine Providence; and when there, being a good man, should experience the leadings of divine grace; let the people of God be where they will, he heads them as a parent his child, teaching him to go; and as a shepherd his flock, into green pastures, and to fountains of living water; he leads to himself, and to his Son by his Spirit; into communion and fellowship with them, and to a participation of all blessings grace; guides them with his counsel, and directs all their ways and going;

and thy right hand shall hold me; the Lord lays hold on his people, and apprehends them for himself, and claims his interest in them; he holds them in his ways, that they slip and fall not; he upholds them with the right hand of his righteousness, and they are safe; and he holds them from going into or on in wrong ways to their hurt.

Ver. 11. *If I say, surely the darkness shall cover me*, etc.] The darkness of a cloud or of the night, so that my actions shall not be seen; that is, if I entertain such a thought in my mind, that what I do in the dark will escape the sight and knowledge of God, and so be emboldened to commit it;

even the night shall be light about me; and make all my works manifest, as light does.

Ver. 12. *Yea, the darkness hideth not from thee*, etc.] Any thing that is done by men in it; or “darkeneth not from thee”^{f1853}, or causeth such darkness as to hinder the sight of any action committed. The Targum is,

“from thy Word;”

(see ^{<3042>}Hebrews 4:12,13);

but the night shineth as the day; or “enlightens as the day”^{f1854}, gives as much light with respect to God as the day does;

the darkness and the light [are] both alike [to thee]; as is the one, so is the other: the day gives him no more light than the night, and the night no more darkness than the day; he sees as well, as clearly and distinctly, in the one as in the other. The psalmist expresses the same thing in different words three or four times, as Kimchi observes, to show that so the Lord is, that thus it is with him; he has as clear a discerning of all things done in the darkest night as at bright noon day; (see ^{<3821>}Job 34:21,22).

Ver. 13. *For thou hast possessed my reins*, etc.] His thoughts and counsels, the reins being the seat of instruction and counsel; hence God is called the trier of the reins, and searcher of the hearts of the children of men; he is the possessor or master of their most secret thoughts, and thoroughly knows them; (see ^{<4909>}Psalms 7:9 16:7); they are also the seat of the affections, which are naturally sinful and inordinate, and set upon carnal and earthly things; but the Lord possesses and engrosses the affections of his people in the best sense, (^{<4925>}Psalms 73:25); moreover the reins are the seat of lust, the bed in which it is conceived and brought forth, and God knows the first motions of it there; and that the imagination of the thought of man’s heart is evil continually, (^{<0105>}Genesis 6:5);

thou hast covered me in my mother’s womb; with the secundine, or afterbirth, in which he carefully wrapped him, a proof of his knowledge of him, and care for him in the womb; or with skin and flesh he covered his bones with as they grew there; (see ^{<1801>}Job 10:11); or the sense is, he protected and defended him in his embryo state, and when ripe for birth took him out from thence, and held him up ever since, (^{<4929>}Psalms 22:9 71:6); he had his eye on him when no other eye could see him, not even his mother that bare him, and before ever he himself saw light. The Targum is,

“thou hast founded me in my mother’s womb.”

Ver. 14. *I will praise thee; for I am fearfully [and] wonderfully made,* etc.] the formation of man is not of himself, nor of his parents, but of God, and is very wonderful in all its parts; it has been matter of astonishment to many Heathens, as Galen and others, who have, with any carefulness, examined the structure and texture of the human body, the exact symmetry and just proportion of all its parts, their position and usefulness; holy every bone, muscle, artery, nerve and fibre, are nicely framed and placed to answer their designed end; particularly the eye and ear, the exquisite make of them for sight and sound, have filled the most diligent inquirers into nature with amazement and wonder, and are a full proof of the wisdom and knowledge of God; see (^{394B} Psalm 94:9); no man has cause to reproach his parents, nor blame the Former of all things for making him thus, but on the contrary should praise the Lord, as David did, who has given him life and breath, and all things; or own and confess^{f1855}, as the word may be rendered, that he is in various surprising instances a wonder of nature; see (^{288B} Isaiah 45:9,10 ^{80B} Romans 9:20 ^{394B} Psalm 100:3). R. Moses in Aben Ezra thinks David is speaking of the first father, or the first Adam; who was wonderfully made of the dust of the earth, and had a living soul breathed into him; was made after the image of God, holy and upright: but rather he speaks of Christ, the second Adam, his antitype, who as man is a creature of God's make, and was wonderfully made, even of a virgin, without the use and knowledge of man; is the stone cut out of the mountain without hands, the tabernacle which God pitched and not man; was produced by the power of the Holy Ghost, was born without sin, which no man is, and united personally to the Son of God, and is the great mystery of godliness; and his name is justly called Wonderful, (Is 9:6). Cocceius interprets this passage of God's separating act of David, and so of others in election; which is a wonderful setting apart of than for himself, as the word is used (^{394B} Psalm 4:3); it is the effect of amazing love, and to be ascribed to the sovereignty of God, and the unsearchable riches of his grace; but this seems not to be intended here, though it is a marvellous act, as all the works of God are, as follows; rather, since the word may be rendered, "I am wonderfully separated",^{f1856} it may be interpreted of his being separated in his mother's womb from the rest of the mass and matter of her blood, and formed from thence; which was done in a secret, unknown, and marvellous way and manner;

marvellous [are] thy works; of creation, providence, sustentation of all creatures, the government of the world, the redemption of mankind, the

work of grace and conversion, the perseverance of the saints, and their eternal salvation;

and [that] my soul knoweth right well: having diligently sought them out, and having such a distinct knowledge of them as to be capable of talking of them, and of showing them to others, and pointing out the wonders, beauties, and excellencies of them; (see ^{<49B1D>}Psalm 111:2 145:5 9:1); however, he well and perfectly knew, or knew so much of them that they were very wonderful and amazing: some connect the word rendered “right well”, which signifies “greatly”, or “exceedingly”, not with his knowledge, but with the marvellous works known; and take the sense to be, that he knew them to be greatly or exceedingly wonderful; so R. Moses in Aben Ezra, Kimchi, and Ben Melech.

Ver. 15. *My substance was not hid from thee when I was made in secret,* etc.] Or “my bone”^{f1857}; everyone of his bones, which are the substantial parts of the body, the strength of it; and so some render it “my strength”^{f1858}; those, though covered with skin and flesh yet, being done by the Lord himself, were not hid from him; nor the manner of their production and growth, which being done in secret is a secret to men; for they know not how the bones grow in the womb of her that is with child, (^{<2111B>}Ecclesiastes 11:5); but God does;

[and] curiously wrought in the lowest parts of the earth; or formed in my mother’s womb, as the Targum, and so Jarchi, like a curious piece of needlework or embroidery, as the word^{f1859} signifies; and such is the contexture of the human body, and so nicely and curiously are all its parts put together, bones, muscles, arteries, veins, nerves, and fibres, as exceed the most curious piece of needlework, or the finest embroidery that ever was made by the hands of men; and all this done in the dark shop of nature, in the “ovarium”, where there is no more light to work by than in the lowest parts of the earth. The same phrase is used of Christ’s descent into this world, into the womb of the virgin, where his human nature was curiously wrought by the finger of the blessed Spirit, (^{<411D>}Ephesians 4:9).

Ver. 16. *Thine eyes did see my substance, yet being unperfect,* etc.] The word^{f1860} for “substance” signifies a bottom of yarn wound up, or any rude or unformed lump; and designs that conglomerated mass of matter separated in the womb, containing all the essentials of the human frame, but not yet distinguished or reduced into any form or order; yet, even when in this state, the eyes of the Lord see it and all its parts distinctly;

and in thy book all [my members] were written: [which] in continuance were fashioned, when [as yet there was] none of them; in the book of God's eternal mind, and designs, the plan of the human body was drawn, all the parts of it described, and their form, places, and uses fixed, even when as yet not one of them was in actual being; but in due time they are all exactly formed and fashioned according to the model of them in the mind of God; who has as perfect knowledge of them beforehand as if they were written down in a book before him, Or "in thy book are written all [of them], what days they should be fashioned"; not only each of the members of the body were put down in this book, but each of the days in which they should be formed and come into order: "when" as yet there was "none of them"; none of those days, before they took place, even before all time; the Targum is,

"in the book of thy memory all my days are written, in the day the world was created, from the beginning that all creatures were created."

Ver. 17. *How precious also are thy thoughts unto me, O God!* etc.] The word ^{f1861} signifies that which is scarce and rare, and not to be attained and enjoyed; (see ^{<0001>}1 Samuel 3:1 ^{<0008>}Psalm 49:8); the thoughts and counsels of God are impenetrable and unsearchable; he knows our thoughts, as Aben Ezra observes, but we do not know his, (^{<0002>}Psalm 139:2); as well as it likewise signifies the worth and value of them; God's thoughts are infinitely beyond ours, and infinitely more valuable and more important, and are concerning our welfare and happiness: it is marvellous that God should think of us at all; it is more so that his thoughts should not be thoughts of evil, to bring that evil upon us we deserve, but thoughts of peace and reconciliation in and by his Son, in whom he was reconciling the world to himself; thoughts of salvation and eternal life, and of the way and means of bringing it about; thoughts to provide for our present supply in this world, and to lay up for us for the world to come; (see ^{<0011>}Jeremiah 29:11 ^{<0017>}Psalm 40:17 31:19). It may be interpreted of the thoughts which David had of God in his meditations of him, which were sweet, precious, and comfortable to him; of his lovingkindness to him, covenant grace, precious promises, and gracious dealings with him; but the former sense seems best. The Targum is,

"to me how precious they that love thee, the righteous, O God!"

and so the Septuagint, Vulgate Latin, Ethiopic, Syriac, and Arabic versions render it, “thy friends”;

how great is the sum of them! or “the heads of them”; that is, not the chief of thy friends, but the sum of thy thoughts, these in the bulk, in the general, are not to be counted; and much less the particulars of them, these are not to be entered into or described.

Ver. 18. *If I should count them, they are more in number than the sand,* etc.], That is, if I should attempt to do it, it would be as vain and fruitless as to attempt to count the sands upon the seashore, which are innumerable; (^{f1865}Psalm 11:5). So Pindar says ^{f1862}, that sand flies number, that is, is not to be numbered; though the Pythian oracle boastingly said ^{f1863}, I know the number of the sand, and the measures of the sea; to which Lucan ^{f1864} may have respect when he says, measure is not wanting to the ocean, nor number to the sand; hence geometricians affect to know them; so Archytas the mathematician, skilled in geometry and arithmetic, is described and derided by Horace ^{f1865} as the measurer of the earth and sea, and of the sand without number; and Archimedes wrote a book called *θαμμιτης* ^{f1866}, of the number of the sand, still extant ^{f1867}, in which he proves that it is not infinite, but that if even the whole world was sand it might be numbered; but the thoughts of God are infinite;

when I wake, I am still with thee; after I have been reckoning them up all the day, and then fall asleep at night to refresh nature after such fatiguing researches; when I awake in the morning and go to it again, I am just where I was, and have got no further knowledge of God and his thoughts, and have as many to count as at first setting out, and far from coming to the end of them: or else the sense is, as I was under thine eye and care even in the womb, before I was born, so I have been ever since, and always am, whether sleeping or waking; I lay myself down and sleep in safety, and rise in the morning refreshed and healthful, and still continue the care of thy providence: it would be well if we always awaked with God in our thoughts, sensible of his favours, thankful for them, and enjoying his gracious presence; as it will be the happiness of the saints, that, when they shall awake in the resurrection morn, they shall be with God, and for ever enjoy him.

Ver. 19. *Surely thou wilt slay the wicked, O God,* etc.] Since he is God omniscient, and knows where they are, what they have done, are doing, and design to do; and God omnipresent, at hand to lay hold upon them;

and God omnipotent, to hold them and inflict due punishment on them; this is a consequence rightly drawn from the above perfections of God. Or “if thou wilt slay the wicked”^{f1868}, then, when I awake, I shall be with thee, as Kimchi connects the words; that is, be at leisure to attend to thy works and wonders, and daily employ myself in the contemplation of them, having no wicked persons near me to molest and disturb me. The word is singular in the original text, “the wicked one”; meaning either Saul, who was David’s enemy without a cause, and did very wickedly and injuriously by him, whom he might expect God in due time would take out of the world; though he did not choose to lay his hand on the Lord’s anointed, when he was in his power. Jarchi interprets it of Esau, by whom he means Edom or Rome, in the Rabbinic language, that it, the Christians; if he meant no more than the Papal Christians, he may be much in the right; the man of sin, the son of perdition, the wicked one, whom the Lord will slay with the breath of his lips, may be intended, the common enemy of Christ and his cause, (²³¹⁰Isaiah 11:4 ³⁰⁰⁸2 Thessalonians 2:3,8). Though it may design a collective body of wicked men; all the followers of antichrist, all the antichristian states, on whom the vials of God’s wrath will be poured; and even all the wicked of the earth, all Christ’s enemies, that would not have him to reign over them, and none but they; the justice of God will not admit of it to slay the righteous with the wicked, and the omniscience of God will distinguish the one from the other, and separate the precious from the vile;

depart from me therefore, ye bloody men; men guilty of shedding innocent blood, and therefore by the law of God should have their blood shed; such particularly are antichrist and his followers, who deserve to have blood given them to drink, because they have shed the blood of the saints, (⁶⁶⁶Revelation 16:6,7 17:6 18:24); these and such as these the psalmist would have no company or fellowship with, lest he should be corrupted by them, fall into sin, and partake of deserved plagues with them, (⁶⁸⁴Revelation 18:4). Some consider these as the words of God, and in connection with the former, and by way of wish, thus, “O that thou wouldest slay the wicked, O God”^{f1869}; and wouldest say, “depart from me, ye bloody men”; which will be said to the wicked at the last day, and even to such who have made a profession of the name of Christ, (⁴⁰²³Matthew 7:23 25:34).

Ver. 20. *For they speak against thee wickedly*, etc.] Against his being, his perfections, his purposes, his providences, his doctrines, ordinances,

ministers, and people; or “they speak of thee for wickedness”^{f1870}, they made mention of the name of God to cover their wickedness, pretending to fear God and love him, to have a reverence of him and serve him, putting on a form of godliness, but denying the power thereof;

[and] thine enemies take [thy name] in vain: either by profane swearing, or by false swearing. The Targum interprets both clauses of swearing deceitfully and vainly; or “he”, that is, everyone that is “lifted up to vanity [are] thine enemies”^{f1871}, whose hearts are lifted up to vanity, idols, riches, self-righteousness, sensual lusts and pleasures; these are the enemies of God, are estranged from him, hold friendship with the world, harbour his enemies, love what he hates, hate what he loves, and commit acts of hostility against him. The Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, read, “they take thy cities in vain”.

Ver. 21. *Do not I hate them, O Lord, that hate thee?* etc.] Wicked men are haters of God; of his word, both law and Gospel; of his ordinances, ways, and worship; of his people, cause, and interest; and therefore good men hate them: not as men, as the creatures of God, and as their fellow creatures, whom they are taught by the Gospel to love, to do good unto, and pray for; but as haters of God, and because they are so; not their persons, but their works; and for the truth of this the omniscient God is appealed unto;

and am not I grieved with those that rise up against thee? as wicked men do, in their hearts, in their words, and in their actions. They rebel against God, and contend with him, which is folly and madness; and this is grieving to good men, because of their insolence and impudence, the ruin and destruction they expose themselves to, and the dishonour done to God: and this arises from their great love and strong affection for him, not being able to bear such behaviour to him; as a man is filled with grief and indignation when another rises up against his father or his friend; (see ~~119:136~~ Psalm 119:136,158).

Ver. 22. *I hate them with perfect hatred,* etc.] Heartily and really; not in word only, but in deed and in truth; “odio vatiniano”, with consummate hatred: this is an answer to his own question;

I count them mine enemies; being the enemies of God: the friends of God were David’s friends, as angels and good men, and God’s enemies were

his; their friends and enemies, were common; so closely allied and attached were they to each other, as God and all good men are.

Ver. 23. *Search me, O God, and know my heart*, etc.] He had searched him, and knew his heart thoroughly;

try me, and know my thoughts; he had tried him, and knew every thought in him, (^{<400>}Psalm 139:1,2). This therefore is not said for the sake of God; who, though he is the trier of hearts, and the searcher of the reins, is indeed a discerner of the thoughts and intents of the heart at once, and knows immediately what is in man; and needs no testimony of him, nor to make use of any means in order to know him and what is within him: but David said this for his own sake, that God would search and make known to him what was in his heart, and try him by his word, as gold is tried in the fire; or by anything difficult and self-denying, as he tried Abraham; or by any afflictive providence; or in any way he thought fit to make him acquainted thoroughly with himself. His sense is this, that if he knew his own heart and thoughts, and the inward frame and disposition of his soul, it was as he had expressed it; that he was grieved with sinners, and hated those that hated the Lord, even with a perfect hatred, and reckoned them as his enemies; but if it was otherwise, he desired to be searched and tried thoroughly, that it might be discovered: and he might say this also on account of others, who charged him falsely with things he was not conscious of; that never entered into his thoughts, and his heart knew nothing of, and could not accuse him with; and therefore he appeals to the heart searching God, that he would so lay open things that his integrity and innocence might appear to all; (see ^{<020>}Genesis 22:1,12 ^{<080>}Deuteronomy 8:2 ^{<030>}2 Chronicles 32:31).

Ver. 24. *And see if [there be any] wicked way in me*, etc.] Not that David thought himself free from wickedness, or that there was none to be found in his heart and life; and therefore said this in a boasting way, he knew otherwise; (see ^{<090>}Psalm 19:12,13 119:96); but he is desirous it might be thoroughly looked into and seen whether there was any such wicked way in him he was charged with; as that he had a design upon the life of Saul, and to seize his throne and kingdom, which never entered into his mind, (^{<020>}1 Samuel 24:9). Or, “any way of grief”^{f1872}; what tended to wound and grieve his own soul, or to grieve the hearts of God’s people; or to grieve the Holy Spirit of God; and which he ought to grieve for and repent of: suggesting, that upon the first conviction he was ready to relinquish any

such wicked way, and express his abhorrence of it, and testify true repentance for it. Some render it, “the way of an idol”^{f1873}; because a word from the same root signifies an idol: every carnal lust in a man’s heart is an idol; and whatsoever engrosses the affections, or has more of them than God himself has, or is preferred to him, (^{<2640>}Ezekiel 14:4). The Targum is,

“and see if the way of those that err is me;”

and lead me in the way everlasting; or, “in the way of old”^{f1874}: the good old way, the ancient path, in which the patriarchs before and after the flood walked, Or, “in the perpetual way”^{f1875}; the way that endures for ever; in opposition to the way of the wicked, that perishes, (^{<3906>}Psalm 1:6); or in the way that leads to everlasting life, to eternal peace and rest, and endless pleasures; as opposed to the way of grief and sorrow. It designs Christ, the true and only way to eternal life, the path of faith, truth, and godliness, (^{<4073>}Matthew 7:13,14 ^{<6146>}John 14:6); in which the Lord leads his people, as a father does his child, and as the shepherd his flock. The Jewish commentators, Aben Ezra and Kimchi, interpret it the way of the world; and take it to be the same with the way of all flesh, death, or the grave; which is called man’s world, or home, (^{<6214>}Joshua 23:14 ^{<2116>}Ecclesiastes 12:5); and make the sense to be this: If thou seest any evil in me, take me out of the world; kill me at once, let me die But this seems to be foreign from the text; for the word “lead” designs a blessing or benefit, as Calvin well observes. The Targum is,

“lead me in the way of the upright of the world;”

the way in which upright men walk.

PSALM 140

INTRODUCTION TO PSALM 140

To the chief Musician, A Psalm of David

This psalm, A ben Ezra says, was composed by David before he was king; and Kimchi says, it is concerning Doeg and the Ziphites, who calumniated him to Saul; and, according to our English contents, it is a prayer of David to be delivered from Saul and Doeg. The Syriac inscription is,

“said by David, when Saul threw a javelin at him to kill him, but it struck the wall; but, spiritually, the words of him that cleaves to God, and contends with his enemies.”

R. Obadiah says, it was made at the persecution of David by Saul, which was before the kingdom of David; as the persecution (of Gog) is before the coming of the Messiah. It is indeed before his spiritual coming, but not before his coming in the flesh; and David may be very well considered in the psalm as a type of Christ, for he was particularly so in his sufferings, as well as in other things.

Ver. 1. *Deliver me, O Lord, from the evil man*, etc.] Either Saul; so Theodoret; or rather Doeg, according to R. Obadiah: but Jarchi interprets it of Esau; by whom he means Edom, or Rome, or rather the Christians in general. Were his sense confined to the Papists, he might be thought to be much in the right; for this is applicable enough to the man of sin, and his followers: for it may be understood collectively of a body of evil men; all men are evil by nature, their hearts, thoughts, words, works, and ways. David’s enemies were evil men; and so were Christ’s; as Herod, Judas in particular, and the Jews in general: and such are the enemies of God’s people; the world, profane sinners, persecutors, and false teachers; and to be delivered from such is desirable, and to be prayed for, and an happiness when enjoyed; (see ^{STRE}2 Thessalonians 3:2);

preserve me from the violent man: or, “the man of violences”^{f1876}; of a violent spirit, that breathes out slaughter and death; of a fierce countenance, of blustering words, and furious actions. Such a man was

Doeg; who loved evil, and all devouring words, devised mischief, and boasted in it, (^{<151>}Psalm 52:1-4); and Herod, who in his wrath, being disappointed, ordered sit the infants in and about Bethlehem to be slain; and the Jews, who were violently set on the death of Christ, and vehemently desired it: and such are all violent persecutors of the church of God, who clothe themselves with the garment of violence, and drink the wine of it; and to be preserved from such is a great mercy.

Ver. 2. *Which imagine mischiefs in [their] heart*, etc.] This shows that not a single person barely is meant but more, as Saul's courtiers; who were secretly and continually meditating mischief against David, traducing him to Saul, and devising things to take away his life. Such were the Jews to Christ, who were always plotting to entangle him, or contriving to kill him; and so wicked men are ever devising mischief against the quiet in the land, which is very abominable to God; and rightly observed here, to prevail upon the Lord to preserve from them, (^{<191>}Psalm 2:1 ^{<168>}Proverbs 6:18);

continually are they gathered together [for] war; so Saul gathered together three thousand men, and went in pursuit of David, as an enemy, to take him. So Herod and Pontius Pilate joined together, though before enemies, in the prosecution of Christ; and Jews and Gentiles gathered together against him: so the saints, being in a warfare state, have their enemies, who often combine against them, and attack them, and will not suffer them to be at rest and peace; as sin, Satan, the world, and false teachers; (see ^{<307>}Psalm 120:7).

Ver. 3. *They have sharpened their tongues like a serpent*, etc.] Which Kimchi says it does before it bites. Aristotle^{f1877} observes, that the tip or extreme point of a serpent's tongue is as small as a hair, and so exceeding sharp and piercing. Arama interprets this of the sharpness and cunning of the serpent; and particularly the serpent that deceived Eve, and spake cunningly to her. "For God knoweth", etc. and may design the calumnies and detractions, which were sharp as a razor; as swords, and spears, and arrows, and as the tongue of a serpent, (^{<504>}Psalm 57:4 64:3); and the subtlety of false teachers, and deceitful workers; and the sharp and cutting words of wicked men against Christ and his people, (^{<115>}Jude 1:15);

adder's poison is under their lips; which may signify the malignity of sin in wicked men, which comes from the old serpent the devil; is latent in men; very infectious, like poison, and deadly and incurable, but by the grace of God, and blood of Christ: and may describe particularly the mischief of the

tongue, which is a little member, as the asp is a little creature; but very mischievous, full of deadly poison, which lurks in it, lies under it, and which spitting out, it stupifies and kills insensibly; as do the calumnies of wicked men, and the doctrines of false teachers; (see ^{<RB3>}Romans 3:13). The Targum is,

“the poison of the spider;”

though it is said ^{f1878} the spider is not venomous.

Selah; on this word, (see Gill on “^{<RB2>}Psalm 3:2”).

Ver. 4. *Keep me, O Lord, from the hands of the wicked*, etc.] From falling into their hands, and the weight of them}; and from their laying hands on him, being men of power and authority;

preserve me from the violent man: or men, everyone of them; (see Gill on “^{<SH1>}Psalm 140:1”);

who have purposed to overthrow my goings: to supplant him; to cause him to stumble and fall, to his disgrace and reproach; and that they might take an advantage of him, and an occasion against him. Arama interprets it, to drive me out of the land of Israel; (see ^{<RB1>}1 Samuel 26:1,9). So Christ’s enemies thought to have supplanted him, and have found something against him, to accuse him of to Caesar, (^{<D25>}Matthew 22:15-22).

Ver. 5. *The proud have hid a snare for me, and cords*, etc.] These were the Ziphites, according to Arama; (see ^{<RB5>}Psalm 119:85); the character well agrees with the Scribes and Pharisees, who were proud boasters, and despised others, and often laid snares for Christ to take away his life; and with the enemies of the church and people of God; who, through their pride, persecute them, and are insidious, and use artful methods to ensnare them; as the fowler lays his snare for the bird, and has his cords to draw it to him when it is taken in the snare, to which the allusion is;

they have spread a net by the wayside: they waylaid him; knowing the way he would go, they lay in wait for him, to seize him at once as he went along; (see ^{<BR1>}John 18:1,2); the word “cords” in the preceding clause should be connected with this, and be read, “and with cords they have spread a net by the wayside”: it being usual, as Jarchi observes, to fasten a long cord at the top of the net; and when the fowler sees the birds under the net, he draws the cord, and the net falls upon the fowls;

they have set gins for me; all these expressions design the insidiousness, and the private, secret, artful methods, the enemies of David, of Christ and his people, took and do take to ensnare them. Arama interprets the “snare and cords” of the watching of David’s house; the “net by the wayside” of posting themselves at the gates of the city, and surrounding it; and gins of spies; (see ^{<0691>}1 Samuel 19:11-24).

Selah; on this word, (see Gill on “^{<4982>}Psalm 3:2”).

Ver. 6. *I said unto the Lord, thou [art] my God*, etc.] He said this to the Lord himself; claimed his covenant interest in him, and expressed it in the strength of faith: and this he did when in the midst of trouble and distress; in danger of falling into the hands of evil and violent men; they imagined mischief against him; were bent on his ruin, and laid nets, snares, gins, and traps for him; when he applied to his God, who only could deliver him; and being his covenant God, he had reason to believe he would; (see ^{<4914>}Psalm 31:14);

hear the voice of my supplications, O Lord; the requests he put up in an humble manner for deliverance and salvation; and which he expressed vocally, and entreated they might be heard and answered; and nothing could tend more to strengthen his faith in this than that it was his own God and Father he prayed unto; (see ^{<4982>}Psalm 28:2); Thus Christ, in the days of his flesh, offered up prayers and supplications with strong crying; and in the midst of his troubles, and surrounded with enemies, declared his faith in God as his God, (^{<887>}Hebrews 5:7 ^{<6220>}Psalm 22:10,11 ^{<1246>}Matthew 27:46).

Ver. 7. *O God the Lord, the strength of my salvation*, etc.] Temporal and spiritual, which he was able to effect; the mighty God and mighty Saviour: and this encouraged David to believe he should have deliverance; and this secured, confirmed, and established it to him; and to which he was the more induced by what experience he had had of the divine goodness to him, as follows:

thou hast covered my head in the day of battle; with the helmet of salvation, as Kimchi, Aben Ezra, and Arama observe; which, in a spiritual sense, is to a believer the hope of salvation, (^{<4067>}Ephesians 6:17) (^{<5188>}1 Thessalonians 5:8); a defensive weapon to him; and protects him while he is engaging with his spiritual enemies in this his state of warfare, sin, Satan, and the world. Perhaps David may have respect to the divine protection of him, when he fought with Goliath. Salvation was Christ’s helmet, when he

engaged with all his and our enemies; even with all the powers of darkness, and obtained deliverance for us, (^{<23916>}Isaiah 59:16,17).

Ver. 8. *Grant not, O Lord, the desires of the wicked,* etc.] Of Doeg, as the Targum, and of other wicked men, who were desirous both of taking him, and of taking away his life: but the desires of such men are under the restraints of the Lord; nor can they fulfil them unless they have leave from him, which is here deprecated. The psalmist entreats he might not be delivered up to their will, or they have their will of him; (see ^{<49712>}Psalm 27:12). Jarchi interprets it of Esau, as in (^{<49101>}Psalm 140:1); and it is applicable enough to antichrist and his wicked followers; who, could they have their desires, would root the Gospel, and the interest of Christ and his people, out of the world;

further not his wicked device: or, “let not his wicked device come forth”^{f1879}, or proceed to execution, or be brought to perfection; let him be disappointed in it, that he may not be able to perform his enterprise, or execute his designs; which cannot be done without the divine permission. The Rabbins, as Jarchi and others, render it, “let not his bridle come out”^{f1880}; the bridle out of his jaws, with which he was held by the Lord, and restrained from doing his will; let him not be left to his liberty, and freed from the restraints of divine Providence; (see ^{<23729>}Isaiah 37:29);

[lest] they exalt themselves. Grow proud, haughty, and insolent to God and man; (see ^{<46227>}Deuteronomy 32:27). Or, “let them not be exalted”^{f1881}; upon the ruin of me and my friends.

Selah; on this word, (see Gill on “^{<49102>}Psalm 3:2”).

Ver. 9. *[As for] the head of those that compass me about, let the mischief of their own lips cover them.*] Meaning either their natural head, put for their whole persons; and the sense is, let the mischief they have contrived for others fall upon themselves; (see ^{<43010>}Ezekiel 9:10) (^{<49716>}Psalm 7:16); or some principal person, the head and leader of them, as the word is sometimes used, (^{<23914>}Isaiah 9:14,15 7:8); and designs either Saul, who at the head of three thousand men surrounded the hill where David and his men were; or Doeg the Edomite, who was over the servants of Saul, and accused David to him; so Kimchi: or Ahithophel, who was at the head of the conspirators against him; so the Targum paraphrases it,

“Ahithophel, the head of the sanhedrim of the disciples of wickedness.”

If we understand this clause of Christ, the antitype of David, it may design Judas; who was the guide to them that sought Jesus, and, at the head of a band of men, enclosed and took him: or if of the church and people of God, the man of sin may be intended, the pope of Rome; the head over many countries, the antichristian nations, (^{<9106>}Psalm 110:6). The word is used of the gall and poison of asps, (^{<9104>}Job 20:14); and if so taken here, as Arama interprets it, it will make the sense agree with (^{<9106>}Psalm 140:3); and may be read in connection with the following clause, thus: “let the poison of those that compass me about, [even] the mischief of their lips, cover them”^{f1882}; or the labour of them^{f1883}: let the lies and calumnies they have so industriously spread, and took so much pains to propagate to the hurt of others, like deadly poison, cover them with shame and confusion; and the mischief they have boasted of, and gave out that they would do, let it come upon them on all sides, and utterly ruin and destroy them.

Ver. 10. *Let burning coals fall upon them*, etc.] From heaven, as the Targum, Aben Ezra, and Kimchi, by way of explanation; alluding to the burning of Sodom and Gomorrah with fire from thence: and may design both the terrible judgments of God in this life, and everlasting burnings in hell; so Jarchi interprets it of the coals of hell; see (^{<9106>}Psalm 11:6 18:8,12,13 120:3,4);

let them be cast into the fire; into the fire of divine wrath, and have severe punishment inflicted on them in this world; and into the fire of hell hereafter, as the Targum, which is unquenchable and everlasting; and into which all wicked men, carnal professors, the followers of antichrist, the devil and his angels, will be cast: of the phrase of casting into hell, (see ^{<9105>}Matthew 5:29,30 ^{<9105>}Mark 9:45,47);

into deep pits, that they rise not up again; meaning either the grave, the pit of corruption; from whence the wicked will not rise to eternal life, as the Targum adds, for though they will rise again, it will be to everlasting shame and damnation, (^{<9106>}Daniel 12:2 ^{<9105>}John 5:28,29); or else the pit of hell, the bottomless pit, from whence there will be no deliverance; where they must lie till the uttermost farthing is paid, and that will be for ever. Arama refers this to Korah, who was burnt and swallowed up, and rose not again in Israel.

Ver. 11. *Let not an evil speaker be established in the earth*, etc.] One that sets his mouth against the heavens, and speaks evil of God; of his being, perfections, purposes, and providences: whose tongue walks through the

earth, and speaks evil of all men, even of dignities; and especially of the saints of the most High, and of the Gospel and ways of Christ. Or, “a man of tongue”^{f1884}; that uses his tongue in an ill way, in detractions and slanders^{f1885}; in blaspheming God, his name and tabernacle, and those that dwell therein, as antichrist, (^{<663B>}Revelation 13:5); a man that calumniates with a triple tongue, so the Targum; like a serpent, whose tongue seems to be so sometimes. Kimchi applies this to Doeg, and Jarchi to Esau. The request is, that such an one might not be established in the earth; in the land of the living, as the Targum; might not increase and flourish in worldly substance, or be continued in his posterity; but be rooted out of the earth, and he and his be no more; (see ^{<390B>}Psalm 3:4,5);

evil shall hunt the violent man to overthrow [him]; or “to impulsions”^{f1886}: to drive him from evil to evil, as Kimchi. The sense is, that the evil of punishment shall hunt him, as a beast of prey is hunted; it shall closely pursue him and overtake him, and seize on him, and thrust him down to utter ruin and destruction. The Targum is,

“the injurious wicked man, let the angel of death hunt, and drive into hell.”

Of the violent man, (see ^{<390B>}Psalm 140:1,4); he who purposed to overthrow David, he was persuaded would be overthrown himself. This clause teaches us how to understand the rest; for though they are delivered out as wishes and imprecations, yet are prophetic, and are strongly expressive of the certainty of the things imprecated.

Ver. 12. *I know*, etc.] Here is a double reading: the “Keri”, or marginal reading, is, “thou knowest”; an appeal of the psalmist to God, who knew the thoughts of the wicked concerning him, and their devices against him; as Kimchi: but the Scripture reading is, I know; expressing his full persuasion and assurance

that the Lord will maintain the cause of the afflicted, [and] the right of the poor; of his poor and afflicted people, that are afflicted within and without, by men and devils; and who are poor as to the things of this world, and poor in spirit, and sensible of their spiritual poverty, but rich in grace: the cause of these God will maintain against their oppressors, and right their wrongs, and avenge their injuries; this the psalmist knew, and was assured of from the word of God, from instances and examples in former times, and from his own experience, (^{<390B>}Psalm 9:4).

Ver. 13. *Surely the righteous shall give thanks unto thy name*, etc.] The same with the poor and the afflicted; who, though traduced by men, and evil spoken of and ill used by them, are righteous in the sight of God; being justified by the righteousness of Christ, which is imputed to them, and received by faith, in consequence of which they live soberly and righteously: these the psalmist knew and was assured they would give thanks to the Lord, and praise his holy name, for the righteousness by which they are made righteous, and for every other blessing of grace and mercy of life; for maintaining their cause and their right, and for the ruin and destruction of their enemies; see (⁶¹⁸²Revelation 18:20 19:1,2);

the upright shall dwell in thy presence; under his care and protection; in his gracious presence, enjoying the light of his countenance here; and in his glorious presence hereafter, where is fulness of joy: these upright ones are such who are upright in heart; whose hearts are right with God, sincere in his service and worship, and walk uprightly according to the rule of his word. These, as some render it, “shall sit before [him]”,^{f1887} or “in his presence”: as children before a father, in whom he delights; or as disciples before a master, to be taught and instructed. The Targum is,

“shall return to pray before thee:”

and so Aben Ezra interprets it of their dwelling, or sitting before God, in the house of prayer; and Kimchi adds, by way of explanation,

“to seek thee, and know thy ways.”

Jerom reads it, “shall dwell with thy countenance or face”,^{f1888}; and understands it of dwelling with Christ, the face of God, (³⁰⁰³Hebrews 1:3); with whom they shall dwell for evermore.

PSALM 141

INTRODUCTION TO PSALM 141

A Psalm of David

This psalm was written about the same time, and upon the same occasion, as that going before and what follows after; even when David was persecuted by Saul, and when he was in great danger of his enemies, and snares were laid for his life.

Ver. 1. *Lord, I cry unto thee*, etc.] With great earnestness, importunity, and fervency, being in distress; and knowing vain was the help of man, and that none could deliver him but the Lord, and therefore continued crying unto him for help^{f1889};

make haste unto me; which shows he was in a desperate condition; that he could not help himself, nor could any creature, only the Lord; and he was at a distance from him, as it seemed to him, and he delayed assistance; and therefore desires he would immediately draw nigh and be a present help in his time of need, and work speedy deliverance for him, his case requiring haste;

give ear unto my voice, when I cry unto thee; a request the psalmist frequently makes, not contenting himself with prayer, without desiring and looking for an answer to it.

Ver. 2. *Let my prayer be set forth before thee [as] incense*, etc.] Which was offered every morning on the altar of incense, at which time the people were praying, (~~Exo~~ Exodus 30:1,7,8 ~~Luk~~ Luke 1:10); and was an emblem of it, even of pure, holy, and fervent prayer; which being offered on the altar Christ, which sanctifies every gift, and by him the High Priest; through whom every sacrifice is acceptable unto God; and through whose blood and righteousness, and the sweet incense of his mediation and intercession, it becomes fragrant and a sweet odour to the Lord; and being directed to him, it goes upwards, is regarded by him, and continues before him as sweet incense; which is what the psalmist prays for; (see ~~Mal~~ Malachi 1:11 ~~Rev~~ Revelation 8:3,4);

[and] the lifting up of my hands as the evening sacrifice; the burnt sacrifice of the evening, according to Ben Melech, the lamb slain every evening; or else the minchah, as the word is; the meat, or rather the bread offering made of fine flour, with oil and frankincense on it, which went along with the former, (^{<1238>}Exodus 29:38-41); and so the Targum,

“as the sweet gift offered in the evening.”

This only is mentioned, as being put for both the morning and the evening sacrifice; or because the incense was offered in the morning, from which it is distinguished: or it may be, as Kimchi thinks, this psalm was composed in the evening; and so the inscription in the Syriac version is,

“a psalm of David, when he meditated the evening service.”

Or because this was the last sacrifice of the day; there was no other after it, as Aben Ezra observes; and the most acceptable; to which may be added, that this was the hour for prayer, (^{<401>}Acts 3:1 10:3). Wherefore “lifting up of [the] hands” was a prayer gesture, and a very ancient one both among Jews and Gentiles^{f1890}; Aristotle^{f1891} says, all men, when we pray, lift up our hands to heaven; and it is put for that itself, (^{<540>}1 Timothy 2:8); and is desired to be, like that, acceptable unto God; as it is when the heart is lifted up with the hands, and prayer is made in the name and faith of Christ.

Ver. 3. *Set a watch, O Lord, before my mouth*, etc.] While praying, as Jarchi and Kimchi; that he might not utter any rash, unguarded, and unbecoming word; but take and use the words which God gives, even the taught words of the Holy Ghost; or lest, being under affliction and oppression, he should speak unadvisedly with his lips, and utter any impatient murmuring and repining word against God; or express any fretfulness at the prosperity of the wicked, or speak evil of them; especially of Saul, the Lord’s anointed, for the ill usage of him;

keep the door of my lips; which are as a door that opens and shuts: this he desires might be kept as with a bridle, especially while the wicked were before him; lest he should say anything they would use against him, and to the reproach of religion; and that no corrupt communication, or any foolish and filthy talk, or idle and unprofitable words, might proceed from them. The phrase signifies the same as the other; he was sensible of his own inability to keep a proper watch and guard over his words, as was necessary, and therefore prays the Lord to do it; (see ^{<190>}Psalm 39:1).

Ver. 4. *Incline not my heart to [any] evil thing*, etc.] Or “evil word”,^{f1892}, as the Targum; since out of the abundance of that the mouth speaketh, (⁴⁰²³Matthew 12:34,35); or to any sinful thing, to the commission of any evil action: not that God ever inclines men’s hearts to sin by any physical influence, it being what is repugnant to his nature and will, and what he hates and abhors; for though he hardens the hearts of wicked men, and gives them up to the lusts of them; yet he does not move, incline, or tempt any man to sin, (³⁰¹³James 1:13,14); but he may be said to do this when he suffers them to follow their own sinful inclinations, and leaves them to be inclined by the power and prevalency of their own corruptions, and by the temptations of Satan, which is here deprecated; (see ⁴³³⁵Psalms 119:36 ⁴⁰⁶³Matthew 6:13). So as

to practise wicked works with men that work iniquity; to join with those that make a trade of sinning; the course of whose life is evil, in their unfruitful works of darkness; and do as they do, even commit crimes the most flagitious and enormous: he seems to have respect to great persons, whose examples are very forcible and ensnaring; and therefore it requires an exertion of the powerful and efficacious grace of God, to preserve such from the influence of them, whose business is much with them;

and let me not eat of their dainties; since their table was a snare to themselves, it might be so to him; and be a means of betraying him unawares into the commission of some sins, which would be dishonourable and grieving to him: the psalmist desires not to partake with them at their table; but chose rather a meatier table and coarser fare, where he might be more free from temptation; (see ⁴²⁰¹Proverbs 23:1-6). Or this may be understood of the dainties and sweet morsels of sin; which are like stolen waters, and bread eaten in secret, to a carnal heart: though the pleasures of it are but imaginary, and last but for a season, and therefore are avoided by a gracious man; by whom even afflictions with the people of God are preferred unto them, (⁵⁸¹²⁵Hebrews 11:25). The Targum interprets it of the song of the house of their feasts; which is ensnaring.

Ver. 5. *Let the righteous smite me, [it shall be] a kindness*, etc.] Or, “smite me in kindness”,^{f1893}. In love; in a loving and friendly manner, which makes reproofs the more agreeable and effectual. Not the righteous God, as Arama; though he does sometimes smite his people for their sins, (²⁵⁷¹⁷Isaiah 57:17); that is, reproveth, corrects, and chastises them, and that in love and for their good; and therefore such smitings and corrections

should be taken in good part by them, and received as fatherly chastisements, and as instances of his paternal care of them, and love to them; but rather righteous and good men; who, when there is occasion for it, should reprove and rebuke one another; but then it should be in a kind and tender manner, and with the spirit of meekness; and such reproofs should be as kindly received: “for faithful are the wounds of a friend, but the kisses of an enemy are deceitful”, (~~1776~~ Proverbs 27:6). Or, “let the righteous beat me with kindness” or “goodness”^{f1894}; with precepts of goodness, by inculcating good things into him; which he should take, as if he overwhelmed and loaded him with benefits; even though it was like striking with a hammer, as the word signifies;

and let him, reprove me; which explains what is meant by smiting;

[it shall be] an excellent oil, [which] shall not break my head; give no pain nor uneasiness to his head or his heart, but rather supple and heal the wounds sin reprov'd for has made. The Targum is,

“the oil of the anointing of the sanctuary shall not cease from my head;”

with which he was anointed king; and signifies that he should enjoy the dignity, and continue in it. The Vulgate Latin, Syriac, and Arabic versions, render it, “the oil of the ungodly”, or “sinners”: meaning their flattering words, which, though smooth as oil, were deceitful; and therefore he deprecates them, “let not the oil of the wicked”, etc. as being hurtful and pernicious;

for yet my prayer also [shall be] in their calamities; that is, when the righteous, that smote and reprov'd him for his good, should be in any distress; such a grateful sense should he retain of their favour in reprov'ing him, that he would pray for them, that they might be delivered out of it; which would show that he took it kindly at their hand. Or, “in their evils”, or “against them”^{f1895}; which some understand of the evil practices of wicked men; which the psalmist prayed against, and that he might be kept and delivered from.

Ver. 6. *When their judges are overthrown in stony places*, etc.] The judges of David's adversaries, the workers of iniquity; meaning Saul, Abner, etc. Arama refers this to Saul and his sons being slain on the mountains of Gilboa, (~~1800~~ 1 Samuel 31:1,8); which might be here prophetically spoken of. Or, as it is by some rendered, “when their judges are let down by the

sides of the rock”^{f1896}; or let go free, as Saul was by David more than once; when it was in the power of his hands to have taken away his life, which his principal friends urged him to do, (^{<024>}1 Samuel 24:2-7 26:3-12). Some render the words as an imprecation or wish, “let their judges be cast down”^{f1897}; or as a prophecy, they “shall be cast down in stony places”, or “by the sides of a rock”: so the word is used of casting or throwing down, (^{<103>}2 Kings 9:33); and may allude to the manner of punishment used in some places, by casting down from a precipice, from rocks and hills; (see ^{<452>}2 Chronicles 25:12 ^{<029>}Luke 4:29). Or, “when they slip by the sides of the rock”^{f1898}; endeavouring to get up it; as ambitious men are desirous of getting to the top of honour, power, and authority, but stand in slippery places, and often slip and fall. And when this should be the case of these judges, then should David be raised up on high; the anointed of the God of Jacob, the sweet psalmist of Israel. And then

they shall hear my words, for these are sweet: that is, the common people should hear them, and be pleased with them, who had been set against him by their judges; by which they would easily perceive that he had no enmity nor malice, nor ill design against Saul. This may respect either his very affectionate lamentation at the death of Saul and his sons, (^{<017>}2 Samuel 1:17-27); or what he delivered at the several times he spared the life of Saul, when he could have taken it away, (^{<029>}1 Samuel 24:9-19 26:17-25); and it is especially true of all the words which David spoke by inspiration, or the Spirit of God spake to him; particularly in his book of Psalms, concerning the Messiah, the covenant of grace, and the blessings of it; of the rich experiences of grace he had, and the several doctrines of the Gospel declared by him; which were sweet, delightful, and entertaining to those who have ears to hear such things; or whose ears are opened to hear them, so as to understand them and distinguish them; but to others not.

Ver. 7. *Our bones are scattered at the grave’s mouth*, etc.] Into which they were not suffered to be put, but lay unburied; or from whence they were dug up, and lay scattered about; which is to be understood of such of David’s friends as fell into the hands of Saul and his men, and were slain: perhaps it may refer to the fourscore and five priests, and the inhabitants of Nob, slain by the order of Saul, (^{<028>}1 Samuel 22:18,19). Though the phrase may be only proverbial, and be expressive of the danger David and his men were in, and their sense of it, who looked upon themselves like dry bones, hopeless and helpless, and had the sentence of death in themselves, and were as it were at the mouth of the grave, on the brink of ruin;

as when one cutteth and cleaveth [wood] upon the earth: and the chips fly here and there, and are disregarded; such was their case: or as men cut and cleave the earth with the plough, and it is tore up by it, and falls on each side of it, so are we persecuted, afflicted, and distressed by our enemies, and have no mercy shown us; so the Targum,

“as a man that cuts and cleaves with ploughshares in the earth, so our members are scattered at the grave’s mouth.”

The Syriac and Arabic versions understand it of the ploughshare cutting the earth.

Ver. 8. *But mine eyes are unto thee, O God the Lord,* etc.] Not only the eyes of his body, lifted up to God in prayer, this being a prayer gesture, (<f114>John 11:41 17:1); but the eyes of his mind, or understanding, especially the eyes of faith and love; for it is expressive of his affection to God, his holy confidence in him, and humble hope and expectation of good things from him, in this his time of distress: his eyes were to him and him only, both for temporal food for himself and his men; and for spiritual food, for all supplies of grace, for wisdom and direction, for strength and assistance, for protection and deliverance;

in thee is my trust; not in himself, nor in his friends, nor in any creature, prince or potentate, but in the Lord, as the God of nature, providence, and grace; to which he was encouraged by his lovingkindness to him; by the everlasting strength in him; by what he had done for others and for him in times past; by the provisions he has made in his covenant and promises for those that trust in him, who are of all men most happy;

leave not my soul destitute; of daily food, of help and assistance, of the presence, spirit, and grace of God; or “naked”^{f1899}, and defenceless, but let it be surrounded or protected by almighty power and grace; or “pour not out my soul”^{f1900}, that is, unto death; suffer me not to be taken by enemies and slain; (see <2532>Isaiah 53:12). The Targum is,

“in the Word (of the Lord) I trust, do not empty my soul,”

or “evacuate”^{f1901} it, as Aben Ezra; that is, out of his body; for he observes, that the soul fills the body.

Ver. 9. *Keep me from the snare [which] they have laid for me,* etc.] Either Saul, who gave him a wife to be a snare to him, and set men to watch his

house and take him; or the Ziphites, who proposed to Saul to deliver him into his hands; (see ^{<0982>}1 Samuel 18:21 19:11 23:19,20).

and the gins of the workers of iniquity; the transgressions of wicked men are snares to others, by way of example; and so are the doctrines of false teachers, and the temptations of Satan, from all which good men desire to be kept, (^{<1006>}Proverbs 29:6 ^{<3008>}Hosea 9:8 ^{<3126>}2 Timothy 2:26); and it is the Lord alone that keeps and preserves from them, or breaks the snare and delivers them, (^{<0940>}Psalm 124:7).

Ver. 10. *Let the wicked fall into their own nets*, etc.] Which they have laid for others, as they very often do; (see ^{<0075>}Psalm 7:15,16); or “into his net”,^{f1902}, either Saul into his own net, and others with him, so Kimchi and Ben Melech; or the wicked into the net which God has laid for them; (see ^{<3123>}Ezekiel 12:13);

whilst that I withal escape; or “whilst I together escape”, or “pass over”,^{f1903}; that is, while he, together with his companions, passed over the net laid; or,

“till I pass over safe and sound,”

will all mine, as Noldius^{f1904}; not only pass over and escape the snares of the wicked, but pass out of this world into a state of happiness and glory in another.

PSALM 142

INTRODUCTION TO PSALM 142

Maschil of David; A Prayer when he was in the cave

Of the word “maschil”, (see Gill on “^{<-3931>}Psalm 32:1”), title. This psalm is called a prayer, as some others are, the ninetieth and hundred second psalms: and was composed by David when either in the cave of Adullam, (^{<-0221>}1 Samuel 22:1); or rather in the cave at Engedi, where he cut off Saul’s skirt, (^{<-0243>}1 Samuel 24:3); as Jarchi and Kimchi think. The psalm represents the troubles of David, and of the Messiah his antitype, and is applicable to the church of God, or to any particular soul when in distress.

Ver. 1. *I cried unto the Lord with my voice*, etc.] With the voice of his soul, in the language of his mind, mentally, as Moses and Hannah cried unto the Lord when no voice was heard, or articulate sounds expressed, since this prayer was put up to the Lord in the cave where Saul was; though it might have been delivered before he came into it, while he and his men were at the mouth of it, which threw David into this distress; besides the cave was so large as to hold David and his six hundred men without being seen by Saul, and who could discourse together, as David and his men did, without being heard by Saul while he was in it; and so this psalm or prayer might be spoken vocally, though he was there;

with my voice unto the Lord did I make, my supplication: the same thing in other words; “crying” is explained by making “supplication”, which is praying to the Lord in an humble manner for grace and mercy, and not pleading merit and worthiness.

Ver. 2. *I poured out my complaint before him*, etc.] Not a complaint of the Lord and of his providences, but of himself; of his sins, and particularly his unbelief; and also of them that persecuted and afflicted him; which he “poured” out from the abundance of his heart, and in the bitterness of his soul; denoting the fulness of his prayer, his freedom in it, the power and fervency of it, and which he left before the Lord, and submitted to his will; (see ^{<-3921>}Psalm 102:1), title;

I showed before him my trouble; the present trouble he was in, being pursued and surrounded by Saul and his army; not as if the Lord was ignorant of it, and did not see and observe it, but to affect his own soul with it, to exercise grace under it, and ease his burdened and distressed mind; the best of men have their troubles both within and without, and the way to be rid of them is to carry them to the Lord.

Ver. 3. *When my spirit was overwhelmed within me*, etc.] Ready to sink and faint under the present affliction, being attended with the hidings of God's face, and with unbelieving frames; which is sometimes the case of God's people, and with which they are as it were covered and overwhelmed, as well as with a sense of sin, and with shame and sorrow for it; (see ^{<1906>}Psalm 61:2 ^{<1907>}78:3);

then thou knewest my path: the eyes of the Lord are upon all men, and he knows their goings, none of them are hid from him; and he sees and approves of the way, of the life and conversation of his people in general; and particularly observes what way they take under affliction, which is to apply to him for help and deliverance, (^{<1908>}Psalm 1:6 ^{<1909>}Job 23:10). R. Moses in Aben Ezra and Kimchi interpret it of the path he walked in, which was right and not evil, for which he could appeal to God, that knows all things; it may literally intend the path David took to escape the fury of Saul, that pursued him from place to place;

in the way wherein I walked have they privily laid a snare for me; let him take which way he would, there were spies upon him, or men that were in ambush to take him; and snares were everywhere laid for him to entrap him; (see ^{<1910>}Psalm 140:5 ^{<1911>}141:9).

Ver. 4. *I looked on [my] right hand, and beheld*, etc.] On the left, so Kimchi supplies it, and after him Piscator; he looked about him every way to the right and left, to see if he could get any help, or find out any way of deliverance. To this sense the Targum, Septuagint, Vulgate Latin, Syriac, and Arabic versions render the words; and so Kimchi and Aben Ezra understand them: but some render them in the imperative, "look on the right hand, and behold"^{f1905}; and consider them; either as spoken to his own soul, to stir up himself to look around him for help and relief; or as an address to God, to look and behold, as in (^{<1912>}Psalm 80:14); and R. Obadiah reads them, "look, O right hand"; O right hand of God, that does valiantly: but looking cannot properly be ascribed to the right hand; and

besides it is not the Lord the psalmist is speaking to, or looking after, but men, as follows;

but [there was] no man that would know me; take notice of him, and acknowledge and own him, or show him any favour, or even own that they had any knowledge of him; which is often the case when men are in affliction and distress, their former friends, acquaintance, yea, relations, keep at a distance from them; so it was with Job, the Messiah, and others; (see ^{<1893>}Job 19:13 ^{<1908>}Psalm 69:8);

refuge failed me; as he could get no help from men, so there was no way open for his escape, or by which he could flee and get out of the hands and reach of his enemies; in these circumstances he was when in the cave;

no man cared for my soul; or “life”^{f1906}; to save it, protect and defend it, that is, very few; otherwise there were some that were concerned for him, as the men that were with him, and Jonathan, Saul’s son; but none of Saul’s courtiers, they were not solicitous for his welfare, but on the contrary sought his life, to take it away. This is an emblem of a soul under first awakenings and convictions, inquiring the way of salvation, and where to find help, but at a loss for it in the creature.

Ver. 5. *I cried unto thee, O Lord*, etc.] Finding no help from man, he turns to the Lord, and directs his prayer to him in his distress;

I said, thou [art] my refuge; as he was, from all his enemies that were in pursuit of him, and from the storm of calamities he apprehended was coming upon him: and a refuge the Lord is to all his people in time of trouble; and where they always meet with sustenance, protection, and safety; he being a strong habitation, a strong hold, a strong refuge, to which they may resort at all times; and such is Christ to all sensible sinners that flee unto him, (^{<1898>}Hebrews 6:18);

[and] my portion in the land of the living; and a most excellent one he is, a large, immense, and inconceivable portion; he and all his perfections, purposes, promises, and blessings, being included in it; a soul-satisfying one, and which will never be taken away nor consumed; it is a portion in the present life; it will last as long as life lasts, and continues unto death, and at death, and for evermore, (^{<1936>}Psalm 73:26).

Ver. 6. *Attend unto my cry*, etc.] His prayer and supplication for help in his distress, which he desires might be hearkened unto and answered;

for I am brought very low; in his spirit, in the exercise of grace, being in great affliction, and reduced to the utmost extremity, weakened, impoverished, and exhausted; wanting both men and money to assist him, (^{<4978>}Psalm 79:8 116:6);

deliver me from my persecutors; Saul and his men, who were in pursuit of him with great warmth and eagerness;

for they are stronger than I; more in number, and greater in strength; Saul had with him three thousand chosen men out of all Israel, ablebodied men, and expert in war; veteran troops, and in high spirits, with their king at the head of them; David had about six hundred men, and these poor mean creatures, such as were in distress, in debt, and discontented, and in want of provisions, and dispirited; see (^{<4972>}1 Samuel 22:2 23:13 24:2 ^{<4986>}Psalm 18:16). So the spiritual enemies of the Lord's people are stronger than they, (^{<4811>}Jeremiah 31:11 ^{<4862>}Ephesians 6:12).

Ver. 7. *Bring my soul out of prison*, etc.] Not out of purgatory, to which some Popish writers wrest these words very absurdly; nor out of the prison of his body, as Joseph Ben Gorion^{f1907}; knowing that none but God had a power of removing it from thence; but out of the cave, where he was detained as in a prison, while Saul and his men were about the mouth of it; or rather out of all his straits, distresses, and difficulties, which surrounded and pressed him on all sides, as if he was in a prison;

that I may praise thy name; this release he desired not so much for his own sake, that he might be at ease and liberty, but that he might have fresh occasion to praise the Lord, and an opportunity of doing it publicly, in the assembly and congregation of the people;

the righteous shall compass me about; in a circle, like a crown, as the word^{f1908} signifies; when delivered, they should flock to him and come about him, to see him and look at him, as a miracle of mercy, whose deliverance was marvellous; and to congratulate him upon it, and to join with him in praises unto God for it. The Targum is,

“for my sake the righteous will make to thee a crown of praise.”

And to the same purpose Jarchi,

“for my sake the righteous shall surround thee, and praise thy name.”

Aben Ezra interprets it,

“they shall glory as if the royal crown was on their heads;”

for thou shalt deal bountifully with me; in delivering him from his enemies, settling him on the throne, and bestowing upon him all the blessings of Providence and grace; (see ~~Psalm~~ Psalm 116:7); and thus the psalm is concluded with a strong expression of faith in the Lord, though in such a low estate.

PSALM 143

INTRODUCTION TO PSALM 143

A Psalm of David

This psalm was composed by David when he fled from Absalom his son, according to the title of it in Apollinarius, the Septuagint, Vulgate Latin, Ethiopic, and Arabic versions; so R. Obadiah Gaon: and of the same opinion is Theodoret and others. The sense he had of his sins, and his deprecating God's entering into judgment with him for them, seems to confirm it; affliction from his own family for them being threatened him, (^{<HEB>}2 Samuel 12:9-11); though Kimchi thinks it was written on the same account as the former, and at the same time, namely, when he was persecuted by Saul; and what is said in (^{<HEB>}Psalm 142:2,4), seems to agree with it. The Syriac inscription is,

“when the Edomites came against him;”

which is very foreign, since these were subdued by him.

Ver. 1. *Hear my prayer, O Lord, give ear to my supplications*, etc.] With these requests David begins the psalm; for it was to no purpose to pray and were heard; and for which he always appears to be concerned, as every good man will, and not to be heard only, but to be answered, as follows;

in thy faithfulness answer me, [and] in thy righteousness; he does not plead his own faith, with which he believed in God, as rama interprets it; though the prayer of faith is very effectual; but the faithfulness of God to his promises; he had promised to hear, answer, and deliver such as called on him in a time of trouble; and he is faithful that has promised, nor will he suffer his faithfulness to fail; he cannot deny himself; and on this the psalmist relied for an answer, as well as desired and expected it; not on account of his own righteousness, but either on account of the goodness and grace of God, sometimes designed by righteousness, or because of the righteousness of Christ, or for the sake of Christ, the Lord our righteousness; on whose account God is just and faithful to forgive sin, the blessing the psalmist wanted, as appears from (^{<HEB>}Psalm 143:2).

Ver. 2. *And enter not into judgment with thy servant*, etc.] The house of judgment, as the Targum, or court of judicature; God is a Judge, and there is and will be a judgment, universal, righteous, and eternal; and there is a day fixed for it, and a judgment seat before which all must stand, and a law according to which all must be judged; but the psalmist knew he was but a man, and could not contend with God; and a sinful creature, and could not answer him for one of a thousand faults committed by him; and though his servant, yet an unprofitable one; his nature, his heart, his thoughts, words, and actions, would not bear examining, nor stand the test of the holy law of God; nor was he able to answer the demands of divine justice in his own person; and therefore pleads for pardon and acceptance through Christ and his righteousness, and entreats that God would not proceed against him in a judicial way, now nor hereafter;

for in thy sight shall no man living be justified; in a legal sense, so as to be acquitted in open court, and not condemned; that is, by the deeds of the law, as the apostle explains it, (~~VER~~ Romans 3:20); by obedience to it, by a man's own works of righteousness; because these are imperfect, are opposed to the grace of God, and would disannul the death of Christ, and encourage boasting; and much less in the sight of God; for, however men may be justified hereby in their own sight, and before men, in their esteem and account, yet not before God, the omniscient God; who sees not as man sees, and judges not according to the outward appearance, and is perfectly holy and strictly just; and none but the righteousness of Christ can make men righteous, or justify them before him; and this can and does, and presents men unblamable and irreprovable in his sight.

Ver. 3. *For the enemy hath persecuted my soul*, etc.] Which is to be connected with (~~VER~~ Psalm 143:1); and is a reason why he desires his prayer might be answered, seeing his enemy, either Saul, or Absalom his own son, persecuted him, or pursued him in order to take away his soul, or life; or Satan, the enemy and avenger, who goes about like a roaring lion, seeking whom he may devour; or persecuting men, who are his emissaries and instruments, whom he instigates to persecute the Lord's people, and employs them therein;

he hath smitten my life down to the ground: brought him into a low, mean, and abject state, and near to death; had with a blow struck him to the ground, and left him wallowing in the mire and dirt, just ready to expire. The phrase is expressive of a very distressing state and condition. Some

render it “my company”^{f1909}; meaning the men that were with him, his soldiers, who were reduced to a low condition with him, and greatly enfeebled and dispirited;

he hath made me to dwell in darkness: in the sides of the cave, as Kimchi; (see ^{<1818>}2 Samuel 24:3); or in great affliction of body and mind, frequently signified by darkness, as prosperity is by light; he was not only obliged by his enemy to hide himself in woods and wildernesses, and in caves and dens, but was filled with gloomy apprehensions of things, (^{<1886>}Psalm 88:6);

as those that have been long dead; or “of old”^{f1910}, an age or two ago, who are out of mind and forgotten, and of whom there is no hope of their coming to life again until the resurrection; or who are “dead for ever”^{f1911}; will remain so till that time comes; signifying hereby his hopeless, helpless, and forlorn state and condition; see (^{<1812>}Psalm 31:12 88:4,5).

Ver. 4. *Therefore is my spirit overwhelmed within me*, etc.] Covered over with grief, borne down with sorrow, ready to sink and fail; (see Gill on ^{<1828>}Psalm 142:3”);

my heart within me is desolate; destitute of the spirit and presence of God, and with respect to the exercise of grace, and filled with fears and misgivings; or “astonished”^{f1912}, at the providence he was under, like one stunned and filled with sore amazement, not knowing what to make of things, or what the issue of them would be; so David’s antitype was “sore amazed” in the garden, when his troubles and agonies came upon him, (^{<1143>}Mark 14:33).

Ver. 5. *I remember the days of old*, etc.] Former times he had read and heard of, in which the Lord appeared for his people that trusted in him; or the former part of his own life, his younger days, when the Lord delivered him from the lion and bear, and from the uncircumcised Philistine, whom he slew; and made him victorious in battles, and preserved him from the rage and malice of Saul. If this was written on account of Absalom, those times of deliverance he called to mind, in order to encourage his faith and hope, and cheer his drooping spirits;

I meditate on all thy works; I muse on the work of thy hands; the works of creation and providence, in order to observe the instances of divine power, wisdom, and goodness in them; and from thence fetch arguments, to engage his trust and confidence in the Lord: he both thought of these things within himself, and he “talked”^{f1913} of them to his friends that were

with him, as the last of these words used may signify; and all this he did to cheer his own spirit, and the spirits of the men that were with him, in the time of distress and danger.

Ver. 6. *I stretch forth my hands unto thee*, etc.] In prayer, as the Targum adds; for this is a prayer gesture, (^{<1088>}1 Kings 8:38 ^{<2015>}Isaiah 1:15); both hands were stretched forth, earnestly imploring help, and ready to receive and embrace every blessing bestowed with thankfulness;

my soul [thirsteth] after thee as a thirsty land. As a dry land, which wants water, gapes, and as it were thirsts for rain, which is very refreshing to it; so his soul thirsted after God, after his word and ordinances, after communion with him in them, after his grace and fresh supplies of it; particularly after pardoning grace and mercy, after the coming of Christ, and the blessings of grace by him; as reconciliation, atonement, righteousness, and salvation; after more knowledge of God and Christ, and divine truths; and after the enjoyment of them in heaven to all eternity. Some copies read, “in a thirsty land”^{f1914}, and so some versions; (see ^{<991>}Psalm 42:1,2 63:1 84:2).

Selah; on this word, (see Gill on “^{<989>}Psalm 3:2”).

Ver. 7. *Hear me speedily, O Lord: my spirit faileth*, etc.] Ready to sink, swoon, and faint away, through the weight of the affliction on him, by reason of the persecution of his enemy, and for want of the divine Presence; hence the Targum renders it,

“my spirit desireth thee;”

(see ^{<2186>}Song of Solomon 5:6 ^{<2576>}Isaiah 57:16); and therefore entreats that God would hear and answer him quickly; or, “make haste to answer” him, and not delay, lest he should be quite gone. Wherefore it follows,

hide not thy face from me; nothing is more desirable to a good man than the “face” or presence of God, the light of his countenance, and sensible communion with him; which may be said to be “hid” when he withdraws his gracious presence, and withholds the discoveries of his love, and the manifestations of his free grace and favour; which he sometimes does on account of sin, and is the case at times of the best of saints; and is consistent with the love of God, though very grieving to them, and therefore here deprecated: the Targum is,

“cause not thy Shechinah to remove from me;”

lest I be like unto them that go down into the pit; either the house of the grave, as the Targum; look wan and pale, become lifeless and spiritless, or like a dead man; for as in the favour of God is life, his absence is as death: or the pit of hell, the pit of destruction; that is, be in such horror and despair, and under such apprehensions of divine wrath, as the damned feel.

Ver. 8. *Cause me to hear thy lovingkindness in the morning*, etc.] Not only externally in the ministry of the word; but internally by the Spirit, so as to feel and perceive, and have some sensible experience of it; which he desired he might have in the morning, early, speedily, by the next morning; it being now night perhaps when he was in this distress, and put up this prayer; (see ^{<1080>}2 Samuel 18:1); Jarchi interprets it, when the redemption arises or springs out; meaning the deliverance of the Jews from their present captivity: and so Kimchi, of the time of salvation; as a time of distress is called the evening;

for in thee do I trust: alone for salvation; being encouraged by his loving kindness, and the goodness of God being for such that trust in him, (^{<1081>}Psalm 36:7 31:19); the Targum is,

“in thy Word do I hope;”

cause me to know the way wherein I should walk; either literally, which way he should take to escape his enemies, and get out of danger; or the way and course of his life and conversation, according to the will of God; the way or truth, and path of faith; the way of righteousness and holiness, the way of God’s commandments and ordinances; which he desired to have a more distinct knowledge of, and grace to enable him to walk therein;

for I lift up my soul unto thee; “in prayer”, as the Targum adds, which this phrase is expressive of; and unless the heart is lifted up to God, and the affections of the soul, and the desires of it, are drawn out unto him, and grace is in exercise on him in prayer, the lifting up of the hands will be of no avail; (see ^{<1070>}Psalm 25:1,4 ^{<1071>}Lamentations 3:41).

Ver. 9. *Deliver me, O Lord, from mine enemies*, etc.] Either Saul and his courtiers, or Absalom and the conspirators along with him; who were many, and lively and strong, stronger than he; and therefore God only could deliver him, and to him he sought for it, and not to men; and so deliverance from spiritual enemies is only from the Lord;

I flee unto thee to hide me; from their rage and fury; who was the only asylum or place of refuge for him, where he could be safe. It may be rendered, “with thee have I hid”^{f1915}; that is, myself: so Arama gives the sense,

“I have hid myself with thee.”

Jarchi, Aben Ezra, and Kimchi, interpret it to this purpose,

“I have hid my affairs, my straits and troubles, my difficulties and necessities, from men; and have revealed them unto thee, who alone can save.”

The Targum is,

“I have appointed thy Word to be (my) Redeemer.”

Ver. 10. *Teach me to do thy will*, etc.] Revealed in the word; which saints desire a greater knowledge of in order to do it, and in which they delight; and also are desirous of being taught, and to practise submission to the will of God under afflictions; which was now the case of the psalmist;

for thou [art] my God; his covenant God; and from whom all his afflictions came in a covenant way, and therefore desires to be instructed by him in them; (see ^{2B18}Jeremiah 31:18);

thy Spirit [is] good; thy holy good Spirit, as the Targum; the Spirit of thy holiness, as the Arabic version: the Holy Spirit of God is meant, the third Person in the Trinity; who is “good” essentially, being of the same nature and essence with the Father and Son, with God, who is only good; and effectively is the author of the good work of grace upon the heart, and of the several particular graces there implanted, and who performs many good offices to the saints;

lead me into the land of uprightness; or, “let thy good Spirit lead me into the land of uprightness”^{f1916}: either into a right land, as the Targum, where honesty prevails, and honest and upright men live; or, “through a plain way”^{f1917}, easy to be found, in which he should not err, and where would be no occasion of stumbling; or, “through the way of life”, as the Syriac version; the way to eternal life, to heaven and happiness; the land where only truly righteous and upright persons dwell: such will be the new heavens and the new earth, as well as the ultimate state of glory, (^{6B13}2

Peter 3:13); and to this the Spirit of God is the leader and guide of his people, (~~1984~~ Psalm 48:14).

Ver. 11. *Quicken me, O Lord, for thy name's sake*, etc.] Being like one dead, (~~1983~~ Psalm 143:3); that is, revive and cheer his drooping spirit, ready to fail, being overwhelmed within him, (~~1983~~ Psalm 143:4,7); as well as revive the work of grace in him; and quicken his soul to the exercise of grace, and discharge of duty; and this he desires not only for his own soul's good, but for the glory of God, that his name might be honoured, and not blasphemed;

for thy righteousness' sake bring my soul out of trouble; for as he had his bodily troubles and other outward affliction, he had soul troubles, through the corruptions of his nature, the temptations of Satan, and the hidings of God's face; which beset him around, and greatly straitened and afflicted him, and filled him with doubts and fears; from all which he desires deliverance, for the sake of the righteousness of God, or his faithfulness to his promise, that he would deliver his people in distress when they called upon him; (see Gill on "~~1981~~ Psalm 143:1"). This interprets the meaning of the petition in (~~1981~~ Psalm 142:7).

Ver. 12. *And of thy mercy cut off mine enemies*, etc.] Which, though an act of vindictive justice, and terrible righteousness to them, would be an act of grace and mercy to him, who thereby would be delivered from them: or, "for thy grace"^{f1918}; for the sake of it, for the honour of it, do this; those being, as Cocceius thinks, despisers of the grace of God;

and destroy all them that afflict my soul; by their persecutions, reproaches, and blasphemies. These clauses, with those in (~~1981~~ Psalm 143:11), are read in the future tense, "thou shalt quicken--bring out--cut off--destroy", in the Septuagint, Vulgate Latin, and Arabic versions; and so may be considered as a prophecy of what would be the case of David and his enemies, or of the Messiah and his, here typified; as well as a prayer for those things;

for I [am] thy servant; by creation, by redemption and grace; and by office, being set upon the throne for the service of God and his people, and therefore pleads for his protection and help; and the rather, as he was the servant of God; and not they, his enemies, as Kimchi observes.

PSALM 144

INTRODUCTION TO PSALM 144

A Psalm of David

This psalm was written by David; not on account of the return of the Jews from the Babylonish captivity, by a spirit of prophecy, as Theodoret; but on his own account, after he was come to the throne, and was king over all Israel; and was delivered from the war between him and Israel, and from the war of the Philistines, as Kimchi observes, having gained two victories over them: or it was written between the two victories, and before he had conquered all his enemies; since he prays to be delivered from the hand of strange children, (^{<HEB>} Psalm 144:7,11). R. Obadiah thinks it was written on the account of his deliverance from Absalom and Sheba; but the former is best. Some copies of the Septuagint, and also the Vulgate Latin, Ethiopic, and Arabic versions, have in their titles these words,

“against Goliath;”

and so Apollinarius; as if it was written on account of his combat with him, and victory over him; but this clause is not in the Hebrew Bibles; nor could Theodoret find it in the Septuagint in the Hexapla in his time. The Syriac inscription is still more foreign to the purpose,

“a psalm of David, when he slew Asaph the brother of Goliath.”

R. Saadiah Gaon interprets this psalm of the times of the Messiah; and there are several things in it which are applicable to him.

Ver. 1. *Blessed [be] the Lord my strength*, etc.] The author and giver of his natural strength of body, and of the fortitude of his mind, and of all the spiritual strength he had, to exercise grace, to bear up under afflictions and trials, to perform duty, and withstand enemies. It may be applied to Christ, the antitype of David, the man of God’s right hand, he has made strong for himself. It may be rendered, “my rock”^{f1919}; to whom the psalmist fled for shelter, when in distress and overwhelmed; and on whom he built his faith, and hope of eternal salvation, as well as depended on him for all supplies of

grace and strength, and for help and succour in all times of need. The Septuagint, Vulgate Latin, Ethiopic, and Arabic versions, render it, “my God”: and so the word “rock” is used for God, (^{<625>}Deuteronomy 32:30, 31);

which teacheth my hands to war, [and] my fingers to fight; he took him from being a shepherd, and made him a soldier; and from being the leader of a flock of sheep, to be a general of armies; and all his military skill in marshalling of troops, in leading them on to battle, and bringing them off as well as all his courage and success, were from the Lord: he whose hands and fingers had been used to the shepherd’s crook, and to the handling of the harp and lyre, were taught how to handle the sword, the bow, the shield, and spear. God is a man of war himself; and he teaches the art of war, as he does husbandry and other things; (see ^{<625>}Exodus 15:3 ^{<625>}Psalm 18:34); and so the Lord furnishes his people, who are here in a militant state, with spiritual armour, to fight against their spiritual enemies; he teaches them how to put it on, and directs them how to make use of every piece of it; as well as gives them boldness to face their enemies, and victory over them.

Ver. 2. *My goodness*, etc.] Not only good, but goodness itself; the donor of all the blessings of goodness to him; the author of all goodness in him; the provider of all goodness for him, laid up to be used hereafter. The Septuagint and Vulgate Latin versions render it my mercy, properly enough; that is, the God of “my mercy”, as in (^{<625>}Psalm 59:10,17); who is all mercy, full of mercy, rich and plenteous in it; which is abundant, and from everlasting to everlasting. Or, “my grace”^{f1920}; the God of all grace, the giver of every grace, and who is able to make all grace to abound; and from whom every blessing of grace, and every particular grace, as faith, hope, and love, and all the supplies of grace, as well as every good and perfect gift, come: Christ is prevented with all the blessings of goodness; in him all fulness of grace dwells, and with him God keeps his mercy for evermore;

and my fortress; garrison or strong hold: what fortresses or fortifications are to cities, whether natural or artificial, that is God to his people; all his perfections are on their side; and particularly they are kept by his power, as in a garrison, through faith unto salvation, (^{<625>}1 Peter 1:5);

my high tower: the name of the Lord, which is himself, is a strong tower, where his righteous ones that flee to him are safe; and is an “high” one, where they are out of the reach of all their enemies, (~~1080~~ Proverbs 18:10);

and my deliverer; that delivered him from his temporal enemies; and from his spiritual ones, from sin, Satan, and the world; from all afflictions and temptations, from wrath and ruin, death and hell;

my shield; that protected him from all evil and danger; whose favour encompassed him as a shield; whose salvation was a shield to him; and more particularly the person, blood, righteousness, and sacrifice of his Son, called the shield of faith, (~~4016~~ Ephesians 6:16);

and [he] in whom I trust; not in men, no, not in princes; but in the Lord only; in his Word, as the Targum; for things temporal and spiritual; for the blessings of grace here, and glory hereafter; of these several titles, see more on (~~4982~~ Psalm 18:2);

who subdueth my people under me; the people of Israel, all the tribes; whose hearts the Lord inclined to make him king over them all, (~~1081~~ 2 Samuel 5:1-3). Or, “the people”^{f1921}; so the Targum, Syriac, and Arabic versions; the Heathen people, the Philistines, Ammonites, Edomites, Moabites, and Syrians; (see ~~1081~~ 2 Samuel 8:1-18 ~~4984~~ Psalm 18:47). The former reading seems best, and is followed by the Septuagint, Vulgate Latin, and other versions: and this may be typical of the subduing of Christ’s people under him; who are made willing, in the day of his power, to receive and own him as their King; profess subjection to his Gospel, and submit to his ordinances.

Ver. 3. *Lord, what [is] man, that thou takest knowledge of him?* etc.]

Man, that is at most and best but a creature, made of the dust of the earth, is but dust and ashes; yea, a sinful creature, that drinks up iniquity like water: and yet the Lord not only knows him, as he is the omniscient God, but takes notice of him in a way of providence, and in a way of grace. His chosen people are no other nor better than others, of the same original, and of the same character; and yet he owns and acknowledges them as his peculiar people, and makes himself known unto them: and so it is rendered by the Septuagint version, “that thou shouldest be known unto him?” or, “appear to him?” as the Arabic; reveal thyself to him, not only by the light of nature and works of creation, but in Christ, and by the spirit of wisdom and revelation in the knowledge of him;

[or] the son of man, that thou makest account of him? as the Lord does, especially of some of the sons of men; whom he reckons as his portion and inheritance, his jewels and peculiar treasure, and who are as dear to him as the apple of his eye; whom he “magnifies”, as in (~~877~~-Job 7:17); makes them kings and priests; raises them from the dunghill, and sets them among princes, to inherit the throne of glory; on whom he sets his heart, and loves them with an everlasting love: or, “that thou shouldest think of him?”^{f1922} thoughts of peace, and not of evil; so as to provide a Saviour for men, and send down the Spirit of his Son into their hearts to quicken them; so as to bless them with all spiritual blessings, and at last to glorify them. David no doubt had a special respect to himself; and wondered at the goodness of God to him, in taking him from a family of little or no account, from a mean employ, from a shepherd’s cottage, and raising him to the throne of Israel; and especially in making him a partaker of grace, and an heir of glory; see (~~8804~~-Psalm 8:4); which is applied to Christ, (~~8806~~-Hebrews 2:6-9).

Ver. 4. *Man is like to vanity*, etc.] Is vanity itself, in every age, state, and condition; yea, in his best estate, (~~8806~~-Psalm 39:5); or, “to the breath”^{f1923} of the mouth, as Kimchi; which is gone as soon as seen almost: or, to a vapour^{f1924}; to which the life of man is compared, (~~8804~~-James 4:14);

his days [are] as a shadow that passeth away; as the former denotes the frailty and mortality of man, this the shortness of his duration; his days fleeing away, and of no more continuance than the shadow cast by the sun, which presently declines and is gone.

Ver. 5. *Bow thy heavens, O Lord, and come down*, etc.] The heavens, which the Lord has made, and where he dwells; and which are under his influence, and he can cause to incline or bow at his pleasure: and which literally may be said to bow, particularly the airy heavens, when these are filled with clouds heavy with rain, and hang low, ready to fall upon the earth, and being rent, let down showers on it: and mystically may design storms of wrath gathering over the heads of ungodly men, and revealed from heaven against them. Or rather, as connected with the phrase, “and come down”, denotes some appearance or manifestation of God; either for the help and assistance of his people; or in a way of vengeance against their enemies; or both: and which descent must be understood in consistence with the omnipresence of God; and supposes his habitation to be on high, and is expressive of regard to the persons and affairs of men on earth; and is by some considered as a prayer for the incarnation of Christ, which is

sometimes signified by coming down from heaven; not by change of place, nor by bringing an human nature, soul or body, down with him from heaven; but by the assumption of our nature; and which was greatly wished, prayed, and longed for, by the Old Testament saints The Targum is,

“O Lord, bow the heavens, and manifest thyself;”

(see ^{<1819>}Psalm 18:9 ^{<2601>}Isaiah 64:1);

touch the mountains, and they shall smoke; as Mount Sinai did when the Lord descended on it, (^{<1298>}Exodus 19:18); (see ^{<3943>}Psalm 104:32); These, according to Kimchi, signify mighty kings, strong as mountains: so kingdoms are sometimes called; as the Babylonian empire is called a mountain, a destroying and burnt mountain, (^{<3047>}Zechariah 4:7 ^{<2612>}Jeremiah 51:25). Such kings and kingdoms rose up like mountains against Christ, when here incarnate; and against his Gospel, and the ministry of it by his apostles; as the kingdom and nation of the Jews, and the whole Pagan empire: but these, by a touch of his almighty power, have vanished into smoke, (^{<4911>}Psalm 2:1,2) (^{<6188>}Revelation 8:8).

Ver. 6. *Cast forth lightning, and scatter them*, etc.] The mountains, the kings and kingdoms of the earth; the enemies of David, and of Christ, and of his people; particularly the Jews, who have been scattered all over the earth by the judgments of God upon them; cast forth like lightning, which is swift, piercing, penetrating, and destructive;

shoot out thine arrows, and destroy them; or, “trouble them”^{f1925}; as the Targum, Septuagint, and Arabic versions, nearer to the Hebrew: these also design the sore judgments of God, the arrows of famine, pestilence, and sword; which fly swiftly, pierce deeply, cut sharply, and, like fiery darts, give great pain and trouble. So Kimchi and Ben Melech interpret them of the decrees which come down from heaven, as Aben Ezra does (^{<4815>}Psalm 144:5): by “lightning” Arama understands the flame of fire which comes out with thunder; and by “arrows” the thunderbolt, which he calls a stone hardened in the air like iron.

Ver. 7. *Send thine hand from above*, etc.] From the high heavens, as the Targum; that is, exert and display thy power in my deliverance, and in the destruction of my enemies; as follows:

rid me, and deliver me out of great waters; out of great afflictions, which, for quantity and quality, are like many waters, overflowing and overwhelming; (see ^{<381D>}Isaiah 43:2); or out of the hands of enemies, many, mighty, and strong, whom he compares to waters; as Aben Ezra, Kimchi, and Ben Melech observe: and so the Targum,

“deliver me from the multitudes or armies, that are like to many waters;”

(see ^{<671D>}Revelation 17:1,15 ^{<2187D>}Isaiah 8:7,8 ^{<251D>}Jeremiah 51:42). It may be applied to the sorrows and sufferings of Christ, the antitype of David, with which he was overwhelmed; to the billows of divine wrath which went over him; to the floods of ungodly men that encompassed him; and to the whole posse of devils, Satan, and his principalities and powers, that attacked him; (see ^{<1981D>}Psalm 18:4 69:1,2);

from the hand of strange children; which explains what is meant by “great waters”: wicked men chiefly; either Gentiles, the children of a people of a strange nation, and of a strange language, and of strange sentiments of religion, and that worship a strange god: such as the Edomites, Moabites, Philistines, etc. who were aliens from the commonwealth of Israel, and strangers to the covenants of promise: or else the Israelites, who were degenerated from their ancestors, such of David’s subjects that rebelled against him; so the Ziphims are called strangers that rose up against him, (^{<154B>}Psalm 54:3); and such were the enemies of Christ, both the Romans, who were Heathens and aliens; and the people of the Jews, his own countrymen, who were a generation of vipers; (see ^{<40E7>}Acts 4:27,28 ^{<4E33>}Matthew 23:33); such as Juvenal calls ^{F1926}“filii morum”, who inherited the vices of their fathers.

Ver. 8. *Whose mouth speaketh vanity*, etc.] Vain words, lies, flatteries, and deceit, (^{<91D>}Psalm 12:2); when they speak loftily of themselves, and contemptuously of others; when they deliver out threatenings against some, and make fair promises to others; it is all vanity, and comes to nothing;

and their right hand [is] a right hand of falsehood; their strength and power to perform what they boast of, threaten, or promise, is fallacious, is mere weakness, and cannot effect anything; or their treaties, contracts, and covenants, they enter into and sign with their right hand, are not kept by them; they act the treacherous and deceitful part. The Latin interpreter of the Arabic version renders it, “their oath is an oath of iniquity”; and Ben

Balaam in Aben Ezra, and R. Adnim in Ben Melech, say the word so signifies in the Arabic language; and Schultens^{f1927} has observed the same: but the word in that language signifies the right hand as well as an oath, and need not be restrained to that; it is better to take it in the large sense, as Cocceius^{f1928} does; whether they lifted up the hand to pray, or to swear; or gave it to covenant with, to make contracts and agreements; or stretched it out to work with; it was a right hand of falsehood.

Ver. 9. *I will sing a new song unto thee, O God*, etc.] The author of his being, the Father of mercies, temporal and spiritual, and therefore to him praise is always due; a new song of praise is to be sung for new mercies; and as these are new every morning, and are renewed day by day, new songs should be sung continually: or this is a song suited to New Testament times, in which all things are become new; there is a new covenant of grace; and a new and living way to the throne of grace; a newly slain sacrifice; redemption newly wrought out, and therefore the new song of redeeming grace must be sung. Arama suggests that this refers to the days of the Messiah;

upon a psaltery, [and] an instrument of ten strings, will I sing praises unto thee; such instruments of music were used in the Old Testament dispensation, and were typical of the hearts of God's people; which are the harps they now strike upon, and where they make melody to the Lord; (see ~~PSALM~~ Psalm 33:2 92:3).

Ver. 10. *[It is he] that giveth salvation to kings*, etc.] Which is the reason of singing the new song to the Lord, or this is the matter of it. The Lord is the Preserver of men and beasts, the Saviour of all men, and especially of them that believe; who are in a spiritual sense kings and priests unto God; and in a temporal sense he saves high and low, rich and poor: but there is a particular providence respecting kings; who, as they are the powers ordained of God, and are his vicegerents on earth, and represent him, so they are preserved by him; were they not, there would soon be an end to all public order and government: they cannot save themselves; nor are they saved by their bodyguards about them; nor is any king saved by the multitude of his host, but by the Lord, (~~PSALM~~ Psalm 33:16). Or, "he that giveth victory to kings"; over their enemies; which is not obtained by the strength and force of their armies, and by their military skill valour; but by the right hand and arm of the Lord: and therefore, whenever this is the case, a new song should be sung to him; (see ~~PSALM~~ Psalm 98:1,2). David no

doubt has regard to himself, and to the many salvations God had wrought for him, and the victories he had given him; as also to the King Messiah, whom God heard and helped, as man and Mediator, in the day of salvation, and gave it to him, and in which he rejoiced, (^{<2308>}Isaiah 49:8 ^{<4201>}Psalms 21:1);

who delivereth David his servant from the hurtful sword; David literally, the servant of the Lord by creation, redemption, and grace, as well as by his office, as king of Israel; him the Lord delivered from the sword of Goliath, as the Targum; from the sword of Saul, as Jarchi and Kimchi; and from the sword of strange children, as Arama; of all his enemies he had been or was engaged with in war: and David mystically, Christ the son of David, God's righteous servant, he chose, called, upheld; and in whom he was glorified, by doing his work diligently, faithfully, and completely; him he delivered from the sword of justice, when he had satisfied it; and from wicked men, like a sword; and from all his enemies, and death itself, when he raised him from the dead, and gave him glory; (see ^{<4920>}Psalms 22:20 17:13 ^{<3817>}Zechariah 13:7) (^{<2538>}Isaiah 53:8). Aben Ezra thinks there is a defect of the copulative "and": and that it should be read, "from the sword and evil"; every evil person or thing; and observes, that some take it for an adjective, and understand it of an evil camp or company.

Ver. 11. *Rid me, and deliver me from the hand of strange children*, etc.] This is repeated from (^{<4817>}Psalms 144:7,8); and is done to show the vehemency and importunity of the request, and the danger David was in, and his sense of it; (see Gill on "^{<4817>}Psalms 144:7");

whose mouth speaketh vanity, and their right hand [is] a right hand of falsehood. (See Gill on "^{<4818>}Psalms 144:8").

Ver. 12. *That our sons [may be] as plants grown up in their youth*, etc.] The Septuagint, Vulgate Latin, Ethiopic, Syriac, and Arabic versions, read, "whose sons [are as] plants", etc. as if this and what follows were a description of the families, estates, substance, and outward happiness of wicked men, the enemies of David, the strange children he desired to be delivered from, agreeably to (^{<3817>}Job 21:7-13 ^{<4974>}Psalms 73:4,5,7,12); and if the word "saying", or "who say", be supplied, as by some^{f1929}, and connected with "that our sons are", etc. they may express the vain boastings of these men, and explain what is meant by the vanity their mouth spake; as well as furnish out another reason for the repetition of the above requests, namely, for the sake of introducing those vain boasts to

which the happiness of good men is opposed, who have an interest in God as their God, (^{<4E4H>}Psalm 144:15); but we with other versions take them to be a petition of the psalmist; that as he would deliver him personally out of the hands of his enemies, so he would bless his subjects with all prosperity and happiness in their families and estates; like a good prince concerned for the real welfare of his people, and wishes that their sons might be as plants, young, tender, well nursed, and taken care of, that were healthful, thriving, flourishing, and promising much fruit; so they might be of healthful constitutions, well educated in all useful knowledge, natural and religious, and grow both in wisdom and stature, and appear to be of promising parts for usefulness in the church and state; and especially that they might be the plants of the Lord, pleasant ones to him, and profitable to others; be planted in Christ, and in his house, and grow in grace and in the knowledge of him, and grow up to him their bead in all things. The Targum is,

“that our sons may be as plants of the dactyles (or palm trees, (^{<492D>}Psalm 92:12)), nourished up in the doctrine of the law from their youth;”

(see ^{<4C8B>}Psalm 128:3);

[that] our daughters [may be] as corner stones, polished [after] the similitude of a palace; or “temple”; tall, beautiful, and in good proportion; children have their name in Hebrew from a word which signifies to “build”^{f1930}, because by them families are built up, (^{<4841>}Ruth 4:11); and by marriage divers families are connected together, so that they are as corner stones to them; thus Plautus^{f1931} speaks of children as a building, and parents as the fabricators of them; laying the foundation of them, raising them up and polishing them, and sparing no cost to make them useful to the commonwealth: or “as corner pillars”^{f1932}, which support the house and continue in it; so they guide the house, take care of the affairs of it, and be keepers at home, (^{<4154>}1 Timothy 5:14 ^{<4105>}Titus 2:5); and like such as are in temples or in kings’ palaces, finely graved and beautifully polished, be adorned with grace and good works, particularly with modesty, meekness, and humility, (^{<4105>}1 Thessalonians 2:9,10 ^{<4105>}1 Peter 3:3,4); and grow up into an holy temple in the Lord, being parts of the spiritual building, and being laid on the foundation, of which Jesus Christ is the corner stone. The Targum is,

“our daughters splendid and fit for the priests that minister in the midst of the temple.”

The Syriac version,

“their daughters as spouses adorned like temples.”

Ver. 13. [*That*] *our garners [may be] full, affording all manner of store,* etc.] Or “our corners”^{f1933}, the corners of their houses, as Aben Ezra and Kimchi; the nooks that were in them might be full of provisions for the supply of the family; or that their barns and granaries might be full of all kind of corn, as wheat, rye, barley, etc. which might be sufficient from year to year, as the Targum; plenty of all food is intended, in opposition to a scarcity, dearth, and famine, (²⁰⁰⁹Proverbs 3:9,10 ²⁰¹⁷Joel 1:17); that so there might be enough for increasing families. Spiritually it may design that large provision of grace in the churches of Christ, and the fulness of the blessings of the Gospel the ministers of it come forth with, bringing out of their treasure things new and old, in the ministration of the word and administration of ordinances;

[that] our sheep may bring forth thousands and ten thousands in our streets; or millions; in which lay the riches of men formerly, and indeed in our nation now, where wool is the staple commodity of it; and these are creatures that breed and increase much; when they stand well, a few soon become a thousand, and these thousands produce ten thousands or millions, more. The Hebrew word *ֶאֱזִיא*, “sheep”, seems to be derived from the Arabic word “tzana”, which signifies to be “fruitful”, whether in men or beasts: “tzana”: “foecunda fuit, et multos liberos hubuit mulier----idem significat, et multa habuit pecora”, Golius, col. 1428; and though for the most part they bring but one at a time, yet Aristotle^{f1934} says, sometimes two, three, and four; and in India, Aelianus^{f1935} says, they bring four, and never less than three. It is a beautiful sight to see them driven in such numbers through the streets of cities to markets, or to pasture. Or rather this may design the country towns and villages, where large flocks of them are kept. The people of God resemble these in their meekness, harmlessness, innocence, and other things; and who not only increase in grace and gifts, and spiritual knowledge, and in all goodness, which is desirable, but also in numbers, as they did in the first times of the Gospel, and will in the last, when they shall be increased as a flock; the fulness of the Gentiles, the other sheep, shall be brought in, and the nation of the Jews called at once.

Ver. 14. [*That our oxen [may be] strong to labour*, etc.] To draw carriages, to plough with, and to tread out the corn: or “may be burdened”^{f1936}; fit to carry burdens; or burdened with flesh, be plump and fat, and in good condition to work; or burdened with young, as some^{f1937} understand it, and then it must be meant of cows, as the word is used, (~~R73~~ Deuteronomy 7:13); and so here an increase of kine is wished for, as of sheep before. Ministers of the word are compared to oxen for their patience in suffering, and their laboriousness in working, (~~R00~~ 1 Corinthians 9:9,10) (~~S17~~ 1 Timothy 5:17); and happy is it for the churches of Christ when their ministers are laborious ones; are strong to labour, and do labour, in the word and doctrine; stand fast in the faith, and quit themselves like men, and are strong;

[that there be] no breaking in: of the enemy into the land to invade it, into cities and houses to plunder and spoil them;

nor going out: of the city to meet the enemy and fight with him, peace and not war is desirable; or no going out of one’s nation into captivity into a foreign country, as Kimchi; or no breaking in to folds and herds, and leading out and driving away cattle, to the loss of the owners thereof. Some^{f1938} understand both these of abortion, of any violent rupture of the womb, and an immature birth;

that [there be] no complaining in our streets; on account of famine, pestilence, the sword, violence, and oppression; or no crying^{f1939}, no mournful cry or howling and shrieking on account of the enemy being at hand, and just ready to enter in, or being there, killing, plundering, and spoiling.

Ver. 15. *Happy [is that] people that is in such a case*, etc.] Whose families are in good order and behave well; who enjoy plenty of all good things; whose flocks and herds increase, and who live in peace and prosperity; these are temporal blessings highly valuable, and for which those who have them should be thankful, as being happy in comparison of others that are destitute of them, (~~RXB~~ Deuteronomy 28:3-6); and especially who besides these are blessed with spiritual blessings, signified by them, and of which these were typical;

[yea], happy [is that] people, whose God [is] the Lord; whose God the Lord is, not only by creation, and as he is a common benefactor and preserver, but as their God in covenant, their covenant God and Father in

Christ; whom he has loved, chosen, redeemed, adopted, justified, pardoned, regenerated, and sanctified; all which appears to them in effectual calling, is manifested by the application of covenant grace to them, and is witnessed to their spirits by the spirit of God, and which their faith claims an interest in: and these are happy, thrice happy persons; for all that God has are theirs; all his perfections are on their side and for their good; he is their portion, shield, reward, and their all in all; his covenant, its blessings and promises, are all theirs; they have enough, having all things, and can want no good thing; nor need they fear any enemy; the Lord takes care of them, sets a guard about them, resents all injuries done them, prevents the designs of their enemies, makes all things work together for their good, provides all things necessary for them for time and eternity, and will be their God and guide even unto death; covenant interest always continues, and therefore such must be ever happy.

PSALM 145

INTRODUCTION TO PSALM 145

David's [Psalm] of praise

This psalm is rendered by Ainsworth “a hymn of David”; and the whole book of Psalms is from hence called “the Book of Hymns”; (see ^{<4159>}Ephesians 5:19); It seems to have been a psalm David took great delight in, and it may be that he often repeated and sung it, as it was made by him with great care and contrivance, in a very curious manner, as well as he was assisted in it by divine inspiration; for it is wrote in an alphabetical order, each verse: beginning with the letter of the alphabet in course, and goes through the whole, excepting one letter; and very probably it was composed in this form that it might be the more easily committed to memory, and retained in it. The Jews have a very high opinion of it; their Rabbins say, that whoever says this psalm thrice every day may be sure of being a child of the world to come. This is mentioned by Arama and Kimchi; and which the latter explains thus, not he that says it any way, but with his mouth, and with his heart, and with his tongue. It seems to have been written by David after the Lord had granted him all his requests put up in the preceding psalms, and had given him rest from all his enemies; and when he turned his prayers into praises; for this psalm is wholly praise from one end to the other; and so are all the five following ones; they begin and end with “hallelujah”: nor is there a single petition in them, as I remember; so that it may in some sense be said, “here the prayers of David the son of Jesse are ended”. It no doubt, as Cocceius observes, belongs to the Messiah and his kingdom, which is everlasting, (^{<4153>}Psalm 145:13).

Ver. 1. *I will extol thee, my God, O King*, etc.] Or “the King”^{f1940}, the King Messiah, who is by way of eminency called “the King”, as in (^{<4201>}Psalm 21:1 45:1). This is the foundation of this whole psalm, as Aben Ezra observes; and shows who is intended and who is the subject of it that is spoken of throughout, even the Messiah, who is the King of the world, the King of the kings of it, the King of Zion, of his church and people, the King of saints, of all believers in him, by the appointment of God, by the

conquest of his grace, over whom he reigns by his Spirit and grace; for this his kingdom is spiritual, is in righteousness, and everlasting: and this great King is not a creature, but God, the mighty God, David's Lord and God, and the Lord and God of every saint; whom David loved as such, believed in, looked unto for salvation; from whom he received grace and expected glory, and knew and claimed his interest in him, which is the great privilege of believers in him; see (~~418B~~ John 20:28); and therefore they, as David, will extol him above all created beings, he being God over all; extol him above all men, even the best and greatest, Moses, Joshua, Aaron, Abraham, or any other, who are his creatures, his children, and his subjects; and even as man he is to be extolled above all men; being chosen out from among the people, fairer than the children of men, and the chiefest among ten thousand; and above the angels, having a more excellent name and nature than they; they being his creatures and servants, and he their Creator and the object of their worship: Christ is extolled by his people when they ascribe deity to him, magnify him in his offices, and make use of him in them all; attribute their whole salvation to him, think and speak highly of him, and declare him extolled and exalted at the right hand of God, as he now is, and as the Old Testament saints, as David and others, had a foresight of and rejoiced in, (~~480B~~ Psalm 110:1 ~~482B~~ Isaiah 52:13); the Septuagint, Syriac, Ethiopic, and Arabic versions, have it, "my King"; (see ~~489B~~ Zechariah 9:9);

and I will bless thy name for ever and ever; by pronouncing him the Son of the Blessed, God over all blessed for ever; and by ascribing blessing, honour, glory, and power, unto him; by adoring and celebrating the perfections of his nature, which are his name, by which he is known; by expressing a high value and esteem for every precious name of his, as Immanuel, God with us; Jesus, a Saviour, etc. and a regard to his everlasting Gospel, which is his name, bore by his ministering servants throughout the world; (see ~~490B~~ Psalm 8:1 ~~495B~~ Acts 9:15).

Ver. 2. *Every day will I bless thee*, etc.] For new mercies had every morning; for fresh supplies of grace every day, which all come from the fulness of Christ, to whom all grace is given, and from whence it is received, and in whom all spiritual blessings are, and by whom they are bestowed;

and I will praise thy name for ever and ever; as long as he lived in this world, and to all eternity in the world to come. David understood the

doctrine of the saints' perseverance, and knew he should not be an apostate and blasphemer of the name of Christ, but a praiser of it as long as he had a being; and that his principal service, and that of all the saints in the other world, will be praise; not praying, nor preaching, nor hearing the word, and attendance on other ordinances, which will be no more, but adoring and magnifying the riches of divine grace, (^{<194B>}Psalm 104:34 146:2).

Ver. 3. *Great [is] the Lord, and greatly to be praised*, etc.] Christ is the great God as well as our Saviour; great in all the perfections of his nature, of great wisdom, power, faithfulness, holiness, grace, and goodness; great in his person as God-man, God manifest in the flesh; great in all his offices and relations he bears and stands in to his people; and great in all his works of creation, providence, and redemption, in which he is concerned; and upon all which accounts he is to be praised, and greatly to be praised, by his people, even to the utmost of their capacities, here and hereafter; (see ^{<198B>}Psalm 48:1);

and his greatness [is] unsearchable; the greatness of his nature, and the perfections of it, these are past finding out; and so are his ways and works, and the riches of his grace, (^{<19107>}John 11:7 5:9 ^{<1918B>}Ephesians 3:8). The Targum is,

“and of his greatness there is no end.”

So the Septuagint, Vulgate Latin, Syriac, and Arabic versions.

Ver. 4. *One generation shall praise thy works to another*, etc.] The works of providence done in one age shall be told by the father to the son with praise to the great Performer of them, and so be transmitted to the latest posterity; for in every age there are new and strange things done in Providence, the memory of which is not lost, but they are recorded for the glory of God and the use of men; and the works of grace and salvation wrought by Christ should be, have been, and will be told from age to age; and published in every age by his faithful ministering servants, to the glory of his grace, and the praise of his great name; (see ^{<19231>}Psalm 22:30,31 102:12,18);

and shall declare thy mighty acts; his mighty acts of nature, in creating all things out of nothing, and upholding all things by the word of his power; his mighty acts of grace, in redeeming his people out of the hands of him that is stronger than they; and from all their sins, and from the curse and condemnation of the law, and wrath to come; and the victories which he

has obtained over sin, Satan, the world, and death: or thy powers^{f1941}; the powers of the world to come, (^{<SIB>}Hebrews 6:5); the miracles wrought by Christ on earth, and by his disciples in Gospel times, sometimes called mighty works; as the raising of the dead, etc. (^{<SIB>}Matthew 11:5,20,21).

Ver. 5. *I will speak of the glorious honour of thy majesty*, etc.] Of the majesty of the divine Person of Christ; of the honour due unto him; of the glory of him as of the only begotten of the Father, as he is the brightness of his glory, and the express image of his person; of his glory as Mediator, and the honour that belongs to him as such, with which he is now crowned at the right hand of the Majesty on high, angels, authorities, and powers, being subject unto him as the Lord and King of glory;

and of thy wondrous works; in becoming incarnate, in dying for the sins of his people, in rising from the dead the third day, in ascending to heaven and receiving gifts for men; in pouring down the spirit on them, in governing his church throughout all ages of the world, and judging the world at last.

Ver. 6. *And [men] shall speak of the might of thy terrible acts*, etc.] The terrible things of Christ, which his right hand has taught him, and his mighty power has performed; such as the destruction of a disobedient and ungodly world by a flood, to whom he preached by his Spirit in the days of Noah; the burning of Sodom and Gomorrah by raining on them fire and brimstone from the Lord out of heaven; and the dreadful things he did in Egypt and at the Red sea by the hands of Moses; these, men or saints of the former dispensation, in, before, and after the times of David, could speak of: there are others done by him on the cross, as the bruising the serpent's head, destroying his works, and him himself with his principalities and powers; and at the time of his sufferings, when the sun was darkened at noon day, the earth quaked, the rocks were split, the vail of the temple rent in twain, and graves opened, which threw the centurion and his soldiers into a panic that watched Jesus on the cross; and at his resurrection, when was a great earthquake also, and angels appeared, which made the keepers shake and tremble; and in a few years followed the terrible destruction of the Jewish nation, city, and temple, for the rejection of the Messiah; as also of Rome Pagan in a few ages after that; which are things besides the others that men under the Gospel dispensation can speak of: and there are others yet to be done, terrible to the kings of the earth, as the destruction of antichrist and all the antichristian states, the burning of Rome, the fall of the tenth part of the great city, or Romish jurisdiction,

and also of the cities of the nations by an earthquake, and the downfall of all kingdoms and states, to make way for the everlasting kingdom of Christ. Now the power of Christ, as the mighty God, is seen in all these things, which show his eternal power and Godhead, and that with him is terrible majesty; and these are to be spoken of by good men to the terror of the wicked, and to command a proper awe and reverence of Christ in the minds of others;

and I will declare thy greatness; the greatness of his person, offices, and grace, as well as he could, being unsearchable, (see Gill on “~~145B~~ Psalm 145:3”).

Ver. 7. *They shall abundantly utter the memory of thy great goodness*, etc.] Not only his essential goodness, or the perfections of his nature; nor his providential goodness only; but his special grace and goodness to his own people in becoming their surety, in assuming their nature, in laying down his life for them, in working out their salvation, in paying their debts, and providing for them food and raiment, and all things pertaining to life and godliness: which goodness is “great”, inexpressibly great, and passing knowledge; if we consider the spring of it, his good will and free favour, and not the works and merits of men; the multitude of persons it reaches to, all the elect of God, a number which no man can number, out of every people and nation; and the many benefits bestowed on them through it, all the blessings of goodness he himself is prevented with, even all spiritual blessings that are in him. Now this will be remembered by the saints, and not forgotten; in “the memory” of which they are assisted by the Spirit of God, who brings this goodness to their remembrance; and under the Gospel dispensation an ordinance is appointed to refresh the memory of the saints with it; and with such helps they are enabled at times “abundantly” to “utter” it, or to speak of it in a very free and flowing manner; it comes from them like water from a flowing fountain, as the word ^{f1942} signifies; out of the abundance of their hearts, and the great sense they have of his goodness, their mouth speaketh;

and shall sing of thy righteousness; his essential righteousness as God, the same with his divine Father’s; his righteousness as Mediator, or his righteous and faithful performance of his office, as such; and his justifying righteousness, which he undertook to work out and bring in: and those that know it, and have an interest in it, have great reason to sing, because it is commensurate to the demands of law and justice; and so large a robe of

righteousness as to enwrap and cover all their persons, and justify them from all things; and because it is so beautiful, rich, and glorious, and makes them appear so; and because it is so well-pleasing to God, and so comfortable and beneficial to them; securing them from wrath, and entitling them to eternal life. Aben Ezra adds the word “saying”, as if what follows was, the subject matter of the song.

Ver. 8. *The Lord [is] gracious*, etc.] These are the epithets of our Lord Jesus Christ, and may be truly and with great propriety said of him; he is “gracious”, kind, and good, in the instances before mentioned; he is full of grace, and readily distributes it; his words are words of grace; his Gospel, and the doctrines of it, are doctrines of grace; his works are works of grace, all flowing from his wondrous grace and mercy:

and full of compassion: or “merciful”^{f1943}, in the most tender manner; hence he came into the world to save sinners, and in his pity redeemed them; and when on earth showed his compassion both to the bodies and souls of men, by healing the one and instructing the other; and particularly had compassion on the ignorant, and them that were out of the way; pitying those that were as sheep without a shepherd, as the blind Jews under their blind guides were; and is very compassionate to his people under all their temptations, afflictions, trials, and exercises; (see ~~<R17>~~ Hebrews 2:17,18 4:15 5:2 ~~<R15>~~ Matthew 5:36,37 ~~<R19>~~ Mark 5:19 ~~<R10>~~ Isaiah 63:9);

slow to anger; to the wicked Jews, though often provoked by their calumnies and reproaches, and by their ill behaviour to him in various instances; yet we never read but once of his being angry, and that was through grief at the hardness of their hearts, (~~<R15>~~ Mark 3:5); and likewise to his own disciples, who were often froward and perverse, and of bad spirits, very troublesome and afflictive to him, yet he patiently bore with them:

and of great mercy; a merciful High Priest, typified by the mercy seat, where we may find grace and mercy at all times; through whom God is merciful to sinners, and to whose mercy we are to look for eternal life.

Ver. 9. *The Lord [is] good to all*, etc.] Which is to be understood not of the general and providential goodness of God to all men, to all his creatures, and the works of his hands; but of the special goodness of Christ before mentioned, (~~<R10>~~ Psalm 145:7); which extends to all the chosen people of God; who are all loved by Christ, redeemed by him, justified and

glorified by him; and to Gentiles as well as Jews; for whom he tasted death, laid down his life a ransom for them, and became the propitiation for their sins. Hence his Gospel has been sent to both; and some of each have been effectually called by his grace, and more will. This shows this psalm belongs to Gospel times, in which the grace of Christ appears more large and extensive:

and his tender mercies [are] over all his works; meaning not all the creatures his hands have made; though he has a tender regard to them, and is kind and merciful to them all; but such as are made new creatures in him and by him, who are eminently called his workmanship, the work of his hands; these, all of them, share in his special mercy and goodness; (see ^{<110>}Ephesians 2:10 ^{<202>}Isaiah 29:23 45:11).

Ver. 10. *All thy works shall praise thee, O Lord,* etc.] Not all his works or creatures in general; though these do objectively praise him, or are the cause rather of others praising him on their account: but those who are in a special manner the works of his hands, of his powerful and efficacious grace; when he has formed for himself, that they may show forth his praise; such as are a chosen generation, a royal priesthood, an holy nation, a peculiar people: these in an eminent sense, in the best way and manner, praise their blessed Saviour and Redeemer; (see ^{<242>}Isaiah 43:21 ^{<111>}1 Peter 2:9);

and thy saints shall bless thee: which are mentioned last, not as distinct from the former; but as explanative of them, as well as of their work: these are they that are set apart by the Lord, on whom his favours are bestowed; to whom Christ is made sanctification, and who are sanctified by his blood, and also by his Spirit; and, being sensible of the blessings of grace they receive from him, rise up and call him blessed, and ascribe blessing, honour, glory, and praise to him, for ever and ever.

Ver. 11. *They shall speak of the glory of thy kingdom,* etc.] That is, the saints who are his special workmanship, in the celebration of his praise; and, while they are blessing him, will take particular notice, and make particular mention of his kingdom, and the glory of it; not only his kingdom of nature and providence, which ruleth over all, angels and men, good and bad; which deserves the notice of the saints, and is matter of great joy unto them, that their King reigns in the world, but also, and rather, his kingdom of grace, in which he rules by his Spirit and grace in the hearts of his people; which is not worldly, but spiritual; is not with outward observation,

but lies within the heart, and makes the Lord's people all glorious within; consisting of peace, righteousness, and joy in the Holy Ghost, and is what can never be removed. The church is Christ's kingdom, in which he reigns; and all the subjects of it are kings and priests unto God: here proper laws are made and observed, and officers appointed to explain them, and see them put in execution; glorious ordinances are administered, in which Christ the King is seen in his beauty; and the glorious Gospel, which is his sceptre, is held forth, and by which he rules in the midst of his enemies. More especially this may regard the glorious kingdom of Christ in the latter day; both in his spiritual reign, in which there will be a great display of glory; as a large effusion of the Spirit; much spiritual light and knowledge; great holiness of heart and life; an abundance of peace, temporal and spiritual; great purity of Gospel doctrine, worship, and ordinances: and also in his personal reign; when he will appear glorious, and reign before his ancients gloriously, and his saints will appear with him in glory; the New Jerusalem will have the glory of God upon her; a glory there will be then both upon the bodies and souls of the saints Christ will have with him in that state:

and talk of thy power; not only as exerted in creation and providence; but of his power in working out the salvation of men; and in conquering and subduing all the spiritual enemies of his people, sin, Satan, the world, and death; in raising himself from the dead, as he will all his saints by the same power at the last day; in going forth into the Gentile world in the ministry of the word, conquering and to conquer, making it powerful and effectual to the conversion of thousands: and also of his power in heaven and in earth, given him as Mediator; and which he has exercised and does exercise on the behalf of his church, and for its protection and welfare: and especially of the more open display of it in the latter day, when he shall take to himself his great power and reign; then will his saints talk of it with great pleasure and thankfulness; (see ^{<66115>}Revelation 11:15-17).

Ver. 12. *To make known to the sons of men his mighty acts*, etc.] As in (^{<49504>}Psalm 145:4); the acts of his power in providence and grace; in the salvation of his people, and the destruction of their enemies; which, with others, are made known in the ministry of the word, to those who were strangers to them, to those without the church, who wait at Wisdom's gates, and at the posts of her door; Aben Ezra interprets it of little ones, or children that knew them not, whose parents would make them known to

them: rather it designs the common people, instructed by the word and the ministers of it:

and the glorious majesty of his kingdom; the majesty of him as King, and the glory of his kingdom, (^{<483B>}Psalm 145:5,11); and the perpetuity of it, as follows.

Ver. 13. *Thy kingdom [is] an everlasting kingdom*, etc.] So it is opposed to all other kingdoms and monarchies, which have had or will have an end; as the Babylonian, Persian, Grecian, and Roman; with all other states which will be on the spot when this kingdom is set up in its glory, and will continue for ever, (^{<2024>}Daniel 2:44); and the King of it is opposed to all other kings, who die, and their kingdoms are no more to them; but he never dies, he lives for evermore; he is the living God, and so an everlasting King: nor will his kingdom cease at the end of the thousand years, nor when delivered to the Father; only it shall be in a different place and form, and shall remain for ever; for his saints will reign for ever and ever, and he with them. Or it may be rendered, “a kingdom of all worlds”,^{f1944} or “ages”; Christ’s kingdom reaching to all worlds; heaven, earth, and hell: or which, according to Arama, takes in the world above, below, and middle; and regards all times past, present, and to come:

and thy dominion [endureth] throughout all generations: in this world, and that to come; there is no end of it, (^{<2307>}Isaiah 9:7 ^{<4013>}Luke 1:32,33). This psalm is written alphabetically, as is observed on the title of it; but the letter “nun” is here wanting, the reason of which Kimchi professes his ignorance of: but Jarchi gives a reason for it, such an one as it is, which he has from the Talmud^{f1945}; because David, by a spirit of prophecy, foresaw the grievous fall of the people of Israel, the prophecy of which begins with this letter, (^{<301D>}Amos 5:2). Nor is the order always strictly observed in alphabetical psalms; in the thirty-seventh psalm the letter “ain” is wanting, and three in the twenty-fifth psalm. The Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, supply this defect here, by inserting these words, “the Lord is faithful in all his words, and holy in all his works”, as if they were begun with the word *man*, but they seem to be taken from (^{<4957>}Psalm 145:17), with a little alteration.

Ver. 14. *The Lord upholdeth all that fall*, etc.] Not all that fell in Adam, as all mankind did; nor all that fall into sin, as every man does; and therefore not those that fall into hell: but this is to be understood of the subjects of

Christ's kingdom, of which the psalmist is speaking; who does that which no mortal king can do, as Aben Ezra observes: another king raises up one, and depresses another; supports one, and lets another fall: but the Lord upholds all his people and subjects with the right hand of his righteousness; though they are liable to fall into sin, and in many instances do fall, and into various temptations and afflictions; yet he sustains and upholds them, that they shall not fall finally and totally by sin, nor be overwhelmed and crushed by their heavy afflictions. Or, "all that are falling"^{f1946}; he either upholds and keeps them that they shall not fall, at least so as to perish; or he holds them by his right hand when they are fallen, and raises them up again; and bears them up under all their exercises, so that they are not utterly cast down and destroyed, (~~<13724>~~ Psalm 37:24);

and raiseth up all [those that be] bowed down: with a body of sin, under which they groan, being burdened, and which presses them sore; with Satan's temptations, like the woman in the Gospel, bound together by him; and with various troubles and afflictions; but the Lord raises and bears them up under all, and comforts and refreshes them.

Ver. 15. *The eyes of all wait upon thee*, etc.] Not of all creatures, the beasts of the field, the fishes of the sea, and fowls of the air, as in (~~<13407>~~ Psalm 104:27,28); but of all the Lord's people, who are subject to fall and be depressed: these, as they look unto him for deliverance and salvation, and wait upon him for it, and expect it from him; so their eyes are directed to him for their spiritual food, as well as for their temporal bread, and ask it of him, and wait to have it from him:

and thou givest them their meat in due season; the meat which endures to everlasting life; the flesh of Christ, which is meat indeed; the doctrines of the Gospel, which, as some of them are milk for babes, others are meat for strong men, or strong meat for experienced believers: and these are given forth under Christ's direction, by his ministering servants, who are his wise and faithful stewards, that give to everyone of the family their portion of meat in due season, which is the word fitly spoken; and, when it is so, how good it is! (~~<12120>~~ Luke 12:42) (~~<11523>~~ Proverbs 15:23). This is food convenient for them, given out "in his time"^{f1947}, as in the original; either in the Lord's time, which he sees best; or in their time, as the Syriac version, when they most need it, and it will do them most good.

Ver. 16. *Thou openest thine hand*, etc.] Not of providence, but of grace, in which all things are, and from whence they come; and which the Lord

opens liberally and bountifully, and gives out all things richly to enjoy; all things pertaining to life and godliness; grace here, with all the supplies of it, and glory hereafter:

and satisfiest the desire of every living thing; not of every savage creature; every lion, bear, wolf, etc. for then there would be no living in some parts of the world: nor of every carnal, lustful, worldly, and covetous man; who never say they have enough, or are ever satisfied: but of everyone that is made spiritually alive, quickened by the Spirit and grace of God; these desire spiritual things, spiritual food, more grace and more communion with God, and conformity to Christ; and these desires are before the Lord; and sooner or later they are satisfied, they have what they desire; especially this will be their case, when they awake in the divine likeness. The words may be rendered, “and satisfies every living one with that which is acceptable [with] favour”^{f1948}; with good will; with lovingkindness; which is better than life: so Naphtali is said to be “satisfied with favour”, (⁴⁸³³Deuteronomy 33:23); as all living saints are or will be.

Ver. 17. *The Lord [is] righteous in all his ways*, etc.] Christ is righteous in all the ways of providence, in which he is jointly concerned with his Father: there are some of the ways of providence, which are now intricate and perplexed, are unsearchable and past finding out, and cannot be easily reconciled to the justice and faithfulness of God, respecting the prosperity of the wicked and the afflictions of the righteous; but these will before long be made manifest, and they will appear to be just and true. And so in all his ways of grace, in all his decrees; in the choice of some to everlasting life, and the leaving of others; with respect to either of these, there is no unrighteousness in him: nor in the redemption of men, for which an adequate price is given; and in which mercy and truth, righteousness and peace, meet together; nor in the justification of a sinner, which is not done without a righteousness, but in such manner that God is just while he is the justifier of him that believes in Jesus; nor in the pardon of sin, which is upon the foot of a satisfaction made to the justice of God, by the blood and sacrifice of Christ; nor in eternal life, the gift of God through Christ, which none inherit but righteous ones. Christ is righteous in all his suretyship engagements, which he has punctually performed, and in the execution of all his offices; in doing which, righteousness and faithfulness are the girdle of his loins and reins: and so likewise he is and will appear righteous in his judgments on his and his people’s enemies, in the destruction of antichrist and his followers. And, moreover, he is righteous in all the ways he

prescribes for his people to walk in, in all his commandments and ordinances; which are all holy, just, and good;

and holy in all his works; in all his works of providence; doing no evil, though he suffers it for wise ends, and overrules it for good: and in all his works of grace; in election, which is through holiness and to it; in the redemption of his people, which is from a vain conversation, and that they might be a peculiar people, zealous of good works; in the calling of them with an holy calling, and to holiness; in bringing them to glory, which is through regeneration and sanctification. It may be rendered, is “merciful” or “bountiful in all his works”^{F1949}; all he does flowing from his grace, mercy, and goodness.

Ver. 18. *The Lord [is] nigh unto all them that call upon him*, etc.] He is not only nigh unto them in relation, being their near kinsman, brother, father, husband, and head, but with respect to place and presence; not in a general way, as he is the omnipresent God, and so nigh to all, and from whose presence there is no fleeing; but in a special way, he is so nigh to them as he is not unto others, (^{CR47}Deuteronomy 4:7). He is in their hearts, and dwells there by faith, and they dwell in him; his blood is sprinkled in their consciences, and his righteousness is unto them and upon them; his salvation is brought near to them, to their very hearts, and they are nearer that than when they first believed; he is nigh to them that call upon him, for Christ is equally called upon as the Father; (see ^{CR10}1 Corinthians 1:2 ^{CR15}Acts 7:57 22:16); so as to give them what they ask of him, and to help them in all their times of need;

to all that call upon him in truth; in faith and with fervency, constantly and importunately, and in the sincerity and uprightness of their hearts; with true hearts, cordially and affectionately; their hearts and mouths agreeing together, as Kimchi observes.

Ver. 19. *He will fulfil the desire of them that fear him*, etc.] That have the true fear of God put into their hearts; that fear him not with a servile, but godly fear; that fear the Lord and his goodness, and are true worshippers of him in a spiritual and evangelic manner; for the fear of God includes the whole worship of him, private and public: and the Lord grants to such whatever they desire of him, in his fear, under the direction of his spirit, according to his will, and in submission to it. Do they desire good things of him, temporal or spiritual? there is no want of any good thing to them that fear him; how should there, when such great goodness is laid up for them?

Do they desire his presence, and the discoveries of his love? the sun of righteousness arises on them that fear his name, and his secrets are with them, and his mercy is upon them from everlasting to everlasting. Do they desire his protection from enemies? the Angel of the Lord encamps round about them, and the Lord himself is their, help and their shield;

he also will hear their cry, and will save them; that is, he will hear and answer their prayer, which they put up to him in their distress: they cry to him either mentally or vocally, in their troubles, and his ears are open to their cries, and they enter into them; and he regards them, and saves them out of them; out of their temporal and out of their spiritual troubles; he saves them with a temporal and with an eternal salvation.

Ver. 20. *The Lord preserveth all them that love him*, etc.] All do not love Christ, none but those that are born again, and believe in him: love to Christ is a fruit of the Spirit, and accompanies faith in him; it flows from the love of Christ shed into the heart, and from a view of his loveliness, and a sense of his benefits; and, where it is true and genuine, it is superlative and sincere, and shows itself by a regard to its truths and ordinances, to his people, ways, and worship: and such the Lord preserves often in times of public calamity; and from the evil of sin, the dominion of it; from Satan's temptations, from being devoured and destroyed by him; and from a final and total falling away; he preserves them to his kingdom and glory, which is promised to them that love him;

but all the wicked will he destroy; he will consume them from off the earth, so that the wicked shall be no more; he will destroy the man of sin, and all his adherents; all the enemies of Christ, those that do not love him, but oppose him, his Gospel, kingdom, and interest; the beast and false prophet, with all that attend them, shall be cut off; the day of the Lord, like an oven, shall burn up all that do wickedly, and shall leave them neither root nor branch: this will especially be true at the day of judgment, when the wicked shall be ordered to everlasting fire; and they shall go into eternal punishment, when they shall be turned into hell; and all the nations that forget God. Kimchi interprets this of future time, when there shall not be a wicked man left in the world, and compares it with (^{<3000>}Malachi 4:1).

Ver. 21. *My mouth shall speak the praise of the Lord*, etc.] Always, at all times, as long as he lived; and particularly when all the Lord's people shall be brought safe to glory, and the wicked destroyed; when, as Kimchi observes, he should live again with the dead that shall be raised;

and let all flesh bless his holy name for ever and ever; not every animal, or irrational creature; not carnal men, but spiritual men; such as are praying ones, that come to a God hearing prayer: these should be praising ones; such who have hearts of flesh given them, and are sensible of divine favours, as well as of their sinfulness and unworthiness; Jews and Gentiles, all sorts of men called by grace, all flesh on whom the Spirit of God is poured; these are all excited to praise and bless the holy name of the Redeemer, with the words and by the example of the psalmist. And thus the psalm ends as it begun, with praise and blessing.

PSALM 146

INTRODUCTION TO PSALM 146

This psalm is entitled by the Septuagint, Vulgate Latin, Ethiopic, and Arabic versions, “hallelujah”, of Haggai and Zechariah; and by Apollinarius, the common hymn of them: and the Syriac inscription is still more expressive,

“it was said by Haggai and Zechariah, prophets, who came up with the captivity out of Babylon.”

Theodoret says this title was in some Greek copies in his time; but was not in the Septuagint, in the Hexapla: nor is it in any other Greek interpreters, nor in the Hebrew text, nor in the Targum; though some Jewish commentators, as R. Obadiah, take it to be an exhortation to the captives in Babylon to praise the Lord: and Kimchi interprets it of their present captivity and deliverance from it; and observes, that the psalmist seeing, by the Holy Spirit, the gathering of the captives, said this with respect to Israel; and so refers it to the times of the Messiah, as does also Jarchi, especially the (~~1460~~ Psalm 146:10); and which, though they make it to serve an hypothesis of their own, concerning their vainly expected Messiah; yet it is most true, that the psalm is concerning the Messiah and his kingdom, to whom all the characters and descriptions given agree.

Ver. 1. *Praise ye the Lord*, etc.] Or, “hallelujah”; which, in the Greek and Vulgate Latin versions, is the title of the psalm; but is rather the beginning of it; and is an exhortation to men, especially to the saints, to praise the Lord, the Lord Christ, the Lord of the world, who has created it and upholds it; the Lord of lords, David’s Lord; and the Lord of all his people, by creation, redemption, and grace; and from whom they receive all blessings and mercies, temporal and spiritual, and are therefore under the highest obligations to praise him;

praise the Lord, O my soul; the psalmist does not put others upon that he does not choose to do himself; but, as the sweet psalmist of Israel, and prophet of the church, leads the way and sets an example; and not only strikes his harp and psaltery, and with his tongue, mouth, and lips, shows

forth the praise of the Lord; but engages his heart, his soul, in this work; which, as it was capable of it, so most agreeable to the Lord, who requires the heart in his service, and to be worshipped in spirit and in truth: and this being the better and more noble part of man, making melody in it to the Lord, and engaging all the powers and faculties of it in such an employment, must be acceptable to him.

Ver. 2. *While I live will I praise the Lord*, etc.] As he had good reason to do, since he had his life from him, and was upheld in it by him; who also favoured him with the mercies and comforts of life; and that every day, being renewed to him every morning, and continued all the days of his life; which determined him throughout the whole of it to praise the Lord: nay, he had his spiritual life from him, with all the blessings of it; which are lasting, everlasting ones, and had hope of eternal life with him;

I will sing praises unto my God while I have any being; or “while I am”^{f1950}; not only in this world, but in the world to come; for men have a being or existence after death, and the saints have a most comfortable and happy one then; and will be more capable of singing praises to their incarnate God, and which will be their work to all eternity; see (¹⁹⁴³Psalm 104:33).

Ver. 3. *Put not your trust in princes*, etc.] Not in foreign princes, in alliances and confederacies with them; nor in any at home. David did not desire his people to put their trust in him, nor in his nobles and courtiers; but in the Lord Christ, who, as he is the object of praise, is also the proper object of trust. Princes, though ever so liberal and bountiful, as their name signifies, and therefore called benefactors, (¹⁹²⁵Luke 22:25) or ever so mighty and powerful, wise and prudent, yet are not to be depended upon; they are changeable, fickle, and inconstant; and oftentimes not faithful to their word, but fallacious and deceitful; “men of high degree are a lie”, (¹⁹¹⁹Psalm 62:9); wherefore it is better to trust in the Lord Jehovah, in whom is everlasting strength; who gives all things richly to enjoy; who is unchangeable, and ever abides faithful; (see ¹⁹¹⁸Psalm 118:8,9);

[nor] in the son of man, in whom [there is] no help; or “salvation”^{f1951}: not in any mere man born of a woman; not in Abraham, the father of the faithful, of whom the Jews boasted, as the Midrash; nor in Moses, as Arama; nor in Cyrus, as R. Obadiah; no, nor in David himself, nor in any of the princes; for how great soever they look, or in whatsoever honour and esteem they may be, they are but sons of men; are frail mortal men, and die

like men, though they may be called gods, as they are by office: but no man or son of man, let him be what he will, is to be trusted in; there is a curse on him that does it, (^{<2476>}Jeremiah 17:5). There is indeed a Son of man that is to be trusted in, the Lord Jesus Christ; but then he is God as well as man, the true God, the great God, God over all, blessed for ever; were he not, he would not be the proper object of trust, for there is no “help” or “salvation” in a mere creature; even kings and princes cannot help and save themselves oftentimes, and much less their people; their salvation is of God, and not from themselves, or from their armies, (^{<1936>}Psalms 33:16 144:10 ^{<2131>}Proverbs 21:31). There is help in Christ, on whom it is laid, and where it is found; there is salvation in him, but in no other; he is the author and giver of it, and therefore he, and not another, is to be trusted in.

Ver. 4. *His breath goeth forth*, etc.] That is, the breath of a son of man, of any and everyone of the princes; it goes forth continually, and is drawn in again as long as a man lives; but at death it goes forth, and returns no more till the resurrection: the breath which the Lord breathed into man, and which is in his nostrils while he lives, and is very precarious. And when it is taken away, he dies, and

he returneth to his earth; from whence he was taken, and of which he was made; upon which he lived, where he dwelt, and in which he took delight and pleasure, minding earth and earthly things, and which is now all he has; who, though he may have had many large estates and possessions, nay, have ruled over many kingdoms and countries, yet his property of earth is now no more than the length and breadth of a grave; he returns to earth as soon as he dies, becoming a lump of clay; and particularly when he is interred in it, and when by corruption and worms he is turned into it;

in that very day his thoughts perish; in the day, hour, and moment he dies: not that the soul ceases, or ceases to think at death; it is immortal, and dies not; and, as it exists in a separate state after death, it retains all its powers and faculties, and, among the rest, its power of thinking; which it is capable of exercising, and does, as appears from the case of the souls under the altar, (^{<6119>}Revelation 6:9). But the meaning is, that at death all the purposes and designs of men are at an end; all their projects and schemes, which they had formed, and were pursuing, now come to nothing; whether to do good to others, or to aggrandize themselves and families; and therefore such mortal creatures are not to be depended upon, since all their promises may fail; nay, even their good designs may be frustrated; (see ^{<1872>}Job 17:12).

Ver. 5. *Happy [is he] that [hath] the God of Jacob for his help*, etc.] The God of the patriarch Jacob, the Messiah, who is that God that fed him all his life, the Angel that redeemed him from all evil, with whom in the form of a man he wrestled, when he had power over God, and saw him face to face; the God of the posterity of Jacob, the Angel of Jehovah's presence, who went before them by day and night in the wilderness, and saved and carried them all the days of old; the God of spiritual Jacob, or Israel, the church of the chosen, redeemed, and called ones; the God of every Israelite indeed, of every true believer, as he was Thomas's Lord and God: now happy is that man that has him for his help, who helps his servant Israel, all his people out of the sad estate of sin and misery into which they are brought; helps them to all the blessings of grace, and to all the supplies of it in their time of need; helps them under all their infirmities, temptations, and afflictions; helps them in all their way to heaven, and against every enemy of their souls; and at last helps them to everlasting glory and happiness;

whose hope [is] in the Lord his God; in Immanuel, God with us, God manifest in the flesh; Christ the hope of Israel, and the Saviour thereof; who is our hope, and in all his people the hope of glory; not only the author and giver of the grace of hope, but the object, ground, and foundation of it: now happy is that man whose hope alone is in him; who hopes for salvation, pardon, righteousness, and eternal life, through him, and him only; such are safe and secure, who, as prisoners of hope, turn to him their strong hold; those shall want no good thing that hope and trust in him; they have peace now through his blood and righteousness, and shall be saved with an everlasting salvation; see (^{<2470>}Jeremiah 17:7,8).

Ver. 6. *Which made heaven and earth, the sea, and all that therein [is]*, etc.] This and the following verses are a description of that divine Person, even Christ, who is the help and hope of his people; and every character of him is a reason for faith and hope in him; all things are made by him, which are in the whole compass of creation, the heaven, earth, and sea, and all in them; the fowls of the airy heaven; the sun, moon, and stars, the hosts of the starry heavens; and the angels, the inhabitants of the third heaven; the beasts of the field, and cattle of a thousand hills; and man, the chief of God's works on earth; and the innumerable fishes of the sea, great and small; and he that made all these, what is it he cannot do? he must be the mighty God, and a mighty Saviour, and the proper object of trust and hope; see (^{<810>}John 1:1-3 ^{<5016>}Colossians 1:16 ^{<5010>}Hebrews 1:2,10);

which keepeth truth for ever; the truth of doctrine, who as Mediator is full of it, and by whom it came; and, as the Prophet of the church, concealed it not, from the great congregation, the law of truth being in his lips, as the antitype of Levi; the truth of the promises, which are all yea and amen in him; every promise being made to him, and being in him, as the promise of eternal life, with all others, which are safely kept by him, and he will see them performed; the truth of all his engagements with his Father, as the surety of his people; to take their nature, obey, suffer, and die for them, which he has truly and punctually made good, being faithful to him that appointed him; and the truth of all his sayings, concerning his presence with his church and ministers unto the end of the world, and of whatsoever should befall them, from his resurrection and ascension to his second coming.

Ver. 7. *Which executeth judgment for the oppressed*, etc.] All judgment being committed to Christ as Mediator, he executes it on the behalf of his oppressed ones, and breaks in pieces their oppressors; being oppressed with sin, and lying under the power of it, he condemned it in his flesh, wrought out a righteousness to justify from it, and redeemed them from all their iniquities; being oppressed by Satan, and led captive by him, he took them as a prey from the mighty, and led captivity captive; and, when oppressed by the world, he is on their side and takes their part, and thoroughly pleads their cause, and suffers no weapon formed against them to prosper; and will before long destroy antichrist and his followers, and bring down his judgments on them, so that men of the earth shall no more oppress; and especially at the last judgment, he, the righteous Judge, will render tribulation to them that have troubled his people, and set the crown of righteousness on their heads; (see ^{<908>}Psalm 10:18 72:4);

which giveth food to the hungry: in a literal sense he gave manna and quails to the hungry Israelites in the wilderness, fed five thousand with five loaves and two small fishes, and four thousand with seven loaves and a few fishes, when here on earth; and in a spiritual sense, to such as are in a starving and famishing condition, and hunger and thirst after righteousness, he gives himself, the bread of life, and his grace, the water of life; he gives them to eat of the hidden manna, and of the tree of life; he gives them his word, his Gospel, which is milk for babes and meat for strong men; he gives them his ordinances, which are a feast of fat things, and so he tills and satisfies their hungry souls;

the Lord looseth the prisoners: such as were bound by diseases and infirmities of body, he loosed in the days of his flesh here; and some that were held with the cords of death he raised from the dead, (^{<2131>}Luke 13:11,12 ^{<0115>}Matthew 11:5); and his people, who are in a spiritual sense prisoners of sin, Satan, and the law, being shut up and held under by them, he proclaims liberty to them, and the opening the prison to them that are bound; he opens the prison doors, and says to the prisoners, Go forth; he delivers them from the power of sin, the slavery of Satan, and the bondage of the law, and brings them into a state of liberty, (^{<2301>}Isaiah 61:1 49:9); yea, all the prisoners in the grave he will loose at the last day; he has the key of hell and death, and will open those prisons and set them free; they shall come forth, some to the resurrection of life, and others to the resurrection of damnation.

Ver. 8. *The Lord openeth [the eyes of] the blind*, etc.] Who are corporeally blind; the eyes of many such were opened by Christ when here on earth, and one who was born blind; and such who are spiritually blind as to any knowledge of divine things, of God in Christ, of the way of life and salvation by Christ, of the Spirit and his operations, of their state and condition by nature, or of the things of the Gospel; the eyes of many such he opens so as to see their sin and danger, their want of righteousness, and need of Christ, and salvation by him; this is usually done by means of the ministry of the word, which is as an eye salve; but the work is Christ's, and a work of almighty power it is; (see ^{<2304>}Isaiah 35:4,5);

the Lord raiseth [them that are] bowed down; as he did in a literal sense the poor woman that was bowed together, (^{<0131>}Luke 13:11,12), and as he does in a spiritual sense such as are heavy laden with sin, and pressed with the burden of it; that are depressed with Satan's temptations, and labour under sore afflictions and exercises; all which he supports his people under, and delivers them out of; and cheers and refreshes their souls with discoveries of his love and grace unto them; (see ^{<0154>}Psalm 145:14);

the Lord loveth the righteous; not self-righteous persons; these are not loved by God the Father, who preferred a publican to one of them; nor by Christ, who came not to call them to repentance; nor by the Spirit, who reproves and convinces men of self-righteousness; nor by angels, who rejoice at one sinner that repents more than over ninety and nine just persons who in their own opinion need no repentance: but such who are righteous through Christ's righteousness imputed to them, and there are

none righteous in any other way; and these Christ loves, not for any righteousness in them, or done by them; nor does his love flow from his own righteousness upon them, for he loved them from all eternity; and his engaging and undertaking to work out a righteousness for them, and the bringing in of that righteousness, were the fruits and effects of his love to them, and evidences of it; he suffered for them when they were in themselves unjust; he died for them when sinners, ungodly, and enemies; nevertheless, as they are clothed with his perfect righteousness, and are introduced unto him and presented before him in this raiment of needle work, this clothing of wrought gold, this fine linen clean and white; he takes delight and pleasure in them, and they appear a glorious church, without spot or wrinkle, or any such thing.

Ver. 9. *The Lord preserveth the strangers*, etc.] The life of them, as he did the daughter of: the Greek, a Syrophenician woman, and a Samaritan, by healing them of their diseases, (~~4076~~ Mark 7:26-29 ~~4276~~ Luke 17:16-18); and in a spiritual sense he preserves the lives and saves the souls of his people among the Gentiles, who are aliens from the commonwealth of Israel, and strangers to the covenant of promise; for these he laid down his life a ransom, and became the propitiation for their sins; to these he sends his Gospel, which is the power of God to salvation unto them;

he relieveth the fatherless and widow; in their distresses and troubles, who have no helper; a wonderful instance of his relieving a widow, in the most disconsolate circumstances, we have in raising the widow of Nain's son to life, and restoring him to his mother, (~~4072~~ Luke 7:12-15); in him "the fatherless", and all that in a spiritual sense are destitute of help in the creatures, and see they are so, "find mercy"; nor will he leave his people comfortless, or as orphans and fatherless ones, but will and does come and visit them, relieve and supply them with everything convenient for them; though his church here on earth may seem to be as a widow, he being in heaven at the right hand of God, yet he cares for her in the wilderness, and provides for her support, where she is nourished with the word and ordinances, and will be until he comes again; (see ~~2848~~ Hosea 14:3 ~~4348~~ John 14:18 ~~6124~~ Revelation 12:14);

but the way of the wicked he turneth upside down; so that they cannot find it; nor their hands perform their enterprise; their schemes and counsels are all confounded and blasted by him, and all their policy and power are not able to prevail against his church and people; see (~~3906~~ Psalm 1:6).

Ver. 10. *The Lord shall reign for ever*, etc.] The Messiah, who is King of kings and Lord of lords; and in this he is superior to, them, they reign but for a while, but he for evermore; the throne of majesty and glory on which he sits is for ever and ever; his kingdom is an everlasting kingdom; of his government, and the peace of it, there will be no end; he is King of saints now, and reigns in their hearts, and in his churches, and in the world; and he will reign with his people, and they with him, a thousand years on earth; and then they will reign together to all eternity; (see ^{<3946>}Psalm 14:6 ^{<3907>}Isaiah 9:7 ^{<2024>}Daniel 2:44). Both Jarchi and Kimchi refer this to the Messiah and his kingdom; the note of the former is,

“he shall confirm his kingdom in the redemption or salvation of his children;”

and of the latter,

“it shall be said he is King over all, after he has executed judgment on the wicked in the valley of Jehoshaphat;”

[even] thy God, O Zion, unto, all generations; he who is Zion’s God is Zion’s King, head over all things to the church; and this is her joy and comfort in every age, that her God and her King reigns, and will reign for evermore; and especially in a glorious manner in the latter day; (see ^{<3907>}Isaiah 52:7); and as all this is a solid ground and foundation of truth in the Lord, and serves to encourage saints to make him their help and hope; and shows how happy they are that have him as such; so it is matter of praise and thanksgiving: hence it follows,

praise ye the Lord; or “hallelujah”; and so the psalm ends as it began.

PSALM 147

INTRODUCTION TO PSALM 147

This psalm is thought to be written by David, and according to Theodoret predicts the return of the Jews from Babylon, and the rebuilding of Jerusalem by Zerubbabel, which seems to be grounded on (~~1970~~ Psalm 147:2); though the words there agree well enough with the times of David; hence the title in the Septuagint, Ethiopic, Arabic, and Syriac versions, and Apollinarius, is as the preceding; the Syriac adds,

“concerning Zerubbabel and Joshua the priest, and Ezra, who were solicitous and diligent in building Jerusalem.”

Aben Ezra and other Jewish writers think it foretells the future rebuilding of Jerusalem, and the restoration of the Jews from their present captivity, and refer it to the times of the Messiah; and so far it may be right, that it respects Christ and the praise of him, on account of his nature and works; and may take in the conversion of the Jews. It seems to be written by the same person, and on the same account, as the preceding psalm.

Ver. 1. *Praise ye the Lord*, etc.] When he shall reign, as Kimchi connects this psalm with the preceding; the arguments used to engage men to this work are taken partly from the nature of it, as in the next clauses; and partly from what the Lord is and does, as in the following verses;

for [it is] good to sing praises unto our God; it being agreeably to his revealed will, what he enjoins, approves of, and accepts, and is profitable to his people, as well as makes his glory; (see ~~1991~~ Psalm 92:1). Some render it, “because [he is] good”, as in (~~1940~~ Psalm 106:1 107:1); but the accents, and what follows, will not admit of this sense;

for it [is] pleasant; to our God; with which the Septuagint, Vulgate Latin, Ethiopic, and Arabic versions, join this clause; the sacrifice of praise is more pleasing to the Lord than any ceremonial sacrifice, especially when offered from a grateful heart in the name of Christ, and with a view to his glory; and it is pleasant to saints themselves, when grace is in exercise, and they make melody in their hearts to the Lord;

[and] praise is comely: is due to the Lord, and becomes his people to give it to him; it is but their reasonable service, and a beautiful and lovely sight it is to see the chosen, redeemed, and called of the Lamb, harping with their harps, and singing the song of redeeming love.

Ver. 2. *The Lord doth build up Jerusalem*, etc.] Literally, after the Babylonish captivity, according to some; or rather when taken from the Jebusites by David; or spiritually the church, which is often called Jerusalem, even the Gospel church, of which Christ is the builder, his ministers are instruments, his people are the materials, and which, though now greatly fallen to decay, will be rebuilt by him in the latter day; when his work will be revived among his saints, his Gospel more powerfully preached, his ordinances more purely administered, and multitudes of souls converted; and which will be matter of praise and thanksgiving, as it is now matter of prayer; (see ^{<4518>}Psalm 51:18 102:13,16) (^{<4618>}Jeremiah 30:18,19);

he gathereth together the outcasts of Israel; the exiles from Babylon, as some; or rather such who in the times of the judges had been carried captive by their neighbours, or fled from their cities, in the times of Saul for fear of the Philistines, and who were gathered to their own country, cities, and houses, when David began to reign. Spiritually this regards the whole Israel of God, the elect of God, whether Jews or Gentiles, and the outcasts of them; so called, not because ever cast out or cast off by the Lord, being received into his favour, covenant, and church; but either because cast out of the company of profane men, as evil and unworthy; or cast out of Israel, the church of God, very justly, for offences given; but, being brought to repentance, are restored and gathered in again: or rather this may represent the Lord's people as in a state of nature, like the wretched infant cast out into the open field, scattered up and down in the world, in a state of distance from God, Christ, and his people; these are gathered by Christ in redemption, who came to seek and collect them together; and by his spirit in conversion, when he gathers them to himself, and into his fold; and this, as it is an occasion of joy to angels and saints, is matter of praise and thanksgiving to the outcasts themselves, thus gathered in. The Septuagint render it, to the dispersion or dispersed of Israel; (see ^{<4775>}John 7:35).

Ver. 3. *He healeth the broken in heart*, etc.] Christ is a physician; many are the diseases of his people; he heals them all by his blood, stripes, wounds; and among the rest their broken hearts, which none can cure but himself; hearts broken by the word, as a hammer, accompanied with a

divine power; which have a true sense of sin, and godly sorrow for it; are truly contrite, such as the Lord has a respect unto, dwells with, and accepts of; and these he heals, and only he, by pouring in oil and wine, as the good Samaritan; or by applying pardoning grace and mercy to them, streaming through his blood;

and bindeth up their wounds; or “griefs”^{f1952}; and so gives them ease, health, and peace, for which they have abundant reason to call upon their souls to bless his name and sing his praise; (see ^{<9A3E>}Psalm 103:1-3); compare with this (^{<230E>}Isaiah 61:1 ^{<2100>}Luke 10:30-34).

Ver. 4. *He telleth the number of the stars*, etc.] Which no man can do exactly; (see ^{<01E5>}Genesis 15:5 ^{<82E5>}Job 25:3); the ancient astronomers pretended to tell them, as Aratus and Eudoxus^{f1953}, and fixed their number at a thousand and some odd; but then these were only such as were of some magnitude and influence, and such as commonly appeared; but since the use of telescopes many are seen which were not before; and especially those clusters of them in the Milky Way cannot be distinctly discerned and told; but the Lord that made them can tell their exact number. Aben Ezra thinks this is said with respect to the outcasts of Israel scattered throughout the whole earth, as the stars are in the upper orb; and that as the Lord knows the one, he knows the other; which is not amiss, especially spiritually understood;

he calleth them all by [their] names; not that he calls one Jupiter and another Verus, etc. as the Heathens have done; but the sense is, that he has as perfect, distinct, and exact knowledge of them, as we have of any persons or things that we can call by name, and more so; see (^{<230E>}Isaiah 40:26). This may be applied to the saints, who are like to stars for the light they receive from Christ the sun of righteousness, and are a number which no man can number; but Christ knows them all distinctly and exactly, and can call them by name, and holds them in his right hand, and will preserve them; and they shall shine for ever like stars, yea, like the sun in the kingdom of his Father; so Arama interprets this of the righteous, who are compared to stars; see (^{<2704>}Daniel 12:4 ^{<610E>}Revelation 2:1).

Ver. 5. *Great [is] our Lord, and of great power*, etc.] “Our Lord” is our Lord Jesus Christ, the Lord of the whole earth; the Lord of his own people by creation, by redemption, by marriage, and by the conquest of his grace, and their voluntary submission to him; he is “great” in his person, offices, and grace, and therefore greatly to be praised; see (^{<4E5E>}Psalm 145:3); and

particularly his “power” is very “great”, as appears in the creation of all things out of nothing by him; in the sustaining and support of the world and all things in it: in the redemption of his people from the hand of their powerful enemies; in beginning, carrying on, and perfecting a work of grace on their hearts by his Spirit and power; and in the preservation of them unto eternal life, through a thousand dangers and difficulties: at his resurrection all power in heaven and earth were given him as Mediator; and in the latter day he will take to himself his great power and reign; and in the last day will raise the dead out of their graves;

his understanding [is] infinite; it reaches to all things, not to the stars of heaven only, as in (^{BEZOE} Psalm 147:4), but to the fowls of the air, to the beasts of the field, and cattle upon a thousand hills; to all on the surface of the earth, or in the bowels of it; and to the fishes of the sea: it reaches to all men, and to all the thoughts of their hearts, the words of their mouths, and the actions of their lives; it reaches to all things past, that have been, to everything present, and to whatsoever is to come; it includes not only the knowledge of all things that are, or certainly will be, but of all things possible, or which he could bring into being if he would; it is concerned not only with the quality and nature of things it perfectly understands, but with the quantity of them; even all things in creation and providence, which are without number and past finding out by men; and so his understanding is without number, and cannot be declared, as the word signifies.

Ver. 6. *The Lord lifteth up the meek*, etc.] The lowly and humble souls, such as are made so by the Spirit of God; he shows them their sinfulness, and want of righteousness; the insufficiency of their own, and need of Christ’s; blowing a blast upon all their goodliness, so bringing down their natural pride and haughtiness, and causing them to submit to Christ, that he alone might be exalted; such as learn of him, who is meek and lowly, and become the followers of the humble Jesus; who being partakers of his grace, have low thoughts of themselves, as if the least of saints and chief of sinners; and higher thoughts of others; who ascribe all they have and are to the grace of God; and who make no boast of nor place any trust in anything they do; who quietly submit to every adversity; patiently bear all the injuries, affronts, and reproaches of men; and are silent under every afflictive dispensation of Providence: these humble ones the Lord exalts in due time; he lifts up their spirits, he cheers and refreshes their souls; raises them to a high estate of grace, sets them among princes, gives them honour

here, and a crown and kingdom hereafter; these shall inherit the new earth, in which will dwell righteousness; (see ^{<4185>}Matthew 5:5);

he casteth the wicked down to the ground; or “humbles them to the ground”^{f1954}; he abases the proud and brings them into a low estate, sometimes in this world; however in the next he casts them down to hell, even into the lowest hell, which is the portion of all wicked men, of all proud and haughty sinners; (see ^{<2365>}Isaiah 26:5); compare with these expressions (^{<4051>}Luke 1:51,52 14:11 18:14). Aben Ezra by the “meek” understands the outcasts of Israel, and by the “wicked” the kings of the Gentiles, subject to Israel.

Ver. 7. *Sing unto the Lord with thanksgiving*, etc.] These are the words of the psalmist unto the Israelites, according to Aben Ezra and Kimchi; but may be an exhortation to all men, especially good men; who are capable of observing the following things concerning providential goodness and special grace, on account of which they are called upon to “sing unto the Lord”: or to “answer”^{f1955}; to sing alternately, or by responses; the word is used for singing, (^{<3215>}Hosea 2:15); (see ^{<4052>}Exodus 15:21); and intends vocal singing, as the next clause instrumental singing, as Kimchi observes. However, the Lord is the object of it, to whom praise is to be sung for all the great and good things done by him, and that “with thanksgiving” to God for them; which, though a distinct thing from singing, and may be done without it, as in prayer; yet singing ought never to be without that; (see ^{<4159>}Ephesians 5:19,20);

sing praise upon the harp unto our God; an instrument of music used in the times of the Old Testament; an emblem of the heart, and of making melody in it to the Lord: the hearts of believers are the harps of God, on and with which they sing unto him, when they sing aright, and these are in proper tune.

Ver. 8. *Who covereth the heaven with clouds*, etc.] Which are exhalations of vapours out of the earth, and of waters out of the sea, by the sun, and formed into clouds; which are carried about in the air, and let down in showers of rain upon the earth, in proper places, for the good of the inhabitants; and sometimes, when necessary, the heavens are covered and become black with them, as in the times of Ahab, (^{<2185>}2 Kings 18:35); and though they look dark, dull, and melancholy, yet are for great usefulness: hereby, as it follows, rain is prepared for the earth, to make it fruitful, to bring forth an increase for men and beasts; and is a wonderful display of

the wisdom, power, and goodness of God, for which he is to be praised. This may be either an emblem of afflictive dispensations of Providence, which sometimes make a dark and cloudy day, a day of clouds and thick darkness; especially when the Lord covers himself with a cloud, or hides his face from his people; their sins, as clouds interposing between him and them; and yet these afflictions and desertions, though not joyous, but grievous, tend to make the saints more holy, humble, and fruitful: or else of the churches being supplied with Gospel ministers; the “heaven”, and so the “kingdom of heaven”, often signifies the church of God or Christ; consisting of men, partakers of the heavenly calling, being born from above; and in which the Gospel and ordinances, that come from heaven, are ministered; and which, for the communion had with God, and the privileges of it, is as it were the suburbs and gate of heaven. Ministers of the word are “clouds” full of the rain of heavenly and evangelic doctrine, which they drop and distil as the rain and dew upon the mown grass; and the covering the heavens with them may denote the plenty of them, or a sufficient number of them, as in the first times of the Gospel: all which are of God, who gives to his churches pastors after his own heart; and commands and directs those where to drop the rain of doctrine, and where not, for which he is to be praised; see (²³⁸⁶ Isaiah 5:6);

who prepareth rain for the earth; which is purely his preparation, production, and gift, to water the earth and make it fruitful, and is what none of the vanities or idols of the Gentiles could give; and what he prepares in the clouds, the heavens are covered with: to this the word of God and the evangelic doctrine is compared, because of its original; it is of God, and from heaven; it is dispensed and falls by divine direction, and sometimes in one place, and sometimes in another; and often in great plenty, as at the first, so in the last times of the Gospel dispensation; and brings many blessings of grace and goodness with it; and, like rain, is cooling, softening, refreshing, and fructifying; and this is prepared of God, and ordained by him before the world was, for the good of his people; (see ¹⁸³⁰ Deuteronomy 32:2 ²³⁵⁰ Isaiah 55:10,11) (⁴⁸⁸⁶ 1 Corinthians 2:6);

who maketh grass to grow upon the mountains; which would be otherwise dry and barren; but, by the clouds letting down rain upon them, grass grows on them for the cattle on a thousand hills. “Mountains”, in a figurative sense, signify churches, high, strong, well-rounded, visible, and where God makes a feast of fat things for his people, (²³⁷⁶ Isaiah 25:6); “grass” denotes true believers, they of the city which flourish like grass; to

which they are like, for their weakness in themselves, their number, verdure, and fruitfulness, and for their growth in the church; which is greatly owing to the Gospel and ordinances as means, the ram of Gospel doctrine, the pure, sincere, and unadulterated word of God; by which souls grow in grace, and in the knowledge of divine things; (see ~~49726~~ Psalm 72:16 ~~4101~~ Revelation 9:4 ~~4111~~ 1 Peter 2:2,3).

Ver. 9. *He giveth to the beast his food*, etc.] Through the plenty of grass growing upon the mountains, by the rain falling from the clouds of heaven upon them: these cannot provide for themselves, but the Lord feeds them; and they wait upon him for their food, and receive it of him, (~~49427~~ Psalm 104:27,28). How much more will he feed his own people, both with temporal and spiritual food; though in their fallen state they are become like the beasts, of which they are sensible when called by grace, and own and acknowledge it! (~~49492~~ Psalm 49:12 73:22 ~~41102~~ Proverbs 30:2);

[and] to the young ravens which cry: which are particularly mentioned, because contemptible creatures, and of no use and service to men, and by the ceremonial law were impure to the Jews; and the rather, because, as naturalists observe, they are very early turned out of their nests, or forsaken by their dams: and this particular instance of the care of Providence is elsewhere observed, (~~48841~~ Job 38:41 ~~41724~~ Luke 12:24). Arama takes notice of the preservation of this creature in the ark, and the use of it to Elijah. The Septuagint, Vulgate Latin, Ethiopic, and Arabic versions, render it, “that call upon him”; that is, upon God and to him; they are expressly said to cry, (~~48841~~ Job 38:41). The ancient fathers interpret this figuratively; and by the “ravens” understand the Gentiles; and by their “young ones” Christians that spring from them, who call upon the true God.

Ver. 10. *He delighteth not in the strength of the horse*, etc.] It has been his will and pleasure to give the horse strength for the use and service of men, both for labour and war; and as this is a creature of his, and the work of his hands, it must be agreeable to him, (~~48399~~ Job 39:19) yet a horse, though prepared for the battle, is a vain thing for safety, which is only of the Lord; neither can it deliver any by its great strength; nor are a king and his country saved by the multitude of an host, or by a large cavalry: nor are these what the Lord delights in, nor does he save men for the sake of them; though a well-mounted cavalry may be a pleasing sight to men, and they may raise their expectations, and promise themselves great things from

them; yet these are of no account with God, who can save as well without them as with them, (^{<2123>}Proverbs 21:31 ^{<49316>}Psalms 33:16,17). The Targum is,

“he delighteth not in the strength of those that ride on horses;”

that are well mounted, and pride themselves in it; and are equipped for war, and are mighty to engage in it, and prepared to make their escape in danger: Kimchi’s note is,

“he delighteth not in man, who puts his confidence in the strength of the horse;”

(see ^{<4918>}Psalms 20:8 ^{<2310>}Isaiah 31:1);

he taketh not pleasure in the legs of a man; in which his strength lies, and of which he is apt to glory; but should not, it being displeasing to God; who delights not therein, but in lovingkindness, judgment, and righteousness, (^{<2423>}Jeremiah 9:23,24); not in the legs of a man of war, as Arama; which are strong to stand his ground, or swift to flee away when hard-pressed; (see ^{<3124>}Amos 2:14,15); so the Targum,

“he takes no pleasure in the legs of men that run;”

that are swift to run races, or to flee in battle; to this sense are the notes of Jarchi and Kimchi. It seems to intend the infantry in an army, as the cavalry before; and both intimate that neither horse nor foot are to be trusted in for safety, how pleasing or promising they may be, since God seeth not as man does: or reference may be had to athletic exercises of horse and foot races, of wrestling, combats, etc. men may delight in, but God does not. What are pleasing to him are exercises of a spiritual kind; such as fleeing to Jesus, the strong tower; running the Christian race, to obtain the incorruptible crown; wrestling against principalities and powers, and such acts of grace as are next mentioned.

Ver. 11. *The Lord taketh pleasure in them that fear him*, etc.] With a filial and godly fear; that serve and worship him, privately and publicly, with reverence and love: as, appears by the goodness he lays up for them; the good things he communicates to them; the discoveries of his love, covenant, and grace, they have from him; the guard he sets about them; his eye of providence and grace over them; and his heart full of love, pity, and compassion to them; (see ^{<49318>}Psalms 33:18);

in those that hope in his mercy; not general, but special; not in the absolute mercy of God, but as displayed in Christ; and great encouragement there is to hope in it, from the plenty of it in his heart, from the instances of it among men, and from the blessings of grace and salvation that spring from it: and in such the Lord takes pleasure; hope is his own grace, and mercy is his delight; and he is pleased with those that exercise hope upon it: not that the graces of fear and hope, and the exercise of them, are the cause and motives of God's delight in his people, which, as they were considered in Christ, was before the world was, or those graces were in them; but these describe and point out the persons who are openly and manifestly the objects of his delight and pleasure. Plutarch^{f1956}, an, Heathen writer, seems to have been acquainted with this and (~~4970~~ Psalm 147:10), and to refer to them, when he says,

“it is somewhere said, that God is not a lover of horses, nor of birds, but of men, and desires to dwell with those that are eminently good; nor does he refuse nor despise the familiar converse of a man divine and wise.”

Ver. 12. *Praise the Lord, O Jerusalem*, etc.] The inhabitants of it, as Kimchi; not Jerusalem in a literal sense, for this respects future time, as Aben Ezra; the world to come, the times of the Messiah: and intends the spiritual Jerusalem, as Arama; that which is free, the mother of us all; the Gospel church, and the members of it; which have great reason to praise the Lord, for their special blessings and peculiar privileges; (see ~~4045~~ Galatians 4:26,27 ~~4822~~ Hebrews 12:22, 23);

praise thy God, O Zion; not the house and family of David, as R. Obadiah; nor the priests and Levites in the temple, as others; but the same as before, the church and people of God; the Mount Zion God has loved and chose for his habitation; the city of our solemnities in Gospel times; the perfection of beauty and joy of the whole earth; whose God and King is Christ; and whom Zion and all her children should praise, being her incarnate God, Immanuel, God manifest in the flesh. With this verse, the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, begin the psalm.

Ver. 13. *For he hath strengthened the bars of thy gates*, etc.] Of Jerusalem, of Zion the church of God. Gates are for the letting in of persons into the city of our God; which are Christ, faith in him, and a profession of it; (see ~~2301~~ Isaiah 26:1,2), “bars” are for the security of those that, are in it, and to keep out the enemy: and these, “strengthened”,

denote the utmost safety of the true members of Christ and his church; who have nothing to fear from their spiritual enemies, sin, law, Satan, the world, death, and hell: God is on their side; Christ is the munition of rocks unto them the Holy Spirit is in them, who is greater than he that is in the world; and angels are guards about them; all which is matter of praise, and a sufficient reason for it;

he hath blessed thy children within thee; multiplied them and made them fruitful, increased the number of them; even the spiritual children of the church, brought forth to Christ by her; born in her, through the ministry of the Gospel; and brought up by her, with the ordinances of it. These in the first times of the Gospel were very numerous, and will be so again in the latter day, like the drops of the morning dew; and are and will be blessed with all spiritual blessings, with pardoning, justifying, adopting, and sanctifying grace, and with eternal life; for which the Lord's name is to be praised.

Ver. 14. *He maketh peace [in] thy borders*, etc.] Which are usually most infested by enemies, It may denote the universality of peace throughout the land, in all the parts and borders of it; and be understood of the outward peace of the church with her enemies, and of the abundance and continuance of it in the latter day; and of that concord and harmony that shall be among the members of it; and also of that inward spiritual conscience peace each enjoy through believing; and which is in and from Christ, and flows from his blood and righteousness, applied for pardon and justification; and is another reason for praising the Lord;

[and] filleth thee with the finest of the wheat; or, "fat of the wheat"^{f1957}; the best of it; (see ^{<f1924>}Deuteronomy 32:14); which is the choicest of grain, and makes the best of bread, and especially the finest flour of it; and to be filled and satisfied with this, or to have enough of it, is a great temporal blessing. Here it may be understood spiritually of the Gospel, which may be compared to wheat, and the finest of it, for its excellency and purity, for its solidity and substantiality; with which the chaff of human doctrine is not to be mentioned, (^{<f1938>}Jeremiah 23:28); and for its salutary nourishing and strengthening virtue; and especially of Christ, the sum and substance of it, sometimes compared to a corn of wheat, (^{<f1924>}John 12:24); for his superior excellency to all others, and the purity of his nature; for his great fruitfulness, and for being suitable food to his people; the bread of life, for which he is prepared by his sufferings and death; which may be signified by

the beating out of the corn, and grinding the wheat, and making it into bread, fit for use: and for this spiritual food believers are abundantly thankful, and have reason to praise the Lord.

Ver. 15. *He sendeth forth his commandment upon earth*, etc.] Which Kimchi interprets of rain, which causes the wheat to grow; since afterwards mention is made of snow, and of hoar frost and ice. Aben Ezra understands it of the decree of God, which he executes on earth. The Targum, of the “Memra”, or Word of the Lord; the essential Word, the Messiah; whom the Lord sent on earth to perform the great work of redemption and salvation; and who came speedily, and tarried not when the fulness of time was come, as follows. It may design God’s word of providence, which answers to his word of power in the first creation of all things; and which orders everything done in the earth, and is instantly obeyed; which agrees with (^{<4178>}Psalm 147:18 148:8). Or rather the word of the Gospel; the doctrines and ordinances of divine revelation, agreeably to (^{<4179>}Psalm 147:19,20); and so may have respect to the mission of the apostles of Christ, and ministers of the word, to go into all the earth, and preach the Gospel to every creature;

his word runneth very swiftly; so the Gospel did in the first times of it, like lightning, from one end of the heaven to the other; the words of it went into all the world, and the sound of it unto the ends of the earth; it had a free course, and was glorified: and so it will in the latter day, when many shall run to and fro, and knowledge shall be increased; (see ^{<4108>}Romans 10:18 ^{<4109>}2 Thessalonians 3:1 ^{<4110>}Daniel 12:4).

Ver. 16. *He giveth snow like wool*, etc.] For colour as white as wool; so the Targum and Kimchi: and for the manner of its falling, lightly and gently as a lock of wool; which for its thinness and fineness it also resembles. Hence the ancients used to call snow **επιωδες υδωρ**, “woolly water”^{f1958}; and Martial^{f1959} gives it the name of “densum veilus aquarum”, “a thick fleece of waters”: so another poet^{f1960} calls clouds flying fleeces of wool, to which they sometimes seem like; Pliny^{f1961} calls it the from of the celestial waters. And it is like wool for its usefulness to the earth; for as wool covers the sheep, and clothes made of it cover men, and keep them warm; so snow filling upon the earth covers it and keeps it warm, and secures the wheat and other fruits of the earth from the injuries of the cold: and this lies among the treasures of the Lord, and he brings it out from thence, and commands it to be on the earth; and it is an useful gift of his providence,

for which his name is to be praised; (see ^{<8306>}Job 37:6 38:22). The Jews have a saying, as Arama observes, that one day of snow is better than five of rain. In the third year of Valens and Valentinianus, with the Atrebatas (a people in the Netherlands), real wool fell from the clouds, mixed with rain ^{f1962}. Several blessings of grace are signified by this figure; as pardon of sin, the justifying righteousness of Christ, and the efficacy of the word of God, (^{<3507>}Psalm 51:7 ^{<2018>}Isaiah 1:18 55:10,11 ^{<2507>}Lamentations 4:7);

he scattereth the hoar frost like ashes; which is the dew congealed by the intense cold of the air in the night season ^{f1963}: this for its colour looks like ashes, and for its infinite number of particles may be compared to them; which are spread here and there, and everywhere; over gardens, fields, lands, herbs, plants, and trees, as if they were strewed with ashes. And to hot ashes it may be compared, because of its burning nature, shrivelling up leaves, herbs, and plants, as if burnt; hence called “pruina” in the Latin tongue ^{f1964}. The manna is compared to this for its smallness, (^{<1264>}Exodus 16:14); which was typical of Christ, the hidden manna, and of the ministry of the Gospel; little, mean, and contemptible, in the eyes of carnal men; torturing and tormenting to them, as the fire that came out of the mouths of the witnesses; and is the savour of death unto death to some, while it is the savour of life unto life to others.

Ver. 17. *He casteth forth his ice like morsels*, etc.] Divided like morsels, as the Targum; cut into pieces, like morsels of bread. This seems to have respect to hail stones, which sometimes fall like pieces of ice, and are very prejudicial to the fruits of the earth: this was one of the ten plagues of Egypt; and whereby also many of the Canaanites were destroyed in the times of Joshua, (^{<1123>}Exodus 9:23 ^{<6101>}Joshua 10:11); and there is an exceeding great storm of hail yet to come, very dreadful; (see ^{<6121>}Revelation 16:21). This is expressive of the wrath, vengeance, and judgments of God upon men, by which he is known in various perfections of his nature; as his power, justice, and holiness, for which he is celebrated, (^{<2330>}Isaiah 30:30);

who can stand before his cold? which he has purposed and promised shall be; for he has said, that “cold and heat [shall not] cease, [as long as] the earth remains”; and which he appoints and orders to be, for “by the breath of God frost is given”, (^{<1082>}Genesis 8:22 ^{<3870>}Job 37:10); and this is sometimes and in some places so very vehement, that it is intolerable; men are obliged to keep within doors, to make them fires, and put on more

clothes; and the “hands” of every man are sealed up from business; even “the beasts go into [their] dens, [and] remain in their places”, or get what shelter they can; (see ^{<B70>}Job 37:7,8). And if there is no standing before his cold, who can stand before the heat of his anger, or his furious wrath and indignation, when it is poured out like fire? (see ^{<B70>}Psalm 76:7 Na 1:5,6 ^{<B70>}Revelation 6:15-17).

Ver. 18. *He sendeth out his word, and melteth them*, etc.] The snow, the hoar frost, and ice: this he does by a word of his, who can freeze the earth and waters, and thaw them at his pleasure; by ordering the sun to break forth with great heat, or rain to fall in great plenty; of both which Kimchi interprets his word; as well as by causing a warm wind to blow, as follows,

he causeth his wind to blow, [and] the waters to flow: the south wind particularly; then the waters, which were still and motionless, flow as before, or more abundantly. Thus the hearts of men in a state of nature are like frozen earth or waters; they are cold, and without the heat of love, and affection to God and Christ, and spiritual things; they are as hard as a stone, and without any motion or desire after things divine and heavenly: but when the Lord sends his word, attended with a divine power and efficacy, it breaks and melts them; when the south wind of the blessed Spirit blows upon them, or his grace becomes effectual in convincing them of sin, righteousness, and judgment; and when the sun of righteousness arises on them with healing in his wings; with which being warmed, they are loosened, and flow to the Lord and his goodness for all spiritual blessings.

Ver. 19. *He showeth his word unto Jacob*, etc.] From the things of nature and providence, the psalmist passes to the blessings of grace and goodness; for which the Lord is to be praised, particularly for his word and ordinances. The Targum interprets this of the words of the law; and indeed the law, or decalogue, was given only to the Israelites, the posterity of Jacob; as also the ceremonial and judicial laws; and even the whole Scripture, the oracles of God, were committed to them in a very peculiar manner: all which distinguished them from the Gentiles, and gave them the preference to them; (see ^{<B70>}Deuteronomy 4:6-8) (^{<B70>}Romans 3:1,2 9:4). But the Gospel part of the word is also included; the word of grace, peace, reconciliation, righteousness, eternal life, and salvation, which was first published to the Jews: it was “shown” unto them, for it cannot be known by any without a revelation; the Gospel, and the things of it, are hidden

things to natural men, and could never have been discerned by any, had they not been shown by the Lord; as they are externally in the ministration of the word, and internally and effectually by the Spirit of God; who is the Spirit of wisdom and revelation in the knowledge of divine things;

his statutes and his judgments unto Israel; the ordinances of divine worship under the former dispensation, which were peculiar to literal Israel; and those of the Gospel dispensation, which belong to the spiritual Israel, Jews and Gentiles; and which are shown and directed to in the word, to be observed by them; and both the Gospel and the ordinances of it are instances of divine favour, for which the Lord is to be praised.

Ver. 20. *He hath not dealt so with any nation*, etc.] Or “every nation”^{f1965}; or all the nations under the heavens; only with the Jewish nation: these only for many hundreds of years were favoured with the divine revelation, with the word and ordinances of God; with the law, and with the Gospel, and with the service and worship of God; as well as with promises and prophecies of Christ, and good things to come by him. These were not communicated to anyone nation or body of people besides them; only now and then, to one here and there among the Gentiles: the Gospel was first preached to them at the coming of Christ, and after them to the Gentiles, when rejected by them;

and [as for his] judgments, they have not known them; by which are meant, not the providential dispensations of God, which are unsearchable, and past finding out, till made manifest; nor punishments inflicted on wicked men, unobserved by them; but the word of God, and the ordinances of it, which the Gentile world for many ages were unacquainted with; (see ~~Psalm~~ Psalm 19:9);

praise ye the Lord: as literal Israel had reason to do, for those distinguishing instances of his favour and goodness; and as the spiritual Israel of God everywhere have; and particularly our British ones, who are highly favoured with the privileges of having the word of God purely and powerfully preached, and his ordinances truly and duly administered; at least in some parts of it, and that more than in any other nation under the heavens.

PSALM 148

INTRODUCTION TO PSALM 148

This psalm seems to have been written about the same time, and by the same person, as the preceding; even by the psalmist David, when he was in profound peace, and at rest from all his enemies; and the kingdom of Israel was in a well settled and prosperous condition, both with respect to things civil and ecclesiastical, as appears from (~~HEB~~ Psalm 148:14). And as it may respect future time, the times of the Messiah, of whom David was a type, it will have its accomplishment in the latter day, when there will be just occasion for all creatures, in heaven and earth, to praise the Lord; and which the Evangelist John, in vision, saw and heard them doing, (~~REV~~ Revelation 5:11-13). Aben Ezra says, this psalm is exceeding glorious and excellent, and has deep secrets in it; in which the psalmist speaks of two worlds, the upper and the lower. As for the title of this psalm, the Septuagint, Syriac, and Ethiopic versions, and Apollinarius, entitle it as the two preceding.

Ver. 1. *Praise ye the Lord*, etc.] Or, hallelujah: which, in some versions, and with some interpreters, is the title of the psalm; expressive of the subject matter of it, the praise of the Lord; and is an exhortation of all creatures to it;

praise ye the Lord from the heavens; that is, those that are of the heavens; let their praises of the Lord, of his perfections, works, and benefits, resound from thence; the angels of heaven particularly, who have their habitation and residence there, and sometimes descend from thence on special business, by the order and appointment of their great Creator and Master: so the Targum,

“praise the Lord, ye holy creatures from heaven.”

Though some take the phrase, “from heaven”, to be descriptive of the Lord, the object of praise, who is the Lord from heaven; the character of Christ, the second Adam, (~~1~~ 1 Corinthians 15:47); who is from above; came down from heaven to do the will of God; and was in heaven, as to his divine Person, while here on earth in human nature, working out the

salvation of men; for which he justly deserves the praise of all in heaven and in earth. But as all creatures are distinguished in this psalm into celestial and terrestrial, called upon to praise the Lord; this seems to be the general character of the celestial ones, persons, bodies, and things; as the phrase “from the earth”, (^{<BEB7>}Psalm 148:7), includes all in the terraqueous globe;

praise him in the heights; either in the highest heavens where he dwells, or with the highest notes of praise that can be raised; see (^{<BEB6>}Psalm 149:6 ^{<BEB4>}Luke 2:14). The Targum is,

“praise him, all the hosts of angels on high:”

or the high hosts of angels: but these are particularly mentioned in (^{<BEB2>}Psalm 148:2).

Ver. 2. *Praise ye him, all his angels*, etc.] The Targum adds, who minister before him: the ministering spirits, the angels of Jehovah, even of Christ, who are his creatures, and at his command; and whom he sends forth to minister to others, (^{<S007>}Hebrews 1:7,14). And great numbers there are of them, thousands and tens of thousands, yea, an innumerable company; and all of them are under obligation to praise the Lord for their creation: for invisible spirits, as well as visible bodies, even the celestial thrones, dominions, principalities, and powers, were created by him, by Christ, (^{<S016>}Colossians 1:16). And for their preservation in their beings, and confirmation in that happy estate in which they were created; being chosen and secured in Christ, the head of all principality and power, and so stood while others fell: and also for the various excellent powers, and faculties and properties, they are endowed with; they excel in strength, are possessed of great agility and swiftness; have a large share of knowledge, of things natural, civil, moral, spiritual, and evangelical; are perfectly holy, and without sin; and happy in the enjoyment of God, in whose presence they always are, and whose face they continually behold; and will ever remain in this state, being immaterial and immortal beings. And as praise is their duty, it is their work; in this they were employed at the creation of all things, then these sons of God and morning stars sang and shouted for joy; and at the incarnation of Christ, when they worshipped him; at the conversion of every sinner; and frequently join the church in this service, and will be concerned in it to all eternity: and when the psalmist calls upon them to engage in it, it does not suppose that they were deficient in it, or backward to it, or that he had any authority over them to require it of

them; but it shows his great desire that the Lord might be praised by the noblest creatures, and in the best manner that could be, and how much his heart was in this work; and he does it to stir up himself and others the more unto it, from this consideration; that if those heavenly creatures should praise the Lord, then much more such as he and others, who were so very unworthy of the divine favours, and so much beholden to the Lord for them;

praise ye him, all his hosts; meaning either the angels as before, sometimes called the hosts of heaven, and the heavenly host; there being armies and legions of them, and these encamping about the saints in a military way; (see ^{<12195>}2 Kings 19:35 ^{<10113>}Luke 2:13 ^{<10163>}Matthew 26:53 ^{<19407>}Psalms 34:7); or else the celestial bodies, the sun, moon, and stars, as follow, sometimes called the host of heaven; and who are represented as militant, (^{<10001>}Genesis 2:1) (^{<12103>}2 Kings 21:3 ^{<10151>}Judges 5:20).

Ver. 3. *Praise ye him, sun and moon*, etc.] The sun praises the Lord, the Creator of it, by doing the work constantly it is appointed to do; to rule by day, and give light and heat to the earth, and the inhabitants of it; and so is the cause of man's praising the Lord for the benefits they receive from it; for its enlightening, warming, and refreshing rays; and for the precious fruits brought forth by it and so the moon likewise doing its office, ruling by night, and reflecting the light of the sun upon the earth, and producing precious fruits, also praises its Maker, and is the occasion, of others praising him; (see ^{<19301>}Psalms 136:1,7-9) (^{<16314>}Deuteronomy 33:14);

praise him, all ye stars of light; which are very beneficial in the night season, especially to mariners and travellers, and shed their benign influences upon the earth and things in it; which are a means of praising the Lord, and in their way they do it, (^{<19301>}Psalms 136:1,9 ^{<14271>}Acts 27:20) (^{<18331>}Job 38:31). The Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, read it, "stars and light", wrongly; the stars are luminous bodies, and shine in their own light^{f1966}, though the moon with a borrowed light from the sun.

Ver. 4. *Praise him, ye heaven of heavens*, etc.] All the heavens, the airy and starry heavens; and the third heaven, the residence of God, angels and saints: these are made by the Lord, and declare the glory of his power, wisdom, and goodness, and show forth his handiwork, (^{<19101>}Psalms 19:1). A voice was heard from heaven, praising Jehovah the Son, when on earth in our nature; a cloud of the lower heavens received him when he went from

hence, and in the clouds thereof he will come again: the highest heavens opened to receive him, and will retain him until the restitution of all things; and from hence he will descend to judge the world in righteousness, (^{<41816>}Matthew 3:16 17:5 ^{<4000>}Acts 1:9 3:21 ^{<6007>}Revelation 1:7);

and ye waters that [be] above the heavens; divided by the firmament from the waters below; and are no other than the thick clouds, in which the waters are bound up, and not rent, but at the pleasure of God, (^{<0000>}Genesis 1:7 ^{<830>}Job 26:9); so Seneca ^{f1967} calls the clouds the celestial waters. And these give men occasion to praise the Lord, that those vast bodies of water that are over their heads are not let down in such large quantities upon them as would destroy them; and that are carried about from place to place, and let down and gentle showers, to water and refresh the earth, and make it fruitful, so that it brings forth food for man and beast. The Targum is,

“ye waters, that by the Word (of the Lord) hang above the heavens;”

in which is displayed the glory of amazing power, wisdom, and goodness. The most ancient Syrians and Arabians were thoroughly persuaded, that beyond the bounds of the visible heavens there was a great sea, without any limits; which some ^{f1968} suppose to be the waters here meant.

Ver. 5. *Let them praise the name of the Lord*, etc.] Set forth the glory of the nature and perfections of God, and celebrate the praise of them; even all celestial creatures, the angels, the hosts of heaven, the sun, moon, and stars; the heavens, and the haven of heavens, and the waters above them; and that for the following reasons;

for he commanded, and they were created; they are all his creatures, and therefore should praise him: he is the “Father of spirits”, of angelic spirits, as well as the spirits of men; and the “Father of lights”, of all the luminaries of the heavens; and he has made the heavens themselves, and all their hosts, and the firmament dividing the waters above and below; and all this by an almighty “fiat”, at a word of command; he spoke, and they came into being at once, (^{<820>}Hebrews 12:9) (^{<5017>}James 1:17 ^{<4336>}Psalms 33:6,9).

Ver. 6. *He hath also stablished them for ever and ever*, etc.] The angels are made immortal, and shall never die; and they are confirmed in their state of happiness by Christ, and shall always continue in it; the hosts of heaven being created by him, consist in him, and will remain as long as the

world does; hence the duration and never-failing state of other things, even of good men and their felicity, are expressed by them; (see ^{<1972B>}Psalm 72:5,7 89:36,37);

he hath made a decree which shall not pass; concerning those creatures and their duration, which shall never pass away, or be frustrated or made void; but shall always continue and have its sure and certain effect; (see ^{<2615>}Jeremiah 31:35,36 33:25); and is true of every decree of God, which is eternal and not frustrable, and is always fulfilled, (^{<2347>}Isaiah 14:27 25:1 46:10).

Ver. 7. *Praise the Lord from the earth*, etc.] Let his praise resound from all creatures on earth, and reach him in the highest heavens; this phrase comprehends all terrestrial beings afterwards particularly mentioned; all in the terraqueous globe, all that arise from it, are upon it, or within it;

ye dragons, and all deeps; either land dragons, or rather sea dragons, the water or sea being the proper place of them, (^{<1949>}Psalm 44:19 74:13,14); these, as cruel, as poisonous, and pernicious as they are, are made to honour and praise the Lord, (^{<2363>}Isaiah 43:20); and such as are mystically signified by, them, as Satan, tyrannical and persecuting princes, and antichristian ones, as Pharaoh king of Egypt, Rome Pagan and Papal; out of whom the Lord has or will get himself praise in the deliverance of his people from them, and in the destruction of them, and in the confessions they have been obliged to make of him, (^{<6623>}Revelation 12:3,9,10,16,17 13:2 ^{<2371>}Isaiah 27:1 ^{<1196>}Exodus 9:16); these seem to be set in contrast with the angels. The word is used for the great whales the Lord made, which are thought to be the same with the “leviathan” of Job; of whom so many things are said, which declare the power and wisdom of God in the formation of it, (^{<1002>}Genesis 1:21 ^{<1810>}Job 41:1), etc. and these may be put for the innumerable creatures in the sea, which in their way show forth the praise and glory of God, (^{<1923>}Psalm 102:24-26); as “all deeps” do, deep waters, especially the depths of the sea, and the inhabitants of them; where the wonders of God are to be seen, and give occasion to those that go down to the sea in ships to praise his name, (^{<1973>}Psalm 107:23,24).

Ver. 8. *Fire, and hail*, etc.] These, and what follow in this verse, are in the air, but are what are exhaled or drawn up from the earth or water; “fire” is lightning, which is very swift in its motion, and powerful in its effects; this is the fire which consumed Sodom and Gomorrah, and the cities of the plain; which in Elijah’s time came down and destroyed the captains and

their fifties; and which attended the Lord's appearance on Mount Sinai; when "the voice of his thunder was in the heaven, the lightnings lightened the world, and the earth trembled and shook", (³⁹⁷¹⁸Psalm 77:18); and by which the power, majesty, and glory of God are greatly displayed; (see ⁴⁹²¹⁸Psalm 29:3-9); "hail", which is water frozen in the air and congealed; this was one of the plagues of Egypt; and with hailstones many of the Canaanites were slain in the times of Joshua; and by these God has shown his power, and has got himself praise from his people by destroying their enemies, though they have blasphemed his name on account of them, as they will when the great hailstorm of all shall fall, (⁶¹⁶²¹Revelation 16:21);

snow, and vapour; the former is a gift of God, and very beneficial to the earth, and the cause of praise and thankfulness to God; (see Gill on ⁴⁹⁷¹⁶Psalm 147:16"); the word ^{f1969} for "vapour" signifies smoke, and is what rises out of the earth like smoke, as Kimchi and Ben Melech observe; and is hot and dry, and forms lightnings and winds, and has its place among things that occasion praise;

stormy wind fulfilling his word; which is raised up by a word of his command; he creates it, brings it out of his treasures, holds it in his lists, and lets it go out at his pleasure to fulfil his will; either, as at some times in a way of mercy, as to dry up the waters of the flood, to make a way for Israel through the Red sea, to bring quails to them in the wilderness, and rain to the land of Israel in Ahab's time; and sometimes in a way of judgment, to drown Pharaoh and his host in the Red sea, to break the ships of Tarshish, to fetch Jonah the disobedient prophet back, and to distress him afterwards; see (³⁹⁴⁷⁵Psalm 107:25); to do all this is an argument of divine power, and a proof of deity, as it is of our Lord's, (⁴¹⁸²⁷Matthew 8:27). The Septuagint, Vulgate Latin, and Arabic versions, read it in the plural number, "which do his word"; referring it not to the stormy wind only, but to fire and hail, snow and vapour; but the Hebrew text restrains it to the stormy wind.

Ver. 9. *Mountains, and all hills*, etc.] Which are originally formed by the Lord, and set fast by his power and strength; these are the highest parts of the earth, and are very ornamental and useful; they include all in them and upon them, the trees and herbage that grow upon them, gold, silver, brass, and iron in them; all very beneficial to mankind, and afford matter of praise to God for them; (see ²⁸⁵¹²Isaiah 55:12);

fruitful trees, and all cedars; trees bearing fruit are the fig trees, pomegranates, vines, and olives, with which the land of Canaan abounded; and such as bear lemons, oranges, plums, pears, apples, cherries, etc. which produce fruit for the use, pleasure, and delight of man, and so a means of praising God: and “cedars”, the trees of the Lord which he hath planted; though they bear no fruit, yet very useful in building, and were of great service in the temple at Jerusalem; and which are put for all others of like usefulness, and minister just occasion of praise; (see ^{<9962>}Psalm 96:12).

Ver. 10. *Beasts, and all cattle*, etc.] Wild and tame; the beasts of the field, and the cattle on a thousand hills, which are all the Lord’s, made, supported, and supplied by him; he gives them their food and drink, which they wait for and receive from him, and in their manner praise him for the same; and these are useful to men for labour or for food, and therefore should praise the Lord for them; (see ^{<2343D>}Isaiah 43:20);

creeping things, and flying fowl: of “creeping things” some belong to the sea and others to the land; (see ^{<9425>}Psalm 104:25); and there is not the least creature on the sea or land, the meanest reptile or worthless worm, but is of such exquisite workmanship as gives praise and glory to the Creator; and so do every fly and every insect, as well as “flying fowl” of the greatest size, as the eagle, vulture, etc. these, though they fly in the air, had their original from the waters, (^{<000D>}Genesis 1:20).

Ver. 11. *Kings of the earth, and all people*, etc.] The order of the creation is pretty much observed throughout the whole of this account; and as man was made last of all, so here he is called upon last to praise the Lord; and the chief among men are begun with, “the kings of the earth”, of the several nations of the earth divided into kingdoms, over which some are set as supreme: and these have reason to praise the Lord, who has raised them to such dignity, for promotion comes not by chance, but by the Lord, who sets up kings and puts them down at his pleasure; and also for those gifts bestowed upon them, qualifying them for government, for it is by him kings reign and princes decree justice; and likewise for the preservation of them, for it is he that gives salvation to kings, and continues them for usefulness, notwithstanding all plots and conspiracies against them, (^{<344D>}Psalm 144:9,10); (see ^{<97316>}Psalm 75:6,7 ^{<0185>}Proverbs 8:15,16); “and all people”; their subjects, as they should submit unto them and pray for them, so should praise the Lord on their account, when they rule well, protect and defend them in their persons, property, and liberties, (^{<018D>}Proverbs 29:2);

princes, and all judges of the earth: the sons of kings, princes of the blood, heirs of the crown; or nobles, ministers of state, counsellors, and, all subordinate magistrates, who are in high places of honour, profit, and trust, and so should praise the Lord, by whom they are brought to such honour; and when they fill up their places, and discharge their trust aright, the people have reason to be thankful for them; and especially for the “judges of the earth”, when they are men fearing God and hating covetousness, and impartially minister justice and judgment; (see ^{<4920>}Psalm 2:10,11).

Ver. 12. *Both young men, and maidens*, etc.] These should praise the Lord, the one for their strength, the other for their beauty; and both should remember their Creator in the days of their youth, and fear, serve, and worship him; so they will praise and glorify him, as did Obadiah, Josiah, Timothy, and the four daughters of Philip the evangelist;

old men, and children; the former have had a large experience of the providential goodness of God, and, if good men, of the grace of God, and are under great obligation to praise the Lord for all that he has done for them; for they have known him that is from the beginning, and have seen many of his wonderful works, which they should not forget to declare to their children, to the honour and glory of God; and even out of the mouth of “children”, of babes and sucklings, who have less knowledge, and less experience, God sometimes does ordain strength and perfect praise to himself; (see ^{<4902>}Psalm 8:2); compared with (^{<4215>}Matthew 21:15,16).

Ver. 13. *Let them praise the name of the Lord*, His nature and perfections, and celebrate the glory of them; and his wonderful works, and the blessings of his goodness, both of providence and grace; even all the above creatures and things, celestial and terrestrial, for the following reasons;

for his name alone is excellent; the name of the Lord is himself, who is excellent in power, wisdom, goodness, truth, and faithfulness, and in all other perfections of his nature; his works, by which he is known, are excellent, both of nature and of grace, and proclaim his glory; his Son, in whom his name is, and by whom he has manifested himself, is excellent as the cedars; and so are all his precious names by which he is called; and such is the Gospel, by which he is notified to the world: nay, the Lord’s name is alone excellent; all creature excellencies are nothing in comparison of him, in heaven or in earth, those of angels and men; and therefore should be praised by all, and above all;

his glory [is] above the earth and heaven; there is the glory of celestial and terrestrial bodies, which differ; the glory of the sun, moon, and stars, and of one star from another; but the glory of the divine Being, the Creator of them, infinitely exceeds the glory of them all: his glorious Majesty resides above heaven and earth; the heaven is the throne he sits upon, and the earth the footstool he stands on; and Christ, who is sometimes called his glory, and is the brightness of it, (^{<495D>}Psalm 63:2 ^{<800B>}Hebrews 1:3); is exalted above every name on earth, and is made higher than the heavens, and so is exalted above all blessing and praise; (see ^{<498E>}Psalm 8:1 ^{<460B>}Nehemiah 9:5).

Ver. 14. *He also exalteth the horn of his people*, etc.] Which is done when he increases their strength, their spiritual strength especially; makes them strong in the Lord, in his grace, and in the power of his might; when their dominion and authority is enlarged, and victory given over all their enemies; particularly when the kingdom under the whole heaven shall be given to them, and when they shall reign with Christ on earth; for this phrase denotes the honourable as well as the safe state of the people of God; the horn being an emblem of power, authority, and dominion, on; the Targum renders it, the glory of his people; (see ^{<495D>}Psalm 75:10). Some interpret this of Christ the Horn of David, the Horn of salvation, and the author of it, (^{<4D27>}Psalm 132:17 ^{<4D69>}Luke 1:69); who is King over his people, as a horn signifies; and is the strength, safety, and security of them; has gotten them the victory over all their enemies, and is now exalted in heaven at the right hand of God, and that “for his people”^{f1970}, as it may be rendered; he is both raised up and exalted for them;

the praise of all his saints; that is, the Lord is the object of the praise of all his saints, to whom he has showed favour and kindness, and on whom he has bestowed the blessings of his grace; it is matter of praise that they are saints, set apart by God the Father, sanctified by the blood of Christ, and by the Spirit of God; and that their horn is exalted, or they raised to dignity and honour; and that Christ is raised and lifted up as an horn for them, (^{<40E3>}1 Corinthians 1:30,31 ^{<400B>}Revelation 1:5,6) (^{<4D68>}Luke 1:68,69);

[even] of the children of Israel; not literal but spiritual Israel, such who are Israelites indeed, whether Jews or Gentiles;

a people near unto him; in respect of union, being one with him, in the bond of everlasting love; in respect of relation, being near akin, he their father, they his children, not by creation only, but by adopting grace; and Christ their near kinsman, nay, their father, brother, head, and husband; in

respect of access unto him, which they have through Christ, with boldness and confidence, being made nigh and brought near by the blood of Christ; in respect of communion and the enjoyment of his gracious presence; and in respect of inhabitation, God, Father, Son, and Spirit, dwelling in them, and making their abode with them: or, as it may be rendered, “the people of his near one”^{f1971}; that is, of Christ, who is near to God his Father, is one with him, was with him from everlasting, was as one brought up with him, yea, lay in his bosom, drew nigh to him as the surety of his people, and offered himself a sacrifice to him as their Priest, and now is set down at his right hand as their King; and where he also appears for them, is their advocate, and ever lives to intercede for them;

praise ye the Lord: even all creatures, especially his saints, his people, the children of Israel, the last spoken of.

PSALM 149

INTRODUCTION TO PSALM 149

This psalm is thought by Calvin and others to have been written for the sake of the Jews that returned from the Babylonish captivity; and is a prediction of great and famous things done in the times of the Maccabees to Heathens and their princes, so Theodoret; the Syriac version entitles it,

“concerning the new temple;”

that is, the second temple, built by Zerubbabel, and the things done under that; but it rather seems to have been written by David in the beginning of his reign, when he obtained victories over the Philistines, Edomites, Moabites, Ammonites, and Syrians; and refers to the times of the Messiah, as Kimchi, R. Obadiah Gaon, and others think; not of the Jews’ vainly expected Messiah, but of the true Messiah, who is come, and will come again, spiritually and personally; and there are many things in it applicable both to the first and latter part of his days.

Ver. 1. *Praise ye the Lord*, etc.] Or “hallelujah”; the title of the psalm, according to many;

sing unto the Lord a new song; for a new mercy received, a new victory obtained, or a new salvation wrought; more particularly the new song of redeeming grace through Jesus Christ, the song of the Lamb, in distinction from the old song of Moses and the children of Israel at the Red sea, on account of their deliverance, which was typical of salvation by Christ, the oldest, being the first song we read of; but this is a new one, which none but the redeemed of the Lamb can sing; a song suited to Gospel times, in which all things are new, a new church state, new ordinances, a new covenant, and a new and living way to the holiest of all; a song proper for renewed persons to sing, who have new favours continually to bless and praise the Lord for;

[and] his praise in the congregation of saints: such who are partakers of the blessings of divine goodness; are separated and distinguished from others by the grace of God; are sanctified and brought into a Gospel

church state; and who gather and assemble together to worship God, and attend upon him in his word and ordinances, and in such assemblies the praises of God are to be sung; which being done socially, the saints are assisting to one another in this service; and it is done with greater solemnity, and is more to the public honour and glory of God; thus Gospel churches are called upon to sing the praises of God among themselves, (^{<4059>}Ephesians 5:19 ^{<5086>}Colossians 3:16); and have Christ for an example going before them, (^{<4922>}Psalm 22:22,25).

Ver. 2. *Let Israel rejoice in him that made him*, etc.] Or, “in his Makers”^{f1972}, Father, Son, and Spirit; as in (^{<8510>}Job 35:10 ^{<2546>}Isaiah 54:5); see also (^{<2100>}Ecclesiastes 12:1); for all three Persons had a concern in the creation of man at first, “let us make man”, etc. (^{<0025>}Genesis 1:26); and have in the formation of every individual man; of the Israelites as men, and of them as a body politic and ecclesiastic, being raised up, constituted, and formed by the Lord in their civil and church state, and therefore had reason to rejoice in him, (^{<6316>}Deuteronomy 32:6); and so have all the spiritual Israel of God, whom he has chosen, redeemed, and called; every Israelite indeed, all who are the workmanship of God, the people he has formed for himself, and to show forth his praise: these should rejoice in God the Father, who has chosen them in Christ, blessed them with all spiritual blessings in him, sent him to redeem them, has justified them by his righteousness, pardoned their sins through his blood, adopted them and made them heirs of glory; and in the Son of God their Redeemer, they should rejoice in his person, in his righteousness, sacrifice, and fulness; and in the Holy Spirit, who has regenerated and sanctified them, is their Comforter, and the earnest of their future glory;

let the children of Zion be joyful in their King: not in David, unless as a type, but in his Son, the King Messiah, who is King of Zion; and therefore the children of Zion, the church, who are born of her, the mother of us all, and born in her through the ministry of the word, and brought up there by means of the Gospel, and the ordinances of it; such as are regenerate persons, sons of God, and members of Gospel churches, should rejoice in Christ, the King of saints; that they have such a King over them, who is the greatest of Kings, the King of kings, and Lord of lords; so righteous in the administration of his government, so wise in making laws for them, so powerful to protect and defend them; and who must reign till all enemies are put under his feet, even for ever and ever. Every appearance of Christ’s kingdom is matter of joy to saints; his first coming was as a King, though

in a mean and lowly manner; yet joyful to Zion and her children, (^{<300>}Zechariah 9:9); his ascension to heaven, when he was declared Lord and Christ; the pouring forth of his Spirit, and the success of his Gospel in the Gentile world, to the overthrow of Paganism in it, (^{<620>}Revelation 12:10); and especially it will be an occasion of great joy to his subjects, when he takes to himself his great power, and reigns, (^{<615>}Revelation 11:15-17 19:6).

Ver. 3. *Let them praise his name in the dance*, etc.] In a chorus of saints, joining together in their expressions of joy, by words and gestures; an ancient practice that went along with singing praises, (^{<20>}Exodus 15:20); or rather, “with the pipe”^{f1973}, as some render it; a musical instrument used in former times in the worship of God, in this part of it, praising his name, with those that follow;

let them sing praises unto him with the timbrel and harp; the former of these was a vessel of brass, a drum or tabret, on which they beat, perhaps like one of our kettle drums; the other was a stringed instrument of music much used, and in playing on which David was very skilful: the music of these was typical of the spiritual melody made in the heart to the Lord in singing his praises, to which there are allusions in Gospel times; though the instruments themselves are now laid aside, being only suited to the church in her infant state, when under tutors and governors; (see ^{<85>}Psalms 68:25 ^{<10>}Revelation 5:9 14:2 15:2).

Ver. 4. *For the Lord taketh pleasure in his people*, etc.] Not all mankind; though they are all his people by creation, and are under the care of his providence; yet they are not all acceptable to him; some are abhorred by him for their sins and transgressions: but these are a special and peculiar people, whom he has foreknown and chosen, taken into the covenant of his grace, and provided in it blessings for them; whom he has given to Christ, and he has redeemed; and who are called by the Spirit and grace of God, whereby they appear to be his people. These the Lord loves with a love of complacency and delight; he takes pleasure in their persons, as considered in Christ, in whom they are accepted with him; as they are clothed with his righteousness, and made comely through his comeliness; as washed in his precious blood, and adorned with the graces of his spirit: yea, he takes pleasure in their services done in faith, and from love, and to his glory; in their sacrifices of prayer and praise, as offered up through Christ; in the

company of them and communion with them; and in their prosperity and happiness, here and hereafter;

he will beautify the meek with salvation; humble and lowly souls, who have been truly humbled under a sense of sin; brought to submit to the righteousness of Christ, and to depend upon the grace of God for salvation; are subject to the yoke of Christ, and patiently submit to the will of God under every dispensation of Providence; are not easily provoked to wrath; are free from envy and malice; have mean thoughts of themselves, and high ones of other saints; these the Lord beautifies now with more grace, with which salvation is connected; with the robe of Christ's righteousness, and the garments of his salvation, which are beautiful ones; and he will beautify them with eternal salvation, with the white robes of immortality and bliss, when they will shine as the sun in the kingdom of heaven.

Ver. 5. *Let the saints be joyful in glory,* etc.] In the glory put upon them now, being beautified with salvation; in the righteousness of Christ on them, and the grace of Christ in them, which makes them all glorious within; and in the glory they expect to have hereafter, both upon their bodies and souls, and in the hope of that, (~~418B~~Romans 5:2). Some copies of the Ethiopic version render it, "in his glory"; in the glory of Christ, as a divine Person and as Mediator, seen now in the glass of the Gospel, and will be the object of the beautiful vision hereafter; and now is, and then will be, matter of joy unspeakable, (~~418B~~2 Corinthians 3:18 ~~417B~~John 17:24). Or "gloriously"^{f1974}, in a glorious manner; as saints do rejoice, when they ascribe all the glory of salvation to the free grace of God and death of Christ, and rejoice on that account; saints have reason to rejoice, and indeed none but they; who being regenerated and sanctified, are meet for and shall partake of eternal glory;

let them sing aloud upon their beds; while others are taking their rest and ease, let them meditate on the word of God; commune with their own hearts about their state and condition; remember the Lord, and his goodness to them; all which give an occasion to give thanks unto him, and sing aloud his praise, (~~418B~~Psalm 63:5,6 119:62); and when they awake on their beds in a morning, after sound sleep and a good repose, it becomes them to praise the Lord, who gives his beloved sleep; and who only makes them sleep, and dwell in safety, (~~418B~~Psalm 4:8). And the phrase denotes the safe and secure state of the saints upon their beds, lying down and sleeping

comfortably, having nothing to fear, the Lord sustaining them; and so may and should sing upon their beds, (^{<498B>}Psalm 3:5,6); Yea, saints may sing upon their sick beds; since the Lord is with them there, and strengthens them on a bed of languishing, and makes all their bed in their sickness, (^{<494B>}Psalm 41:3); and even upon their death beds may sing aloud the triumphant song, “O death, where is thy sting?” etc. (^{<465B>}1 Corinthians 15:55-57). Saints in a future state are on beds; the grave is a bed, where their flesh rests in hope; and the bosom and arms of Jesus are the bed in which their souls rest; and where they are, not in a state of insensibility and inactivity, but are walking and talking, and singing aloud the praises of electing, redeeming, and calling grace, (^{<257D>}Isaiah 57:1,2). So Arama interprets the saints on their beds, those that lie in the grave, when they shall rise from thence,

Ver. 6. [*Let*] *the high [praises] of God [be] in their mouth*, etc.] Or “throats”^{f1975}; loudly declared by them. The word “praises” is not in the text, and so may be read, “the high things of God”^{f1976}; or, “the heights of God”, as the Septuagint: and these are the perfections of God; as his omniscience, which is knowledge too high for a creature to attain unto, and even to conceive of; his omnipotence, for high is his right hand; his omnipresence, this is higher than heaven, deeper than hell, its measure is longer than the earth, and broader than the sea; his love, grace, and mercy, which are in the heavens; and his truth and faithfulness, which reach to the clouds; his eternity, immutability, and other attributes; all which should be often talked of and celebrated: also the high acts and works of God, those more inward and secret; as the thoughts of his heart, which are higher than ours, as the heavens than the earth; the everlasting love of God, which has an height not to be reached; the eternal choice of persons to grace and glory, before all time; the covenant of grace, which exceeds the mountains for height, as well as duration; and the glorious scheme of our peace, reconciliation, and redemption, contrived in the divine mind, and formed in Christ from everlasting: and others more outward, open, and manifest; as the works of creation and providence; of redemption by Christ; the operations of the Spirit, and the powerful success of the Gospel among Jews and Gentiles. The Vulgate Latin version and others render it, “the exaltations of God”^{f1977}; Father, Son, and Spirit: Jehovah the Father should be exalted in the mouths of his saints, for his love to them, choice of them, covenant with them, the mission of his Son on their account, and the regeneration of them according to his abundant mercy; and Jehovah the

Son should be exalted by them with their mouths and lips, as well as in their hearts, in his person, by honouring him as they do the Father, in his offices, kingly, priestly, and prophetic; and the Holy Spirit should be exalted, by ascribing the work of grace to him, the beginning, carrying on, and finishing of it;

and a twoedged sword in their hand; which is no other than the word of God, (~~40R17~~Ephesians 6:17 ~~50H12~~Hebrews 4:12); one of its edges is the law, which sharply reproveth and menaces for sin, threatening with curses, condemnation, and death; and which, in the Spirit's hand, cuts deep into the hearts of men, lays open the corruption of their nature, and the swarms of sin which are in them; it causes pain and grief, working wrath in the conscience; it wounds and kills, and is therefore called the letter that kills, (~~44R16~~2 Corinthians 3:6). The other edge is the Gospel, which cuts in pieces the best of men; all their works of righteousness, which it removes from their justification and salvation; and all their wisdom, holiness, freewill power, and creature abilities; and it cuts down the worst in man, his sinful as well as his righteous self; it teaches him to deny ungodliness and worldly lusts; it is useful to refute errors, and defend truth: and it is an instrument, and only a passive instrument, used by the Lord, as his power unto salvation; it is a sword, but only effectual as it is the sword of the Spirit; it is a part of the weapons of our warfare, and it is mighty, but only through God; it can do nothing of itself, but as it is in the hand of another; and it should be in the hands of all the saints in common, as well as in the hands of Gospel ministers, to withstand error, maintain truth, and repel the temptations of Satan. The Targum is,

“the praises of God in their throats, and as twoedged swords in their hands;”

making the praises of God and the twoedged swords to be the same: and so Jarchi and R. Jeshuah in Aben Ezra interpret them.

Ver. 7. *To execute vengeance upon the Heathen*, etc.] Either upon the Gentile world, in the first times of the Gospel; when the apostles, going there with the twoedged sword of the word, vehemently inveighed against the idolatry of the Heathens, and exhorted them to turn from their idols to serve the living God; and divine power going along with their ministry, multitudes were turned from them; through the success of the Gospel, the oracles of the Heathen were struck dumb, their priests were despised, their idol temples were forsaken, and idols rejected; now were the judgment of

the Heathen world, and the prince of it, cast out, and vengeance in this way taken upon it, or their disobedience to God revenged, (^{<6123>}John 12:31 ^{<4706>}2 Corinthians 10:6). Or else upon the Papists, as will be in the latter times of the Gospel; who are sometimes called Heathens and Gentiles, (^{<1906>}Psalm 10:16 ^{<6112>}Revelation 11:2); on whom vengeance will be taken for all their idolatry, superstition, and bloodshed of the saints; and they will be smitten and slain by the twoedged sword, proceeding out of the mouth of Christ, and as in the hands of his servants, (^{<6695>}Revelation 19:15,21);

[and] punishments upon the people; or “reproofs”^{f1978}; sharp and piercing ones; such as the convictions the word of God will strike in the minds of men, and will be very distressing and afflicting to them; as the fire out of the mouths of the witnesses, which is their doctrine, will be to their enemies the Papists; and will torment and kill them, and be the savour of death unto death unto them, (^{<6610>}Revelation 11:5).

Ver. 8. *To bind their kings with chains, and their nobles with fetters of iron.*] Which is thought to allude to what was done to the Canaanitish kings, in the times of Joshua; and to the princes of Midian by Gideon; and to Agag by Saul; and to the Ammonites, Syrians, and others, by David: but it refers either to the first times of the Gospel, and the influence of the sword of the Spirit over the hearts of men; and on some very great personages, as kings and nobles, brought to Christ and his churches, in chains of powerful and efficacious grace, declaring a ready and cheerful subjection to his Gospel and ordinances; such as Constantine, Theodosius, and others; and who were instruments in subduing, conquering, and destroying tyrannical and persecuting emperors and princes, as Maximilian, Licinius, and others; see (^{<2354>}Isaiah 45:14); and more instances of the power of the Gospel, and the influence of divine grace on such persons, there will be in the latter day; (see ^{<2423>}Isaiah 49:23 60:3,11 ^{<1920>}Psalm 72:10,11). It may also respect the use of the Gospel ministry, compared to a twoedged sword on the hearts of men in common; whereby Satan, the strong man armed, who keeps the palace as a king or prince, is dispossessed; and sin, which reigns like a king unto death, is dethroned, and grace is set up as a governing principle. But it may chiefly regard the destruction of antichristian kings and nobles, and their states, through the prevalence of the Gospel and the power of Christ, and the twoedged sword coming out of his mouth, (^{<6674>}Revelation 17:14 19:19-21).

Ver. 9. *To execute upon them the judgment written*, etc.] In the law, according to the Targum; either upon the seven nations of the land of Canaan, (^{<18072>}Deuteronomy 7:12); or upon all the enemies of God and his people, (^{<15341>}Deuteronomy 32:41); or rather in the Gospel; which declares, that whoever believes in Christ shall be saved, but whoever believes not shall be damned, (^{<4166>}Mark 16:16). And according to this twoedged sword or word of God, and the sentence pronounced by it, and judgment written in it, things will everlastingly take place. Or it may principally have regard to the judgment upon antichrist in the latter day, written in the word of God; and which will be executed by the saints, with the twoedged sword in their hands, (^{<6146>}Revelation 16:6 17:8,16 18:6,7);

this honour have all his saints; which is spoken of throughout the psalm; as to be acceptable unto God, and well pleasing in his sight; to be adorned with grace, and beautified with salvation; to have the high praises of God in their mouths, and a twoedged sword in their hands, and to do the execution with it above mentioned;

praise ye the Lord; even all his saints; who of all men have most reason to do it, for the grace that is given them, and the honour put upon them.

PSALM 150

INTRODUCTION TO PSALM 150

This psalm is of the same kind and upon the same subject with the two preceding ones; and very probably was written by the same hand, and about the same time; and is a very proper psalm to conclude this book with, being all praise. Some say^{f1979} this psalm was sung by the Israelites, when they came with their firstfruits into the sanctuary, with the basket on their shoulders. “Thirteen” times in this short psalm is the word “praise” used; not on account of thirteen properties or perfections in God, as Kimchi thinks: but it is so frequently and in every clause used, to show the vehement desire of the psalmist that the Lord might be praised; and to express his sense of things, how worthy he is of praise; and that all ways and means to praise him should be made use of, all being little enough to set forth his honour and glory. And not the Levites only, whose business it was in the temple service to praise the Lord with musical instruments, are here exhorted to it, as R. Judah the Levite thinks, but all people; not the people of Israel only, as Kimchi; but the Gentiles also, even all that have breath, (^{f1979}Psalm 150:6). For, as R. Obadiah Gaon observes, this psalm belongs to the times of the Messiah; to the Gospel dispensation, to the latter part of it, especially when Jews and Gentiles shall be converted; and when all will praise the Lord, as they will have reason for it.

Ver. 1. *Praise ye the Lord*, etc.] Or, “hallelujah”; which, in the Targum, Septuagint, and Vulgate Latin versions, is the title of the psalm; and expresses the subject of it, the praise of the Lord;

praise God in his sanctuary; in the temple, the house of his sanctuary as the Targum and R. Judah; or in heaven, as R. Moses, his holy place, where he is praised by holy angels and glorified saints; or in the church below, of which the sanctuary or temple was a type. The Septuagint, Vulgate Latin, and the eastern versions, render it, “in his Holy Ones”; among his saints, in the assembly of them, where he is to be feared and praised: it may be translated, “in his Holy One”^{f1980}; and be understood of Christ, as it is by Cocceius; who is holy in both his natures, and is often called God’s Holy One, and the Holy One of Israel; and whose human nature is a tabernacle

or temple, wherein the fulness of the Godhead dwells; and in, and through, and for whom, the Lord is to be praised. Some render it, “for” or “because of his holiness”^{f1981}; the perfection of holiness in him; in which he is glorious and fearful in the praises of, and which appears in all his works of providence and grace;

praise him in the firmament of his power; the heaven above us, so called, (^{<0006>}Genesis 1:6,7); which, in the Hebrew language, has its name from its being spread and expanded over the earth; and, in the Greek and Latin tongues, from the firmness and stability of it; and which is a work of mighty power, and therefore so called; it particularly respects the starry heavens; for the sun, and moon, and stars, were placed in the firmament, (^{<0014>}Genesis 1:14-17); or the air and atmosphere about us, that presses upon us, and keeps all firm and stable. And now as this shows forth the glory of God, and his handiwork, (^{<1901>}Psalm 19:1); not only all in it should and do in their way praise the Lord; but especially men on earth, who enjoy the benefit of it. R. Judah understands this of the ark in the temple, called the ark of the Lord’s strength.

Ver. 2. *Praise him for his mighty acts*, etc.] The creation of all things out of nothing; the sustaining of all beings; the government of the world; the redemption of man by Christ, and the wonderful works done by him on earth; the work of grace upon the hearts of his people, and the preservation of them in grace to glory;

praise him according to his excellent greatness; or, “according to the multitude of his greatness”^{f1982}; which appears in his nature, perfections, and work, and these both of providence and grace; and in proportion hereunto, and according to the abilities of creatures, angels, and men, is he to be praised; which is giving him the honour due unto his name; (see ^{<1908>}Psalm 96:8 106:2).

Ver. 3. *Praise him with the sound of the trumpet*, etc.] Which was used in calling the assembly together, for worship and on other occasions; and at the feast of blowing of trumpets, and in the year of jubilee, (^{<0010>}Numbers 10:1,2 ^{<1823>}Leviticus 23:23 25:9,10); and by the priests in temple service, (^{<1306>}1 Chronicles 16:6,42); and was typical of the Gospel, which gives a certain and joyful sound, and is the cause and means of praising God, (^{<2273>}Isaiah 27:13);

praise him with the psaltery; to which psalms were sung;

and harp; which were instruments of music, both used in divine worship under the former dispensation; and in which David was well skilled and delighted, and appointed proper persons to praise with them, (^{<1350>}1 Chronicles 15:20,21). They were typical of the spiritual melody made in the hearts of God's people, while they are praising him in psalms, hymns, and spiritual songs, under the Gospel, (^{<4159>}Ephesians 5:19 ^{<6112>}Revelation 5:2,8 14:2,3).

Ver. 4. *Praise him with the timbrel and dance*, etc.] Or “pipe”^{f1983}; (see Gill on “^{<1393>}Psalm 149:3”);

praise him with stringed instruments; or divers “kinds”^{f1984} of instruments not named, as R. Saadiah Gaon; and which, as Aben Ezra says, had all one sound or note; what they were is not known, as also many of them that are particularly mentioned;

and organs; which have their name from the loveliness of their sound; these are of ancient original and use, (^{<1002>}Genesis 4:21 ^{<8212>}Job 21:12 30:31); but were not of the same kind with those now in use, which are of much later invention.

Ver. 5. *Praise him upon the loud cymbals*, etc.] Or “cymbals of hearing”^{f1985}; that were heard with pleasure and delight, and afar off: the Septuagint and Vulgate Latin versions render it, “well sounding cymbals”, which give a grateful sound to the ear; these were made of brass, (^{<1359>}1 Chronicles 15:19); to which the apostle alludes, (^{<6311>}1 Corinthians 13:1);

praise him upon the high sounding, cymbals; or “cymbals of shouting”^{f1986}, ovation or triumph; which were used on joyful occasions, as victories, deliverances, and the like; and were used also in the temple service, (see ^{<1346>}1 Chronicles 16:5,42); according to the Targum and Septuagint version, these were three stringed instruments; for so they render the word them in (^{<1086>}1 Samuel 18:6). Now these several instruments of music are named, not as to be used in Gospel times; but, being expressive of the highest praise and joy shown in former times, are mentioned to set forth the highest strains and notes of praise in New Testament saints; as well as to denote their heartiness, agreement, and unanimity in this service, (^{<4516>}Romans 15:6).

Ver. 6. *Let everything that hath breath praise the Lord*, etc.] Even the brute creatures, as in a preceding; but more especially man, in whom God has breathed the breath of life, and is become not only a living but a

rational soul; and more especially spiritual men, converted persons, whether Jews or Gentiles; on whom the Spirit of the Lord has breathed, and whom he has quickened; and who breathe in prayer after divine things; and who also have abundant reason to bless and praise his name for what he has bestowed upon them, and has in reserve for them; and for which they should praise him as long as they have breath; (see ^{<ref>}Revelation 5:13);

praise ye the Lord; all before mentioned, and in the manner as directed, and that in time and to all eternity. Thus ends the book of Psalms.

There is another psalm added in the Septuagint, Syriac, Arabic, and Ethiopic versions, and in the metaphrase of Apollinarius; but is owned to be a supernumerary one, and not to be found in all copies; and is said to be written by David, when he fought with Goliath, and conquered him, and is as follows.

1. I was little among my brethren, and a youth in my father's house; I fed my father's sheep.
2. My hands made (or used) the organ; and my fingers fitted (or played on) the psaltery or harp:
3. And who hath declared to my Lord? he is Lord, he hath heard.
4. He sent his angel, and took me from my father's sheep; and anointed me with the oil of his anointing,
5. My brethren were goodly and great; and the Lord delighted not in them.
6. I went forth to meet the stranger (the Philistine), and he cursed me by his idols:
7. And I threw at him three stones into his forehead, by the power of the Lord, and laid him prostrate^{f1987}.
8. I drew out the sword from him; I cut off his head, and took away reproach from the children of Israel.

FOOTNOTES

Ft1 -- De Mutat. Nom. p. 1062.

Ft2 -- Antiquitat. l. 7. c. 12. s. 3.

Ft3 -- Praefat. in Psalm.

Ft4 -- Praefat. in Psalm.

Ft5 -- Praefat. in ibid.

Ft6 -- R. Hona in Midrash Tillim, fol. 2. 1.

Ft7 -- Vid. Lowth de Sacr. Poes. Heb. Praelect. 3. s. 32, etc.

Ft8 -- Ut supra. (Antiquitat. l. 7. c. 12. s. 3.)

Ft9 -- Itinerar. p. 70, 71.

Ft10 -- T. Bab. Beracot, fol. 9. 2.

Ft11 -- **צַיִן יְרֵאָה** “beatitudines illius viri”, Montanus, Vatablus, Gejerus.

Ft12 -- “Recti incessus, felices progressus, ac prosperi successus”,
Michaelis; so Piscator.

Ft13 -- Justinian. in Octapl. Psalt, in loc. Romualdus apud Mabillon. Itinerar.
Ital. p. 181.

Ft14 -- **מְיֻצָרִים** “significat eos qui sine quiete et indesinenter impie degunt”,
Vatablus.

Ft15 -- **מְיָאֵלֵהוּ** “qui longissime aberrant a scopo legis”; Gerjerus.

Ft16 -- Vid. Noldii Concord. Part. Ebr. p. 308.

Ft17 -- **יְגִל בְּלִי** [“juxta divisiones”; Musculus, Hammond; so Ben Melech.

Ft18 -- Jarchi in loc.

Ft19 -- Kimchi in v. 12. & Aben Ezra in v. 6. 12.

Ft20 -- T. Bab. Avodah Zarah, fol. 3. 2. Pirke Eliezer, c. 19.

Ft21 -- R. Saadiah Gaon in Dan. vii. 13.

Ft22 -- Yalkut Simeoni, par. 2. fol. 90. 2. Zohar in Numb. fol. 82. 2.

Maimon in Misn Sanhedrin, c. 11. 1. & Abarbinel Mashmiah Jeshuah,
fol. 37. 4. & 38. 1.

- Ft23 -- T. Bab. Succah, fol. 52. 1. & Bereshit Rabba, s. 44. fol. 38. 4.
- Ft24 -- Aben Ezra in loc.
- Ft25 -- R. Sol. Ben Melech in Ioc.
- Ft26 -- **wçgr** “congregant se turmatim”, Vatablus; “eum tumultu”, Munster, Tigurine version.
- Ft27 -- **wnmm** “a nobis, sive ab illo”, Nebiensis.
- Ft28 -- Kimchi, Aben Ezra, & R. Sol. Ben Melech in loc.
- Ft29 -- **wnwrj b** “in aestu irae suae”, Junius & Tremellius.
- Ft30 -- **wml hby** “conturbabit”, V. L. Vatablus, Gejerus; so Musculus; Junius & Tremellius, Piscator; “terrebit”, Pagninus, Montanus; so Cocceius, Michaelis; see Ainsworth.
- Ft31 -- **ytksn** **εχρισσα**, Symmachus; “unxi”, Musculus, Vatablus, Ainsworth, Piscator, Muis, Cocceius; “ego inungens”, Junius & Tremellius; “inunxi”, Michaelis.
- Ft32 -- **qwj l a** Heb. “ad decretum”, Michaelis, Piscator; “juxta vel secundum statutum”, Musculus, Gejerus; “praescriptum et modum certum”, Cocceius.
- Ft33 -- **wrswh** “castigamini”, Piscator; so Ainsworth; “corrigimini”, Castalio, Gejerus, Michaelis.
- Ft34 -- **rb** **εκλεκτον**, Aquila; “purum”, Cocceius; so Kimchi & Ben Melech.
- Ft35 -- T. Bab. Sanhedrin, fol. 92. 1.
- Ft36 -- **Ærd** “quoad viam”, Cocceius, Gussetius.
- Ft37 -- “Propter viam”, Vatablus, Muis.
- Ft38 -- “In via”, Pagninus, Junius & Tremellius, Piscator, Ainsworth, Gejerus.
- Ft39 -- “Subito”, Noldius, p. 230. No. 1052.
- Ft40 -- **εν ταχει** Sept. “subito”, Noldius, p. 433. No. 1371.
- Ft41 -- **rwmzm** “a radice” **rmz** “praescidit”, Gejerus.
- Ft42 -- **dwdl** “psalmus Davidi”, “sub. datus”, Genebrardus.

- Ft43 -- “De Davide, vel in Davidem”; so some in Mariana.
- Ft44 -- **γ̅ϗ̅ρ̅η̅λ̅** **τ̅η̅ θ̅υ̅χ̅η̅ μ̅ου̅**, Sept. “animae meae”, V. L. Pagninus, Montanus, Musculus, Gejerus, Michaelis; so the Targum.
- Ft45 -- **h̅t̅[̅w̅ϗ̅y̅ ̂y̅a** “non est salus”, V. L. Pagninus, Montanus; “non ulla salus”, Junius & Tremellius, Piscator, Ainsworth.
- Ft46 -- In voce **δ̅ι̅α̅θ̅**.
- Ft47 -- T. Bab. Erubin, fol. 54. 1. Vid. Ben Melech in loc.
- Ft48 -- Paschii Dissertatio de Selah, p. 670. in Thesaur. Theolog. Philolog. par. 1.
- Ft49 -- **yd[̅b** “circa me”, Junius & Tremellius, Piscator, Muis, Ainsworth, Cocceius, Michaelis.
- Ft50 -- **Æ̅t̅k̅r̅b̅** “sit benedictio tua”, Junius & Tremellius, Tarnovius, Gejerus, Michaelis.
- Ft51 -- **j̅ x̅n̅m̅l̅** “victori”, Pagninus, Montanus, Vatablus; “vincenti”, Munster.
- Ft52 -- Jarchi, Aben Ezra, Kimchi, & Ben Melech in loc.
- Ft53 -- Apud Aben Ezra in loc.
- Ft54 -- Kimchi & Ben Melech in loc. and others in Aben Ezra in loc.
- Ft55 -- Kimchi Praefat. in Psalm.
- Ft56 -- **yq̅dx̅ y̅h̅l̅ a̅**.
- Ft57 -- **y̅n̅j̅** “gratiosus esto mihi”, Junius & Tremellius, Piscator, Cocceius.
- Ft58 -- Jarchi, Aben Ezra, Kimchi, & Ben Melech in loc.
- Ft59 -- **q̅y̅r̅** “inane”, Pagninus, Montanus, Vatablus, Cocceius; “inanem rem”, Piscator.
- Ft60 -- **b̅z̅k̅** “mendacium”, Pagninus, Montanus, Tigurine version, Junius & Tremellius, Piscator, etc.
- Ft61 -- So Ainsworth. **h̅l̅ p̅h̅** “mirificavit”, V. L. “mirabilem effecit”, Gejerus
- Ft62 -- **d̅y̅s̅j̅** “sanctum”, V. L. Muis, De Dieu.

- Ft63 -- “Eum quem benigne acceperit”, Junius & Tremellius; “beneficiarium”, Gejerus, Michaelis; “gratia vel favore a Deo affectum”, Hammond.
- Ft64 -- **µkbbi b wrma** “dicite in corde vestro”, Montanus, Cocceius, Gussetius; “loquimini”, Pagninus, Piscator.
- Ft65 -- So Gussetius, Ebr. Comment. p. 515, 518.
- Ft66 -- **µngd t [m** “a vel ex tempore quo frumentum eorum”, etc. Pagninus, Montanus, Musculus, Cocceius.
- Ft67 -- Jarchi, Aben Ezra, & Kimchi in loc.
- Ft68 -- **wdj y** “simul”, Musculus, Junius & Tremellius, Piscator, Gejerus, Cocceius.
- Ft69 -- **ddbi** “me solum”, Cocceius; “me seorsim”, Gejerus.
- Ft70 -- Apud Kimchi & Ben Melech in loc. So David de Pomis, Lexic. fol. 93. 1.
- Ft71 -- Maimon. in Misn. Bava Kama, c. 10. s. 2.
- Ft72 -- Alnachal, “apes”, Arab. vers. Deut. i. 44.
- Ft73 -- Midrash Tillim apud Viccars. in loc.
- Ft74 -- Apud Kimchi & Arama in loc.
- Ft75 -- **ynynj** “murmur meum”, Vatablus, Gejerus; “gemitum meum”, Cocceius, Hammond; “gemitus et suspiria mea”, Michaelis.
- Ft76 -- **[mçt** “audi”, Vatablus, Gejerus.
- Ft77 -- **Ær[a** “disponam”, Montanus, Michaelis; “praeparabo”, Pagninus, Musculus; “ordinabo”, Piscator, Gejerus.
- Ft78 -- Jarchi, Aben Ezra, Kimchi, & Ben Melech in loc.
- Ft79 -- **hpxa** “speculabor”, Pagninus, Montanus, Piscator, Michaelis; “speculatorus”, Junius & Tremellius.
- Ft80 -- **µyl l wh** “jactitantes”, Gejerus; “insane gloriosi”, Michaelis; so Ainsworth.
- Ft81 -- **bzk** “mendacium”, V. L.

- Ft82 -- **hmrmw** **μυμδ** **çya** “vir sanguinum et doli, vel fraudis”, Montanus, Cocceius, Gejerus; so Ainsworth.
- Ft83 -- **yrrwç** “observatores meos”, Junius & Tremellius, Cocceius, Michaelis; so Aben Ezra, Kimchi, Ben Melech, & Ainsworth.
- Ft84 -- **μbrq η** **καρδια**, Sept. “cor”, V. L. i.e. “cogitatio”, Muis.
- Ft85 -- **twwh** “aerumuae”, Junius & Tremellius, Piscator, Gejerus; “calamitates”, Cocceius; so Ainsworth.
- Ft86 -- **ˆwqyl j** “levigant, seu emolliunt”, Piscator, Gejerus.
- Ft87 -- “Divident vel dispertient”, Mariana.
- Ft88 -- **μmyçah** “reos fac istos”, Junius & Tremellius; so Piscator, Cocceius, Schmidt, Michaelis, Kimchi, and Ainsworth.
- Ft89 -- **phytwx [wmm** “propter consilia sua”, Piscator; so Tigurine version and Michaelis.
- Ft90 -- **phytwx [wmm** “propter consilia sua”, Piscator; so Tigurine version and Michaelis.
- Ft91 -- **brb** “propter multitudinem”, Musculus, Pagninus, Piscator, Gejerus, Michaelis; so Ainsworth.
- Ft92 -- **wrm** “irritaverunt”, V. L. see Ainsworth.
- Ft93 -- **wmyl [Æstw** “et operies super eos”, Vatablus; “operies et proteges eos”, Michaelis.
- Ft94 -- **wnrj [τ** **εστεφανωσας ημας**, Sept. “coronasti nos”, V. L. Arab. Ethiop. “coronabis cum”, Pagninus, Montanus, Cocceius.
- Ft95 -- Targum, Jarchi, Kimchi, & Ben Melech in loc.
- Ft96 -- Nat. Hist. I. 7. c. 56.
- Ft97 -- In Aben Ezra in loc.
- Ft98 -- Vid. Kimchi & Aben Ezra in loc.
- Ft99 -- **dam hl hbn** “turbata est valde”, V. L. “conturbata”, Junius & Tremellius, Piscator; “terrata valde”: Pagninus, Montanus; “consternata valde”, Cocceius.
- Ft100 -- Jarchi, Aben Ezra, Kimchi, & Ben Melech in loc.

- Ft101 -- See the latter in Homer. Odys 17. v. 110. Odys. 19. prope finem.
- Ft102 -- **s[km** “prae ira”, Pagninus; “prae indignatione”, Montanus, Musculus; “ex indignatione”, Piscator.
- Ft103 -- **wydrwx** “angustiatores”, Montanus; “angustiis afficientes me”, Vatablus; “oppressores meos”, Junius & Tremellius, Gejerus.
- Ft104 -- **ytnj t** “supplices pro gratia preces meas”, Michaelis: so Ainsworth.
- Ft105 -- **hl pt** “est propria oratio habita ad juris et aequi arbitrum”; Cocceius in Psal. iv. 2.
- Ft106 -- **wçby** “pudore afficientur”, Pagninus, Montanus; “pudefient”, Coeceius, Schmidt; so Ainsworth.
- Ft107 -- **wl hby** “conturbantur”, Junius & Tremellius, Piscator.
- Ft108 -- **wçwby wbcy** “iterum confundantur”, Gejerus.
- Ft109 -- Menachem in Jarchi in loc. So David de Pomis, Lexic. fol. 204. 1.
- Ft110 -- Aben Ezra in loc.
- Ft111 -- Kimchi in loc.
- Ft112 -- Aben Ezra & Obadiah Gaon in loc.
- Ft113 -- Targum, Jarchi, Kimchi, Arama, & Ben Melech in loc.
- Ft114 -- Odys. 9. v. 292, 293.
- Ft115 -- Iliad. 11. v. 175, 176. & Iliad. 17. v. 63.
- Ft116 -- “Si malum malo rependi”, Castalio.
- Ft117 -- **µqyr** “absque emolumento ullo ad me inde redeunte”, Gussetius.
- Ft118 -- Verbum **Uj** “proprie extrahere, etc. significat, et de vestibus quae alieui exuuntur et eripiuntur proprie dicitur”, De Dieu.
- Ft119 -- **yrdwx twrb[b** “in furore contra hostes meos”, Mariana; “gravissimo furore percitus in eos qui me opprimunt”, Junius & Tremellius.
- Ft120 -- Targum, Jarchi, & Kimchi, in loc.
- Ft121 -- R. Moses in Aben Ezra in loc. R. Obadiah Gaon, Kimchi, & Ben Melech in loc.

Ft122 -- Kimchi & Aben Ezra in loc.

Ft123 -- **μy[çr [r an rwmgy** “consumat nunc vel quaeso malum impios”, Muscuus, Vatablus, so Jarchi, Kimchi, & Ben Melech.

Ft124 -- “Consumat nunc malum impios”, Pagninus, Montanus, Hammond; so Obadiah Gaon.

Ft125 -- **μyhl a l [** “in Deo”, Musculus, Tigurine version, Junius & Tremellius, Muis, Ainsworth; “apud Deum”, Lutherus, Piscator, Gejerus, Cocceius, Michaelis.

Ft126 -- Vid. Aben Ezra & Abendana not. in Miclol. Yophi in loc. **qydx j pwc μyhl a** “Deus iudex justus”, V. L. Munster, Musculus, Montanus, Piscator, Gejerus, Michaelis; so Ainsworth.

Ft127 -- In voce **αραβες**.

Ft128 -- **μyql wdl** “ardentibus”, V. L. “in ardentibus”, Montanus; “hot persecutors”, Ainsworth.

Ft129 -- So Brentius & Glassius in Gejerus.

Ft130 -- **rqc** “rem inanem”, so some in Vatablus; “vanitatem”, Gejerus.

Ft131 -- Aben Ezra in loc.

Ft132 -- R. Moses apud ibid.

Ft133 -- Ben Melech in loc. vide Kimchi ibid.

Ft134 -- Jarchi in loc.

Ft135 -- Vide Godwin. Synops. Antiqu. Heb. l. 2. s. 1. c. G.

Ft136 -- Phurnutus de Natura Deorum, p. 84.

Ft137 -- Rabbini apud Jarchium in loc.

Ft138 -- Midrash Tillim apud Viccars. in loc.

Ft139 -- Aben Ezra & R. Moses in ibid. Kimchi, Obadiah Gaon, & Ben Melech in loc.

Ft140 -- **ttsy** “fundasti”, Pagninus, Montanus, Piscator, Cocceius, so the Targum; “fundatam disposuisti”, Junius & Tremellius, Rivetus.

Ft141 -- **tybçhl** “ad cessare faciendum”, Montanus, Vatablus, Piscator; “ut facias cessare”, Gejerus; so Ainsworth.

- Ft142 -- **tnnwk** “praeparasti”, Pagninus, Montanus; “parasti”, Musculus, Piscator, Gejerus, Michaelis.
- Ft143 -- **pyhl amwhrsj t** “et deficere facies” (“vel facisti”, Pagninus) “eum paululum a Deo”, Montanus; “destitui quidem eum voluisti paululum a Deo”, Michaelis; “carere eum fecisti Deo parumper”, Gejerus.
- Ft144 -- Aben Ezra & Kimchi in loc.
- Ft145 -- Kimchi & Abendana in Miclol Yophi in loc.
- Ft146 -- So some in Jarchi & Aben Ezra in loc.
- Ft147 -- Donesh Hallevi in ibid.
- Ft148 -- Kimchi & Ben Melech in loc.
- Ft149 -- Jarchi, Kimchi, Levi Ben Gersom, R. Isaiah, & Ben Melech in 1 Sam. xvii. 4.
- Ft150 -- So some in Jarchi in loc.
- Ft151 -- Jarchi in loc. & Pesikta in ibid. in v. 1.
- Ft152 -- Ibid.
- Ft153 -- Midrash Tillim in loc. Tzeror Hammor, fol. 150. 2.
- Ft154 -- Apud Aben Ezra in loc.
- Ft155 -- So Piscator, Cocceius, Ainsworth.
- Ft156 -- Sic Genevenses, Diodatus, Bueerus, Cocceius.
- Ft157 -- **bçy** “sedebit”, Montanus, Junius & Tremellius, Cocceius, Michaelis; so Ainsworth; “sedet”, Vatablus, Musculus.
- Ft158 -- R. Abraham Seba in Tzeror Hammor, fol. 150. 2.
- Ft159 -- **Ædl** “attrito”, Cocceius, Gejerus: “contrito”, Michaelis.
- Ft160 -- **hl yl [** “significat tam machinationes, sive consilia”, 1 Sam. ii. 3. “quam consiliorum eventus, seu opera ipsa, quomodo”, Jer. xxxii. 19. Gejerus.
- Ft161 -- **yanwçm yyn[har** “intuere afflictionem meum propter osores meos”, Gejerus.
- Ft162 -- **hl yga** “exultem”, Junius & Tremellius, Musculus; “ut exultem”, Piscator, Gejerus, Michaelis; “gaudeam”, Cocceius; so Ainsworth.

- Ft163 -- **hç [j pçm hwby [dwn** “notus est Dominus; iudicium fecit”, Pagninus, Montanus, Gussetius; so Vatablus, Musculus, Cocceius, Gejerus, Michaelis, and Ainsworth.
- Ft164 -- **[çr çqwn wyk I [pb** “illaqueavit iniquum per opus (vel in opere) manum ipsius”, Gussetius.
- Ft165 -- **hl waçl wbwçy** “revertentur ad vel in sepulchrum”, Pagninus, Montanus, Vatablus, Junius & Tremellius, Piscator.
- Ft166 -- **hnh çwna** “mortales esse”, Junius & Tremellius, Piscator, Gejerus; “homines miseri”, Cocceius, Michaelis; “sorry men”, Ainsworth.
- Ft167 -- **phl hrwm htyç** “pone timorem eis”, so Junius and Tremellius, Piscator, Pagninus, Montanus, Cocceius, Ainsworth.
- Ft168 -- **ql dy** “fervide persequitur”, Junius & Tremellius, Piscator; “ferventer”, Gejerus; so Ainsworth.
- Ft169 -- “Incenditur”, V. L. “ardet”, Tigurine version, Muis, Cocceius.
- Ft170 -- **wçpn twat I [[çr I I h yk** “nam laudat improbus animam suam in desiderio ipsius”, Junius & Tremellius; so Michaelis.
- Ft171 -- “Quoniam laudat ipsum pro desiderio animi sui”, Tigurine version.
- Ft172 -- **Ærb [xwbw** “et avarus benedicit sibi”, Piscator; so Ainsworth.
- Ft173 -- “Avarus maledicit sive blasphematur Jehovah”, Tarnovius, Hammond; so some in Michaelis.
- Ft174 -- **wytwmzm I k pyhl a ^ya** “non Deus, omnes cogitationes ejus”, Montanus, Vatablus, Muis; “nullum esse Deum hae sunt omnes cogitationes ejus”, Junius & Tremellius, Piscator, Ainsworth.
- Ft175 -- **wl yj y** “terrent”, Cocceius.
- Ft176 -- “Permanent sive perdurant”, Lutherus, Gejerus.
- Ft177 -- “Prosperantur”, Musculus, Calvin, Ainsworth, Piscator.
- Ft178 -- **[rb** “in malo”, Montanus, Junius & Tremellius, Piscator, Cocceius, Gejerus; so Ainsworth.
- Ft179 -- **al m whyp hl a.**

- Ft180 -- **μγρxj αυλας**, Symmachus in Drusius; “atriorum”, Munster; so Hammond, Ainsworth, & Michaelis.
- Ft181 -- “Chalae, valde niger fuit”, Golius, col. 646.
- Ft182 -- Jarchi, Kimchi, & Ben Melech in loc.
- Ft183 -- **çwrđt al** “te non inquisiturum”, Piscator, Michaelis; so Ainsworth.
- Ft184 -- **Ædyb tti** “ut ponas in manibus tuis”, Vatablus, Cocceius.
- Ft185 -- **hkl j bwzy Æyl [** “super te relinquit pauper”, Montanus, Gejerus, Michaelis; so Cocceius.
- Ft186 -- **[r w** “improbum quod attinet, requiras”, etc. Gejerus; so Michaelis.
- Ft187 -- **μbl ^ykt** “dirigis”, Vatablus; “diriges”, Tigurine version.
- Ft188 -- “Confirmas”, Piscator, Gejerus, Michaelis; “confirmes”, Cocceius; “confirma”, Junius & Tremellius.
- Ft189 -- **ᵂ [l** “perterrefacere”, Piscator; “terrere”, Musculus, Vatablus; so Ainsworth.
- Ft190 -- **ᵂah ^m çwna** “homines de terra”, Pagninus, Montanus.
- Ft191 -- So Jarchi from Aben Ezra.
- Ft192 -- **^wsrhy twtçh yk** “nam fundamenta destruuntur”, Piscator, Michaelis; “quoniam”, Pagninus, Montanus; so Ainsworth.
- Ft193 -- **l [p hm qydx** “justus quid operatus est?” Pagninus, Montanus, Vatablus, Gejerus; “quid facit?” Syr. Arab.
- Ft194 -- “Justus quid fecit?” V. L. Munster, Tigurine version, Piscator; so Ainsworth.
- Ft195 -- “Quid fuerit operatus justus?” Junius & Tremellius; “quid fecerit?” Schmidt.
- Ft196 -- Senecae Nat. Quaest. l. 2. c. 21, 53. Plin. Nat. Hist. l. 35. c. 15.
- Ft197 -- **wmynp** “facies eorum”, Genebrardus, Vatablus, Gussetius; so R. Japhet in Aben Ezra, who compares it with Genesis xx. 13.
- Ft198 -- Sepher Lekach Shechachah apud Caphtor, fol. 64. 1. & Ceseph Misnah in Maimon. Hilch. Teshuvah, c. 9.

- Ft199 -- **dysj** “passive pro beneficiario, sive alterius beneficiis gratiosis cumulato”, Gejerus.
- Ft200 -- “Misericors”, Pagninus, Mariana; **beneficus**, Junius & Tremellius, Piscator.
- Ft201 -- “Rari quippe boni”, etc. Juvenal. Satyr. 13. v. 36.
- Ft202 -- **h[yçwh** “serva”, Pagninus, Cocceius; “da salutem”, Junius & Tremellius.
- Ft203 -- **bl w bl b** “in corde & corde”, V. L. Pagninus, Montanus, Gejerus.
- Ft204 -- Martin. Sinic. Hist. p. 144. a heart having **διχομυσον νοημα**, a double meaning, as Pittacus says, Laert. in Vit. Pittac. l. 1. p. 53.
- Ft205 -- **twl dg** “magna”, Pagninus, Montanus, Vatablus, Piscator, Gejerus, Michaelis; “grandia”, Cocceius.
- Ft206 -- **rybgn** “prevalere ac dominare, faciemus, scil. aliquem regem, dominum”, Cocceius.
- Ft207 -- **wnta** “nobiscum”, Musculus, Pagninus, Montanus, Vatablus, Cocceius, Gejerus, Michaelis; so Junius & Tremellius, Piscator, Ainsworth.
- Ft208 -- **[çyb** “in salute”, Pagninus, Montanus, Mariana, Vatablus, Junius, & Tremellius, Piscator; so Ainsworth.
- Ft209 -- **wl j ypy** “spiret vel spirabit sibi”, De Dieu.
- Ft210 -- “Qui ponit ei laqueum”, Munster; “qui laqueum injicit illis”, Heb. “illi”, Muis; so Kimchi.
- Ft211 -- “Loquetur sibi vel ei”, Vatablus.
- Ft212 -- “Respirationem dabit illi”, Cloppenburgius; so Ainsworth, and some in Michaelis.
- Ft213 -- Vid. Jarchi, Kimchi, & Ben Melech in loc. so some in David de Pomis, Lexic. fol. 11. 1. taking **b** in **l yl** [**b** to be radical, and **l** doubled as if it was **l [b**.
- Ft214 -- **wnrxt** “custodies eum”, Pagninus, Montanus, Gejerus, Michaelis; so Ainsworth.

- Ft215 -- “Custodi eum”, Tigurine version, Vatablus, “custodito eorum quemque”, Junius & Tremellius, Piscator.
- Ft216 -- **twl z mṛk** “secundum superlevationem, vilitas (erit vel est)”, Cocceius.
- Ft217 -- **tyça** “ponam”, Pagninus, Montanus, Munster, Vatablus.
- Ft218 -- Jarchi, Midrash in Kimchi, & Abendana in Miclol Yophi in loc.
- Ft219 -- **hj ybh** “intuere”, Junius & Tremellius, Piscator; “aspice”, Pagninus, Montanus, Cocceius.
- Ft220 -- **χαλκεον υπνον**, Homer. Iliad. 11. v. 241. “ferreus somnus”, Virgil. Aeneid. 10. v. 745, & 12. v. 309.
- Ft221 -- **Ædsj b** “in bonitate tua”, Vatablus; “in benignitate tua”, Junius & Tremellius, Piscator; “in benignissima voluntate tua”, Gejerus.
- Ft222 -- Vid. Jarchi, Kimchi & Ben Melech in loc.
- Ft223 -- **wtyj çh** “corruerunt”, Pagninus, Montanus, Vatablus, Gejerus; “corrumpunt”, Junius & Tremellius; “corrumpunt se”, Piscator.
- Ft224 -- **wj l an** “faetnerunt, putruerunt”, Pagninus; “aut putruerunt”, Vatablus; “putidi vel foetidi”, Junius & Tremellius, Piscator, Gejerus, Michaelis.
- Ft225 -- **qydx** “justi”, Montanus, Gejerus.
- Ft226 -- Baal Hatturim in Numb. xxv. 12. & Midrash Tillim in loc.
- Ft227 -- **wwny** “peregrinabitur”, Pagninus, Montanus; “diversabitur”, Muis; so Ainsworth; “vel hospitabitur”, Cocceius.
- Ft228 -- **μymtw** “perfectus”, Montanus, Gejerus,
- Ft229 -- **wyny[b hzbn** “qui despicit se in oculis suis”, so some in Vatablus; “ille est despectus in propriis oculis, reprobatus”, Gussetius, p. 453.
- Ft230 -- **[rhl τω πλησιον αυτου**, Sept. “proximo suo”, V. L. Sic. Syr. Ar. Aethiop.
- Ft231 -- So Ainsworth.
- Ft232 -- **l a** “Deus fortis seu potens”, Muis; “Deus omnipotens”, Cocceius, Michaelis.

- Ft233 -- **Æb ytyjsj** “speravi in te”, V. L. Pagninus, Montanus.
- Ft234 -- **Æyl [l b ytbwj** “bonum meum non est supra te”, Gejerus.
- Ft235 -- “Bonum meum non est super te”, Montanus, Cocceius.
- Ft236 -- So Gussetius, p. 299.
- Ft237 -- **yryda** “magnificis”, Junius & Tremellius, Piscator, Rivetus; “nobilibus delectationis meae”, Gejerus; “ducibus eorum”, Cocceius; so Michaelis.
- Ft238 -- Jarchi, Aben Ezra, Kimchi, Ben Melech, & Abendana in loc.
- Ft239 -- Seder Tephillot, fol. 128. 2.
- Ft240 -- **μdm** “propter sanguinem”, Cocceius, Gejerus, Michaelis.
- Ft241 -- **Æymwt** “sustentas”, Musculus, Pagninus, Junius & Tremellius, Piscator; so Ainsworth; “sustentans”, Montanus, Michaelis; “tenuisti”, Cocceius; “tenendo quasi sustentans”, Gejerus.
- Ft242 -- **j j bl** “in tuto”, Tigurine version; “secure”, Junius & Tremellius, Piscator, Cocceius; “in confidence”, Ainsworth.
- Ft243 -- “--animamque sepulchro coudimus--”. Virgil. Aeneid. 3. v. 67.
- Ft244 -- Apud Kimchi in v. 9.
- Ft245 -- **Æydsj** “misericordem tuum”, Pagninus, Montanus; “beneficus tuus”, Piscator.
- Ft246 -- **j xñ Ænymyb twmy[n** “amoenorum quae sunt in dextera tua perpetuo”, Cocceius; “delectationes in dextera tua usque in seculum”, Musculus.
- Ft247 -- **qdx** “justitiam”, Vatablus, Cocceius, Gejerus; **το δικαιοον**, Aquila in Drusius; “justitiam”, i.e. “me qui sum justus”, Piscator.
- Ft248 -- **ytrmç** “custodivi”, Pagninus, Montanus; “observavi”, Musculus, Piscator, Cocceius, Gejerus; so Ainsworth; “vel prohibui”, Muis.
- Ft249 -- Kimchi & Ben Melech.
- Ft250 -- **hl ph** “separa”, Junius & Tremellius; “segrega”, Montanus; so some in Vatablus; see Ainsworth.

- Ft251 -- **Ænmyb** **μySwj** “eos qui fidunt in dextera tua”, so some in Vatablus, Castalio, Ainsworth; “recipientes se ad dexteram suam”, Junius & Tremellius.
- Ft252 -- **Ænmyb** **μymmwtmm** “ob insurgentes in dexteram tuam”, Pagninus, Montanus, Cocceius; so Michaelis, Gejerus, Musculus.
- Ft253 -- Vid. Cuperi Apotheos. Homer. p. 169, etc.
- Ft254 -- **ynwdç wz** “quid vastant”, Vatablus, Junius & Tremellius, Piscator; “qui vastaverunt”, Pagninus, Montanus, Cocceius, Michaelis.
- Ft255 -- So De Dieu.
- Ft256 -- **hyrak** **wnwymd** “similitudo ejus, vel cujusque est tanquam leonis”, Pagninus, Montanus, Junius & Tremellius; so Musculus, Gejerus, Michaelis.
- Ft257 -- **wynp** **hmdq** “praeveni faciem ejus”, Pagninus, Montanus, Vatablus, Musculus, Gejerus; “anticipa faciem ejus”, Junius & Tremellius, Piscator.
- Ft258 -- **Æbrj** **[çrm** “gladio tuo ab improbis”, Junius & Tremellius; Gejerus; so Ainsworth.
- Ft259 -- **Ædy** **μytm** “ab inimicis manus tuae”, V. L. so Sept. “a viris manus tuae”, Lutherus, Musculus.
- Ft260 -- “Manu tua”, Montaus, Junius & Tremellius, Piscator, Cocceius, Gejerus.
- Ft261 -- **μynb w[bçy** “saturantur vel satiantur filii”, Munster, Muis, Junius & Tremellius, Piscator, Gejerus; so Targ. Ar. Ainsworth.
- Ft262 -- Vid. Castel. Lexic. Heptaglott. col. 2014.
- Ft263 -- Echa Rabbati, fol. 50. 2. & Midrash Tillim in Tzeror Hammor, fol. 47. 3.
- Ft264 -- **twm yl bj** “funes mortis”, Musculus, Montanus, Vatablus, Gejerus, Michaelis; so Ainsworth, Hammond.
- Ft265 -- **l waç yl bj** “funes sepulchri”, Musculus, Gejerus.
- Ft266 -- **ynwmdq** “praeoccupaverunt me”, V. L. “anteverterunt me”, Vatablus; “occurrerunt”, Cocceius.

Ft267 -- Moreh Nevochim. par. 1. c. 49.

Ft268 -- Vide Cuperi Apotheos. Homeri, p. 178. Wings are given to the south wind by Ovid, Metamorph. l. 1. Fab. 7. and by Juvenal, Satyr. 5. v. 10. and by Virgil, Aeneid. 8. v. 430. and who also speaks of wings of lightning, Aeneid. 5. v. 319.

Ft269 -- **ydyā** **μwyb** “in the day of my cloudy calamity”, Ainsworth; “nomen” **dya** “proprie significient vaporem vel nubem, ut Gen. vii. 6. hinc per metaphoram transfertur ad obscuras ac terrificas calamitatum nebulas, Prov. i. 26.”, Gejerus.

Ft270 -- **ytrmç** “observaveram”, Tigurine version, Vatablus; “observo”, Junius & Tremellius; “observavi”, Gejerus, Michaelis; so Ainsworth.

Ft271 -- **dysj** “benigno”, Vatablus, Junius & Tremellius; “bono”, Gejerus, some in Vatablus; “qui bonitati studet”, Tigurine version; “pio”, Munster, Cocceius, Michaelis; “gracious saint”, Ainsworth.

Ft272 -- **μymt** “perfecto”, Pagninus, Montanus; so Ainsworth.

Ft273 -- **l tptt** “eluctaris”, Junius & Tremellius; “colluctaris”, Aben Ezra; “reluctaris”, Gejerus; “certas”, Schmidt.

Ft274 -- Euseb. Eccl. Hist. l. 3. c. 5.

Ft275 -- **yrn** “lucernam meam”, Pagninus, Montanus, Junius & Tremellius, Piscator, etc.

Ft276 -- So Gussetius, Comment. Ebr. p. 495.

Ft277 -- **dwdg** **לרא** “occurram turmae”, so some in Vatablus.

Ft278 -- Apud Kimchi in loc.

Ft279 -- Apud Aben Ezra in loc.

Ft280 -- “Conteram”, Pagninus; “perfregi”, Vatablus; “perrupi”, Musculus; “perrumpo”, Tigurine version, Castalio; so Ainsworth.

Ft281 -- Kimchi & Ben Melech.

Ft282 -- Delaney’s Life of King David, vol. 1. p. 62.

Ft283 -- **μymt** **αμωμος**, Sept. “impolluta”, V. L. so Syriac. Aethiop.

Ft284 -- **δελφικς** **πετρα**, Sophoclis Oedipus, v. 472.

- Ft285 -- **htj nw** “ut current”, Cocceius; so Michaelis; “ut descendat vel deprimatur”, Gejerus; vid. Gussetii Comment. Ebr. p. 507. so Jarchi.
- Ft286 -- **Ætwn** [“mansuetudo tua”, Pagninus, Montanus, Musculus, Gejerus; “thy meekness”, Ainsworth; **hwn** [“sumitur pro humilitate seu mansuetudine”, Zeph. ii. 3. Gejerus.
- Ft287 -- R. Donesh apud Jarchi & Abendana not. in Miclol Yophi in loc. to Apollinar. Metaphras.
- Ft288 -- **hwby yj** “vivat Jehova”, Musculus, Tigurine version, Piscator, Muis; so some in Vatablus, Ainsworth.
- Ft289 -- **µwry** “excelsus est”, Gejerus.
- Ft290 -- **yl twmqn ^twnh** “qui dat ultiones mihi”, Pagninus, Gejerus; so Junius & Tremellius, Piscator, Musculus, Cocceius, Michaelis.
- Ft291 -- Echa Rabbati, fol. 50. 2.
- Ft292 -- Jarchi & Kimchi in loc.
- Ft293 -- **[yby** “eructat”, Musculus, Munster, Vatablus, Junius & Tremellius, Piscator; so Ainsworth; “scaturit”, Muis; “scaturiendo effundit”, Cocceius; “copiose ac constanter instar foecundae cujusdam scaturiginis protrudit, emittit”, Gejerus; so Michaelis.
- Ft294 -- Elias, in his Tishbi, p. 119. The same word is used Isa. iv. 5. and translated “a defence”.
- Ft295 -- **çpn tbyçm** “recreans animam”, Vatablus, Schmidt; “refocillat”, Piscator.
- Ft296 -- “Restituens animam”, Junius & Tremellius, Cocceius; “reducens”, Gejerus, Montanus; so Ainsworth.
- Ft297 -- **hnman** “fidele”, V. L. Musculus, Pagninus; “fide dignum”, Piscator, Michaelis.
- Ft298 -- Shemot Rabba, s. 3. fol. 93. 2.
- Ft299 -- **ydwqp** “visitationes”, Ainsworth.
- Ft300 -- “Commissiones”, Munster; “deposita”, so some in Rivetus; “depositum”, Gejerus, Michaelis.

- Ft301 -- Vajikra Rabba, s. 12. fol. 155. 3. & Debarim Rabba, s. 8. fol. 243. 3.
- Ft302 -- **tma** “veritas”, Pagninus, Montanus, Junius & Tremellius, Piscator, Cocceius, Gejerus, Rivetus.
- Ft303 -- **μυρωχ τρωη** “stillatione favorum”, Vatablus, Rivetus, Cocceius; so Ainsworth.
- Ft304 -- **του και απο γλωσσης**, Homer. Iliad. 1. v. 249.
- Ft305 -- **rhzn** “illustratur”, Pagninus, Montanus, Rivetus.
- Ft306 -- **br** “multa”, Montanus, Rivetus, Gejerus, Cocceius; so Ainsworth.
- Ft307 -- **yrwx** “rupes mea”, Musculus, Junius & Tremellius, Piscator, Cocceius; “mea petra”, Pagninus, Montanus, Rivetus; so Ainsworth.
- Ft308 -- Shirhashirim Rabba, fol. 18. 1. Tzeror Hammor, fol. 44. 2.
- Ft309 -- **Æbgçy** “elevet te”, Pagninus, Montanus; “exaltet te”, Vatablus, Museulus, Michaelis; “in edito collocet te”, Junius & Tremellius, Piscator; so Ainsworth.
- Ft310 -- **hnçdy** “incineret”, Pagninus, Montanus, Cocceius; “in cinerem vertat”, Vatablus; so Junius & Tremellius, Piscator, Gejerus, Ainsworth.
- Ft311 -- So Ainsworth; **hnnrn** “ovemus”, Vatablus, Piscator, Michaelis; “cantemus”, Gejerus.
- Ft312 -- De Bello Gallico, l. 2. c. 20.
- Ft313 -- Schindler. Pentaglott. col. 1126.
- Ft314 -- **dwdl** “pro Davide, vel de Davide”, Vatablus.
- Ft315 -- T. Bab. Succah, fol. 52. 1. Vid. Nachman. disput. “cum fratre Paulo”, p. 36. Ed. Wagenseil.
- Ft316 -- In Numb. fol. 68. 3. 4.
- Ft317 -- Midrash Tillim apud Viccars. in loc. & in Galatin. l. 3. c. 9. Bemidbar Rabba, fol. 212. 4. & 218. 1.
- Ft318 -- Antiqu. l. 7. c. 7. s. 5.
- Ft319 -- Elaeochrism. Sacr. l. 3. c. 40. p. 1003.

- Ft320 -- **twkrb whtyçt** “posuisti vel pones eum benedictiones”, Pagninus, Montanus, Vatablus; so Ainsworth, Cocceius, Gejerus.
- Ft321 -- **hj mçb whdj t** “laetificabis eum in laetitia”, Pagninus, Montanus, Michaelis; so Junius & Tremellius, Gejerus.
- Ft322 -- So Genebrard, Muis,
- Ft323 -- Vide Aben Ezram in loc.
- Ft324 -- **Æynp** “vultus tui”, V. L. so Sept. Aethiop. Gejerus, Muis, Ainsworth; “faciei iratae tuae”, Junius & Tremellius; so Michaelis.
- Ft325 -- Kimchi & Ben Melech in loc.
- Ft326 -- **µkç wmttyçt** “ponis eos metam”, Cocceius; “humerum”, Pagninus, Montanus, Gejerus; “velut tumulum”, Junius & Tremellius, Piscator.
- Ft327 -- Jarchi, Kimchi, & Abendana in loc.
- Ft328 -- Leo Mutinens. Shilte Hagibborim, fol. 5. 1.
- Ft329 -- Misn. Celim, c. 15. 6. & 16. 7. & Maimon. & Bartenora in ib.
- Ft330 -- Aben Ezra in loc.
- Ft331 -- Vide Kimchium & Abendauam in loc.
- Ft332 -- So Menachem in Jarchi, and others in Kimchi & Abendana in loc.
- Ft333 -- R. R. in Jarchi in loc.
- Ft334 -- In Kimchi in loc.
- Ft335 -- Kimchi & Ben Melech in loc.
- Ft336 -- Zohar in Lev. fol. 5. 4. & Imre Binah in ib.
- Ft337 -- Dialog cum Tryphone, p. 325.
- Ft338 -- Adv. Judaeos, c. 10.
- Ft339 -- In hunc Psalm. M. S. penes me, fol. 8. 9.
- Ft340 -- Comment. Ebr. p. 788.
- Ft341 -- **yl hymd al** “non est silentium mihi”, Pagninus, Montanus, Junius & Tremellius; “intermissio”, Cocceius; “quies”, Gejerus; “cessatio, quies, aut silentium”, Michaelis.
- Ft342 -- “Non est mihi similitudo”, Gussetius, p. 193.

- Ft343 -- Dr. Henry Morris, "Biblical Basis for Modern Science", p. 73. Baker Book House, 1985.
- Ft344 -- **hḡḡb wryj py** "hiatum fecerunt labiis suis", Grotius; "they make a mow with their lip", Ainsworth.
- Ft345 -- **yj yj bm** "tu me tutum fecisti", Cocceius; so Michaelis.
- Ft346 -- "Fortes tauri", Virgil. Georgic. 1. 1. v. 65. Ovid. Metamorph. 1. 9. Fab. 1.
- Ft347 -- Homer. Iliad. 2. v. 48. Horat. Satyr. 1. 1. Satyr. 3. v. 110.
- Ft348 -- Amamae Antibarb. Bibl. p. 743.
- Ft349 -- Origin. Heb. 1. 1. c. 12. s. 8. Vid. Jacob. Alting. Dissert. Philolog. 5. s. 27-34.
- Ft350 -- In Maarcath **a**, fol. 10. 2. ad Calc. Buxtorf. Bibl.
- Ft351 -- Pocock. Miscell. c. 4. p. 59, 60. Pfeiffer. Exercitatio. 8. s. 37. Carpzov. Critic. Sacr. p. 838, 839. Alting. ut supra. (Dissert. Philolog. 5.) s. 48, 49.
- Ft352 -- Pesikta in Yalkut, par. 2. fol. 56. 4.
- Ft353 -- Vid Lipsium de Cruce, 1. 2. c. 7. p. 81.
- Ft354 -- **dtyyj y** "unicam meam", V. L. Pagninus, Montanus, Vatablus, Tiguriue version, Cocceius, Junius & Tremellius.
- Ft355 -- "Solitariam meam", Piscator, Gejerus, Michaelis; so Ainsworth.
- Ft356 -- **ynty[n]** "exaudi me", Muis, Gejerus, Michaelis.
- Ft357 -- Nat. Hist. 1. 8. c. 21.
- Ft358 -- Midrash Tillim, Jarchi & Aben Ezra, in loc.
- Ft359 -- **Ætam παρα σου**, Sept. "a te", Pagninus, Montanus, Rivetus, Cocceius, Ainsworth.
- Ft360 -- "Effoetos cinerem immundum jactare per agros", Virgil. Georgic. 1. 1. v. 79.
- Ft361 -- **rwdl** "in quacunq[ue] generatione", Noldius, p. 236. No. 1076.
- Ft362 -- Jarchi & Kimchi.
- Ft363 -- **rsj a al** "non deficiam", Pagninus, Montanus.

- Ft364 -- אַצד “tenerae herbae”, Piscator, Amama, Gejerus, Michaelis; “in folds of budding grass”, Ainsworth.
- Ft365 -- תַּי וַנְּמ יַמ “aquas requietum”, Pagninus, Montanus; “quietum”, Vatablus, Michaelis; “vel quietis”, Gejerus; so Ainsworth; ἀμπαυματος, Apollinar.
- Ft366 -- In voce סַכִּיא.
- Ft367 -- Shirhashirim Rabba, fol. 9. 2. Jarchi & Kimchi in loc.
- Ft368 -- “Terque lavet nostras spica cilissa comas”, l. 4. eleg. 6. v. 74.
- Ft369 -- Iliad. 10. v. 577, 578. Odys. 1. 3. v. 466. & l. 8. v. 454. & l. 10. v. 450.
- Ft370 -- Nat. Hist. l. 13. c. 3.
- Ft371 -- Vesperes, p. 473, 516, 517.
- Ft372 -- אַא “nil nisi”, Junius & Tremellius; “certe vel tantum”, Cocceius.
- Ft373 -- Aben Ezra & Kimchi.
- Ft374 -- R. Moses in Aben Ezra in loc.
- Ft375 -- מַיַמַּי ל [“juxta maria”, Vatablus, Gejerus, Amama; so Kimchi & Ben Melech.
- Ft376 -- וְצַרְן אַצְן אַל “non inhiat, aut intentus est”, Vatablus, Amama; so Gejerus, Michaelis.
- Ft377 -- So Pagninus.
- Ft378 -- “Animam meam”, Montanus, Vatablus, Hillerus.
- Ft379 -- Jarchi, Aben Ezra, Kimchi, & Ben Melech in loc.
- Ft380 -- אַצַּי “qui accipit”, Cocceius.
- Ft381 -- Aben Ezra, Kimchi, & Ben Melech in loc.
- Ft382 -- מַל וְ[יַי תַּי “ostia mundi”, Gejerus, Schmidt.
- Ft383 -- Orat. 4. in solem, p. 281.
- Ft384 -- “Teutates horrensque feris altaribus Hesus”. Lucan.
- Ft385 -- De Fals. Relig. l. 1. c. 31.
- Ft386 -- Kimchi in loc.

Ft387 -- So Kimchi & Ben Melech.

Ft388 -- R. Moseh in Aben Ezra in loc.

Ft389 -- Midrash Tillim.

Ft390 -- **μydgwbh** “qui perfide agunt”, Junius & Tremellius, Piscator, Cocceius, Michaelis; so Amama & Ainsworth.

Ft391 -- This was written December 2, 1745.

Ft392 -- **μqyr** “in statu vacuitatis ac egestatis”, Gussetius, p. 790.

Ft393 -- **μywn** [“miseros”, Gejerus, Michaelis.

Ft394 -- **tj l s** “mercifully pardon”; so Ainsworth.

Ft395 -- **ιλαση** Sept. “propitiaberis”, V. L. “propitius esto”, Musculus.

Ft396 -- **br** “multum”, V. L. “multa”, Pagninus, Montanus, Tigurine version.

Ft397 -- **yk** “quamvis”, Gejerus, Schmidt,

Ft398 -- Vide Abendanae Not. in Miclol Yophi in loc.

Ft399 -- **bwj b** “in bono”, Pagninus, Montanus, Musculus, Junius & Tremellius, etc. so Ainsworth.

Ft400 -- **yl a hnp** “respice ad me”, Montanus, Musculus, Junius & Tremellius, etc.

Ft401 -- **yn** [**w dyhy** “solitarius et pauper”, Junius & Tremellius; “et miser”, Gejerus, Michaelis; so Ainsworth.

Ft402 -- **wbyj rh** “dilataverunt cor meum”, Vatablus; “reddiderunt cor meum latius”, Gussetius, p. 786.

Ft403 -- **ytwqwxmm** “ab angustiis meis”, Pagninus, Junius & Tremellius; so Musculus, Piscator, Michaelis.

Ft404 -- **yl m** [“laborem meum”, Pagninus, Mortanus, Junius & Tremellius, etc.

Ft405 -- **açw** Heb. “tolle”, Piscator; “aufer”, Michaelis.

Ft406 -- **har** “vide”, Pagninus, Montanus, Musculus, Cocceius, Michaelis “aspice”, Junius & Tremellius, Piscator; “intuere”, Gejerus.

- Ft407 -- **yçpn** “animam meam”, i.e. “vitam meam”, Gejerus.
- Ft408 -- **ymtb** “in perfectione mea”, Pagninus, Montanus, Vatablus; so the Targum, Ainsworth.
- Ft409 -- **d[ma al** “me non vacillaturum”, Junius & Tremellius, Piscator.
- Ft410 -- “Nehemiah nutare me patiaris”, Gejerus.
- Ft411 -- **ynsn** “tenta me”, Pagninus, Montanus, Junius & Tremellius, etc.
- Ft412 -- **ytkl hth** “ambulavi indesinenter et sedulo”, Gejerus; so Junius & Tremellius, Piscator.
- Ft413 -- **awç ytm μ[** “cum hominibus vanitatis”, Gejerus, Michaelis.
- Ft414 -- **μyml [n μ[** “cum occultis”, Vatablus, Michaelis; “absconditis”, Gejerus; so Ainsworth.
- Ft415 -- Vide Schultens de def. Hod. ling. Heb. s. 188.
- Ft416 -- **[çr** “significat inquietum esse, ceu patet ex”, Isa. xlviii. 22. Gejerus
- Ft417 -- “----pura cum veste venito, et manibus puris sumite fontis aquam, nunc lavabo ut rem divinam faciam”, Tibull. l. 2. eleg. 1. Plantus in Aullular. Act. 3. Sc. 6. Vide Homer. Odyss, 12. v. 336, 337.
- Ft418 -- **hdwt l wqb** “voce confessionis”, Montanus, Cocceius, Gejerus, Michaelis; so Ainsworth.
- Ft419 -- **Ækwbk** “gloria tua”, Musculus, Piscator; “tabernaculum gloriae tuae”, Junius & Tremellius, Cocceius, Gejerus; so Ainsworth.
- Ft420 -- **rwçymb** “in plano”, Musculus, Junius & Tremellius, Piscator, Cocceius, Michaelis; “in planitie”, Gejerus.
- Ft421 -- **yl [brqb** “cum appropinquaverint adversum me”, Pagninus; so Gejerus.
- Ft422 -- “Belligerantibus contra me”, Junius & Tremellius; so Piscator & Ainsworth.
- Ft423 -- Jarchi, Kimchi, & Aben Ezra in loc.
- Ft424 -- Some in Aben Ezra in loc.

- Ft425 -- **hwby** **μ[nb** “amaemotate, Jehovahae”, Junius & Tremellius, Piscator, Gejerus; so Ainsworth; “suavitatem Jehovahae”, Cocceius, Michaelis.
- Ft426 -- **hksb** “in tugurio suo”, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- Ft427 -- T. Bab. Kiddushin, fol. 69. 1.
- Ft428 -- **ynpsay** “colliget me”, Pagninus, Montanus; “collegit me”, Musculus, Vatablus, Gejerus; so Ainsworth.
- Ft429 -- Carmin. l. 4. Ode. 13. v. 19.
- Ft430 -- Jarchi.
- Ft431 -- Aben Ezra.
- Ft432 -- Kimchi.
- Ft433 -- Abendana, Not. in Miclol Yophi in loc.
- Ft434 -- **çrj t l a** “ne obsurdescas”, Vatablus, Tigurine version, Gejerus; so Ainsworth, Junius & Tremellius, Michaelis.
- Ft435 -- “Duplices manus ad sidera tendit--et paulo post--et ambas ad coelum tendit palmas”, Virgil. Aeneid. 10. vid. Aeneid. 2. “Ad coelum manibus sublatis”, Horat. Satyr. l. 2. satyr. 5. v. 97. “Coelo supines si tuleris manus”, ib. Carmin. l. 3. Ode 23. v. 1. “Et pandere palmas ante Deum delubra”, Lucretius l. 5. prope finem **δη χειρα ανασχων**, Homer. Iliad. 5. v. 174.
- Ft436 -- Kimchi in loc. Vid. Aben Ezram in loc.
- Ft437 -- **µsrhy** “destruat eos”, Vatablus; so the Arabic version.
- Ft438 -- R. Moseh in Aben Ezra in loc.
- Ft439 -- Hilchot Tamidin, c. 10. s. 11.
- Ft440 -- **wmç dwbk** “gloriam nominis ejus”, Pagninus, Montanus, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- Ft441 -- Pausan. Arcad. sive l. 8. p. 503.
- Ft442 -- Horat. Epod. l. 5. Ode 2. v. 29. Martial. l. 2. Ep. 95.
- Ft443 -- **j kb** “in potentia”, Pagninus, Montanus; “cum potentia”, Cocceius, Michaelis; “with able power”, Ainsworth.
- Ft444 -- Hist. l. 5. c. 6.

Ft445 -- Travels, p. 176.

Ft446 -- Plin. Nat. Hist. l. 2. c. 83. Joseph. Antiqu. l. 9. c. 11.

Ft447 -- **ça twbhl bxj** “caedit cum flammis ignis”, Cocceius, Gejerus.

Ft448 -- Jarchi in loc.

Ft449 -- **l yj y** “parturire faciet”, Pagninus, Montanus, Vatablus, Michaelis; “dolore parturientis afflicti”, Piscator.

Ft450 -- Aristot. Hist. Animal. l. 9. c. 3. Plin. Nat. Hist. l. 8. c. 47.

Ft451 -- **Pçj yw** “et denudat”, Musculus, Vatablus, Junius & Tremellius, Piscator, Gejerus; so Cocceius, Michaelis, Ainsworth.

Ft452 -- Jarchi, Kimchi, & Abdendana.

Ft453 -- **Æmmwda** “superexaltabo te”, Cocceius; “elevabo te”, Michaelis.

Ft454 -- **ygy l r** “me sursum extraxisti”, Cocceius; so Michaelis; “thou hast drawn me up”, Ainsworth.

Ft455 -- **l waç ˆm** “ab inferno”, V. L. Pagninus, Montanus, Gejerus, Michaelis; so Ainsworth.

Ft456 -- So Sept. V. L. Pagninus, Musculus, Gejerus, Michaelis, Ainsworth.

Ft457 -- **wydysh** “quos ipse benignitate prosequitur”, Junius & Tremellius; so Tigurine version.

Ft458 -- **ˆyl y** “diversetur”, Junius & Tremellius, Piscator; “lodgeth”, Ainsworth.

Ft459 -- See Chambers’s Dictionary on the word “Spectacles”.

Ft460 -- Vid. Ainsworth’s Lat. Dict. in voce “Conspicill”. & Panciroll. Rer. Memorab. par. 2. tit. 15. & Salmath. in ib. p. 268.

Ft461 -- **dba yl kk** “sicut vas periens”, Montanus, Cocceius, Gejerus.

Ft462 -- So Ainsworth.

Ft463 -- V. L. Pagninus, Musculus, Piscator.

Ft464 -- “Verbum est” **µmd** “quod significat cessare ab aliquo opere, vel sermone”, Psal. iv. 5. Gejerus.

Ft465 -- **rwxm ry[b** “ut in civitate munita”, Junius & Tremellius, Piscator; Michaelis.

- Ft466 -- Aben Ezra, Kimchi, & Ben Melech in loc.
- Ft467 -- **μυνωμα** “fidelitatem”, Gejerus; or “fidelitles”, Ainsworth.
- Ft468 -- Elias Levita in Tishbi, p. 271.
- Ft469 -- **l ykçm** “erudiens”, Musculus, Munster, Vatablus, Montanus; “informans”, Gejerus; “an instructing psalm”, Ainsworth.
- Ft470 -- Verbum **açñ** “elevavit quadoque idem est ac condonavit”, Gejerus; **ywçñ** “ablata est”, Piscator, Cocceius.
- Ft471 -- **bçj y** “cogitat”, Piscator; “cogitando reputavit”, Gejerus; so Ainsworth.
- Ft472 -- In voce **ακαυψα**.
- Ft473 -- **Æ[ydwa** “cognoscere feci te”, Pagninus, Montanus; so Musculus, Vatablus; so Junius & Tremellius, Piscator, & Gejerus, to the same purport.
- Ft474 -- **Æl ykça** “intellectum tibi dabo”, V. L. Musculus; “intelligere faciam te”, Pagninus, Montanus; so Ainsworth.
- Ft475 -- **yny[Æyl [hx[ya** “consulam tibi sicut oculo meo”, Drusius.
- Ft476 -- “Consulam, super te est oculus meus”, Cocceius, Gejerus, Ainsworth; so the Targum.
- Ft477 -- **Æyl a brq l b** “quia non accedunt ad te”, Grotius.
- Ft478 -- “Mule, nihil sentis----”, Catullus.
- Ft479 -- Antiqu. l. 7. c. 12. s. 3.
- Ft480 -- Vid. Jarchium in loc. & R. Mosem in Aben Ezra in loc.
- Ft481 -- **j pçmw hqdx** “judicium justum”, Gejerus.
- Ft482 -- **wyp j wrb** “spiritu oris ejus”, V. L. Gejerus, Michaelis; so Ainsworth.
- Ft483 -- **yhyw** “et fuit”, Pagninus, Montanus, Musculus, Gejerus; so Ainsworth.
- Ft484 -- Dissert. 25.
- Ft485 -- “Jussit et extendi campos”, etc. Ovid. Metamorph. l. 1. Fab. 1. v. 43.

Ft486 -- De Sublimi.

Ft487 -- **παντα ιδων διος οψαλμος**, etc. Hesiod. Opera & Dies, l. 1. v. 263.

Ft488 -- **εστι μεγας εν ουρανω**, etc. Sophoclis Electra, v. 174, 175.

Ft489 -- **dj y** “simul”, Musculus, Gejerus; so Ainsworth.

Ft490 -- **καταμονας** Sept. “sigillatim”, V. L.

Ft491 -- **ργς** “mendacium”, Pagninus, Montanus; “fallax”, V. L.

Ft492 -- Epod. l. 1. Ode 16. ver. 45. Carmin. l. 3. Ode 1. v. 30. “Spem mentita seges”, ib. Epist. l. 1. ep. 7. v. 87.

Ft493 -- **wdhnw** “et confluunt”, Junius & Tremellius, Michaelis; “et instar fluvii irruerint”, Piscator, Amama; “et confluxerunt”, Gejerus.

Ft494 -- **tw[r** “mala”, Pagninus, Montanus, Musculus, Cocceius, Gejerus, Michaelis; so Ainsworth.

Ft495 -- **wmçay** “rei fiunt”, Cocceius; “reatum habebunt”, Schmidt; “damnabuntur”, Gejerus; “shall be condemned as guilty”, Ainsworth.

Ft496 -- **wmçay al** “non rei fiunt”, Cocceius; “non punientur”, Gejerus; “shall not be condemned as guilty”, Ainsworth.

Ft497 -- So Grotius, Amama, Ainsworth, and some in Mollerus.

Ft498 -- See Maundrell’s Travel’s, p. 7.

Ft499 -- **hawç** “tumultuosa calamitas”, Cocceius; so Ainsworth; “tumultus”, Vatablus.

Ft500 -- See Thevenot, Tavernier, etc.

Ft501 -- **l wkç** “orbitatem”, Montanus, Vatablus, Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis; so Ainsworth.

Ft502 -- **y[l xb** “in claudicatione mea”, Pagninus, Montanus, Vatablus, Gejerus, Michaelis; so Ainsworth.

Ft503 -- **mybn** “percussi”, Pagninus, Montanus, Vatablus, Cocceius.

Ft504 -- So Ainsworth.

- Ft505 -- gw[m yg] l “subsannatoribus subcineritii panis”, Vatablus; “subsanmantes propter placentam”, Piscator; “scoffers for a cake of bread”, Ainsworth; hence a “parasite”, a “table companion”, or “trencher friend”, is used for a “flatterer”, vid. Suidam in voce παρασιτος.
- Ft506 -- Weemse’s Christ. Synag. l. 1. c. 6. s. 8. p. 209. of the Moral Law, l. 2. c. 9. p. 310.
- Ft507 -- ytdj y “solitariam meam”, Piscator, Gejerus, Schmidt, Michaelis; so Ainsworth.
- Ft508 -- Ebr. Comment. p. 488.
- Ft509 -- So. Pagninus.
- Ft510 -- μymçhb “usque ad coelos”, Pagninus, Musculus, Muis, Piscator, Gejerus, Michaelis; so Kimchi & Noldius, p. 164. No. 744. & Ainsworth.
- Ft511 -- Ebr. Comment. p. 66.
- Ft512 -- μyyj r wqm “vena vitarum”, Montanus.
- Ft513 -- Æçm “trahe”, Pagninus, Montanus; “extende”, Vatablus, Piscator; “protrahe”, Cocceius, Gejerus, Michaelis.
- Ft514 -- Delaney’s Life of King David, vol. 2. p. 219.
- Ft515 -- rj tt “ne accendaris ira”, Junius & Tremellius; “ne exardescas”, Gejerus, Michaelis.
- Ft516 -- hnwma h[r “pascere veritatem”, Pagninus, Montanus.
- Ft517 -- “Pascere fide”, Junius & Tremellius, Cocceius.
- Ft518 -- “Pascere te veritate”, Gejerus; “ut alimentum tuum”, Gussetius, Ebr. Comment. p. 942. “feed on faith”, Ainsworth.
- Ft519 -- l wg ακοκαλυθον, Sept. “revela”, V. L. Junius & Tremellius, Piscator; so the Targum, Cocceius, Gejerus, Michaelis.
- Ft520 -- “Devolve super Jehovam”, Tigurine version.
- Ft521 -- hwhy μwd “tace Domino”, Pagninus, Montanus; “sile”, Musculus, Piscator, Tigurine version, Cocceius, Gejerus, Michaelis; so Ainsworth.
- Ft522 -- wj tp brj “aperuerunt gladium”, Gejerus.

- Ft523 -- Ebr. Comment. p. 213, 475.
- Ft524 -- **μyрк rqyk** “sicut pretiosum pratorum”, Muis; so some in Piscator; “vel gloria”, Michaelis.
- Ft525 -- **^ç[b** “cum fumo”, Gejerus, Tigurine version; so Ainsworth.
- Ft526 -- “In fumo”, Montanus, Musculus, Michaelis.
- Ft527 -- **rbg** “hominis”, Pagninus, Montanus, etc.
- Ft528 -- “Justum non vidi derelictum, et semen justi quaerens panem non vidi derelictum”; so Hopfnerus, Titelmannus, Lorinus, Franzius apud Gejerus; “frustra quaerens panem, et finalitur destitutum”, Michaelis.
- Ft529 -- Vajikra Rabba, s. 35. fol. 175. 2.
- Ft530 -- **μl w[l ^kçw** “et habitabis in seculum”, Pagninus, Vatablus, Piscator; so Aben Ezra & Kimchi.
- Ft531 -- **hgghy μελετησει**, Sept. “meditabitur”, V. L. so Musculus: Junius & Tremellius, Piscator, Michaelis.
- Ft532 -- **wyrça d[mt** “non vacillat gressus ejus”, Cocceius.
- Ft533 -- **ybd[** “terrificam”, Montanus, Vatablus; “terribilem ant formidabilem”, Gejerus, Michaelis; “daunting, terrible”, Ainsworth.
- Ft534 -- “Senescit velociter”, Plin. Nat. Hist. l. 16. c. 44.
- Ft535 -- In R. Obadiah in loc.
- Ft536 -- De Laney’s Life of King David, vol. 2. p. 146.
- Ft537 -- **μtm ^ya** “non superest amplius ulla forma seu figura hominis”, Amama; so Joseph Kimchi.
- Ft538 -- **μwl ç ^ya** “non (est) pax”, Pagninus, Montanus, Vatablus, Tigurine version, Junius & Tremellius, Piscator, Musculus, Cocceius, Gejerus, Michaelis; so Ainsworth.
- Ft539 -- **rdwq** “atratus”, Montanus, Tigurine version, Vatablus, Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis.
- Ft540 -- R. Joseph Kimchi & Abendana **hl qn** “ardore”, Pagninus, Vatablus; “ardens ulcus”, Musculus, so some in Vatablus; “tostione”, Piscator; “adustione”, Gejerus; so the Targum; “adusto”, Gussetius, Ebr. Comment. p. 742.

- Ft541 -- tmhnm “prae fremitu”, Tigurine version, Vatablus, Junius & Tremellius, Gejerus, so Piscator, Cocceius, Michaelis.
- Ft542 -- rj rj s “circuivit”, Pagninus, Montanus, Vatablus.
- Ft543 -- ynbz[“dereliquit me”, Pagninus, Montanus, Junius & Tremellius, Piscator; so Musculus, Cocceius.
- Ft544 -- wkn V. L. Pagninus, Montanus, Cocceius, Gejerus, Michaelis.
- Ft545 -- gada “solicitus ero”, Montanus; so Junius & Tremellius, Piscator, Gejerus, Michaelis, Ainsworth.
- Ft546 -- pyyj “videntes”, Pagninus, Montanus, Musculus, Junius & Tremellius, Piscator, Cocceius.
- Ft547 -- In Aben Ezra & R. Joseph Kimchi in R. David Kimchi in loc.
- Ft548 -- Vid. Hiller. Onomastic. Sacr. p. 513, 805.
- Ft549 -- ydgnl “adversum me”, V. L. “contra me”, Cocceius; so the Targum.
- Ft550 -- yna l dj hm “quanti aevi ego”, Montanus; “quamdiu roundanus ero”, Vatablus; “quam brevis temporis sim”, Musculus.
- Ft551 -- ydl j “vitale aevum meum”, Cocceius; “my worldly time”, Ainsworth.
- Ft552 -- l bh l k “universa, vel omnis vanitas”, Pagninus, Montanus, Gejerus, Michaelis, Musculus, Cocceius; so Ainsworth.
- Ft553 -- bxn “stans”, Pagninus, Montanus, Cocceius; “quamlibet firmus consistere videatur”, Tigurine version, Vatablus; “though settled”, Ainsworth; so Junius & Tremellius, Piscator.
- Ft554 -- ml xb “in imagine”, V. L. Pagninus, Montanus, Tigurine version, Piscator, Cocceius, Michaelis.
- Ft555 -- “In umbra”, Gejerus; “instar umbrae”, Musculus; vid. Hackman. Praecidan. Sacr. tom. 1. p. 82.
- Ft556 -- opw γαρ ημας Sophoclis Ajax, v. 125, 126.
- Ft557 -- Donesh in Jarchi in loc.
- Ft558 -- Jarchi & Kimchi in loc. & R. Jonah in Miclol Yophi in loc.

- Ft559** -- **j tpa al** “non aperiarn”, Pagninus, Montanus, Piscator, Gejerus; so Ainsworth.
- Ft560** -- **ynmm [çh** “respice aliorsum a me”, Gejerus; “averte visum a me”, Michaelis.
- Ft561** -- “Desine a me”, Pagninus; “desiste a me”, Junius & Tremellius, Piscator, Cocceius; “cessa a me”, Vatablus.
- Ft562** -- Fest. Pomp. apud Schindler. Lexic. col. 440.
- Ft563** -- **ytywq hwq** “expectando expectavi”, Pagninus, Montanus, Vatablus Musculus, Rivetus, Gejerus, Michaelis; so Ainsworth.
- Ft564** -- **ˆwaç rwbm** “e cisterna sonitus”, Pagninus, Montanus; “strepitus”, Vatablus, the Targum & Kimchi; and to the same purpose Musculus, Cocceius, Junius & Tremellius, Piscator; “out of the pit of sounding calamity”, Ainsworth.
- Ft565** -- **Æyl a Æwr [ˆya** “non est qui ordinet apud te”, Pagninus; “none can count them in order to thee”, Ainsworth.
- Ft566** -- **tyrk** “fodisti”, Pagninus, Montanus, Vatablus, Gejerus, Michaelis; “perfodisti”, Tigurine version, Musculus, Junius & Tremellius, Piscator; “perforasti”, Cocceius.
- Ft567** -- **ytrçb ευηγγελισαμην** Sept. “evangelizavi”, Schmidt, Michaelis; “I have preached the glad tidings of justice”, Ainsworth.
- Ft568** -- **al kt al** “non cohibebis”, Gejerus, Michaelis; **ynwrxy** “custodient me”, Vatablus, Gejerus, Michaelis.
- Ft569** -- **ytl ky al twarl** “non potai videre”, Pagninus, Montanus, Musculus; “cernere”, Cocceius; “intueri”, Gejerus.
- Ft570** -- **l d** “tenuem”, Montanus, Cocceius; “attenuatum”, Junius & Tremellius, Piscator; “the poor weakling”, Ainsworth.
- Ft571** -- **h[r μwyb** “in die mala”, V. L. Pagninus, Montanus, Musculus.
- Ft572** -- Vid. R. David Kimchium in loc.
- Ft573** -- **tkph** “versasti”, Pagninus, Montanus; “vertisti”, Vatablus; “ita vertes”, Michaelis; so Ainsworth; **δευνια οι μετεψηκεν**, Apollinarius.

- Ft574 -- **ÆI** “tibi”, Pagninus, Montanus, Cocceius.
- Ft575 -- “Obtuli sacrificium pro peccato”, Gussetius, Ebr. Comment. p. 249, 923.
- Ft576 -- Delaney’s Life of King David, vol. 2. p. 157, 158.
- Ft577 -- **I [yl b rbd]** “verbum Belijahal”, Montanus, Musculus, Cocceius, Gejerus.
- Ft578 -- **ymwl ç çya** “vir pacis meae”, Pagninus, Montanus, Vatablus, Cocceius, Gejerus, Michaelis.
- Ft579 -- **yb txph** “complacui in me”, Pagninus, Montanus, Vatablus; “delectaris me”, Junius & Tremellius, Piscator, Cocceius.
- Ft580 -- Midrash Tillim, fol. 2. 1. Kimchi Praefat. in Psal.
- Ft581 -- So R. Moses in Muis, Gussetius, Ebr. Comment. p. 918, & others.
- Ft582 -- Aristot. Hist. Animal. l. 4. c. 11.
- Ft583 -- Lexic. Pentaglott. col. 68. so Kimchi.
- Ft584 -- Sept. & Symmachus apud Drusium.
- Ft585 -- “--lachrymaeque alimenta fuere”, Ovid. Metamorph. l. 10. Fab. 1. v. 75.
- Ft586 -- **µrda** “deduceham”, Tigurine version; “assumebum mihi iilos”, Michaelis; “efficiebam eos in societatem collectos socios esse mihi”, Gussetius, p. 180.
- Ft587 -- **wynp tw[wçy]** “salutes faciei ipsius”, Cocceius; so Michaelis.
- Ft588 -- “Salutes sunt facies ejus”, De Dieu.
- Ft589 -- **rhm r[xm]** “de monte modico”, V. L. Musculus; “parvo”, Pagninus, Vatablus; so Montanus, Tigurine version, Junius & Tremellius, Piscator.
- Ft590 -- **ˆk† [** “propterea quod”, Tigurine version, Piscator, Muis; “quia”, Noldius, p. 727, No. 1790.
- Ft591 -- **hwxy** “praecepit”, Tigurine version; “mandavit”, Hammond; so Aben Ezra and others.
- Ft592 -- **j xrk ωç σφραγην**, Symmachus in Drusius; “ut occisio”, Pagninus, Amama; so Aben Ezra interprets it.

- Ft593 -- **t [wçy** “salutes”, Pagninus, Montanus, Cocceius, Michaelis.
- Ft594 -- Midrash Tillim, & Jarchi, in loc.
- Ft595 -- **µj l çtw** “has autem germinare fecisti”, Tigurine version; “propagasti ipsos”, Piscator; so Ainsworth; but rejected by Gussetius, Ebr. Comment. p. 859.
- Ft596 -- **hj bj ^axk** “ut pecus mactationis”, Montanus, Vatablus; so Musculus, Cocceius, Gejerus, Michaelis, Ainsworth.
- Ft597 -- **j nzt l a** “ne abjicias cum fastidio”, Gejerus.
- Ft598 -- **wnl htrz[** “auxilium nostrum”, Cocceius, Gejerus.
- Ft599 -- **µynçç l [** “de liliis”, Tigurine version.
- Ft600 -- **tdydy ryç** “canticum amicarum”, Junius & Tremellius, Piscator; “amatarum”, Cocceius.
- Ft601 -- “Dilectarum sen de dilectis Christo virginibus”, Michaelis; “a song of the well beloved virgins”, Ainsworth.
- Ft602 -- **çj r** “ebullit”, Junius & Tremellius, Piscator; so Ainsworth.
- Ft603 -- “Eructavit”, V. L. Pagninus, Montanus, Musculus, Munster.
- Ft604 -- So the Targum, Tigurine version, Gejerus, & Michaelis.
- Ft605 -- Vid. Kimchi Sopher Shorash. rad. **j [**.
- Ft606 -- Origin. l. 6. c. 13.
- Ft607 -- Vid. Kipping. Antiqu. Roman. l. 2. c. 4. p. 554.
- Ft608 -- “Currant verba licet, manus est velociter illis; nondum lingua suum, dextra peregit opus”, Martial. Epigr. l. 14. ep. 189. of the origin of shorthand with the Romans, and among us, with other curious things concerning writing, and the matter and instruments of it, see a learned treatise of Mr. Massey’s, called, “The Origin and Progress of Letters”, p. 144. printed 1763.
- Ft609 -- **^k† [** “eo quid”, Tigurine version; “propterea quod”, Musculus, Piscator; “quia”, Gejerus.
- Ft610 -- “Dextra mihi Deus”, etc. Virgil. Aeneid. 10. prope finem.

- Ft611 -- **ḱt̄ [** “propterea quod”, Tigurine version, Vatablus, Piscator, Gejerus; “quia”, Rivet. Noldius, p. 727, No. 1730.
- Ft612 -- Vid. Schacchi Elaeochrism, l. 1. c. 27. & 28.
- Ft613 -- **ḥç yl kyh ḥm** “prae palatiis eburneis”, Cocceius, Gejerus.
- Ft614 -- **ynm** “unde”, Montanus, Musculus, Muis, Noldius, p. 629, No. 1664.
- Ft615 -- “Propter quod”, Muis.
- Ft616 -- “Prae iis”, Junius & Tremellius; “magis quam eorum”, Piscator; so Ainsworth.
- Ft617 -- **Āytwrqyb** “inter noblies tuas”, Tigurine version.
- Ft618 -- Heb. “pretiosas”, Piscator; so Ainsworth.
- Ft619 -- In “pretiositatibus tuis”, Montanus, Gejerus; so some in Vatablus.
- Ft620 -- Targum Sheni in Esther v. 1.
- Ft621 -- **hdwbk** “honorata”, Junius & Tremellius; “glorificata”, Gussetius, p. 362.
- Ft622 -- **twml [| [υπερ των κρυφτων**, Sept. “pro arcanis”, V. L.
- Ft623 -- **dam axmn** “inventum valde”, Michaelis.
- Ft624 -- **rymhb** “cum mutabit”, Pagninus; “etiamsi permutarit”, Vatablus; “si commutaret”, Junius & Tremellius, Piscator; so Ainsworth.
- Ft625 -- “Si fractus illabatur orbis”, etc. Horat. Carmin. l. 3. Ode. 3. v. 7.
- Ft626 -- **rqb twmpl** “respiciente mane”, Pagninus; “ad prospectum aurorae”, Musculus; “at the looking forth of the morning”, Ainsworth; that is, “speedily and quickly”, as Suidas interprets it in voce **πρωι**.
- Ft627 -- **twl g[** “plaustra”, Pagninus, Montanus, Vatablus, Musculus, Gejerus, Michaelis.
- Ft628 -- So the Septuagint, Vulgate Latin, Ethiopic and Arabic versions.
- Ft629 -- Vid. Lydium de Revelation Militari, l. 6. c. 4. p. 229, 230.
- Ft630 -- **arwn** “reverendus”, Junius & Tremellius; “timendus est”, Coccius; “venerandus”, Michaelis.
- Ft631 -- Socrates apud Valer. Maxim. l. 7. c. 2. extern. 1.

- Ft632 -- Bemidbar Rabba, s. 15. fol. 218. 1.
- Ft633 -- So Junius & Tremellius, Piscator, Cocceius, Michaelis.
- Ft634 -- **l ykçm wrmz** “canite, intelligens”, Montanus; i.e. “unusquisque”, Vatablus.
- Ft635 -- **µym [ybydn** “voluntarii populorum”, Junius & Tremellius, Piscator, Cocceius.
- Ft636 -- So Pagninus, Montanus, Vatablus, Gejerus.
- Ft637 -- **hyl dgm εν τοις πυργοις αυτης**, Sept. “in turribus ejus”, V. L.
- Ft638 -- **twm l [** “super mortem”, Montanus; “supra mortem”, Cocceius, Gussetius, Michaelis; so Syr. vers. “in ipsa morte”, Pfeiffer, Dub. Ver. loc. 66.
- Ft639 -- Midrash Tillim in loc. Yalkut Simeoni, par. 2. fol. 106. 2.
- Ft640 -- **twmkj** “sapientias”, Pagninus, Montanus, Vatablus, Cocceius, Gejerus, Michaelis.
- Ft641 -- **twnwb t** “intelligentias”, Pagninus, Montanus.
- Ft642 -- **y b q [^ w [** “iniquitas supplantatorum meorum”, Gejerus; “insidiatorum meorum”, some in Vatablus.
- Ft643 -- “Iniquitas oppressorum”, i.e. “iniquissimi mei oppressores ambiunt me”, Gejerus.
- Ft644 -- So Cocceius; and some in Michaelis.
- Ft645 -- **w r p k** “propitiationem suam”, Pagninus, Montanus.
- Ft646 -- **r q y** “gravis”, De Dieu, Michaelis.
- Ft647 -- **l d j** “definet”, Montanus, Vatablus.
- Ft648 -- Ebr. Comment. p. 345.
- Ft649 -- **y h y w** “etiamsi vivat”, Gejerus.
- Ft650 -- So Piscator, Gejerus, Michaelis.
- Ft651 -- Bereshit Rabba, s. 11. fol. 9. 1. 2. Pirke Eliezer, c. 19.
- Ft652 -- **~ y l b** “non pernoctabit”, Montanus, Amama; so Ainsworth.
- Ft653 -- **w m d n** “excisi sunt”, Montanus.

- Ft654 -- **wml l sk** “est fiducia ipsorum”, Cocceius, Gejerus; “stolida fiducia vel spes”, Michaelis.
- Ft655 -- **l waçl** “in inferno”, V. L. Pagninus, Montanus, Gejerus, Michaelis; so Ainsworth.
- Ft656 -- **μ[ry** “reget eos”, Vatablus.
- Ft657 -- “Pascet eos”, Musculus, Tigurine version, Gejerus, Cocceius.
- Ft658 -- **μryx** “figura eorum”, Pagninus, Montanus, Vatablus; “forma eorum”, Tigurine version, Junius & Tremellius, Piscator.
- Ft659 -- **μrwx** “auxilium eorum”, Sept. V. L. Eth. Ar. “robur illorum”, Musculus; “petra illorum”, Cocceius.
- Ft660 -- **l waç** “infernus”, Musculus, Junius & Tremellius, Gejerus, Michaelis; so Ainsworth.
- Ft661 -- **ynj qy** “suscepit me”, Tigurine version, Vatablus, Musculus, Gejerus.
- Ft662 -- **Ædwyw** “atque celebraverint te”, Junius & Tremellius, Piscator.
- Ft663 -- Jarchi, Aben Ezra, Kimchi & Ben Melech in loc.
- Ft664 -- **rwdd[** “ad habitationem”, Gejerus.
- Ft665 -- “Usque ad aetatem”, Junius & Tremellius, Piscator.
- Ft666 -- **Psal** “ipsi Asaph”, Tigurine version, Vatablus; “Asapho”, Junius & Tremellius, Piscator; so Ainsworth.
- Ft667 -- **[ymwh** “emicabit”, Tigurine version; “vel effulgebit”, Vatablus; “illucescet”, Amama, Grotius.
- Ft668 -- So De Dieu.
- Ft669 -- **aby** “veniat”, Junius & Tremellius; so Ainsworth.
- Ft670 -- So Pagninus.
- Ft671 -- **Æb** “tibi”, V. L. Vatablus; so Ainsworth.
- Ft672 -- So Tigurine version, Vatablus, Piscator, Cocceius, and Ainsworth.
- Ft673 -- **Æl rma al** “non dicam tibi”, V. L. Pagninus, Montanus, Musculus; “non dicerem tibi”, Junius & Tremellius, Piscator, Cocceius, Michaelis.

- Ft674 -- Vajikra Rabba, fol. 153. 1. & 168. 4.
- Ft675 -- **hdwt** “confessionem”, Montanus, Cocceius, Gejerus, Michaelis; so Ainsworth.
- Ft676 -- **dswm** “correctionem”, Vatablus; “correptionem”, Gejerus.
- Ft677 -- **wm[ἅτ συνετρεχες αὐτῷ**, Sept. “currebas cum eo”, V. L. sic Eth. Syr. Targum, so Vatablus, Musculus, Piscator, Ainsworth.
- Ft678 -- **wnada** “videre faciam eum”, Montanus; “faciam ut is fruatur”, Junius & Tremellius, Piscator.
- Ft679 -- “Nam vitiis nemo sine nascitur”. Horat. Sermon. 1. 1. Satyr. 3.
- Ft680 -- **txpj** “delectaris”, Junius & Tremellius, Piscator; “delectatus es”, Cocceius; so Ainsworth.
- Ft681 -- **yn[ydwt** “notam mihi fac”, Gejerus.
- Ft682 -- **ynaj j t** “purificabis me”, Pagninus, Montanus; “exiabis me”, Vatablus, Musculus, Cocceius, Gejerus.
- Ft683 -- In voce **υσσωπος**.
- Ft684 -- **ynsbkt** “lavabis me”, V. L. Pagninus, Montanus, Vatablus, Musculus, Cocceius.
- Ft685 -- Iliad. 10. v. 437. So Martial. 1. 7. Epigr. 27. Ovid. Amor. 1. 3. Eleg. 6.
- Ft686 -- Vid. Zohar in Gen. fol. 107. 3.
- Ft687 -- **wkn** “paratum seu promptum”, Gejerus, Michaelis; so Ainsworth.
- Ft688 -- “Firmua”, Junius & Tremellius, Piscator, Cocceius.
- Ft689 -- So Vatablus, Piscator, Cocceius, Gejerus, Schmidt.
- Ft690 -- **hbydn j wr πνευματι ηγεμονικῷ**, Sept. “spiritu principali”, V. L. Tigurine version; “munifico”, so some in Vatablus.
- Ft691 -- **myaj j w** “ut peccatores convertantur”, Junius & Tremellius, Gejerus, Michaelis.
- Ft692 -- **mymdm** “de sanguinibus”, V. L. Pagninus, Montanus, Tigurine version, Vatablus, Musculus; so Ainsworth.
- Ft693 -- **myrp** “vitulos”, V. L. Pagninus, Tigurine version, Musculus.

- Ft694 -- *Sacr. Hist.* 1. 1. p. 43.
- Ft695 -- *Antiqu.* 1. 6. c. 12. s. 1. 4.
- Ft696 -- A rad. **gad**, “solicitus, anxius fuit”, Buxtorf.
- Ft697 -- **h[rb** “in malo”, Vatablus, Junius & Tremellius, Gejerus.
- Ft698 -- Delaney’s *Life of King David*, vol. 1. p. 119.
- Ft699 -- **[lbyrbd** “verba absorptionis”, Vatablus, Gejerus, Schmidt.
- Ft700 -- **μγ δια τουτο**, Sept. “propterea”, V. L. “idcirco etiam”, Piscator; “ideo etiam”, Michaelis.
- Ft701 -- **lham** “de tabernaculo”, V. L. Pagninus, Montanus, Musculus; “ententorio”, Junius & Tremellius, Piscator, Cocceius.
- Ft702 -- **wzw[m** “arcem suam”, Cocceius; “presidium, munimentum”, Michaelis.
- Ft703 -- Apud Kimchi in loc.
- Ft704 -- “Ero”, Piscator, Cocceius, Gejerus.
- Ft705 -- **tljml[** “de miseria”, Tigurine version, “vel infirmitate”; so Ainsworth.
- Ft706 -- **^tyym** “quis dabit”, V. L. Pagninus, Montanus, etc.
- Ft707 -- **tw[cy** “salutes”, Pagninus, Montanus, Cocceius; so Ainsworth.
- Ft708 -- **Æmçb** “propter nomen tuum”, Junius & Tremellius, Piscator, Gejerus, Amama, Michaelis.
- Ft709 -- **yçpn** “vitam meam”, Junius & Tremellius, Michaelis.
- Ft710 -- **μyxyr[** “fortes”, V. L. Pagninus, Musculus, Gejerus; “praepotentes”, Vatablus.
- Ft711 -- Apud Aben Ezram in loc.
- Ft712 -- **yrrçl** “observatoribus meis”, Junius & Tremellius, Piscator, Michaelis.
- Ft713 -- **ytlpt** “orationem meam”, i.e. “secundum iudicium”; so Arana.
- Ft714 -- **ytnjt** “my supplication for grace”, Ainsworth.

- Ft715 -- **yj yçb** “in meditatione mea”, Montanus, Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis; so Ainsworth.
- Ft716 -- **ynsk t** “operuit me”, Pagninus, Montanus, Gejerus, Michaelis; “operit”, Cocceius; “obtegit”, Junius & Tremellius; “obtexit”, Piscator; so Ainsworth.
- Ft717 -- Vid. Aelian. Var. Hist. 1. 9. c. 2.
- Ft718 -- **[l b** “degluti”, Montanus, Tigurine version; “absorbe”, Piscator, Gejerus, Michaelis; so Ainsworth.
- Ft719 -- **açaw**.
- Ft720 -- T. Bab. Sanhedrin, fol. 106. 2. Pirke Abot, c. 6. s. 3.
- Ft721 -- “Secundum dispositionem, sc. ordinationem et constitutionem meam”, Calvinus in Michaelis.
- Ft722 -- “Juxta estimationem meam”, Vatablus, Gejerus, Michaelis; “qui par mihi estimatus est”, Piscator.
- Ft723 -- “Secundum ordinem meum”, Mollerus.
- Ft724 -- **ypwl a** “dux meus”, Pagninus, Tigurine version, Junius & Tremellius, Piscator; “princeps meus”, Cocceius.
- Ft725 -- **yçy** “exigat debitum”, Pagninus; “aget vel agat exactorem”, Junius & Tremellius, Piscator, Cocceius, Gejerus, Amama.
- Ft726 -- Yalkut Simeoni in loc.
- Ft727 -- **µn[yw** “et respondeat illis”, Cocceius.
- Ft728 -- **µdq bçyw** “et incola antiquitatis, vel aeternitatis”, Gejerus.
- Ft729 -- **wq| j διμερισθησαν**, Sept. “divisi sunt”, V. L. Hammond.
- Ft730 -- **Æbhy** “donum tuum”, Montanus; “quicquid dat tibi”, Junius & Tremellius, Piscator.
- Ft731 -- T. Bab. Roshhashanah, fol. 26. 2. Megillah, fol. 18. 1. Bereshit Rabba, s. 79. fol 69. 4.
- Ft732 -- **µl w[l** “in aeternum”, Musculus, Gussetius, p. 460. “perpetuo”, Tigurine version, Lutherus, Gejerus; so Ainsworth.

- Ft733** -- **tj ç** “corruptionis”, Vatablus, Musculus, Junius & Tremellius, Piscator; so Ainsworth; approved by Gussetius, p. 850.
- Ft734** -- **wxj y** “dividiabunt”, V. L. Pagninus, Montanus, etc.
- Ft735** -- T. Bab. Sanhedrin, fol. 69. 2. & 106. 2. & Gloss. in Pirke Abot, c. 5. s. 19.
- Ft736** -- “De columba muta procul inter alienos constituta”, Musculus; “inter longinquos”, Piscator, Pfeiffer.
- Ft737** -- “Remotis”, Pagninus, Montanus, Munster, Vatablus; so Ainsworth.
- Ft738** -- Ebr. Comment p. 410.
- Ft739** -- **ynpaç** “anhelus persequitur me”, Junius & Tremellius, Piscator; “anhelat in me”, Cocceius; “contra me”, Gejerus.
- Ft740** -- **µwr̄m** “a sublimi”, Junius & Tremellius; “ex alto”, Cocceius; so Arab vers. and Michaelis.
- Ft741** -- “Elato animo”, Musculus; so some in Vatablus; “superbe”, Gejerus.
- Ft742** -- Ebr. Comment. p. 783.
- Ft743** -- So Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis.
- Ft744** -- **wbx[y]** “fingunt mea verba”, Cocceius, Gusset. p. 628. “They painfully form and frame my words”, Ainsworth.
- Ft745** -- “Dolore afficient”, Montanus, Gejerus, Vatablus.
- Ft746** -- “Commorabuntur”, Montanus; “simul ipsi morantur”, Vatablus; so Gussetius, p. 166.
- Ft747** -- Vid. Gusset. Ebr. Comment. p. 361.
- Ft748** -- **wml ml q ʿwa l [** “ob iniquitatem eorum eripe me”, Schmidt; “illos”, Gejerus; “ipsis”, De Dieu.
- Ft749** -- “Ipsis est liberatio”, Cocceius; “evasio erit eis?” Pagninus, Vatablus; “ereptio erit eis?” Piscator.
- Ft750** -- “Abjectio erit iis”, Hammond.
- Ft751** -- De Ebr. Luctu, c. 12. s. 5.
- Ft752** -- T. Bab. Sabbat, fol. 105. 2.
- Ft753** -- “An non eripuisti?” Piscator, Gejerus; “nonne liberasti?” Michaelis.

- Ft754 -- Yalkut Simeoni, par. 2. fol. 108. 3. Targum in Psal. lvii. 2.
- Ft755 -- **tj çtł a** “ne disperdas”, V. L. Pagninus, Montanus, Vatablus; “ne perdas”, Tigurine version, Musculus, Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis
- Ft756 -- **hr [mb** “in speluncam”, V. L. Pagninus, Montanus, etc. “in specum”, Tigurine version.
- Ft757 -- Voyage to the Levant, ch. 51. p. 199.
- Ft758 -- **ynnj** “gratiam fac mihi”, Junius & Tremellius, Cocceius; so Piscator, Ainsworth.
- Ft759 -- **hsj a** “sperabo”, V. L. Pagninus, Montanus, Vatablus; “spero”, Tigurine version, Musculus, Michaelis.
- Ft760 -- Vid. Bochart. Hierozoic. par. 2. l. 4. c. 23. col. 611.
- Ft761 -- **wtmaw wdsj** “gratiam et veritatem suam”, Cocceius, Gejerus, Michaelis.
- Ft762 -- Iliad. 24. v. 40, 41.
- Ft763 -- **μyj hl** “incendarios”, Junius & Tremellius, Piscator; “flammanes”, Gejerus, Michaelis; so Ainsworth, Cocceius, Vatablus, Musculus.
- Ft764 -- A. Gell. Noct. Attic. l. 10. c. 25.
- Ft765 -- **ˆwkn** “paratum”, V. L. Pagninus, Montanus, etc.
- Ft766 -- Scholia in Aristoph. Aves, p. 551.
- Ft767 -- **μl a** “e manipulo”, Tigurine version, Junius & Tremellius, Piscator; “e manipulo justiffiae”, Cocceius.
- Ft768 -- In Aben Ezra in loc.
- Ft769 -- So Varenus, Reinbech, Michaelis.
- Ft770 -- **tmj ψυμος**, Sept. “furor”, V. L.
- Ft771 -- Plin. Nat. Hist. l. 8. c. 23.
- Ft772 -- Isidor. Hispal. Origin. l. 12. c. 4.
- Ft773 -- Vid. Gataker. Adversaria, c. 8. p. 70, etc.
- Ft774 -- Hierozoic. par. 2. l. 2. c. 6. col. 390.

Ft775 -- Aelian. de Animal. l. 1. c. 54.

Ft776 -- **μkj m μyrbj rbwj** “incantantis incantationem periti”, Vatablus; “vel incantationes exercitati ac peritissimi”, Michaelis; “of him that is made wise”, Ainsworth.

Ft777 -- “Jungentis conjunctiones docti”, Montanus; “consociantis societates serpentum”, Michaelis.

Ft778 -- **wl l mty wmk** “concidantur, succidantur instar spicarum”, Michaelis.

Ft779 -- T. Bab. Moed Katon, fol. 6. 2.

Ft780 -- **çmç wzej l b** “ne videant solem”, Pagninus, Montanus.

Ft781 -- Tigurine version.

Ft782 -- **yrrp** “fructus”, V. L. Pagninus, Montanus, etc.

Ft783 -- **yrbgçt** “statue me in loco alto, i.e. tuto”, Vatablus; and to the same sense Piscator, Cocceius, Michaelis, Gejerus.

Ft784 -- **y[çp** “rebellionem meam”, Gejerus, Michaelis.

Ft785 -- **ytarql** “in occursum meum”, V. L. Pagninus, Montanus, Gejerus, Michaelis.

Ft786 -- **ydgbl** “perfide agentibus”, Junius & Tremellius.

Ft787 -- **wbwçy** “revertantur”, Gejerus, Schmidt.

Ft788 -- “Convertentur”, V. L. Pagninus, Montanus; so Sept. Syr. Ar.

Ft789 -- P. Martyr. Decad. Ocean decad. 1. l. 3. & de Insulis Occid. Ind. Vid. Iguatii Epist. ad Eph. p. 124.

Ft790 -- **κυνης ανα πολιν ωρουνται**. Theocrit. Idyll. 2. v. 35.

Ft791 -- Apud Salmuth. in Pancirol. Memorub. Rer. par. 2. tit. 2. p. 97.

Ft792 -- **w[yby** “scaturient”, Montanus; “copiose eructant”, Gejerus.

Ft793 -- **ybgçm** “vice arcis sublimis”, Tigurine version; Vatablus, Piscator, Gejerus, Michaelis, all to the same purport.

Ft794 -- **Æl yj b** “exercitu tuo”, Michaelis, Vatablus.

Ft795 -- So Gejerus, Schmidt.

- Ft796 -- **wnyl yw** “nec satiati cubabunt”, Tigurine version; “famelici pernoctabunt”, Michaelis.
- Ft797 -- “Super rosa testimonii”, Tigurine version; “super flore testimonii”, Musculus.
- Ft798 -- Antiqu. l. 7. c. 5. s. 1. and l. 8. c. 7. s. 6.
- Ft799 -- Vid. Hudson. Not in *ibid*.
- Ft800 -- De Orbis Situ, l. 1. c. 6.
- Ft801 -- Geograph. l. 5. c. 13.
- Ft802 -- Gloss. in T. Bab. Cetubot, fol. 25. 1.
- Ft803 -- Onomast. Sacr. p. 586.
- Ft804 -- Itimerar. p. 59.
- Ft805 -- In Miclol Yophi in loc.
- Ft806 -- **wntxrp** “rupisti nos”, Montanus, Michaelis; “disrupisti”, Gejerus; so Ainsworth.
- Ft807 -- **wml bbwçt** “reverteris ad nos”, Pagninus, Montanus; “reduces ad nos”, Gussetius, p. 836.
- Ft808 -- A. Gell. Noct. Attic. l. 2. c. 28.
- Ft809 -- **hl [rt** “tremoris”, Musculus, Vatablus, Amama; “trepidationis”, Michaelis; “horroris”, Gejerus.
- Ft810 -- So Yalkut Simconi in loc. par. 2. fol. 103. 1.
- Ft811 -- **Ænymy h[yçwh**.
- Ft812 -- **wçdq̄b** “in sanctuario suo”, Tigurine version, Vatablus; “in sancto suo”, V. L. Musculus, Cocceius.
- Ft813 -- **yxj r rys** “olla lotionis meae”, Pagninus, Montanus, Michaelis, Gejerus; so Tigurine version, Musculus, Vatablus.
- Ft814 -- Elias in Tishbi, fol. 267.
- Ft815 -- R. Immanuel apud Castell. Lex. Polygott. col. 2342.
- Ft816 -- Vid. Bynaeum de Calceis Heb. l. 2. c. 8. Gusset. Ebr. Comment p. 520.
- Ft817 -- **µda t[wçt** “salus hominis”, V. L. Pagninus, Montanus, etc.

- Ft818 -- Pj [b “quum tegitur”, Michaelis.
- Ft819 -- hsj m “asylum”, Tigurine version, Vatablus; “perfagium”, Cocceius; “refugium”, Michaelis.
- Ft820 -- rtsb “in abscondito”, Pagninus, Montanus; “in occultum”, Junius & Tremellius.
- Ft821 -- Pyswt Æl m ymy l [μymy “dies super dies regis adjiciedo”, V. L. Pagninus, Montanus, etc.
- Ft822 -- bcy “sedebit”, Tigurine version, Vatablus, Musculus, Cocceius, Michaelis; so Ainsworth; “vel sedeat”, Vatablus, Gejerus, Amama.
- Ft823 -- Vid. Hackman. Praecidan. Sacr. tom. 1. p. 71.
- Ft824 -- Vid. Yalkut Simeoni in loc.
- Ft825 -- hymwd “silet”, Pagninus, Munster, Cocceius; “silens”, Montanus, Tigurine version; so the Targum.
- Ft826 -- Æa “tantum”, Pagninus, Montanus, Musculus; “tantummodo”, Junius & Tremellius, Schmidt.
- Ft827 -- Vid. Jarchi & Yalkut Simeoni in loc.
- Ft828 -- μyhl a l [“super Deo”, Montanus, Gejerus, Michaelis; “super Deum”, Vatablus, Cocceius.
- Ft829 -- μda ynb “filii Adam”, Musculus, Michaelis; “nati plebeio homine”, Junius & Tremellius; “plebeii”, Gejerus; “sons of base men”, Ainsworth.
- Ft830 -- çya ynb “nati praestante viro”, Junius & Tremellius; “sons of noble men”, Ainsworth. Vid. Schindler. col. 214.
- Ft831 -- twl [l “ascendant”, Pagninus, Cocceius; so Musculus, Junius & Tremellius, etc.
- Ft832 -- bwny “cum pullulaverit”, Montanus; “efflorescunt”, Cocceius; “germant, fructificant”, Amama.
- Ft833 -- Tikkune Zohar, Correct. 38. fol. 82. 1.
- Ft834 -- Ærj ça “sub auroram quaero te”, Piscator.
- Ft835 -- “Studiosissime”, Gejerus, Michaelis.

- Ft836 -- **y[wxy** “stratis meis”, Pagninus, Montanus, Piscator, Cocceius; so Junius & Tremellius, Ainsworth.
- Ft837 -- Iliad. 10. v. 252, 253.
- Ft838 -- **yk** “quod”, Musculus, Gejerus, Michaelis; so Ainsworth.
- Ft839 -- **Æyrj a hqbd** “adhaesit post te”, Montanus, Gejerus; “tibi adhaesit”, Tigurine version; so Piscator, Michaelis.
- Ft840 -- **whrygy** “fundere facient eum”, Montanus; so Junius & Tremellius, Piscator, Schmidt.
- Ft841 -- Messenica, sive l. 4. p. 251.
- Ft842 -- Euripidis Medea, v. 170. Vid. Alex. ab Alex. Genial. Dier. l. 5. c. 10.
- Ft843 -- Apud Jarchium & Yalkut Simeoni in loc.
- Ft844 -- **yj yçb** “in querimonia mea”, Tigurine version; “in oratione mea gemebunda”, Gejerus; so Michaelis.
- Ft845 -- Herodot. Urania, sive l. 8. c. 128.
- Ft846 -- Derash R. Aba in Kimchi in Psal. xi. 2.
- Ft847 -- **wml wqzhy** “firmant illi”, Muis.
- Ft848 -- **wrdwnty** “amovebunt se”, Montanus; “commovebuntur”, Vatablus.
- Ft849 -- **hl ht hymd Æl** “tibi silet laus”, Pagninus, Vatablus.
- Ft850 -- “Tibi silentium est et laus”, Piscator, Gejerus.
- Ft851 -- Ebr. Comment. p. 193.
- Ft852 -- **ynm** “prae me”, Muis, Michaelis.
- Ft853 -- **tnw[yrbd** “verba iniquitatum”, Montanus, Vatablus, Gejerus, Michaelis; so Ainsworth.
- Ft854 -- **µrpkt** “propitiaberis”, V. L. Pagninus, Montanus; “expiabis”, Vatablus, Gejerus, Michaelis.
- Ft855 -- **ˆkçy** “habitabit”, Pagninus, Montanus, Tigurine version, Musculus.
- Ft856 -- **Æyttwam** “a signis tuis”, Pagninus, Montanus, etc.
- Ft857 -- “A signis et prodigiis tuis”, Michaelis.

- Ft858 -- hnybt ʿk yk “quia sic parasti eam”, Pagninus; so Cocceius.
- Ft859 -- hydwdg tj n “descendere facis pluviam in sulcos ejus”, Vatablus.
- Ft860 -- pybybrb “guttis grandioribus”, Piscator.
- Ft861 -- hnr gj t tw[bg l ygw “collesque exultatione accinguntur”, Tigurine version, Junius & Tremellius, Piscator; so Ainsworth; “accinxerunt se”, Pagninus; “accingent se”, Montanus.
- Ft862 -- pyrk κριοι, Sept. “arietes”, V. L.
- Ft863 -- pyhl al wrma “dicite de Deo”, Campensis apud Gejerum; and some in Michaelis.
- Ft864 -- arwn “reverendus”, Junius & Tremellius.
- Ft865 -- wçj by “mentientur”, V. L. Musculus, Montanus; “mendaciter se dedunt”, Junius & Tremellius, Piscator, Amama.
- Ft866 -- Æmç wrmzy “cantent nomen tuum”, Gejerus; “cantabunt nomen tuum”, Michaelis.
- Ft867 -- Æph “convertit”, V. L. Pagninus, Montanus, etc.
- Ft868 -- rhnb “per fluvium”, Gejerus.
- Ft869 -- wml wmyry l a “haudquaquam sese exultabunt”, Tigurine version, Musculus, & Gejerus.
- Ft870 -- μçh “qui posuit”, V. L. Pagninus, Musculus, Vatablus; “ponene”, Montanus; “qui ponit”, Gejerus, Michaelis.
- Ft871 -- çwna “hominem”, Pagninus, Montanus.
- Ft872 -- hywrl “ad irrignam”, Pagninus, Montanus.
- Ft873 -- wxp “aperuerunt”, Pagninus, Montanus, Vatablus, Gejerus.
- Ft874 -- pyl ya trj p μ[“arietes cum incenso”, Gejerus; so Campeusis in ibid.
- Ft875 -- ynwçl tj t “sublingua mea”, Montanus, Tigurine version, Vatablus, Musculus, Cocceius, Gejerus, Michaelis.
- Ft876 -- ytyar μα “si vidi”, Pagninus, Montanus; “si aspexi”, V. L. “si conspexi”, Gejerus.

- Ft877 -- Debarim Rabba, s. 1. fol. 233. 4. Yalkut Simeoni in loc.
- Ft878 -- **wnnj y** “miserebitur”, Gejerus, Schmidt.
- Ft879 -- **Æt [wçy** “salutem tuam”, Pagninus, Montanus, etc. “i.e. salvatorem cujus nomen erit Jesus”, Gejerus.
- Ft880 -- **Æwdwy** “confiteantur”, V. L. Pagninus, Montanus, etc.
- Ft881 -- **µj nt** “duces eas”, Montanus; “deduces”, Junius & Tremellius, Cocceius; “deducis”, Piscator.
- Ft882 -- “----et tenues fugit, ceu fumus in auras”. Virgil. Aeneid. 5. prope finem.
- Ft883 -- **wj mçy** “laetabuntur, exultabunt, et gaudebunt”, Pagninus, Montanus, Piscator, Cocceius, Michaelis.
- Ft884 -- **wl s** “elevate viam lapidibus”, Vatablus; “parata viam”, Gejerus; “make an highway”, Ainsworth.
- Ft885 -- **twbd[b** “per deserta”, Hieron. Theodoret. Bugenhagius, aliique in Michaelis; “in campestribus”, Piscator, Cocceius; “in campis, vel per campos”, Gussetius, p. 641. “in the deserts”, Ainsworth.
- Ft886 -- **twbdn µçg** “pluviam munificentiarum”, Montanus; “vel liberalitatum”, Vatablus, Gejerus, Michaelis; so Ainsworth; to the same purpose the Tigurine version, Cocceius, Junius & Tremellius.
- Ft887 -- “Dicitur de pluvia”, Psal. lxxviii. 10. “quae effusionem Spiritus sancti, et praeconium evangelii designat”. Stockius, p. 660.
- Ft888 -- **htnnwk** “parasti eam”, Michaelis; “praeparas”, Gejerus.
- Ft889 -- **Ætyj τὰ ζῶα σου**, Sept. “animalia tua”, V. L. so Eth. Syr. Arab. & Cocceius; “pecus tuum”, Musculus, and some in Vatablus.
- Ft890 -- **abx** “exercitus”, Pagninus, Montanus, Gejerus, Cocceius.
- Ft891 -- **ˆwddy ˆwddy** “fugiebant, fugiebant”, Pagninus, Montanus; “fugerunt, fugerunt”, Tigurine version, Musculus.
- Ft892 -- Elaeochrism. Sacr. l. 3. c. 24.
- Ft893 -- Gusset. Comment. Heb. p. 884.
- Ft894 -- Apud Aelian. Var. Hist. l. 1. c. 15.

Ft895 -- Metamorph. l. 2. Fab. 7.

Ft896 -- Maimon. Issure Mizbeach, c. 3. s. 2.

Ft897 -- Aristotel. de Color. c. 3. Vid. Lucret. l. 2. v. 800.

Ft898 -- **hb** “per eam, vel propter eam”, Gejerus.

Ft899 -- Iliad. c. v. 420. & 18. v. 615.

Ft900 -- **μννbg rh** “mons gibborum”, Montanus; “vel eminentiarum”, Gejerus; “monte frequente gibbis”, Junius & Tremellius; “mons fastigiorum”, Cocceius.

Ft901 -- “Mons qui caseis abundat”, Tigurine version.

Ft902 -- “Ratzad, insidiatus fuit, uti praedae leo”, Golius, col. 991. Castel. col. 3633.

Ft903 -- Vid. Texelii Phoenix, l. 3. c. 7. p. 281.

Ft904 -- **μyrdws απειψουvτες** Sept. “non credentes”, V. L.

Ft905 -- **^kçl** “ut habitent cum Jah, Jehovah”, Piscator; “cum Deo”, Gejerus; “ut habitent pulchritudinem Dei”, Cocceius.

Ft906 -- **wnl sm[y** “portal nos”, Vatablus, Musculus; “bajulat nos”, Cocceius.

Ft907 -- “Onus imponit nobis”, Lutherus, Gejerus.

Ft908 -- **wnl l ah** “Deus nobis, vel est nobis”, Pagninus, Montanus, Vatablus, Piscator.

Ft909 -- **tw[çwml l a** “Deus ad salutes”, Pagninus, Montanus, etc.

Ft910 -- **twaxwt twml** “ad mortem exitus”, Pagninus, Montanus; “mille viae laethi”, Lucan.

Ft911 -- Macrob. in Somn. Scip. l. 1. c. 11.

Ft912 -- **twml [Æwtb** “in medio puellarum”, Pagninus, Montanus; “inter puellas”, Junius & Tremellius, Piscator; so Cocceius, Gejerus.

Ft913 -- **l arçy rwqmm** “qui est ex fonte Israelis”, i.e. “natus ex semine Israelis”, Tillius & Vitranga apud Michael

Ft914 -- “Obidiah vel propter fontem Israel”, Gejerus.

- Ft915 -- **μdr** “dominans eos”, Pagninus, Montanus, Gejerus; “dominator eorum”, Musculus: so Tigurine version, Cocceius.
- Ft916 -- Ebr. Comment. p. 777.
- Ft917 -- Vid. Teelman. Explic. Parabol. p. 312.
- Ft918 -- **μl c̄wry l** [“propter Jeruschalaima”, Junius & Tremellius.
- Ft919 -- “Super Jerusalem”, Pagninus, Montanus, Vatablus.
- Ft920 -- **hnq tyj** “congregationem calami”, Pagninus.
- Ft921 -- Lexic. Polyglott. col. 3376.
- Ft922 -- Nat. Hist. l. 16. c. 36.
- Ft923 -- “Feram cannae”, Montanus; “bestiam arundineti”, Cocceius; “feram vel bestiam arundinis”, Gejerus, Michaelis.
- Ft924 -- T. Bab. Pesachim, fol. 118. 2.
- Ft925 -- **sprtm** “gloriantem se”, Montanus, Vatablus; “calcantem”, Rivet.
- Ft926 -- “Obidiah fragmina argenti”, Gejerus.
- Ft927 -- Vid. Caesar. Comment. de Bello Gallic. l. 7. c. 48. “Oremus pacem et dextras tendamus inermes”. Virgil. Aeneid. 11.
- Ft928 -- **yr̄t** “faciet currere”, Pagninus, Montanus, Gejerus, Michaelis.
- Ft929 -- T. Bab. Pesachim, fol. 118. 2.
- Ft930 -- Shemot Rabba, s. 35. fol. 136. 4.
- Ft931 -- **μdq** “ab oriente”, Pagninus; “ad orientem”, V. L. so Sept. Eth. Syr. Arab.
- Ft932 -- **z[l wq** “vocem fortitudinis”, Pagninus, Montanus.
- Ft933 -- **arwn** “venerandus”, Michaelis.
- Ft934 -- T. Bab. Avoda Zara, fol. 8. 2. & Roshhashanah, fol. 31. 1, 2.
- Ft935 -- **rj n** “adustum”, Montanus, Gejerus, Michaelis; so Ainsworth.
- Ft936 -- **ytl zg** “rapui”, V. L. Pagninus, Montanus, etc.
- Ft937 -- **ytl wal** “tu nosti ut res se habeat quoad stultitiam meam”, Gussetius, p. 312.

- Ft938 -- **γϥρν μωxb** “cum esset in jejunio anima mea”, Musculus, Cocceius, Gejerus, De Dieu.
- Ft939 -- **yb** “de me”, Tigurine version, Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis.
- Ft940 -- **rj ϥ** “sechar”, Montanus; siceram, Tigurine version, Cocceius; “potum inebriantem”, Junius & Tremellius, Piscator, Michaelis.
- Ft941 -- **twnygn** “cantiones ad instrumenta musica”, Vatablus; “pulsationes”, Gejerus.
- Ft942 -- **ˆwxr t[** “tempus beneplaciti”, V. L. Pagninus, Montanus, etc.
- Ft943 -- **Æ[ϥy tmab** “per salutem tuam veram”, Gejerus.
- Ft944 -- **ynn[rhm** “festina exaudire me”, Vatablus.
- Ft945 -- **Ærgn** “coram te, vel contra te”, Cocceius.
- Ft946 -- **hϥwnaw** “adeo ut afficiar aegritudine”, Junius & Tremellius, Piscator; “dolui vel aegritudine affectus sum”, Gejerus.
- Ft947 -- **why** “erit”, Pagninus, Montanus; “fiet vel fiat”, Gejerus.
- Ft948 -- **μymwl ϥl** “tranquilli”, Gejerus; so some in Michaelis.
- Ft949 -- **μtryj** “palatium eorum”, Pagninus, Montanus, Tigurine version, Cocceius, Michaelis; “castella eorum”, Junius & Tremellius, Piscator; “palatium vel casteilum eorum”, Gejerus; so Ainsworth.
- Ft950 -- **Æyl l j** “vulneratorum tuorum”, Pagninus, Montanus, Tigurine version, Musculus; so Ainsworth.
- Ft951 -- **μnw[l [ˆw[hnt** “da punitionem iniquitatis”, Pagninus; “appone illis poenam pro iniquitate”, Muis.
- Ft952 -- So Junius & Tremellius.
- Ft953 -- **ynbgϥt** “elevabit me”, Pagninus, Montanus; so Gejerus, Michaelis.
- Ft954 -- **μywn[** “afflicti”, Vatablus, Musculus; “miseri”, Gejerus; “mansueti ac miseri”, Michaelis.
- Ft955 -- **Ætqdxb** “propter justitiam tuam”, Pagninus, Piscator; so Schmidt.

- Ft956 -- **dymt awbl** “ut ingrediar jugiter”, Pagninus; so Junius & Tremellius, Piscator.
- Ft957 -- **tdwj** “malitiae fermento prorsus corrupti”, Michaelis, “secundum”, Gejerum & Gussetium; so Ainsworth.
- Ft958 -- **yzwn** “excisor meus”, Gejerus.
- Ft959 -- **μybrl** “multis vel magnis”, Piscator; so Ainsworth.
- Ft960 -- **z[ysj m** “refugium meum roboris”, Gejerus.
- Ft961 -- **Ætl ht yp al my**
- Ft962 -- **yl wrma** “dixerunt mihi”, Montanus.
- Ft963 -- “De me loquuti sunt, vel loquuntur”, Tigurine version, Junius & Tremellius, Gejerus, Michaelis.
- Ft964 -- **γçpn yrmç** “custodientes animam meam”, Pagninus, Montanus; “custodiebant”, V. L.
- Ft965 -- **Ætl ht l k l [ytpswhw** “omnibus laudibus tuis adjiciam”, Tigurine version.
- Ft966 -- **yk** “quamvis”, Junius & Tremellius, Piscator, Gejerus; So Ainsworth.
- Ft967 -- **twrbgb** “in fortitudines”, Montanus; “in potentias”, V. L. Vatablus.
- Ft968 -- **Æ[wrz** “brachium tuum”, V. L. Pagninus, Montanus, Tigurine version, Junius & Tremellius, Piscator, etc.
- Ft969 -- **μwrm d[** “usque in excelsum”, Pagninus, Montanus, Gejerus; “in altum usque”, Junius & Tremellius, Piscator.
- Ft970 -- **wntyarh** “fecisti me videre”, Vatablus, Cocceius, Gejerus; “videre et experiri fecisti nos”, Michaelis.
- Ft971 -- **hml çl** “ipsius Selomoh”, Vatablus; Salomonis, Cocceius.
- Ft972 -- “De Salomone”, Muis.
- Ft973 -- Adv. Marcion. l. 5. c. 9.
- Ft974 -- Mashmiah Jeshuah, fol. 78. 2, 3.

- Ft975 -- In Yalkut Simeoni, par. 2. fol. 112. 2.
- Ft976 -- ךdy “ut jus dicat”, Tigurine version; so Ainsworth.
- Ft977 -- Æyn [“afflictos tuos”, Montanus, Vatablus, Musculus, Piscator, Gejerus, Michaelis, Tiguriue version.
- Ft978 -- In Yalkut Simeoni, ut supra. (par. 2. fol. 112. 2.)
- Ft979 -- qçw [“calumniatorem”, Pagninus, Tigurine version, Vatablus, Musculus; “fraudatorem”, Muis, Cocceius.
- Ft980 -- Sic Eth. Syr. Arab. Apollinarius, Vatablus, & Cocceius.
- Ft981 -- “Tondentes gramen oves”, Ovid. de Remed. Amor. l. 1. “Tondentes gramina lanigeræ pecudes”, Lucret. c. 2.
- Ft982 -- zg l [“super vellus”, V. L. Pagninus, Montanus.
- Ft983 -- T. Bab. Yoma, fol. 87. 1.
- Ft984 -- In Sepher Shorash. rad. Pwrz.
- Ft985 -- Baal Hatiurim in Numb. fol. 169. 3.
- Ft986 -- Vell. Patercul. Hist. Rom. l. 2. Aurel. Victor. de Vir. Illust. Addit. c. 2. de Caesar. c. 1.
- Ft987 -- Raya Mehimna in Zohar in Exod. fol. 49. 4. Bemidbar Rabba, s. 13. fol. 209. 4. Baal Hatturim in Num. fol. 178. 4. R. Nachman. Disput. cum fratre Paulo, p. 41.
- Ft988 -- Mandevil. Itinerar. c. 7.
- Ft989 -- Hiller. Onomast. p. 944.
- Ft990 -- Hiller. ibid. p. 165, 920.
- Ft991 -- Zohar in Gen. fol. 71. 1.
- Ft992 -- Bereshit Rabba, s. 78. fol. 69. 1. Bemidbar Rabba, s. 13. fol. 210.
- Ft993 -- “Redire facient, vel reddant”, Muis.
- Ft994 -- Zohar in Gen. fol. 84. 4. Bemidbar Rabba, s. 13. fol. 209. 4. Midrash Megillat Esther, fol. 86. 2. R. Isaac Chizzuk Emunah, par. 1. p. 44.
- Ft995 -- T. Avodah Zarah, fol. 24. 1.

- Ft996 -- **wd[b l l ptyw** “et orabit pro eo”, Pagninus, Montanus, Junius & Tremellius, Cocceius.
- Ft997 -- “Per ipsum”, Genebrardus; “per et propter eum”, Calvinus apud Michaelim.
- Ft998 -- **whnkrby** “benedicet ei”, Pagninus, Montanus, Junius & Tremellius, Cocceius.
- Ft999 -- In Viccars. in loc.
- Ft1000 -- “Corpus ut impulsae segetes aquilonibus horret”, Ovid. Epist. 10. v. 139.
- Ft1001 -- **ry[m** “de civitate”, V. L. Musculus, Gejerus; so Montanus, Tigurine version, Cocceius, Michaelis.
- Ft1002 -- T. Bab. Cetubot, fol. 111. 2.
- Ft1003 -- Midrash Kohelet, fol. 63. 2.
- Ft1004 -- **wny** “filiabitur”, Montanus, Vatablus, Michaelis.
- Ft1005 -- T. Bab. Sanhedrin, fol. 98. 2. Midrash Echa Rabbati, fol. 50. 2. Pirke Eliezer, c. 32. fol. 33. 2.
- Ft1006 -- T. Bab. Pesachim, fol. 54. 1. Nedarim, fol. 39. 2. Bereshit Bereihit Rabba, s. 1. fol. 1. 2.
- Ft1007 -- Ebr. Comment. p. 511.
- Ft1008 -- **wb wkrbtyw** “et benedicentes sibi in eo”, Junius & Tremellius; so Cocceius, Michaelis, Ainsworth.
- Ft1009 -- Apud Montfaucon. Praelim. ad Hexapla Origen. p. 78, 79.
- Ft1010 -- Prolog. in Psalm. p. 33.
- Ft1011 -- **Psal τω ασσφ** Sept. “Asaph ipsi”, Pagninus, Montanus; “Asapho”, Gejerus; so Ainsworth.
- Ft1012 -- **Æa** “attamen”, Tigurine version, Piscator, Gussetius, Michaelis.
- Ft1013 -- **hkpç** “effusi sunt”, V. L. Pagninus, Montanus, Cocceius; “effusi fuissent”, Musculus, Gejerus, Michaelis.
- Ft1014 -- **μyl l whb** “in arrogantes”, Gejerus; “stolide gloriosos”, Michaelis; “at vain glorious fools”, Ainsworth.

- Ft1015 -- **μwl ç** “pacem”, Pagninus, Musculus, Piscator.
- Ft1016 -- **μtwml** “usque ad mortem eorum”, Junius & Tremellius, Piscator, Gejerus, Michaelis.
- Ft1017 -- **μl wa** “palatium vel sicut palatium”; so some in Piscator; “porticus”, Schmidt; so R. Jonah, Arama, and Jerom.
- Ft1018 -- **l m[b** “in labore”, V. L. Pagninus, Montanus, Musculus, Junius & Tremellius, Gejerus.
- Ft1019 -- **wmny[bl j m axy** “prodit vel exit e pinguedine oculorum eorum”, Michaelis.
- Ft1020 -- “Exivit prae adipe oculus eorum”, Montanus; “egreditur prae pinguedine”, Gejerus.
- Ft1021 -- **bbi twykçm wrb[** “pergunt cogitationes cordis eorum”, Piscator.
- Ft1022 -- “Excesserunt imaginationes cordis”, Cocceius; “excedunt”, Michaelis.
- Ft1023 -- “Transgrediuntur cogitationibus cordis”, Gejerus.
- Ft1024 -- **wqymy** “dissolutos reddunt”, Vatablus; “reddent se dissolutos”, Montanus; “faciunt tabescere”, Cocceius, Gejerus, Michaelis.
- Ft1025 -- **μwrmm** “a sublimi”, Musculus, Tigurine version, Junius & Tremellius, Piscator; “ex alto”, Cocceius, Gejerus, Michaelis.
- Ft1026 -- **l yj** “vires”, Junius & Tremellius; “potentiam”, Piscator.
- Ft1027 -- **[wgn** “flagellatus”, V. L. Pagninus, Montanus; “percussus”, Gejerus.
- Ft1028 -- **ytdgb Æynb rwd hnh** “ecce generatio filiorum tuorum, praevaricatus sum”, Pagninus, Montanus.
- Ft1029 -- **twj ty** “effervesceret fermenti instar”, Tigurine version; “in fermento esset”, Cocceius; so Ainsworth.
- Ft1030 -- Casina, Act. 2. Sc. 5. v. 17.
- Ft1031 -- Acescet Montanus; “quasi aceto acri perfundebatur”, Vatablus.
- Ft1032 -- “Inflammatum est”, V. L.

- Ft1033 -- [da al “nescivi”, V. L. “non cognoscebam”, Pagninus, Montanus; “nec sciebam”, Piscator; “non noveram”, Cocceius.
- Ft1034 -- Æm[“apud te”, V. L. Pagninus, Montanus, etc.
- Ft1035 -- Trinum. Act. 4. Sc. 2. v. 110.
- Ft1036 -- dymt ynaŵ “ego jugiter futurus sum”, Junius & Tremellius, Piscator; “itaque ego in posterum semper tecum ero”, Michaelis.
- Ft1037 -- Ætx[b “pro consilio tuo”, Michaelis.
- Ft1038 -- “Consilio tuo”, Junius & Tremellius, Piscator, Cocceius.
- Ft1039 -- dwbk “in gloria”, Gejerus.
- Ft1040 -- dwbk rj a “post gloriam”, Hammond.
- Ft1041 -- yl ym “quis pro me?” Gejerus.
- Ft1042 -- Æm[“tecum”, Pagninus, Montanus, Tigurine version, Masculus, Gejerus.
- Ft1043 -- ḅab ytxpj al “nec terram totam diligo tecum”, Gejerus.
- Ft1044 -- ybb| rww “rupes cordis mei”, Montanus, Musculus, Piscator, Cocceius, “petra cordis mei”, Tigurine version, Gejerus, Michaelis; so Ainsworth.
- Ft1045 -- htmxh “perdes”, Tigurine version, Musculus, so some in Vatablus; “excindes”, Michaelis.
- Ft1046 -- Bochart. Hierozoic. par. 1. l. 3. c. 29. col. 984.
- Ft1047 -- Vid. T. Bab. Gittin, fol. 56. 2.
- Ft1048 -- [dwy “cognitus erat”, Munster; “noscitur”, Cocceius; “cognoscitur, innotescit”, Gejerus.
- Ft1049 -- aybmk “velut adducens”, Montanus, Gejerus; “tanquam sursum tollens et desuper inducens”, Michaelis.
- Ft1050 -- Æçdqm çab “in ignem sanctuaria tua”, Pagninus, Vatablus; so Cocceius, Gejerus, Michaelis.
- Ft1051 -- Æmç ^kçm wl | j ḅal “ad terram usque prophanarunt tabernaculum, vel habitationem nominis tui”, Musculus, Gejerus, Michaelis; so Cocceius.

- Ft1052 -- T. Hieros. Cetubot, fol. 35. 3. & Megillah, fol. 73. 4.
- Ft1053 -- Vid. Vitringam de Synagog. Vet. l. 1. par. 2. c. 9. Reland. Antiqu. Heb. par. 1. c. 16. sect. 3. Burmannum de Synagogis disp. I. sect. 9.
- Ft1054 -- **hl k** “consume”, Montanus, Gejerus.
- Ft1055 -- So some in Vatablus.
- Ft1056 -- “Cohibe”, Junius & Tremellius.
- Ft1057 -- **μyhl aw** “atqui Deus”, Junius & Tremellius, Piscator; “at Deus” Vatablus, Cocceius; “equidem”, Tigurine version; “certe”, Schmidt.
- Ft1058 -- **tw[wcy** “salutes”, Pagninus, Montanus, Tigurine version, Cocceius, Gejerus.
- Ft1059 -- Cateches. 13. sect. 13. p. 180. Vid. Amamae Antibarb. Bibl. l. 3. p. 798, etc.
- Ft1060 -- **trrwꝑ** “contrivisti”, Pagninus, Montanus; “disrupisti”, Junius & Tremellius, Piscator, Gejerus, Michaelis; “rupisti”, Cocceius.
- Ft1061 -- **tyj l** “ferae”, Montanus, Piscator; “bestiae”, Musculus, Vatablus, Cocceius, Gejerus, Michaelis; “bestiis”, V. L.
- Ft1062 -- **Æyyn[** “afflictorum tuorum”, Montanus, Vatablus, Tigurine version, Junius & Tremellius, Piscator, etc.
- Ft1063 -- **dymt hl w[** “ascendens semper”, Montanus; “ascendit semper”, V. L. Musculus, Gejerus.
- Ft1064 -- **Psal** “ipsi Asaph”, Pagninus, Montanus; “Asapho”, Junius & Tremellius, Piscator.
- Ft1065 -- **wnydwh** “confessi sumus”, Montanus; “confitemur”, Cocceius, Michaelis.
- Ft1066 -- **bwrqw** “nam propinquum”, Junius & Tremellius, Piscator.
- Ft1067 -- **Æytwal pn wrꝑs** “narrant mirabilia tua”, Montanus; “enarrant”, Junius & Tremellius, Piscator.
- Ft1068 -- **d[wꝑm** “promissa”, Schultens animadv. p. 174. “festi dona”, Gusset. p. 334.
- Ft1069 -- **μygmꝑn** “liquefacti”, Montanus; “liquefiet”, Musculus.

- Ft1070 -- Vid. "Suidam in voce" **εκεπουτιας**.
- Ft1071 -- **μwrml** "contra excelsum", Junius & Tremellius.
- Ft1072 -- **qt[rawxb** "collo durum", Michaelis.
- Ft1073 -- **μyrh** "exaltatio", Tigurine version, Junius & Tremellius, Piscator.
- Ft1074 -- "Neque a desertis montibus", V. L. "neque a deserto montium", Cocceius; "neque a deserto Australi montium", Michaelis.
- Ft1075 -- **yk** "quoniam", V. L. Pagninus, Montanus, Musculus; "siquidem", Tigurine version; "quia", Gejerus; so some in Michaelis.
- Ft1076 -- Vid. Yalkut in loc.
- Ft1077 -- **rwan** "illustris", Pagninus, Montanus, Musculus, Junius & Tremellius, Piscator; "illustrior", Tigurine, version; "splendidus", Vatablus, Gejerus, Michaelis; "bright", Ainsworth.
- Ft1078 -- **wl | wtça** "praedae se exposnerunt", Tigurine version, Gejerus; "dediderunt se in praedam", Junius & Tremellius, Piscator.
- Ft1079 -- **Æpa zam** "ex quo irascaris", Junius & Tremellius, Piscator; "a momento, vel tempore irae tuae", Michaelis.
- Ft1080 -- **hj qçw hady ʙa** "terra tremuit, et quievit", V. L.
- Ft1081 -- **rgj t tmj tyraç** "res duum irarum accinges", Pagninus, Montanus, Vatablus, Piscator, Gejerus.
- Ft1082 -- "Reliquo indignationum accinges te", so some in Vatablus; "residuo irarum accinges te", Michaelis.
- Ft1083 -- **arwml** "ad verb terrori, timori", Vatsblus; "numini", De Dieu, "venerando et timendo huic numini", Michaelis; so Ainsworth.
- Ft1084 -- **rxby** "qui vindemiat", Junius & Tremellius, Piscator; "succidet nempe, ut vindemiator racemos", Vatablus, so Ainsworth.
- Ft1085 -- **μyhl a | a yl wq** "vox mea ad Deum", Pagninus, Montanus, Musculus, "fertur", Junius & Tremellius; "erat", Cocceius.
- Ft1086 -- **ydy** "plaga mea", Pagninus, Muis.
- Ft1087 -- "Manus mea", Montanus, Piscator, Gejerus, etc.

- Ft1088 -- **hj yça** “meditabor”, Montanus, Junius & Tremellius, Gejerus; “meditabor”, Musculus, Piscator, Cocceius.
- Ft1089 -- **yny[twrmç** “vigilias”, Pagninus, Montanus, Vatablus, Tigurine version; “palpebras oculorum meorum”, Musculus, Cocceius; “palpebras quasi custodias oculorum”, Michaelis.
- Ft1090 -- **μyml w[twnc** “annos seculorum”, Pagninus, Montanus, Musculus, Piscator, Cocceius, Gejerus.
- Ft1091 -- **hj yça** “meditabor”, Montanus; meditatus sum, V. L. “meditor”, Junius & Tremellius; “meditabar”, Piscator, Cocceius.
- Ft1092 -- **twxrl** “acceptos habere”, Cocceius, so Ainsworth; “propitius et gratiosus esse”, Michaelis.
- Ft1093 -- **wdsj** “gratia ipsius”, Cocceius, Gejerus.
- Ft1094 -- **rma** “eloquim”, Pagninus, Montanus; “sermo”, Junius & Tremellius, Piscator; “verbum”, Vatablus, Gejerus, Michaelis; “oraculum”, Tigurine version, Musculus.
- Ft1095 -- **ˆwyl [ˆymy twnc** “mutationes sunt dexteræ excelsi”, Musculus, Muis; so Ainsworth.
- Ft1096 -- **Æl [p l kb** “de unoquoque opere tuo”, Junius & Tremellius, Piscator.
- Ft1097 -- **çdq̄b** “in sanctitate”, Pagninus, Montanus, Tigurine version, Junius & Tremellius, Gejerus, Michaelis.
- Ft1098 -- **wl yj** “parturierunt”, Montanus, Vatablus; “dolore corruptæ sunt, videl dolore parturientium”, Piscator; so Ainsworth.
- Ft1099 -- Antiqu. l. 2. c. 16. sect. 3.
- Ft1100 -- **l gl gb** “in rotunditate”, Montanus, Vatablus; “in isto orbe”, Junius & Tremellius; “in orbe”, Cocceius; “in sphaera”, Arab.
- Ft1101 -- “In rota”, Pagninus, Tigurine version, Musculus, Gejerus; “in rotis”, Muis, Syr. vid. Suidam in voce **τροχος**.
- Ft1102 -- Ut supra. (Antiqu. l. 2. c. 16. sect. 3.)
- Ft1103 -- Comment. Ebr. p. 633.

- Ft1104 -- **Psal τω ασσφ**, Sept. “ipsi Asaph”, Pagninus, Montanus; “tradita Asapho”, Piscator.
- Ft1105 -- **τςq ymwr** “jacentes arcu”, Pagninus, Montanus; “jaculantes arcu”, Tigurine version, Musculus, Junius & Tremellius, Gejerus, Michaelis.
- Ft1106 -- See Pirke Eliezer, c. 48. Shalshalet Hakabala, fol. 7. 2.
- Ft1107 -- De loc. Heb. fol. 93. L.
- Ft1108 -- **wl awj j l dw[wpyswyw** “et addiderunt adhuc ad peccandum ei”, Montanus, “vel peccare”, Musculus, Gejerus, Michaelis.
- Ft1109 -- **rb[ty** “transiit in hithpael de transitu vel exundatione bilis solet usurpari”, Gejerus.
- Ft1110 -- **bq[yb** “in Jahacob”, Pagninus, Montanus, Musculus.
- Ft1111 -- **ευπεριστατον**, which Suidas, in voce **ευπερισ** interprets a foolish thing; and it is thought by his learned editor Kusterus, in *ibid.* to allude to foolish persons, who stand round about a mountebank or juggler, gazing at his tricks with pleasure and admiration, being insnared by them.
- Ft1112 -- **μyryba** “fortium”, Pagninus, Montanus, etc. “magnificorum, potentium”, Vatablus.
- Ft1113 -- Comment. Ebr. p. 14. Vid. Witsium de Oeconom. Foeder. l. 4. c. 10. sect. 99.
- Ft1114 -- **[sy** “fecit proficisci”, Pagninus, Montanus, Gejerus.
- Ft1115 -- Aristot. de Hist. Animal. l. 8. c. 12. Plin. Hist. l. 10. c. 23.
- Ft1116 -- **Pnk Pw[** “volucres alatas”, Tigurine version, Junius & Tremellius, Piscator, Cocceius.
- Ft1117 -- Hist. l. 10. c. 23.
- Ft1118 -- Arist. de Hist. Animal. l. 9. c. 8.
- Ft1119 -- **whnj m** “castrorum ejus”, Pagninus, Vatablus, Gejerus.
- Ft1120 -- **dam w[bcyw** “et saturati sunt valde”, Pagninus, Montanus, etc.
- Ft1121 -- **μtwat** “concupiscentiam ipsorum”, Cocceius.

- Ft1122 -- **μhynmçb** “in opimis ipsorum”, Cocceius; “inter pinguedines eorum”, Michaelis.
- Ft1123 -- In Sepher Shorashim, rad. **wl ç**.
- Ft1124 -- **[yrkh** “incurvavit”, Pagninus, Montanus.
- Ft1125 -- **wyatal pnb** “per miracula ejus”, Schmidt; so some in Gejerus.
- Ft1126 -- **hl hbb** “in terrore”, Montanus; “per consternationem aut terrorem”, Gejerus; “in terrore et consternatione”, Michaelis.
- Ft1127 -- **whwtpyw** “quamvis conarentur eum decipere”, Junius & Tremellius; “attamen decipiebant eum”, Cocceius.
- Ft1128 -- **rpkv** “propitiabitur”, Montanus; “propitius est”, Pagninus, Museulus; “propitius fuit”, Tigurine version; “expiabat”, Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis.
- Ft1129 -- **wwth** “signaverunt”, Pagninus.
- Ft1130 -- Comment. on Exod. vii. 19. so Kimchi in Sepher Shorash. rad. **ra**.
- Ft1131 -- This was written about 1750. Editor.
- Ft1132 -- **br [** “mixtionem”, Montanus; “miscellam”, Vatablus; “a mixed swarm”, Ainsworth.
- Ft1133 -- Antiqu. l. 2. c. 14. sect. 3.
- Ft1134 -- Nat. Hist. l. 11. c. 34.
- Ft1135 -- See Philosoph. Transact. vol. 2. p. 766. See also p. 781.
- Ft1136 -- **grhy** “occidit”, Pagninus, Montanus, Musculus, Junius & Tremellius, Piscator; “interfecit”, Gejerus.
- Ft1137 -- **μy[r ykal m** “numcios malorum”, Junius & Tremellius, Piscator.
- Ft1138 -- **wpal bytn sl py** “ponderavit semitam furori suo”, Pagninus, Vatablus; “libravit semitam irae suae”, Tigurine version; “iter ad iram suam”, Junius & Tremellius, Piscator.
- Ft1139 -- Dickinson Delph. Phoeniciz. cap. 4.
- Ft1140 -- In voce **αλυπτου**.
- Ft1141 -- **hsk** “operuit”, Pagninus, Montanus, Musculus, Piscator, Gejerus.

- Ft1142 -- See his Works, vol. 2. p. 82.
- Ft1143 -- **wl l wh** “honoratae”, Munster; so some in Vatablus.
- Ft1144 -- “Celebratae epithalamio”, Montanus; “laudatae”, Tigurine version, Amama, so Ainsworth; “laudarentur”, Junius & Tremellius, Michaelis; “laudabantur”, Piscator; “commendabantur”, Gejerus.
- Ft1145 -- In voce **εδρα**.
- Ft1146 -- **rj am** “de post”, Montanus, Vatablus, Gejerus; “a post”, Michaelis.
- Ft1147 -- **twl [** “lactantes”, Vatablus, Gejerus, Michaelis.
- Ft1148 -- **twnwbtb** “prudentiis”, Vatablus; “intelligentiis”, Pagninus, Montanus, Gejerus, Michaelis; “discretions”, Ainsworth.
- Ft1149 -- **whwn** “caulam ejus”, Michaelis.
- Ft1150 -- T Hieros. Taanioth, fol. 68. 3.
- Ft1151 -- **wnl rkzt l a** “ne memineris nobis”, Montanus, Michaelis; so Cocceius.
- Ft1152 -- **wnw l d** “attenuati”, Pagninus, Montanus, Tigurine version, Vatablus, Musculus, Junius & Tremellius, Piscator.
- Ft1153 -- “Exhausti”, Gejerus, Michaelis.
- Ft1154 -- **rpk** “expiationem fac”, Junius & Tremellius, Piscator, Michaelis.
- Ft1155 -- “Propitiare”, Pagninus, Montanus; “propitius esto”, V. L. Musculus; so Tigurine version.
- Ft1156 -- **rpk** metaph. “textit”, Amama.
- Ft1157 -- **μυνçç l a** “super liliis”, Tigurine version, Cocceius; “pro liliis”, Musculus.
- Ft1158 -- **tnç[** “fumabis”, Pagninus, Vatablus; “fumaturus es”, Junius & Tremellius, Piscator; “fumasti”, Montanus, Cocceius, Gejerus, Michaelis, & Ainsworth.
- Ft1159 -- “----lachrymisque suis jejunia pavit”, Ovid. Metamorph. l. 4. Fab. 6.
- Ft1160 -- **[yst** “fecisti proficisci”, Pagninus, Montanus, Vatablus

- Ft1161 -- “Bacchus amat colles----” Virgil Georgic. l. 2. v. 113.
- Ft1162 -- **l a yzra hypn**[“rami ejus cedros Dei”, Tigurine version; so Sept. “et ramia ejus cedri Dei”, Musculus, Cocceius; “palmitibus ejus cedri altissimae operiebantur”, Piscator, De Dieu; “ramis ejus optertae sunt cedri Dei”, Michaelis.
- Ft1163 -- Gloss. in T. Bab. Pesachim, fol. 118. 2.
- Ft1164 -- Homer. Odyss. xix. v. 439.
- Ft1165 -- Vid. Buxtorf. Tiberias, c. 14.
- Ft1166 -- Plutarch de Isid. & Osir.
- Ft1167 -- **^b l** [“super filium”, V. L. Pagninus, Montanus, Musculus; “propter filium”, Junius & Tremellius, Michaelis.
- Ft1168 -- Mashmiah Jeshuah, fol. 81. 2.
- Ft1169 -- **^aç** “attollite”, Piscator; “tollite”, Cocceius, Amama, Gejerus.
- Ft1170 -- **wnt** “date”, Pagninus, Montanus, etc.
- Ft1171 -- **hskb** “quum tegitur luna”, Piscator; “ad verbum in obtectione”, i. e. “eum obtegatur luna a sole”, Amama.
- Ft1172 -- **ba l** [**wtaxb** “in ipsum exeundo”, Montanus; “cum exiret ipse super terram”, Pagninus.
- Ft1173 -- **dwdm** “a sporta, a cophino”, Gejerus, Amama, Michaelis.
- Ft1174 -- **Æb hdy**[**a** “testificabor in te”, Gejerus.
- Ft1175 -- “Ut testificer contra te”, Schmidt.
- Ft1176 -- So Michaelis, and Gussetius, and Genevenses, in ib. Comment. Ebr. p. 431.
- Ft1177 -- **[ynka** “flecterem”, Cocceius.
- Ft1178 -- **wçj ky** “mentientur”, Montanus; “mentiti fuissent”, Vatablus; “mentirentur”, Musculus, Cocceius, Gejerus; “mendaciter se dedissent”, Junius & Tremellius, Piscator.
- Ft1179 -- **hj j bl j m** “ex adipe frumenti”, V. L. Pagninus, Montanus, Musculus; “adipe tritici”, Junius & Tremellius, Piscator; so Cocceius, Gejerus, Michaelis.

- Ft1180 -- P. Martyr. Decad. 3. lib. 9.
- Ft1181 -- **l a t d [b** “in congregatione Dei”, Pagninus, Cocceius, Gejerus, Michaelis; so Vatablus, Junius & Tremellius, Piscator, Ainsworth.
- Ft1182 -- **wj pç** “judicate”, V. L. Pagninus, Montanus, Musculus, Junius & Tremellius, Gejerus, Michaelis.
- Ft1183 -- **wqydxh** “justify”, V. L. Pagninus, Montanus, Vatablus, Musculus, Cocceius, etc.
- Ft1184 -- **wj wmy** “moventur”, Vatablus; “dimoventur”, Junius & Tremellius, Piscator; “commoventur”, Gejerus; “nutant”, Tigurine version.
- Ft1185 -- So Ainsworth.
- Ft1186 -- **dj ak** “pariter; sive ex aequo”, Maius apud Gataker. Cin. c. 10. p. 292.
- Ft1187 -- **çrj t l a** “ne obsurdescas”, Vatablus; “ne surdum agas”, Junius & Tremellius, Piscator; “ne quasi surdus et mutus sis”, Michaelis.
- Ft1188 -- **j qçt l a** “ne quiescas”, Pagninus, Montanus, Musculus, Junius & Tremellius, Piscator, Gejerus; “neque quietus sis”, Michaelis.
- Ft1189 -- **wymhy** “sonuerunt”, V. L. “perstrepunt”, Junius & Tremellius, Piscator, Cocceius; “strepunt”, Gejerus.
- Ft1190 -- **bl** “corde”, Pagninus, Montanus; “ex corde”, Tigurine version, Musculus, Gejerus; “cordicitus”, Cocceius.
- Ft1191 -- **wtrky tyrb Æyl [** “foedus adversus te icerunt”, Tigurine version; “contra te foedus pepigerunt”, Junius & Tremellius, Piscator, Gejerus; so Musculus, Cocceius, Michaelis.
- Ft1192 -- Nat. Hist. l. 5. c. 20.
- Ft1193 -- **[wrz wyh** “fuerunt brachium”, Pagninus, Montanus; “sunt brachium”, Junius & Tremellius, Piscator, etc.
- Ft1194 -- De locis Hebraicis, fol. 88. L. and 91. E.
- Ft1195 -- “Vide Suidam in voce” **τροχου**.
- Ft1196 -- **l gl gk** “rem in levem quae turbine circumagitur”, some in Amama; “pappos”, i.e. “lanuginem carduorum”, so some in Grotius; “as a rolling thing”, Ainsworth.

- Ft1197 -- **r[y** “sylvam”, Montanus, Tigurine version, Junius & Tremellius, Piscator, etc.
- Ft1198 -- Georgic. l. 2. v. 310.
- Ft1199 -- **ˆwl q** Heb. “levitate”, Piscator; so Ainsworth.
- Ft1200 -- **Æmç hta yk** “quod nomen tuum”, Pagninus, Montanus, Musculus.
- Ft1201 -- “Quod tu, inquam, sis altissimus”, Michaelis.
- Ft1202 -- Pansan. Boeotica sive, l. 9. p. 555.
- Ft1203 -- Vide Theocrit. Idyl. 5.
- Ft1204 -- “To drive away birds”, or “to destroy them”, Misn. Middot, c. 4. s. 6. Maimon. & Bartenora, in ib.
- Ft1205 -- So Noldius, p. 23.
- Ft1206 -- “Semitae tuae”, Tigurine version; so Kimchi.
- Ft1207 -- **twl sm** “viae stratae”, Montanus, Cocceius.
- Ft1208 -- “Ascensiones in corde suo”, V. L. so Sept.
- Ft1209 -- **whwtyçy ˆy[m** “fontem constituunt eum”, Junius & Tremellius, Piscator, Ainsworth; “Deum ipsum”, Piscator, Gejerus, Michaelis.
- Ft1210 -- **hrwm hj [y twkrb** “quam in benedictionibus operit pluvia”, Cocceius.
- Ft1211 -- “Benedictionibus operietur docens”, Montanus; “benedictiones induit doctor”, Gejerus, Michaelis; so Gussetius, p. 725.
- Ft1212 -- **l yj l a l yj m** “de exercitu in exercitum”, Pagninus; so Piscator, Junius & Tremellius; “de turma ad turmam”: Vatablus, Cocceius.
- Ft1213 -- “De doctrina ad doctrinam”, so some in Vatablus.
- Ft1214 -- “Exodus cohorte, vel classe rudiorum et infirmiorum, ad classem adultiorum”, Gussetius, p. 725.
- Ft1215 -- **ˆwyxb µyh l a l a hary** “videbitur Deus deorum in Sijon”, Pagninus Montanus; “videtur Deus deorum in Sion”, Musculus; so Sept. and Eth.

- Ft1216 -- **Ppwtsh** “esse in limine”, Pagninus, Montanus; “ad limen esse”, Musculus; “desidere ad limen”, Tigurine version, Vatablus, so Ainsworth; “frequentare limen”, Junius & Tremellius; “commorari limen”, Piscator; “ad limen stare”, Gejerus, Michaelis.
- Ft1217 -- Gusset. Ebr. Comment. p. 565.
- Ft1218 -- **rwdm** “quam aetatem agere”, Piscator; “vel aetatem omnem agere”, Gejerus, Michaelis.
- Ft1219 -- **twbç** “captivam turbam”, Junius & Tremellius; i. e. “captivos”, Gejerus, Michaelis.
- Ft1220 -- **tpsa** “collegisti”, Montanus, Gejerus, Michaelis.
- Ft1221 -- **Ædsj** “bonitatem tuam”, Tigurine version, Musculus; “benignitatem tuam”, Junius & Tremellius, Piscator; “gratiam tuam”, Cocceius, Gejerus.
- Ft1222 -- **tmaw dsj** “gratia et veritas”, Cocceius, Gejerus, Michaelis.
- Ft1223 -- **tma** fides. Tigurine version, Musculus, Junius & Tremellius.
- Ft1224 -- Vide Heraclit. de Incredib. c. 21. p. 86.
- Ft1225 -- **µyxr [** “terribilium”, Montanus; so some in Vatablus, Gejerus, Michaelis.
- Ft1226 -- **µwj r** “misericos”, Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft1227 -- Zohar in Gen. fol. 58. 4. & 59. 1.
- Ft1228 -- **çdq yrrhb** “inter montes sanctitatis”, Junius & Tremellius; so Ainsworth.
- Ft1229 -- **Æb** “in te”, Montanus, Tigurine version, Cocceius, Schmidt, Syr. vers.
- Ft1230 -- Aug. Euthymius, Theodoret, & alii, in Amama, Antibarbar. Bibl. I. 3. p. 820.
- Ft1231 -- De Agricultura, p. 196.
- Ft1232 -- Geograph. 1. 4. c. 5.
- Ft1233 -- Descriptio Africae, l. 8. c. 2.

- Ft1234 -- **y[dyl** “inter scientes me”, Vatablus, Gejerus, Schmidt; “apud noscentes me”, Junius & Tremellius; “apud familiares meos”, Piscator; “apud notos meos”, Amama.
- Ft1235 -- **çyaw çya** “vir et vir”, Pagninus, Montanus, Tigurine version, Vatablus, Gejerus, Michaelis.
- Ft1236 -- So the Targum, and Ainsworth.
- Ft1237 -- Comment. Ebr. p. 845.
- Ft1238 -- **tw[n[l t l j m l [** “pro infirmitate ad affligendum”, so some in Munster; “de miseria ad affligendum”, Tigurine version; “de infirmitate affligente”, Piscator, so Gussetius, p. 622.
- Ft1239 -- Works, vol. 1. p. 699.
- Ft1240 -- Tractat. Theolog. Politic. c. 10. p. 184.
- Ft1241 -- Apud Meor Enayim, c. 32. p. 106.
- Ft1242 -- **h[bç** “saturata”, Pagninus, Montanus, Musculus, Junius & Tremellius, Piscator, Cocceius; “satiata”, Tigurine version.
- Ft1243 -- **tw[rb** “in malis”, Pagninus, Montanus; “malis”, Junius & Tremellius, etc.
- Ft1244 -- **yyj** “vitae meae”, Montanus, Michaelis.
- Ft1245 -- **l waçl** “ad orcum”, Cocceius; “inferno”, Gejerus; “ad infernum”, Michaelis; so Ainsworth.
- Ft1246 -- **Ædym** “manu tua”, Junius & Tremellius, Piscator, Amama.
- Ft1247 -- **µykçj mb** “in loca tenebrosa”, Tigurine version, Musculus; “in tenebrosissimis”, Junius & Tremellius; “in densis tenebris”, Piscator; “in caligines, vel obscuritates”, Gejerus.
- Ft1248 -- Descriptio Africae, l. 3. p. 413.
- Ft1249 -- **yn[** “pauper”, V. L. Pagninus, Junius & Tremellius; “inops”, Cocceius, Michaelis.
- Ft1250 -- **r[nm** “a concussione”, Luther, Schmidt, Junius & Tremellius; “propter concussionem”, Piscator; “prae concussione”, Gejerus.
- Ft1251 -- **ytaçn** “portavi”, Pagninus, Montanus; “fero”, Tigurine version, Piscator; “tuli”, Musculus, Cocceius; “pertuli portavi”, Michaelis.

- Ft1252 -- **hnwpa** a **ˆp** “ne forte”, Amama, Gejerus; “anxius timeo vel metno, ne hoc vel illud fiat”, Michaelis.
- Ft1253 -- Lex. Heb. p. 663.
- Ft1254 -- Heb. “rotor, seu instar rotae circumagor”, Piscator.
- Ft1255 -- <Arabic> “consilii inops fuit”, Castel. Lex. col. 199.
- Ft1256 -- **Æynwrj** “irae tuae”, Pagninus, Montanus; “furores tui”, Musculus, Tigurine version.
- Ft1257 -- **Æçj m y[dym]** “noti mei sunt tenebrae”, Cocceius, Schmidt, Michaelis; “amici mei sunt caligo”, Gejerus.
- Ft1258 -- Works, vol. i. p. 699, 700.
- Ft1259 -- **ydsj** “bonitates”, Tigurine version; “benignitates”, Junius & Tremellius; “beneficia”, Piscator; “gratias”, Cocceius.
- Ft1260 -- **Æal p** “mirabile tuum”, Pagninus, Montanus, Cocceius, Gerjus; “mirabile apus tuum”, Junius & Tremellius; “illud miraculum tuum”, Michaelis.
- Ft1261 -- **Ær [y]** “par aestimetur”, Junius & Tremellius; “par aestimabitur”, Piscator.
- Ft1262 -- Journey from Aleppo to Jerusalem, p. 113, 114, Ed. 7.
- Ft1263 -- Journey from Aleppo to Jerusalem, p. 115, Ed. 7.
- Ft1264 -- So Pagninus, Montana, and V. L.
- Ft1265 -- **Æask ˆwkm** “praeparatio sedis tuae”. V. L. so the Sept.
- Ft1266 -- Basis, “fulchrum et stabilimentum”, Michaelis.
- Ft1267 -- **wngm** “clypeus noster”, Pagninus, Montanus, Vatablus, Tigurine version; “scutum nostrum”, Junius & Tremellius, Piscator.
- Ft1268 -- **hwyl** “Domino”, Pagninus, Montanus.
- Ft1269 -- **l arçy çdq l w** “et sancto Israelis”, Pagninus, Montanus.
- Ft1270 -- **Ædysj l** “de pio tuo”, Cocceius; “de sancto tuo”, Gejerus.
- Ft1271 -- **ˆwkt** “parate erit”, Musculus, Muis; so the Targum.

- Ft1272 -- **ayçy** “non imponet ei”, Tigurine version; “non seducet eum”, so some in Vatablus; “non decipiet eum”, Gejerus, Schmidt.
- Ft1273 -- Yalkut Simeoni, par. 2. fol. 56. 3.
- Ft1274 -- **Pwga** “percutiam”, Pagninus, Montanus, Musculus, Piscator, Michaelis.
- Ft1275 -- **ydsj w ytnwmaw** “et veritas mea, et gratia mea”, Cocceius, Gejerus, Michaelis.
- Ft1276 -- In Shemot Rabba, s. 19. fol. 104. 4.
- Ft1277 -- **ydsj** “bonitatem meam”, Musculus, Tigurine version; “benignitatem meam”, Junius & Tremellius, Piscator; “gratiam meam”, Cocceius, Gejerus, Michaelis.
- Ft1278 -- **ytrwt** “verbum meum revelatum”, Gejerus; “legem et doctrinam meam”, Michaelis.
- Ft1279 -- **wl l j y** “prophanaverint”, V. L. Pagninus, Montanus, Tigurine version, Junius & Tremellius, Piscator, etc.
- Ft1280 -- **rypa** “not irritam faciam”, Junius & Tremellius, Piscator, Gejerus.
- Ft1281 -- **ytnwmab rqça al w** “neque faciam mendacium” (“neque fallam”, Montanus) “in veritate mea”, Pagninus; “neque mentiar aut fallam in veritate mea”, Michaelis.
- Ft1282 -- **l l j a al** “non prophanabo”, V. L. Pagninus, Montanus, Tigurine version, etc.
- Ft1283 -- **hnça al** “non mutabo”, Pagninus, Montanus, Tigurine version, Junius & Tremellius, etc.
- Ft1284 -- Zohar in Gen. fol. 30. 1.
- Ft1285 -- **qj çb** “in aethere”, Montanus, Tigurine version, Vatablus; “in superiore nube”, Junius & Tremellius; “in nubibus”, Gejerus.
- Ft1286 -- **rwx** “acumen”, Junius & Tremellius, Piscator.
- Ft1287 -- **wrhj m** “puritatem ejus”, Montanus, Michaelis.
- Ft1288 -- **µym[µybr l k** “omnes multos populos”, Montanus; “omnes, quam multi sunt, populos”, Cocceius.

- Ft1289 -- Bab. Sanhedrin, fol. 97. 1.
- Ft1290 -- **twbq** [“calcibus”, Vatablus; “calcaneos”; Gusetius, Michaelis.
- Ft1291 -- In voce **ανταλλαγμα**.
- Ft1292 -- Huillus Patriarch. in Origen. apud Hieron. adv. Ruffin. l. 1. fol. 67. L.
- Ft1293 -- **w** [**m** “refugium”, V. L. Vatablus; “asylum”, Gejerus.
- Ft1294 -- **w** **l** **y** “nascerentur”, Pagninus, Montanus, Tigurine version, Michaelis; so Ainsworth; “geniti essent”, Piscator, Gejerus.
- Ft1295 -- **ba l l w j tw** “antequam parturiret terra”, Syr. “aut peperisses terram”, Piscator, Amama.
- Ft1296 -- **akd d** [**çwna bçt** “convertes hominem usque ad contritionem”, Montanus; “donec conteratur”, Musculus, Tigurine verion; “donec sit contritus”, Vatablus; “ut sit contritus”, Junius & Tremellius.
- Ft1297 -- Ebr. Comment. p. 158.
- Ft1298 -- **Pl j y** “quae mutatur”, Pagninus; “mutabitur”, Montanus; “immutatur”, Tigurine version; “transiens”, Junius & Tremellius; “quae transit”, Musculus, Gejerus, Michaelis.
- Ft1299 -- Animadv. in Job, p. 34.
- Ft1300 -- **w** **n** **m** **l** [“mostrum absconditum”, Montanus; “sive occultum”, Vatablus, Muis, Michaelis.
- Ft1301 -- **w** **n** **p** “declinaverunt”, Pagninus, Montanus; “declinant”, Munster, Muis.
- Ft1302 -- “Deflectunt faciem”, Gejerus, so Ainsworth.
- Ft1303 -- **hgh wmk** “sicut cogitationem”, Gejerus, Michaelis; so Ainsworth.
- Ft1304 -- “Sicut sermonem”, Pagninus, Montanus; “instar locutionis”, Musculus, Vatablus; “dicto citius”, Tigurine version.
- Ft1305 -- **µhb** “in ipsis”, Pagninus, Montanus; “in quibus vivimus”, Tigurine version, Vatablus.

- Ft1306 -- Laertius in Vita Solon. p. 36. Herodotus, l. 1. sive Clio, c. 32.
 Macrobian. in Somno Scipionis, l. 1. c. 6. p. 58. & Plin. Epist. l. 1. Ep. 12.
 & Solon. Eleg. apud Clement. Alex. Stromat. l. 6. p. 685, 686.
- Ft1307 -- Vat. Hist. l. 4. c. 1.
- Ft1308 -- “----tristisque senectus et labor----”. Virgil. Georg. l. 3. v. 67.
- Ft1309 -- **µbhr** “amplitudo eorum”, Montanus.
- Ft1310 -- **µj nh** “consolare”, Pagninus, Montanus, Vatablus.
- Ft1311 -- **Ædsj** “gratia tua”, Cocceius, Gejerus, Michaelis.
- Ft1312 -- **rqbb** “matutino Montanus”, Cocceius; so Ainsworth.
- Ft1313 -- T. Bab. Sanhedrin, fol. 99. 1.
- Ft1314 -- **wnyl [** “adsis nobis”, Tigurine version, Junius & Tremellius; Heb.
 “sit apud nos”, Piscator; “super nobis et apud nos”, Michaelis.
- Ft1315 -- **whnnwk καταψευνον**, Sept. “dirige”, V. L. Musculus; “dirige et
 confirma”, Michaelis.
- Ft1316 -- So in Tikkune Zohar, correct. 20. fol. 50. 1.
- Ft1317 -- T. Hieros. Sabbat, fol. 8. 2.
- Ft1318 -- **ˆnwl ty** “indesinenter pernoctans”, Junius & Tremellius;
 “pernoctat”, Piscator, Gejerus; “pernoctabit”, Michaelis.
- Ft1319 -- **hwlyl** Domino, Pagninus, Montanus, Tigurine version, Musculus;
 “ad Jehovam”, de Dieu.
- Ft1320 -- **εχεπευκες βελους----κηλα ψεοιο**, Homer. Iliad. l. 1. v. 51, 53.
- Ft1321 -- “Voluces sagittae”, Virgil. Aeneid. 12. “volante sagitta”, Ovid.
 Trist. eleg. 10.
- Ft1322 -- Vide Thevenot’s Travels, par. 2. sect. 1. c. 12. p. 54. & l. 3. c. 8.
 p. 135.
- Ft1323 -- **ysj m hwly hta yk** “quoniam tu Domine spes mea”, Pagninus,
 Montanus, Musculus; “nam tu O Jehova es receptus meus”, Cocceius;
 so Piscator; “quia tu Domine, es perfugium meum”, De Dieu, Gejerus.
- Ft1324 -- **Ænw[m tmç ˆwyl [** “excelsum posuisti habitaculum tuum”,
 Pagninus, Montanus, De Dieu, Gejerus.

- Ft1325 -- Zohar in Gen. fol. 43. 2. Vajikra Rabba, s. 10. fol. 153. 4. See the Targum in Cant. i. 1.
- Ft1326 -- **twl yl b** “in noetibus”, Pagninus, Montanus, Tigurine version, etc.
- Ft1327 -- Suidas in voce **τερπανδροσ**. Plin. Nat. Hist. l. 7. c. 56.
- Ft1328 -- Ibid.
- Ft1329 -- Plutarch. apud A. Gell. Noct. Attic. l. 3. c. 6.
- Ft1330 -- Set Sandys’s Travels, l. 2. p. 80.
- Ft1331 -- Texelii Phoenix, l. 1. c. 4. p. 14.
- Ft1332 -- **μyl wtç** “plantati”, Pagninus, Montanus, Junius & Tremellius, etc.
- Ft1333 -- Zohar in Lev. 7. 1.
- Ft1334 -- “Praeferat Herodis palmetis pinguibus----”. Horat. Ep. l. 2. Ep. 2. v. 148.
- Ft1335 -- T. Bab. Roshhashanah, fol. 31. 1. & Tamid, fol. 33. 2.
- Ft1336 -- **^wkn wam** “paratum”, Pagninus, Montanus; “a principio”, Targum; “ab antiquo”, Syr. “ab aeterno”, Gejerus; so Ainsworth.
- Ft1337 -- Vide Homer. Iliad. 21. v. 190,]91. where the same is said of Jove, almost in the same words, and repeated as here.
- Ft1338 -- **μymy Æral** “in longitudinem dierum”, Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft1339 -- **twmqn l a** “Deus ultionum”, V. L. Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft1340 -- **[ypwh** “irradia”, Montanus; “illucesce”, Junius & Tremellius, Piscator; “effulsit”, Cocceius; “adfulge”, Michaelis.
- Ft1341 -- **w[yby** “effutient”, Montanus, Tigurine version, Vatablus; “effutiunt”, Musculus; “scaturiunt”, Cocceius.
- Ft1342 -- **wnyb** “animadvertite”, Junius & Tremellius, Piscator.
- Ft1343 -- Plauti Capteivei, Act. 2. Sc. 2. v. 63.
- Ft1344 -- **rsyj** “an erudiens gentes”, Cocceius.
- Ft1345 -- Apud Laert. Vit. ejus, Valer. Maxim. l. 7. c. 2. extern. 8.
- Ft1346 -- **Ætrwtm** “ex lege”, sc. “doctrina verbi tui”, Michaelis.

- Ft1347 -- [r “mali”, Pagninus, Montanus, Piscator, Cocceius, Gejerus, Michaelis.
- Ft1348 -- wyrj a “post ipsum”, Musculus, Gejerus.
- Ft1349 -- j [mk “quasi parum”, Montanus, Gejerus, Junius & Tremellius, Piscator.
- Ft1350 -- Ærbj yh “an sociabitur tibi?” Cocceius, Gejerus; “num consociabitur?” Michaelis.
- Ft1351 -- qj yl [“praeter statutum”, Piscator, Cocceius; “contra statutum”, Gejerus; “contra legem tuam”, Arab.
- Ft1352 -- wdwgy “turmatim conveniunt”, Vatablus, Piscator.
- Ft1353 -- Seder Olam Rabba, c. 30. p. 92.
- Ft1354 -- Ep. 1. 10. ep. 97.
- Ft1355 -- wynp “faciem ejus”, V. L. Pagninus, Montanus, Tigurine version, etc.
- Ft1356 -- yrqj m “penetralia terrae”, Musculus, Piscator, Gejerus, Michaelis.
- Ft1357 -- twp[wt “lassitudines”, Gejerus.
- Ft1358 -- “Cacumina”, Montanus, Tigurine version, Musculus.
- Ft1359 -- “Pan ovium custos----” Virgil. Georgic. 1. 1. v. 17. “Pana deum pecoris veteres coluisse feruntur”, Ovid. Fasti, 1. 2.
- Ft1360 -- Plutarch. de orac. defect. p. 419.
- Ft1361 -- Hist. 1. 12. in principio.
- Ft1362 -- hbyrmk “sicut Meribah”, Montanus; “sicut in Meriba”, Musculus, Tigurine version, Gejerus, Michaelis, so Ainsworth.
- Ft1363 -- hsm μwyk “sicut die Massah”, Montanus, Musculus, Tigurine version; “secundum diem Massah”, Gejerus, Michaelis, so Ainsworth.
- Ft1364 -- rça “quo”, Pagninus, Montanus; “ubi”, V. L. Junius & Tremellius, Piscator, Gejerus, so Ainsworth.
- Ft1365 -- ynwnj b “explorarunt me”, Tigurine version, Piscator, Gejerus.

- Ft1366 -- **j wqa** “fastidio habui”, Montanus, Junius & Tremellius, Gejerus, so Cocceius, Michaelis.
- Ft1367 -- **wrçb** “evangelizate”, Montanus, Tigurine version, Musculus, Cocceius, Michaelis.
- Ft1368 -- **µyl yl a** “nihila”, Tigurine version, Cocceius, Michaelis.
- Ft1369 -- **twj pçm** “familiae”, Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft1370 -- **wmç dwbk** “gloriam nominis ejus”, Pagninus, Montanus, Cocceius, Gejerus; so Ainsworth, Junius & Tremellius, Piscator.
- Ft1371 -- **wwj tçh** “incurvate vos”, Pagninus, Montanus, Junius & Tremellius, Piscator; “prosternite vos”, Tigurine version.
- Ft1372 -- P. Martyr. Decad. 1. 1. 3.
- Ft1373 -- “Et Venus aethereos inter dea candida nimbos”, Virgil. Aeneid. 8. “Venus circumdata nimbo”, ib. Aeneid. 12. “Nube candentes humeros amictus augur Apollo”, Horat. Carmin. 1. 1. Ode 2. so Homer. Il. 5. v. 186.
- Ft1374 -- **wçby** “pudefiunt”, Cocceius; “erubescunt”, Gejerus.
- Ft1375 -- **µyl yl ab** “in diis nihili”; Tigurine version; so some in Vatablus, Cocceius.
- Ft1376 -- Ebr. Comment. p. 386.
- Ft1377 -- Iliad 6. v. 6. & 8. v. 282. & 16. v. 39.
- Ft1378 -- **wl h[yçwh** “salutem attulit ei”, Junius & Tremellius, Piscator; so Tigurine version, Munster, Cocceius, Gejerus, Michaelis.
- Ft1379 -- Antique. Jud. 1. 3. c. 12. sect. 6.
- Ft1380 -- **hwhy Æl mh ynpl** “coram rege Domino”, Pagninus, Tigurine version; so Junius & Tremellius, Piscator, Cocceius.
- Ft1381 -- **twrhn** “fluvii”, Cocceius, Gejerus, so Ainsworth.
- Ft1382 -- **µyrçmb** “in rectitudinibus”, Montanus, Michaelis.
- Ft1383 -- **µyrçym** “rectitudines”, Montanus, Gejerus, Michaelis; “aequitates”, Vatablus; “recta”, Musculus.

- Ft1384 -- **tnnw**k “parasti”, Pagninus, Montanus, Vatablus, Gejerus; “praeparasti”, Tigurine version.
- Ft1385 -- **ḡah l k** “omnis terra”, V. L. Pagninus, Montanus, Tigurine version, etc.
- Ft1386 -- **του γαρ και γενοϋς εσμεν**. Arati Phaenomena, v. 5.
- Ft1387 -- **wdsj** “gratia ejus”, Cocceius, Gejerus; “gratia et misericordia ejus”, Michaelis.
- Ft1388 -- **dsj** “gratiam”, Gejerus, Michaelis.
- Ft1389 -- So V. L. Musculus, Cocceius, Gejerus, Junius & Tremellius, Piscator, Tigurine version.
- Ft1390 -- **μymt Ārdb** “in via integri”; so some in Michaelis.
- Ft1391 -- **ybbi ḡtb** “in integritate cordis mei”, Tigurine version, Piscator, Cocceius, Gejerus.
- Ft1392 -- **l [yl b rbd** “verbum Belijahal”, Montanus; so Cocceius, Gejerus, Ainsworth.
- Ft1393 -- **[r** “malum hominem sive opus”, Gejerus, Michaelis.
- Ft1394 -- T. Bab. Erahin, fol. 15. 2. Vide Targum Jon. in Deut. 27. 4.
- Ft1395 -- **l kwa al** “non potero”, Pagninus, Montanus, Gejerus; “ferre”, Musculus, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- Ft1396 -- **bbi bj r** “vastum corde”, Montanus; “latum corde”, Vatablus, Cocceius, Gejerus, Michaelis.
- Ft1397 -- **tbçl** “ad sedendum”, Montanus; “ut sedeant”, V. L. Gejerus.
- Ft1398 -- **μymt Ārdb** “in via integra vel integri”, Michaelis.
- Ft1399 -- **ḡwn al** “nequaquam firmabitur”, Pagninus, Montanus; “non stabilietur”, Vatablus, Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis.
- Ft1400 -- **μyrqbl** “in matutinis”, Montanus, Vatablus, Junius & Tremellius, Piscator, Cocceius; so Ainsworth.
- Ft1401 -- **yn[l** “pauperis”, V. L. Pagninus, Vatablus, Amama; “inopis”, Cocceius.

- Ft1402 -- Pj [y “convolveretur”, Munster; “obtegitur”, Gejerus, so Michaelis.
- Ft1403 -- wj yç “meditationem suam”, Junius & Tremellius, Gejerus, so Ainsworth.
- Ft1404 -- ^ç[b “in fumo”, Montanus.
- Ft1405 -- “Quasi solstitialis herba paulisper fui”, Plauti Pseudolus, Act. 1. Sc. 1. v. 36.
- Ft1406 -- “Ossa atque pellis sum”, Plauti Capteivei, Act. 1. Sc. 2. v. 26. Asinaria 3. 6. v. 28.
- Ft1407 -- yrçbl “carni meae”, V. L. Pagninus, Montanus, etc.
- Ft1408 -- Origin. 1. 12. c. 7.
- Ft1409 -- “Solaque culminibus ferali carmine Bubo, saepe queri----”, Virgil. Aeneid. 4.
- Ft1410 -- Sepher Shorash. rad. swk.
- Ft1411 -- Hierozoic. par. 2. 1. 2. c. 20. col. 275, 276.
- Ft1412 -- Comment. in Esaiam, c. 34. fol. 64. A.
- Ft1413 -- Ut supra. (Origin. 1. 12. c. 7.)
- Ft1414 -- De Animal. 1. 16. c. 4.
- Ft1415 -- rwpçk “sicut avis”, Gejerus, Schmidt.
- Ft1416 -- Clio, sive, l. 1. c. 159.
- Ft1417 -- “-----tectoque prophanus Incubuit bubo” Ovid. Metamorph. 1. 6. Fab. 8. “E tectis strix”, etc. Tibullus, l. 1. Eleg. 5. v. 52.
- Ft1418 -- w[bçn yb “per me jurant”, Tigurine version, Musculus, Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis.
- Ft1419 -- ywj n “inclinata”, Pagninus, Montanus, Piscator, Musculus, Cocceius; “extensa”, Michaelis.
- Ft1420 -- “Et sol crescentes decedens duplicat umbras”, Virgil. Bacol. Eclog. 2.
- Ft1421 -- Pyth. Ode 8.
- Ft1422 -- Maimon. Hilhot Melachim, c. 5. s. 10.

- Ft1423 -- **harn** “videbitur”, V. L. Pagninus, Montanus.
- Ft1424 -- **r[r[h** “eorum, qui sunt veluti myricae”, Pagninus, Vatablus, Cocceius.
- Ft1425 -- **htwmt ynb** “filios mortis”, Montanus, Vatablus, Musculus, Gejerus, Michaelis.
- Ft1426 -- **hn[** “afflixit”, Pagninus, Montanus, Tigurine version, Musculus, Piscator, Gejerus, Schmidt; so Ainsworth.
- Ft1427 -- **ynl [t l a** “ne ascendere facias me”, Montanus, Gejerus.
- Ft1428 -- **μynpl** “antea”, Pagninus, Montanus, Gejerus.
- Ft1429 -- **awh hta** “tu ipse”, Pagninus, Montanus.
- Ft1430 -- **wnwkçy** “habitabunt”, V. L. Pagninus, Montanus, Junius & Tremellius, Piscator, Cocceius, Gejerus; so Sept.
- Ft1431 -- Ambrosii Opera, tom. 5. p. 78.
- Ft1432 -- Aristot. de Animal. l. 9. c. 32. Plin. Nat. Hist. l. 10. c. 3.
- Ft1433 -- Opera, tom. 8. in Psal. 102. fol. 474. c.
- Ft1434 -- **μyπα Æra** “longanimis”, V. L. Junius & Tremellius, Piscator, Cocceius.
- Ft1435 -- **byry** “contendet”, Pagninus, Montanus; “litigat”, Junius & Tremellius, Piscator; “litigabit”, Vatablus, Gejerus, Michaelis.
- Ft1436 -- **l [rbg** “praevalet super”, Musculus; so Cocceius, Michaelis.
- Ft1437 -- “Pulvis et umbra sumus”, Horat. Carmin. l. 4. Ode 7. v. 16.
- Ft1438 -- **yrmcł** “observantes”, Junius & Tremellius; so Piscator, Gejerus.
- Ft1439 -- **˘ykj** “stabilivit”, Junius & Tremellius, Piscator.
- Ft1440 -- **j k yrbg** “fortes robore”, Pagninus, Montanus; “valentissimi robore”, Junius & Tremellius.
- Ft1441 -- **wrbk** “verbum ejus”, Pagninus, Montanus, Junius & Tremellius, Piscator.
- Ft1442 -- So Muis.

- Ft1443 -- “Pura in luce refulsit alma parens”, Virgil. Aeneid. 2. “Et paulo post, pallas insedit, nimbo effulgens”.
- Ft1444 -- **wytwyl** [, **υπερωα**, Sept. “coenacula sua superiora”, Gejerus; so Michaelis.
- Ft1445 -- Vid. Horat. Camin. l. 1. Ode 34. v. 5. “Namque diespiter”, etc. Et. Ode 12. v. 58. “Tu gravi curru quaties Olympum”.
- Ft1446 -- **hynwkm l** [“super bases ejus”, Montanus, Musculus, Junius & Tremellius, Piscator; so the Tigurine version, Gejerus, Michaelis.
- Ft1447 -- So Pagninus, Musculus, Cocceius.
- Ft1448 -- **wrbcy** “frangent”, Pagninus, Montanus; “frangunt”, Vatablus, Cocceius, Gejerus, Michaelis; so Ainsworth.
- Ft1449 -- **tdb[l** “ad culturam”, Cocceius, some in Vatablus, and Michaelis; so Gussetius, p. 572.
- Ft1450 -- **çwna** “mortalis”, Junius & Tremellius, Piscator; “sorry man”, Ainsworth.
- Ft1451 -- **ˆmçm** “prae oleo”, Vatablus, Gejerus; “magis quam oleum”, Piscator.
- Ft1452 -- Nat. Hist. l. 23. c. 4.
- Ft1453 -- **w[bcy** “satiantur”, Vatablus, Junius & Tremellius, Piscator, Cocceius; so Musculus, Gejerus, Michaelis.
- Ft1454 -- Travels, par. 2. ch. 13. p. 191.
- Ft1455 -- Travels, par. 1. B. 2. ch. 60. p. 224.
- Ft1456 -- Vid. Turnebi Adversar. l. 8. c. 18. & Praetorii Disp. Histor. Physic. de Crotalistris, c. 6. Heldelin. in ibid. c. 11.
- Ft1457 -- Apud Bachart. Hierozoic. par. 2. l. 2. c. 29. col. 330.
- Ft1458 -- **hdysj** a **dsj** Buxtorf. Lexic. fol. 247.
- Ft1459 -- Solinus, c. 53. Aelian. de Animal. l. 3. c. 23.
- Ft1460 -- “Candida venit avis longis invisibilis”, Georgic. l. 2.
- Ft1461 -- Plutarch. de Iside et Osir. prope finem.
- Ft1462 -- “Frondiverasque domos avium”, Lucret. l. 1. v. 19. “Antiquasque domos avium”, Virgil. Georgic. l. 2. v. 209.

- Ft1463 -- **μyI [y ab hI [** Buxtorf. Lexic. fol. 322.
- Ft1464 -- **hç [** “fecit”, Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft1465 -- **Prj I** “ad praedam”, Pagninus, Montanus, Tigurine version, Junius & Tremellius, Piscator, etc.
- Ft1466 -- **wbr hm** “quam multa ac magna”, Gejerus.
- Ft1467 -- **Ænynp** “possessione tua”, V. L. Pagninus, Montanus, Junius & Tremellius, Gejerus; “tuis possessionibus”, Tigurine version, Vatablus, Piscator, Michaelis.
- Ft1468 -- **μydy bj r** “latum manibus”, Montanus; “spatiosum manibus”, V. L. “amplum manibus”, Vatablus.
- Ft1469 -- Virgil. Aeneid. 5. Lucretius, l. 6.
- Ft1470 -- “Veluti par divexum in mare brachium transitum tentaturus”, Liv. Hist. l. 44. c. 35. “Nec brachia longos” etc. Ovid. Metamorph. l. 1. Fab. l. v. 13, 14.
- Ft1471 -- Origin. l. 13. c. 16.
- Ft1472 -- Origin. l. 12. c. 6.
- Ft1473 -- Oppianus in Halienticis. Vid. Hieron. in Ezek. 47. fol. 260.
- Ft1474 -- Plin. Nat. Hist. l. 32. c. 11.
- Ft1475 -- Scheuchzer. Physic. Sacr. vol. 4. p. 963.
- Ft1476 -- So Homer calls ships **νηαζ ποντυπορους**, Iliad. 3. v. 46.
- Ft1477 -- **^wrbcy** “sperant”, Pagninus, Cocceius, Michaelis; “sperabunt”, Montanus.
- Ft1478 -- **wt [b** “in tempore suo”, Pagninus, Montanus, Tigurine version, Junius & Tremellius, Piscator, etc.
- Ft1479 -- “Montis vicina cacumina coelo--- Tanto “magis edita fumant”, Lucret. de Rerum Natura, l. 6. v. 458, 459.
- Ft1480 -- **yyj b** “in vita mea”, V. L. Pagninus; “in vitis meis”, Montanus.
- Ft1481 -- **hwfyl wdwj** celebrate Jehovam, Junius & Tremellius.
- Ft1482 -- “Confitemini Domino”, V. L. Pagninus, Montanus, etc.

- Ft1483 -- **wj yç** “meditamini”, Cocceius, Gejerus, Michaelis.
- Ft1484 -- **qj çyl** de Isahac, Vatablus.
- Ft1485 -- **hdym[y** “stare fecit”, Vatablus.
- Ft1486 -- Ebr. Comment. p. 822.
- Ft1487 -- **rpsm ytm** “viros numeri”, Montanus; so Vatablus, Gejerus, Michaelis.
- Ft1488 -- **j [mk** “sicut parum”, Montanus; so Vatablus; “aut exile aliquid”, Gejerus; so Gussetius, p. 477.
- Ft1489 -- So Pagninus, Montanus, Vatablus.
- Ft1490 -- Lexic. “in voce” **l zrb**.
- Ft1491 -- **wynyq** “possessione sua”, Pagninus, Montanus; so Junius & Tremellius, Piscator, etc.
- Ft1492 -- De Defect. Hod. Ling. Heb. s. 215.
- Ft1493 -- De Iside.
- Ft1494 -- Biblioth. l. 1. p. 16.
- Ft1495 -- Ut supra. (De Iside.)
- Ft1496 -- Euterpe sive, l. 2. c. 91.
- Ft1497 -- Ethiopic. l. 5. c. 9. & l. 6. c. 4.
- Ft1498 -- Ut supra, (Euterpe sive, l. 2.) c. 156.
- Ft1499 -- De Situ Orbis, l. 1. c. 9.
- Ft1500 -- Stephanus de Urb.
- Ft1501 -- Melpomene sive, l. 4. c. 181.
- Ft1502 -- Euterpe sive, l. 2. c. 32, 42.
- Ft1503 -- Nat. Hist. l. 5. c. 9.
- Ft1504 -- Sanchoniatho apud Euseb. Praepar. Evangel. l. 1. p. 32.
- Ft1505 -- **wytwta yrbd** “verba signorum suorum”, Pagninus, Montanus, Vatablus, Junius & Tremellius, etc.
- Ft1506 -- Works, vol. 1. p. 707.

- Ft1507 -- **br** [“mixture insectarum”, Pagninus, Montanus; “colluvies insectarum”, Piscator, Gejerus, Michaelis; “mista bestiarum”, Vatablus; “colluvies animalium”, Junius & Tremellius.
- Ft1508 -- Horat. Carmin. l. 3. Ode 26.
- Ft1509 -- “----interice messes”, Virgil. Georgic. l. 4. “Neque herbas crescere et interfici”, Ciceron. Oeconom: ex Xenophon, l. 3.
- Ft1510 -- T. Bab. Beracot, fol. 9. 2.
- Ft1511 -- Justin. e Trogo, l. 36. c. 2. Tacitus, l. 5. 3. Lysimachus apud Joseph. contr. Apion. l. 1. s. 34.
- Ft1512 -- Vid. Targum in Cant. ii. 6.
- Ft1513 -- **axwyw** “ideo adduxit”, Junius & Tremellius, Michaelis.
- Ft1514 -- **hnr̄b** “in ovatione”, Montanus; “cum jubilo”, Tigurine version, Michaelis; “cum cantu”, Junius & Tremellius, Piscator, Cocceius.
- Ft1515 -- **hw̄hyl w̄dwh** “confitemini Domino”, V. L. Pagninus, Montanus, etc.
- Ft1516 -- **tw̄rwb̄g** “potentias”, V. L. Michaelis; “virtutes”, Cocceius.
- Ft1517 -- **yr̄m̄ç** “observarent”, Junius & Tremellius; “observantium”, Gejerus.
- Ft1518 -- **pȳrxmb w̄nyt̄wba** “patres nostri in Aegypto”, V. L. Pagninus, Montanus, etc.
- Ft1519 -- **Pws μyb** “in mari Suph”, Pagninus, Vatablus, Schmidt; “in mare carecti”, Montanus; “mare algosum”, Junius & Tremellius, Piscator, Cocceius.
- Ft1520 -- Onomastic. Sacr. p. 128, 940.
- Ft1521 -- **wj k̄ç wr̄hm** “festinaverunt, obliti sunt”, Pagninus, Montanus, Vatablus, etc.
- Ft1522 -- **hwat w̄waty** “concupierunt concupiscentiam”, V. L. Pagninus, Montanus, etc.
- Ft1523 -- T. Hieros. Taanioth, fol. 80. 4.
- Ft1524 -- **hdmj ḡab** “in term desiderii”, Montanus, Cocceius, Gejerus, Michaelis.

- Ft1525 -- “----Tenditque ad sidera dextram--Terram, mare, sidera juro”,
Virg. Aeneid. 12.
- Ft1526 -- In voce βεελεφεγορ.
- Ft1527 -- wdmxy “conjugati sunt”, Vatablus; “subdiderunt sese jugo”,
Gejerus.
- Ft1528 -- Sanchoniatho apud Euseb. Praepar. Evangel. l. 1. p. 38. Vid.
Castell. Annot. Samar. p. 13. in vol. 6. Lond. Polyglott.
- Ft1529 -- Comment. in Esaïam, fol. 26. H.
- Ft1530 -- T. Bab. Sanhedrin, fol. 82. 2.
- Ft1531 -- hbyrm ym l [“super aquas Meribah”, Montanus; “apud
Memeriba”, Tigurine version; “juxta aquas Meriba”, Gejerus; so
Ainsworth.
- Ft1532 -- μhyç [mb “operibus earum”, Muis; so Ainsworth.
- Ft1533 -- hmj w “quamvis ipsi”, Junius & Tremellius, Piscator.
- Ft1534 -- wkmyw “et attenuati essent”, Junius & Tremellius, Piscator; so
Cocceius, Michaelis, Gejerus; “et in paupertatem devenerunt per suam
iniquitatem”, Tigurine version.
- Ft1535 -- phl rxby aryw “et vidit in angustia eis”, Montanus, Gejerus; so
Musculus, Tigurine version.
- Ft1536 -- wydsj brk “secundum amplitudinem, seu multitudinem
gratiarum suarum”, Cocceius, Gejerus.
- Ft1537 -- μymw “et a mari”, Pagninus, Montanus, Tigurine version, etc.
- Ft1538 -- So Pagninus, Montanus, Cocceius, Michaelis.
- Ft1539 -- Ærdm “propter viam”, Pagninus, Montanus, Piscator.
- Ft1540 -- wn[ty “sese adflictos sentiebant”, Michaelis.
- Ft1541 -- So Tigurine version.
- Ft1542 -- “Flectitur iratus voce rogante Deus”, Ovid. de Arte Amandi, l. 1.
- Ft1543 -- “Tollimur in coelum”, Virgil. Aeneid 3. prope finem. “Coelumque
aequare videtur pontus”. Ovid. Metamorph. l. 12. Fab. 10.

- Ft1544 -- [l btt μtmkj l k “omnis sapientia eorum absorpta est”, Pagninus, Montanus, Vatablus; so Junius & Tremellius, Piscator.
- Ft1545 -- Cicero, de Nat. Deor. l. 3. c. 20. Virgil. Aeneid. l. 5. v. 772. Horat. Epod. Ode 10. v. 23, 24. Ovid. Fast. 6. v. 193.
- Ft1546 -- “Nec horret iratum mare”, Horat. Epod. Ode 2. v. 6. “Nec maris ira manet”, Ovid. Metamorph. l. 12. Fab. 7.
- Ft1547 -- Vid. Kimchii Sepher Shorash. rad. װ
- Ft1548 -- Warning from the Winds, p. 21-26.
- Ft1549 -- bçwmb “in cathedra”, Pagninus, Montanus.
- Ft1550 -- hj l ml “in salsuginem”, Pagninus, Montanus, Musculus, Vatablus, Piscator, Gejerus, Michaelis; so Junius & Tremellius; “in salsam”, Cocceius.
- Ft1551 -- Hygin. Fab. 88.
- Ft1552 -- ytl ht “gloriationis meae”, Cocceius; “de quo glorior”, so some in Vatablus.
- Ft1553 -- hmrn yp “os doli”, Vatablus, Cocceius; “os fraudis”, Gejerus, Michaelis; so Ainsworth.
- Ft1554 -- hl pt ynaw “et ego vir orationis”, Pagninus, Gejerus.
- Ft1555 -- [çr axy “exeat impius”, Pagninus, Montanus, Vatablus, De Dieu, Gejerus; “damnatus”, Junius & Tremellius; “condemnatus”, Cocceius.
- Ft1556 -- Mifchar Hapeninim apud Buxtorf. Florileg. Heb. p. 262, 263.
- Ft1557 -- So De Dieu, Gejerus, and some in Michaelis.
- Ft1558 -- çqny “illaqueet”, Pagninus, Montanus, Musculus, Piscator, Gejerus; “iretiat”, Vatablus, Michaelis.
- Ft1559 -- rj a rwdb “in generatione altera”, Pagninus, Montanus, etc.
- Ft1560 -- Epiphan. contra Haeres. l. 1. Haer. 38.
- Ft1561 -- yçpn l [“contra vitam meam”, Gejerus.
- Ft1562 -- Ædsj “benignitas tua”, Musculus, Junius & Tremellius, Piscator.

- Ft1563 -- **ytkl hn** “cogor abire”, Junius & Tremellius, Piscator, Cocceius; “abire factus sum”, Gejerus, Michaelis.
- Ft1564 -- **ytr[n** “excussus sum”, Montanus, Vatablus Gejerus, Michaelis; “excutor”, Tigurine version, Musculus, Cocceius.
- Ft1565 -- **ἠμϙμ δι ελαιον**, Sept. “propter oleum”, V. L. “propter defectum olei”, Eth. Arab.
- Ft1566 -- **μybr Æwtb** “in magno coetu”, Tigurine version.
- Ft1567 -- Adv. Marcion. l. 5. c. 9.
- Ft1568 -- In Midrash Tillim apud Yalkut in loc.
- Ft1569 -- R. Moses Haddarsan & Arama in Galatiu. de Cath. Arean. Ver. l. 3. c. 17. & l. 8. c. 24.
- Ft1570 -- Saadiah Gaon in Dan vii. 13. Nachman. Disput. cum Fratre Paulo, p. 36, 55. Abkath Rochel, p. 80.
- Ft1571 -- De Cathol. Arean. Ver. l. 3. c. 5. & l. 8. c. 24.
- Ft1572 -- Jelammedenu apud Yalkut in oc. Bemidbar Rabba, fol. 224. 1. Vid. Bereshit Rabba, fol. 75. 1.
- Ft1573 -- **Æl yj μwyb** “in die exercitus tui”, Munster, Vatablus, Piscator, Gejerus; so Ainsworth; “quum educes tuas copias”, Tigurine version; “die copiarum tuarum”, Junius & Tremellius.
- Ft1574 -- **twbcdn** “oblaciones voluntariae”, Junius & Tremellius; “spontanea oblatio”, Cocceius, Gejerus.
- Ft1575 -- “Milites voluntarii”, Bootius.
- Ft1576 -- Epist. l. 11. Ep. 8.
- Ft1577 -- **rj ϙμ μj dm** “a vulya, ab aurora”, Montanus.
- Ft1578 -- Odyss. ix. v. 222.
- Ft1579 -- **ytrbd l [** “super meum verbum”, Montanus; “juxta verbum”, Vatablus.
- Ft1580 -- Misn. Sotah, c. 9. s. 15.
- Ft1581 -- Joseph. Antiqu. l. 18. c. 2. s. 2. Vid. ib. l. 20. c. 7. s. 8.

- Ft1582 -- hbr ḥa l [çar “caput super terram multam”, Pagninus, Montanus; “vel amplam”, Piscator, Cocceius; so Gejerus & Michaelis.
- Ft1583 -- Concord. Ebr. Part. p. 727. No. 1941.
- Ft1584 -- dwsb “in secreto”, Pagninus, Montanus, Piscator; so Ainsworth.
- Ft1585 -- ḥyxpj l kl “ob omnes amabilitates eorum”, Cocceius; “secundum omnia desideria eorum”, Gejerus.
- Ft1586 -- rdhw dwh “gloria et decor”, Pagninus, Montanus, Gejerus, Michaelis; “gloria et splendor”, Musculus; “majestas et magnificentia”, Piscator.
- Ft1587 -- Prj “praedam”, Montanus, Vatablus, Musculus; so Ainsworth.
- Ft1588 -- hmkj tyçar “caput sapientiae”, Junius & Tremellius; “vel praecipuum”, Cocceius; “summa”, Michaelis.
- Ft1589 -- ḥyç [“facientibus ea”, Pagninus, Montanus, Junius & Tremelilius, etc.
- Ft1590 -- bwj l kç “successus optimus”, Junius & Tremellius; so Ainsworth.
- Ft1591 -- wtl ht “quorum laus”, Tigurine version; i.e. “uniuscujusque facientium”, Gejerus, Michaelis.
- Ft1592 -- “Bonus est hic homo”, Plauti Poenulus, Act. 5. Sc. 4. v. 42. “Vellet bonus atque benignus”, Horat. Satyr. I. 1. Sat. 2. v. 51. “Piso bonus”, Juvenal. Sat. 5. v. 109.
- Ft1593 -- j pçmb wyrbd “verba sua in, vel cum, judicio”, Pagninus, Montanus, Musculus, Cocceius, Gejerus.
- Ft1594 -- h[r h[wmçm “ab auditione mala”, V. L. Pagninus, Montanus.
- Ft1595 -- wbl ^wkn “paratum cor ejus”, V. L. Gejerus
- Ft1596 -- “Mens mea tabida liquescit”, etc. “Liquescunt pectora”, etc. Ovid. de Ponto, l. 1. Eleg. 1. v. 68. & Eleg. 2. v. 57.
- Ft1597 -- tbçl yhybgmh “sustollens se ad habitandum”, Montanus; “qui se elevat”, Pagninus.
- Ft1598 -- “Exodus sterquilinio effosse”, Plauti Casina, Act. 1. Sc. 1. v. 26.

- Ft1599 -- **wçdqj** “sanctificatio ejus”, Pagninus, Vatablus; “sanctitas ejus”, Gejerus, Michaelis.
- Ft1600 -- **Ærsj l [** “propter gratiam tuam”, Cocceius, Michaelis.
- Ft1601 -- **ψεοι δε τε παντα δυναται**, Homer. Odys. 10. v. 306. “Facile est omnia posse Deo”, Ovid. de Arte Amandi, l. 1.
- Ft1602 -- Plutarch. de Isid. & Osir. prope finem.
- Ft1603 -- Sueton. in August. c. 97.
- Ft1604 -- So Junius & Tremellius.
- Ft1605 -- Moreh Nevochim, par. 2. c. 24. p. 256.
- Ft1606 -- “Silet rex ipsa silentum”, Virgil. “Migrantesque domos animarum intrasse silentum”. Propert. l. 3. Eleg. 12. v. 33.
- Ft1607 -- **ymyb** “in diebus meis”, V. L. Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft1608 -- **ynwaxm** “invenerunt me”, Pagninus, Montanus, etc.
- Ft1609 -- **l aç** “sepulchri”, Vatablus, Junius & Tremellius, Piscator.
- Ft1610 -- **yrxm** “augustiae”, Pagninus, Montanus, etc.
- Ft1611 -- **hwby μçb** “in nomine Domini”, Montanus, Musculus, Vatablus.
- Ft1612 -- T. Bab. Sanhedrin, fol. 110. 2.
- Ft1613 -- “Remigrat animus nunc denuo mihi”, Plauti Epidicus, Act. 4. Sc. 1. v. 42.
- Ft1614 -- **yj dm** “ab impulsu”, Montanus; “ab impulsione”, Cocceius, Gejerus, Michaelis.
- Ft1615 -- So Montanus, Junius & Tremellius, Cocceius, Michaelis.
- Ft1616 -- **tw[wçy** “salutum”, Pagninus, Montanus, Vatablus, Gejerus, Michaelis; “salvationum”, Musculus.
- Ft1617 -- **wydsj l** “quos ipse benignitate prosequitur”, Junius & Tremellius; so Musculus.
- Ft1618 -- **rbg** “exsuperavit”, Vatablus; “invaluit”, Junius & Tremellius, Piscator, Gejerus, Michaelis; “exuberavit”, Cocceius.

- Ft1619 -- **rxmh** **̂m** “ex ipso angore”, Junius & Tremellius; “ex illa angustia”, Michaelis.
- Ft1620 -- **bj rmb** “in latitudine”, V. L. Pagninus, Montanus, Munster, Musculus, Cocceius, Michaelis.
- Ft1621 -- **yl** “pro me”, Musculus, Michaelis.
- Ft1622 -- **yrz[b yl** “pro me est cum iis qui auxiliantur mihi”, Vatablus; so Cocceius, Gejerus.
- Ft1623 -- **μl yma** “concidebam eos”, Piscator; “concidam eos”, Schmidt.
- Ft1624 -- **ηυτε εψνεα μελισσα ων**, Homer. Iliad. 2. v. 87, Vid. Virgil. Aeneid. 12. v. 587.
- Ft1625 -- Hist. Animal. 1. 9. c. 40.
- Ft1626 -- Vid. Dieteric. Antiqu. Biblic. p. 478.
- Ft1627 -- **yk** “sed”, Junius & Tremellius, Piscator; “certe utique”, Polus; “quod certissime”, Michaelis.
- Ft1628 -- **yntyj r hj r** “impellendo impulisti me”, Pagninus, Montanus, Musculus, Michaelis; “trudendo trusisti me”, Cocceius.
- Ft1629 -- **l yj hç[** “agit strenue”, Junius & Tremellius, Piscator; so Cocceius.
- Ft1630 -- Raya Mehimna in Zohar in Numb. fol. 64. 1.
- Ft1631 -- **ynrsy rsy** “corripiendo corripuit me”, Pagninus, Montanus, Cocceius; “castigando castigavit me”, Musculus, Vatablus, Michaelis.
- Ft1632 -- Zohar in Exod. fol. 93. 3. Vid. Tikkune Zohar, Correct. 5. fol. 15. 2.
- Ft1633 -- Comment. in Mic. v. 2.
- Ft1634 -- So Suidas in voce **αυτη**; which he observes fell on March 25.
- Ft1635 -- Comment. Ebr. p. 87.
- Ft1636 -- Martial. 1. 3. Ep. 24. “virides aras”. Vid. Ovid. de Trist. 1. 3. Eleg. 13. “Ramis tegerem ut frondentibus aras”, Virgil. Aeneid. 3. v. 25.
- Ft1637 -- Terent. Andria, 4. 2.
- Ft1638 -- Metamorph. 1. 15. Fab. 49.

Ft1639 -- Mensal. Colloqu. c. 32. p. 365.

Ft1640 -- **yj ybhb** “quum intuebor”, Junius & Tremellius, Piscator, Gejerus, Michaelis.

Ft1641 -- **Æqdx yj pçm** “judicia justitiae tuae”, Pagninus, Montanus, Tigurine version, Musculus, Gejerus; so Junius & Tremellius, Piscator, Michaelis.

Ft1642 -- **Ærbdk rmçl** “observando secundum verbum tuum”, Cocceius.

Ft1643 -- **ynçt l a** “ne errare facias me”, Pagninus, Montanus.

Ft1644 -- **wh l k l [k** “sicut super omnibus divitiis”, Pagninus; so Junius & Tremellius, Michaelis, Ainsworth.

Ft1645 -- **hj ybaw** “et aspiciam”, Pagninus, Montanus; “et intueor”, Tigurine version, Junius & Tremellius, Piscator.

Ft1646 -- **yny [l g** “revela oculos meos”, Pagninus, Montanus, Musculus, Cocceius, Gejerus, Michaelis; “velamen detrahe oculis meis”, Tigurine version.

Ft1647 -- **yl [m l g** “devolve a me”, Pagninus, Montanus, Junius & Tremellius, Piscator.

Ft1648 -- **j yçy** “disserit”, Tigurine version, Vatablus, Musculus; “loquitur”, Piscator, Gejerus.

Ft1649 -- **y [ç [ç** “deliciae meae”, Montanus, Tigurine version, Gejerus, Michaelis; “delectationes meae”, Pagninus; “oblectationes meae”, Junius & Tremellius, Piscator.

Ft1650 -- **yt x [yçna** “viri consilii mei”, Pagninus, Montanus, Gejerus.

Ft1651 -- **hj yça** “meditabor”, Pagninus, Montanus, Gejerus, Michaelis; “ut mediter”, Junius & Tremellius, Cocceius.

Ft1652 -- **hpl d** “stillavit”; Pagninus, Montanus; “distillet”, Vatablus; “stillat”, Junius & Tremellius, Piscator, Cocceius, Michaelis.

Ft1653 -- **rqç Ærd** “viam falsitatis”, Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis.

Ft1654 -- **bq [hnrxa** “et custodiam finem”; so some in Gejerus.

- Ft1655 -- **Ætaryl rça** “quod ad timorem tuum”, Pagninus, Montanus; “quod ad timorem tui facit”, Musculus; “et ducit”, Schmidt; “quod datum est ad timorem tui”, Michaelis.
- Ft1656 -- So Gussetius Ebr. Comment. p. 452. **dam d[tma rbd** “verbum veritatis usque valde”, Pagninus, Montanus; so Musculus, Junius & Tremellius.
- Ft1657 -- **ytI j y Æyj pçml** “ad judicia tua expectavi”, Pagninus, Montanus; “judicia tua expecto”, Tigurine version, Musculus, Vatablus, Gejerus; so Junius & Tremellius, Piscator.
- Ft1658 -- **hbj rb** “in latitudine”, Pagninus, Montanus, Tigurine version, etc.
- Ft1659 -- **hp[l z** “procella”, Junius & Tremellius, Piscator, Schmidt; “horror tanquam procella”, Cocceius.
- Ft1660 -- De Anim. Tranquill. inter Fragm. Pythagor. p. 11. Ed. Gale.
- Ft1661 -- **yk** “quod”, Pagninus, Montanus.
- Ft1662 -- So Montanus, Piscator.
- Ft1663 -- **Æynp** “tuam faciem”, Pagninus; “tuae facies”, Montanus.
- Ft1664 -- **ytyl j** “tuum velut fatigavi vultum”, Gejerus. So Horace, Carmin. l. 1. Ode. 2. v. 26. “prece qua fatigent virgines”.
- Ft1665 -- **Ædsj** “gratia tua”, Cocceius, Gejerus.
- Ft1666 -- **μ[j bwj** “bonitatem gustus”, Piscator, Michaelis.
- Ft1667 -- “Bonitatem sensus”, Montanus; i.e. “sensum bonum”, Gejerus.
- Ft1668 -- **wl pj** “consuerunt”, Tigurine version; “assuerunt”, Muis.
- Ft1669 -- In voce **ετυρωψη**.
- Ft1670 -- Vid. Hackmam. Praecid. Sacr. p. 195.
- Ft1671 -- **y[ç[ç** “deliciae meae”, Montanus, Tigurine versions Cocceius; “oblectationes meae”, Gejerus; so Michaelis.
- Ft1672 -- **ynwtw[rqc** “mendacio me opprimere quaerunt”, Tigurine version; “mendaciis”, Piscator, Cocceius, Michaelis.

- Ft1673 -- **hnwma** “fides”, Tigurine version, Piscator; “veritas et fidelitas”, Michaelis; so Ainsworth.
- Ft1674 -- **rdw rdl** “in generationem et generationem”, Gejerus; “in aetatem et aetatem”, Cocceius.
- Ft1675 -- “Quemadmodum vel sicut fundasti”, Gejerus.
- Ft1676 -- **l kh** “illa omnia”, Junius & Tremellius; “universa haec”, Gejerus.
- Ft1677 -- **ytyar** Tigurine version, Junius & Tremellius.
- Ft1678 -- **ytj yç** “de qua meus sermo est”, Tigurine version, Vatablus, Piscator; “vel colloquium meum”, Cocceius; so Michaelis.
- Ft1679 -- So Junius & Tremellius.
- Ft1680 -- So Cocceius, Muis, Gejerus and the Targum.
- Ft1681 -- “Fas est et ab hoste doceri”, Ovid.
- Ft1682 -- “Mea dicta devorato”, Plauti Asinaria, Act. 3. Sc. 3. v. 59. “Edi sermonem tuum”, ib. Aulularia, Act. 3. Sc. 6. v. 1. “Gustare ego ejus sermonem volo”, ib. Mostellaria, Act. 5. Sc. 1. v. 15.
- Ft1683 -- **hmyqaw** “et statui”; Musculus, Muis; “idque ratum feci et implevi”, Michaelis.
- Ft1684 -- **bq[μl w[l** “in aeternum est retributio”, Clarius.
- Ft1685 -- Ebr. Comment. p. 564.
- Ft1686 -- **h[ça** “solatiabor”, Montanus; “delectabor”, Pagninus, Musculus; so Ainsworth; “voluptatem capiam”, Tigurine version.
- Ft1687 -- So Michaelis.
- Ft1688 -- **rms ορωτριχει**, Symmachus in Drusius; “horripilavit”, Cajetanus apud Gejerum.()
- Ft1689 -- **hwhyl twç[l t[** “tempus est agendi pro Deo”, Gussetius, p. 649. “Tempus faciendi Domino”, Pagninus, Montanus, Musculus.
- Ft1690 -- **j tp** “apertio”, Pagninus, Montanus, Musculus, Vatablus, Michaelis; “apertura”, Cocceius, Gejerus; so Ainsworth.
- Ft1691 -- **μyyτρ νηπιους**, Sept. “parvulis”, V. L. so Arab. Ethiop. Musculus.

- Ft1692 -- **yl a hnp** “convertere ad me”, Michaelis; “turn the face unto me”, Ainsworth.
- Ft1693 -- **Ætrmab** “eloquio tuo”, Tigurine version; “secundum eloquium tuum”, Musculus.
- Ft1694 -- **yny[wdry** “oculi mei deduxerunt”, V. L. “rivos aquarum demittunt oculi mei”, Gejerus.
- Ft1695 -- **dam hnwmau** “et verissimae”, Vatablus, “veritas valde, i.e. prorsus verissima”, Gejerus.
- Ft1696 -- **dam hpwrx** “purificatum valde”, Montanus; “liquatum, vel expurgatum valde”, Gejerus.
- Ft1697 -- **ykna** “ego fui, et adhuc sum”, Michaelis.
- Ft1698 -- **ry[x νεωτερος**, Sept. “adolescentulus”, V. L.
- Ft1699 -- **μl [wl** “in seculum”, Pagninus, Montanus, Gejerus; “in aeternum”, V. L. Michaelis.
- Ft1700 -- **ynwaxm** “invenerunt me”, V. L. Pagninus, Montanus, Musculus, Gejerus, Michaelis.
- Ft1701 -- **μl w[l** “in seculum”, Pagninus, Montanus, Junius & Tremellius, Piscator, Cocceius; “in aeternum”, V. L.
- Ft1702 -- **hmz** “iniquitati”, V. L. “scelus”, Tigurine version; so Junius & Tremellius, Piscator, Michaelis.
- Ft1703 -- **Æytd[m** “ex obtestationibus tuis”, Tigurine version; so Cocceius, Gejerus.
- Ft1704 -- **har** “vide”, Pagninus, Montanus, Musculus, Cocceius; “intuere”, Gejerus.
- Ft1705 -- **μybr** “multae”, Pagninus, Montanus, Musculus, Michaelis.
- Ft1706 -- **μydgwb** “perfidus”, Vatablus, Cocceius, Michaelis; “perfide agentes”, Junius & Tremellius, Piscator.
- Ft1707 -- **tma Æyrbd çar** “principium verbi tui veritas”, Pagninus, Musculus; “vel verborum tuorum”, V. L.
- Ft1708 -- “Summa verbi tui est veritas”, Cocceius, Schmidt.

- Ft1709 -- **rqç** “falsitatem”, Montanus, Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis.
- Ft1710 -- **l wçkm wml `ya** “non est ipsis offendiculum”, Cocceius, Gejerus, Michaelis.
- Ft1711 -- **hn[bt** “profudent”, Vatablus, Musculus; “ebullient”, Piscator, Gejerus; “scaturiunt”, Cocceius; “scaturient”, Michaelis.
- Ft1712 -- **y[ç[ç** “deliciae meae”, Montanus, Tigurine version.
- Ft1713 -- So Aristotle observes, Hist. Animal. 1. 9. c. 3. the same word that is used for feeding sheep is also translated “wander”, Num. xiv. 33. so “errant” is used by Virgil for feeding with security, Bucolic. Eclog. 2, Vid. Servium in ib.
- Ft1714 -- **twl [ml ryç** “canticum ascensionum”, Munster, Vatablus.
- Ft1715 -- L’Empereur in Middot, c. 2. s. 5. Lightfoot’s Temple-Service, c. 20. so Theodoret in loc.
- Ft1716 -- Vid. Misn. Middot. c. 2. s. 5. Succah, c. 5. s. 4.
- Ft1717 -- “Canticum excellentissimum”, Junius & Tremellius.
- Ft1718 -- **Æl ^ty hm** “quid dabit tibi”, Pagninus, Montanus, Musculus, Gejerus; so Junius & Tremellius, Piscator.
- Ft1719 -- **Æl Pysy hmw** “et quid addet tibi”, Montanus, Castalio; so Junius & Tremellius, Piscator, Cocceius.
- Ft1720 -- “Quid inferat tibi (Deus) aut quem rem adhibeat tibi, O lingua dolosa?” Tigurine version.
- Ft1721 -- Ad Fabiolam de 42. Mans. tom. 3. fol. 15. I.
- Ft1722 -- Origin. 1. 17. c. 7. Schindler. col. 1776.
- Ft1723 -- T. Bab. Eracin, c. 3. fol. 15. 2.
- Ft1724 -- Davide de Pomis, Lexic. fol. 86. 1. 3.
- Ft1725 -- Antiqu. 1. 1. c. 6.
- Ft1726 -- Geograph. 1. 12. p. 370. Rufi Fest. Breviar. Vid Suidam in voce **τιβεριος**.
- Ft1727 -- In voce **κηδαρ**.
- Ft1728 -- Nat. Hist. 1. 5. c. 11.

- Ft1729 -- Weemse's of the Ceremonial Law, c. 3. p. 8.
- Ft1730 -- **μyrrhh l a** "super montes", Vatablus, Amama; so Kimchi.
- Ft1731 -- **yny[aça** "attollerem oculos meos ad illos montes?" Junius & Tremellius; "attollamne", etc. Piscator; so Gejerus and Ainsworth.
- Ft1732 -- So Musculus, Cocceius, Gejerus, Junius & Tremellius, Piscator, Michaelis.
- Ft1733 -- **μwny l a^ty l a** "ne permittat--ne dormitet", Junius & Tremellius, Piscator; so Ainsworth.
- Ft1734 -- Iliad. 2. v. 1, 2.
- Ft1735 -- Paradise Lost, B. 5. v. 647.
- Ft1736 -- Plutarch. de Iside & Osir. prope finem.
- Ft1737 -- "Et magnum reginae nomen obumbrat", Aeneid. l. xi.
- Ft1738 -- Macrob. Saturnal. l. 1. c. 17.
- Ft1739 -- Scheuchzer. Physic. Sacr. p. 976, 977.
- Ft1740 -- Suidas in voce **σεληνη**; so Theodoret.
- Ft1741 -- De. Motu Marium & Vent. c. 6. Vid. Senecae Nat. Quaest. l. 5. c. 9.
- Ft1742 -- Saturnal. l. 7. c. 16.
- Ft1743 -- De. Facie Lunae, in tom. 2. p. 933.
- Ft1744 -- The Second Voyage in Eden's Travels, p. 350. 2.
- Ft1745 -- "----The parching air----Burns froze (frosty) and cold performs the effect of fire". Milton's Paradise Lost, l. 2. v. 594.
- Ft1746 -- Virgil. Aeneid. l. 8. "Adi pede sacra secundo"; & l. 10. "adsis pede diva secundo."
- Ft1747 -- Epist. 44.
- Ft1748 -- Vid. Sterringae Philol. Sacr. p. 169. Reinesium de Lingua Punica, c. 8. s. 10.
- Ft1749 -- Weemse's Christ. Synagog. l. 1. c. 6. s. 4. p. 144.
- Ft1750 -- **yl μyrmab** "in dicentibus mihi", Montanus; so Ainsworth, Vatablus, Cocceius; "in his quae dicta sunt mihi", V. L. so Junius & Tremellius.

- Ft1751 -- Hecataeus, an Heathen writer, describes Jerusalem as a strong fortified city, fifty furlongs in circumference; and inhabited by twelve myriads, or a hundred and twenty thousand men. Vid. Euseb. Praepar. Evangel. l. 9. c. 4.
- Ft1752 -- **ybc̄yḥ** “sedens”, Montanus, Gejerus; “qui sedes”, Junius & Tremellius, Piscator, Cocceius, Michaelis; so Ainsworth.
- Ft1753 -- Vid. Pignorium de Servis, p. 136. “Digiti crepantis signa novit eunuchus”, Martial. l. 2. 82.
- Ft1754 -- **μῦνναçḥ** “pacatorum”, Montanus; “tranquillorum”, Piscator, Cocceius, Gejerus, Michaelis.
- Ft1755 -- **μῦνwyag** “excellentium”, Hammond; a rad. **hag** “eminuit”, Gejerus; so an eminent Rabbi with the Jews is called “Gaon”, as R. Saadiah Gaon, etc.
- Ft1756 -- **wnl** “pro nobis”, Vatablus.
- Ft1757 -- **ρωπακ ως σπουσιον**, Sept. “sicut passer”, V. L.
- Ft1758 -- Hist. l. 5. c. 11.
- Ft1759 -- Apud Euseb. Praerar. Evangel. l. 9. c. 9.
- Ft1760 -- Odyss. 5. v. 283.
- Ft1761 -- Ut supra. (Hist. l. 5. c. 11.)
- Ft1762 -- Ebr. Comment. p. 818.
- Ft1763 -- **wnyyh** “erimus”, Musculus, Gejerus, Schmidt; so the Targum, Syr. Arab.
- Ft1764 -- **al my** “replebitur”, Musculus, Gejerus; “implebitur”, Schmidt; so the Targum, Syr. Arab.
- Ft1765 -- **[rzh Æçm** “tractionem seminis”, Montanus, Piscator, Gejerus.
- Ft1766 -- **hml çl** “Salomonis”, V. L. Tigurine version, Musculus, Muis, Cocceius, Gejerus; so Ainsworth; “ipsius Selomoh”, Vatablus.
- Ft1767 -- Aristotel. de Mundo, c. 7. Apuleius de Mundo, prope finem. Phurnutus de Natura Deor. c. 9.
- Ft1768 -- Olympiad. Ode 5.

- Ft1769** -- Pausaniae Attica, sive l. 1. p. 43, 53. Vid Theoph. ad Autolye. l. 1. p. 76.
- Ft1770** -- “---prima quies--dono divum gratissima serpit”, Virgil. Aeneid. l. 2. v. 264, 265. **υπνου δωρον**, Homer. Iliad. 7. v. 482. & 9. v. 709. & Odys. 16. v. ult.
- Ft1771** -- “Nascitur ad fructum mulier”, Claudian. in Eutrop. l. 1. v. 331.
- Ft1772** -- A. Gell. Noct. Attic. l. 2. c. 15.
- Ft1773** -- **I arçy I [μwl ç** “pax sit super Israele”, Cocceius; so Gejerus.
- Ft1774** -- See Shaw’s Travels, p. 210, 211.
- Ft1775** -- De. Republica Heb. l. 7. c. 5. p. 666.
- Ft1776** -- De. Ritu Gent. Septent. l. 9. c. 12.
- Ft1777** -- Journey from Aleppo to Jerusalem, p. 144. Ed. 7.
- Ft1778** -- **rmçt** “observaveris”, V. L. Pagninus, Montanus, Musculus, Junius & Tremellius, Piscator, Michaelis.
- Ft1779** -- “Serves”, Cocceius; “servaveris”, Muis.
- Ft1780** -- So Junius & Tremellius, Musculus, Cocceius.
- Ft1781** -- See Misn. Yoma, c. 3. s. 1. & Tamid, c. 3. s. 2.
- Ft1782** -- **dsj h** “gratia”, Cocceius, Michaelis.
- Ft1783** -- **wmr** “elati”, V. L. Pagninus, Montanus, Tigurine version, etc.
- Ft1784** -- **ytkl h** “ambulavi”, V. L. Pagninus, Montanus, Musculus, Cocceius, etc.
- Ft1785** -- **ynmm twal pnb** “in mirabilibus prae me”, Montanus, Cocceius, Gejerus, Michaelis.
- Ft1786** -- **yçpn** “animam meam”, V. L. Pagninus, Montanus, etc.
- Ft1787** -- **al μα** “si non”, Montanus; “male sit mihi si non”, Tigurine version.
- Ft1788** -- **wtwl [παροτητος αυτου**, Sept. “mansuetudinis ejus”, V. L. so Syr. Arab. Ethiop.
- Ft1789** -- **y[wxy çr [** “lectum strati mei, vel stratorum meorum”, Gejerus, Michaelis.

- Ft1790 -- Dr. Shaw's Travels, p. 209. Ed. 2.
- Ft1791 -- **twnkçm** "habitacula", Pagninus, Montanus; "tabernacula", Musculus, Vatablus, Cocceius.
- Ft1792 -- Theatrum Terrae Sanct. p. 41.
- Ft1793 -- So Tigurine version, Vatablus, Musculus, Gejerus, Cocceius, Michaelis.
- Ft1794 -- **tma{bçn** "juravit veritatem", V. L. Pagninus, Montanus, Tigurine version, Junius & Tremellius, Gejerus, Michaelis.
- Ft1795 -- **Ærba Ærb** "benedicendo benedicam", V. L. Pagninus, Montanus, Musculus, Cocceius, Gejerus.
- Ft1796 -- Ebr. Comment. p. 829.
- Ft1797 -- **yp l [επι την ωαv**, Sept. "super os", Montanus, Piscator; "super os, vel aperturam", Michaelis; "in capitium", Tigurine version; "upon the collar of his garments", Ainsworth.
- Ft1798 -- In voce **ωα**.
- Ft1799 -- Maundrell's Travels, p. 57. Ed. 7.
- Ft1800 -- Maimon. Beth Habbechirah, c. 7. s. 6.
- Ft1801 -- Middot, c. 1. s. 1.
- Ft1802 -- **Ækrby** "benedicet tibi", Junius & Tremellius, Cocceius, Gejerus, Michaelis.
- Ft1803 -- **rj ml μyqrb** "fulgura cum pluvia", Vatablus, Junius & Tremellius, Piscator, Gejerus; so Ainsworth.
- Ft1804 -- "Vasto rex Aeolus antro---luctanteis ventos fraenat." Virgil. Aeneid. l. 1.
- Ft1805 -- In voce **ψησαυροι**.
- Ft1806 -- Vid. Vitruvium de Architect. l. 1. c. 6.
- Ft1807 -- **μybr μywg** "gentes multas", V. L. Pagninus, Montanus, Musculus; "plurimas gentes", Tigurine version; so Ainsworth.
- Ft1808 -- **yk** "quod si", Junius & Tremellius; "nam etsi", Piscator.
- Ft1809 -- "Tamen", Piscator; "mox", Junius & Tremellius.

- Ft1810 -- **μj nty** “deprecabitur”, V. L. “sinet se deprecari”, Tirinus.
- Ft1811 -- “Solatium reportabit”, Tigurine version.
- Ft1812 -- So V. L. Pagninus, Montanus, Tigurine version, Sept. Syr. Arab. Ethiop.
- Ft1813 -- Hierocles in Carm. Pythagor. p. 10.
- Ft1814 -- Macrob. Saturnal. l. 1. c. 9.
- Ft1815 -- **μymh l [** “juxta aquas”, Tirinus, Gejerus, Michaelis.
- Ft1816 -- **r[n** “excussit”, V. L. Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft1817 -- Pythia, Ode 9. d. v. 6.
- Ft1818 -- “Amnicolae salices”, Ovid. Metamorph. l. 10. Fab. 2. v. 96.
“Fluminibus salices”, Virgil. Georgic. l. 2. v. 110.
- Ft1819 -- “Venit ad Euphratem---Populus et cannae riparum summa tegebant, spemque dabant salices---”. Ovid. Fasti, l. 2.
- Ft1820 -- **ryç yrbd** “verba cantici”, Pagninus, Montanus, Musculus, Piscator, Gejerus, Michaelis; “verba earminis”, Cocceius.
- Ft1821 -- **wnyl l wt** “qui veluti in acervos nos redegerunt”, Tigurine version, Grotius.
- Ft1822 -- Vid. Stockium, p. 447.
- Ft1823 -- **rkn tmda l [** “in terra peregrina, sc. Dei”, Muis, Michaelis.
- Ft1824 -- Animadv. Philol. p. 181.
- Ft1825 -- **ynymy j kçt** “oblita est nostra dextra”, Castalio.
- Ft1826 -- “Oblivisceris (O Domine) dexteræ meæ”, Gejerus; so some in Michaelis.
- Ft1827 -- **ytj mç çar** “caput lætitiæ meæ”, Musculus, Junius & Tremellius, Piscator, Gejerus.
- Ft1828 -- Pythia, Ode 1. v. 4.
- Ft1829 -- **wr [** “nudate”, Vatablus, Junius & Tremellius, Piscator, Cocceius, Schmidt.

- Ft1830 -- [I s l a “ad petram”, V. L. Pagninus, Montanus, etc. “ad repem”, Cocceius.
- Ft1831 -- Comment. Ebr. p. 50.
- Ft1832 -- So Cocceius, Gejerus, Michaelis.
- Ft1833 -- Æmç I k I [“super omne nomen tuum”, Cocceius, Michaelis.
- Ft1834 -- “Secundum omne nomen tuum”, Gejerus.
- Ft1835 -- “Cum toto nomine tuo”, Junius & Tremellius.
- Ft1836 -- “Vel praeter omne nomen tuum”, Piscator.
- Ft1837 -- “Nomen tuum sermone tuo”; so some in Piscator.
- Ft1838 -- Æwdwy “confiteantur tibi”, V. L. Pagninus, Montanus.
- Ft1839 -- hwhy ykrdb “de viis Jehovae”, Piscator, Schmidt; so some in Vatablus.
- Ft1840 -- So Pagninus; “quamvis”, Junius & Tremellius.
- Ft1841 -- ybya Pa I [“super nasum inimicorum meorum”, Montanus, Tigurine version; so Gussetius; “in faciem”, Junius & Tremellius, Piscator.
- Ft1842 -- yd[b rmg y “perficiet pro me”, Montanus, Musculus; “perficiat pro me”, Junius & Tremellius.
- Ft1843 -- Prt I a “ne dimittas”, Pagninus, Montanus.
- Ft1844 -- “Non deseres”, Musculus, Piscator.
- Ft1845 -- Animadv. Philol. p. 181.
- Ft1846 -- qwj r m “q. d. dum illa longe abest”, Piscator; “longe ante quam incidat in animum meum”, Gejerus, & Campensis in Ibid.
- Ft1847 -- tyrz “ventilasti”, Pagninus, Montanus; so Tigurine version and Ainsworth.
- Ft1848 -- y[br “quadraturam meam spithama mensurasti”, Gussetius, p. 775. “spithama metiris”, Cocceius.
- Ft1849 -- Æynpm “a facie tua”, Pagninus, Junius & Tremellius, Piscator.
- Ft1850 -- Vid. Cuperi Apotheos. Homeri, p. 177.

- Ft1851 -- **μy tyrj ab** “in novissimo occidentis”, Pagninus.
- Ft1852 -- Pausan. Corinthiaca, sive l. 2. p. 129.
- Ft1853 -- **Æmm Æycj y al** “non obscurabit a te”, Montanus; “non obtenebrant”, Gejerus; so Michaelis.
- Ft1854 -- **ryay** “illustrat”, Junius & Tremellius; “illuminabit”, Gejerus Michaelis; so Ainsworth.
- Ft1855 -- **Ædwa** “confitebor tibi”, V. L. Pagninus, Montanus; “confiteor”, Tigurine version, Cocceius, Michaelis.
- Ft1856 -- **ytal pn** “tremendis modis separatus sum”, Cocceius; so Gussetius, p. 676, 677.
- Ft1857 -- **ymx[** “os meum”, V. L. Vatablus, Gejerus, “ossa mea”, Piscator; “apparatio ossium meorum”, Cocceius.
- Ft1858 -- “Robur meum”, Tigurine version; “vis mea”, Junius & Tremellius.
- Ft1859 -- **ytmqr** “velut opere phrygio effingerer”, Tigurine version; “velut acupictur sum”, Grotius.
- Ft1860 -- **yml g** “informe meum”, Montanus; “glomus meam”, Michaelis.
- Ft1861 -- **wrqy** “difficiles”, Cocceius; “quam rarae”; so some in Vatablus.
- Ft1862 -- Olymp. Ode 2. in fine.
- Ft1863 -- Apud Herodot. Clio, sive l. 1. c. 47.
- Ft1864 -- Pharsal. l. 5. v. 182.
- Ft1865 -- Carmin. l. 1. Ode. 28. v. 1, 2.
- Ft1866 -- Vid. Turnebi Advers. l. 26. c. 1.
- Ft1867 -- Fabrit. Biblioth. Gr. l. 3. c. 22. s. 8.
- Ft1868 -- **lj qt μα** “si occideris”, V. L. Pagninus, Montanus, Musculus, etc.
- Ft1869 -- So some in Vatablus.
- Ft1870 -- Or “to a mischievous purpose”; so Ainsworth.
- Ft1871 -- **Æyd[awçl awçn** “qui elatus est ad vanitatem, hostes tui sunt”, De. Dieu.

- Ft1872 -- **bx[Ærd** “via doloris”, Montanus, Cocceius, Gejerus, Michaelis; so Ainsworth.
- Ft1873 -- “Via idoli”; so some in Vatablus.
- Ft1874 -- **μl w[Ærdb** “per viam sepiternam”, Pagninus, Vatablus; “per viam antiquam”, Gussetius; so Ainsworth.
- Ft1875 -- “In via perpetua”, Junius & Tremellius, Piscator.
- Ft1876 -- **μysmj çyam** “a viro violentiarum”, Piscator, Gejerus, Michaelis.
- Ft1877 -- Hist. Animal. 1. 2. c. 17.
- Ft1878 -- Philosoph. Transact. abridged, vol. 2. p. 800. & vol. 5. par. 1. p. 24.
- Ft1879 -- **qpt l a** “ne facias prodire”, Vatablus; “ne sinas exire”, Cocceius, Michaelis.
- Ft1880 -- “Vel frenum ejus ne sinas exire”, Cocceius.
- Ft1881 -- **wmwry** “ne exaltentur”, Vatablus, Gejerus.
- Ft1882 -- So Junius & Tremellius, Piscator.
- Ft1883 -- **wmytpç l m[** “labor labiorum eorum”, Montanus, Gejerus, Michaelis.
- Ft1884 -- **ˆwçl çya** “vir linguae”, Pagninus, Montanus, Cocceius, Gejerus, Michaelis.
- Ft1885 -- So the word “tongue” is used in Cicero, “Si linguas minus facila possimus”, Epist. 1. 9. 2.
- Ft1886 -- **tphdml** “ad impulsiones”, Montanus.
- Ft1887 -- **wbçy** “considebunt”, Junius & Tremellius; “sedebunt”, Cocceius; so Ainsworth and Syriac version.
- Ft1888 -- So Sept. V. L. Arabic version, and Pagninus.
- Ft1889 -- “Auxilium vocat, et duros conclamat agrestes”, Virgil.
- Ft1890 -- Vid. Barthii Animadv. in Claudian. ad Rufin. 1. 2. v. 205.
- Ft1891 -- Deuteronomy Mundo, c. 6. Vid. Plutarch. in Vita Camilli. “Sustulit ad sidera palmas”, Virgil. Aeneid. 2. so Ovid. Fasti, 1. 3.
- Ft1892 -- **[r rbdl** “ad verbum malum”, Montanus.

- Ft1893 -- **εν ελεει**, Sept. “in misericordia”, V. L. “benigne ac clementer”, Michaelis.
- Ft1894 -- **dsj** “benignitate”, Tigurine version; “bonitate”, Gejerus; “seu praeceptis bonitatis”, Gussetius, p. 212.
- Ft1895 -- **μhytw[rb** “in malis eorum”, Montanus, Junius & Tremellius, Piscator, Cocceius; “adversus mala eorum”, Musculus, Michaelis; so some in Vatablus.
- Ft1896 -- **[l s ydyb wj mçn** “demittentur per loca saxosa”, Tigurine version; “demissi sunt in manus petrae”, Montanus; “dimitunt se in lateribue petrarum”, Piscator.
- Ft1897 -- “Praecipitentur”, Munster; “dejiciantur”, Gejerus; “praecipites dentur”, Musculus; so Kimchi.
- Ft1898 -- “Lubricati sunt per latere petrae”, Cocceius.
- Ft1899 -- **r[t l a** “ne nudes”, Junius & Tremellius; so Piscator.
- Ft1900 -- “Nehemiah effandas”, Pagninus, Montanus, Vatablus, Musculus.
- Ft1901 -- “Nehemiah evacues”, Cocceius, Gejerus, Michaelis.
- Ft1902 -- **wyrmkmb** “in retiacula ejus”, Pagninus, Montanus; “in retia ejus”, Vatablus, Cocceius; so Ainsworth.
- Ft1903 -- **dj y** “simul transeam”, Montanus, Vatablus, Musculus; “una cum meis transiturus sum”, Piscator.
- Ft1904 -- Concord. Partic. Ebr. Chald. p. 363. No. 1279. so Michaelis.
- Ft1905 -- **harw ^ymy j ybh** “respice dexteram et vide”, Montanus; “vel ad dexteram”, Musculus, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- Ft1906 -- **yçpn** “vitam meam”, Junius & Tremellius.
- Ft1907 -- Hist. Heb. l. 6. c. 20. p. 610.
- Ft1908 -- **wrtky** “coronabunt”, Pagninus, Montanus; “vel in me tanquam eoronati triumphabunt”, Cocceius.
- Ft1909 -- **ytyj** “catervam meam”, Junius & Tremellius, Piscator.
- Ft1910 -- **μl w[** “olim”, Tigurine version, Vatablus, Junius & Tremellius, Piscator, Cocceius.

- Ft1911 -- So Syriac and Arabic versions.
- Ft1912 -- **μmwṭçy** “attonitum est”, Vatablus; “stupuit”, Tigurine version; “stupet”, Cocceius, Michaelis; “obstupuit”, Gejerus.
- Ft1913 -- **j j wça** “loquor”, Piscator; “sermocinatus sum”, Cocceius; “aut colloquor”, Gejerus, Michaelis.
- Ft1914 -- **ḡab** Cod. Heb. Bomberg. Venet. “in terra siticulosa”, Musculus, Tarnovius.
- Ft1915 -- **ytsk Æyl a** “ad te abscondi me”, Montanus; “apud te”, Tigurine version; “ad te texi”, Cocceius, Michaelis.
- Ft1916 -- So the Tigurine version, Musculus, Junius & Tremellius, Piscator, Cocceius.
- Ft1917 -- **rwçym ḡab** “per terram planam”, Tigurine version, Junius & Tremellius, Piscator.
- Ft1918 -- **Ædsj k** “propter misericordiam tuam”, Pagninus; “propter benignitatem tuam”, Musculus, Junius & Tremellius, Piscator; “pergratiam tuam”, Cocceius, Gejerus, Michaelis.
- Ft1919 -- **yrwx** “rupes mea”, Montanus, Tigurine version, Junius & Tremellius, Piscator, etc. so Ainsworth.
- Ft1920 -- **ydsj** “gratia mea”, Cocceius, Gejerus.
- Ft1921 -- **ym[** “pro” **μym[** “populos”, Piscator.
- Ft1922 -- **whbçj tw** “quod cogites de eo”, Tigurine version, Vatablus.
- Ft1923 -- **l bhl** “halitui”, Muis; so Kimchi.
- Ft1924 -- “Vapori”, Cocceius; so the Syriac and Arabic versions
- Ft1925 -- **μmhtw** “ac turba eos”, Tigurine version; “et conturba eos”, Cocceius, Michaelis.
- Ft1926 -- Satyr. 14. v. 52.
- Ft1927 -- Observat. Philolog. p. 195.
- Ft1928 -- Lexicon, col. 312.
- Ft1929 -- So Schmidt.
- Ft1930 -- **hnb** “aedificavit, unde” **μynb** & **twnb** “filii et filiae”.

- Ft1931 -- Mostellaria, Act. 1. Sc. 2.
- Ft1932 -- **tywzk** “sicut angulares lapides, aut columnae”, Michaelis.
- Ft1933 -- **wnywzm** “anguli nostri”, Pagninus, Vatablus, Cocceius, Michaelis.
- Ft1934 -- Hist. Animal. 1. 6. c. 19.
- Ft1935 -- De. Animal. 1. 4. c. 32.
- Ft1936 -- **pyl bsm** “onusti”, Pagninus, Montanus, Gejerus; “onerarii”, so some in Vatablus; “onerati”, Schmidt; “loden”, Ainsworth,
- Ft1937 -- So Bochart. Hierozoic. par. 1. 1. 2. c. 295.
- Ft1938 -- Ibid.
- Ft1939 -- **hj wx** “clamor”, Pagninus, Montanus, Tigurine version, Musculus, Cocceius, Gejerus, Michaelis.
- Ft1940 -- **Æl mh** “rex”, Tigurine version, Junius & Tremellius, Piscator.
- Ft1941 -- **Ætwrwbg** “potentias tuas”, Vatablus; “potentia facta tua”, Piscator; “praepotentias tuas”, Cocceius.
- Ft1942 -- **w[yby** “eructabunt”, Montanus, Piscator; “scaturient”, Cocceius.
- Ft1943 -- **μwj r** “misericors”, V. L. Tigurine version, Musculus, Piscator, Cocceius, Michaelis.
- Ft1944 -- **μyml [l k twkl m** “reguum omnium seculorum”, V. L. Pagninus, Montanus, Vatablus, Musculus, Junius & Tremellius, Piscator, Cocceius.
- Ft1945 -- T. Bab. Beracot, fol. 4. 2.
- Ft1946 -- **pyl pnh l kl** “emnes cadentes”, Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft1947 -- **wt [b** “suo tempore”, Pagninus, Montanus, Musculus, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- Ft1948 -- **^wxr** “re acceptabili”, Gussetius, p. 803. “benedictione”, V. L. “beneplacito”, Piscator, Gejerus; “benevolentia”, Cocceius.
- Ft1949 -- **dysj** “misericors”, Pagninus, Montanus, so Ainsworth; “benignus”, Tigurine version, Musculus, Junius & Tremellius, Piscator, Gejerus.

- Ft1950 -- ydw[b “dum fuero”, Pagninus; “in adhuc me”, Montanus; “quamdiu ero”, Cocceius; εως υπαρχω, Sept. “quamdiu sum”, Schmidt, Ethiopic version; so Ainsworth.
- Ft1951 -- h[wçt “salus”, V. L. Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft1952 -- µtwbx[l “dolores eorum”, Pagninus, Montanus, Cocceius, Gejerus.
- Ft1953 -- Vid. Augustin de Civ. Dei, l. 16. c. 23.
- Ft1954 -- l ypçm “humiliaus”, V. L. Montanus; “humiliat”, Pagninus, Cocceius, Michaelis.
- Ft1955 -- wn[“respondete”, Montanus, Cocceius; “alternis canite”, Tigurine version, Piscator, Michaelis.
- Ft1956 -- In Vita Numae, vol. 1. p. 62.
- Ft1957 -- bl j “adipe”, Montanus, Pagninus, Tigurine version, Musculus, Junius & Tremellius, Piscator, Cocceius, Gejerus, Michaelis.
- Ft1958 -- Eustathius in Dionys. Perieget. p. 91.
- Ft1959 -- Epigram. l. 4. Ep. 3.
- Ft1960 -- Aristoph. Nubes, p. 146.
- Ft1961 -- Nat. Hist. l. 17. c. 2.
- Ft1962 -- Orosii Hist. l. 7. c. 32. p. 131.
- Ft1963 -- Isidor. Origin. l. 13. c. 10.
- Ft1964 -- “Frigora nec tantum cana concreta pruina”, Virgil. Georgic. l. 2. v. 376.
- Ft1965 -- ywg l kl “omni genti”, Pagninus, Montanus, Gejerus; “omni nationi”, V. L.
- Ft1966 -- Macrob. in Somn. Scipion. l. 1. c. 19, 20.
- Ft1967 -- Nat. Quaest. l. 3. c. 23.
- Ft1968 -- Vid. Steeb. Coelum Sephirot. Heb. c. 7. s. 3. p. 126, 127. and Gregory’s Works, p. 110.
- Ft1969 -- rwj yq “vapor seu fumus”, Piscator, Muis, Gejerus.

- Ft1970 -- **wm[l ṛq** “cornu populo suo”, Pagninus, Montanus, Tigurine version, Cocceius, Michaelis.
- Ft1971 -- **wbrq μ[** “populo propinqui sui”, Cocceius, Schmidt.
- Ft1972 -- **wyç[b** “in factoribus suis”, Gejerus, Michaelis; so Ainsworth.
- Ft1973 -- **l wj mb** “cum tibia”, Tigurine version, Junius & Tremellius, Piscator, Amama.
- Ft1974 -- **dwbkb** “gloriose”, Castalio.
- Ft1975 -- **μnwrgb** “in gutture eorum”, V. L. Pagninus, Montanus, Piscator, etc.
- Ft1976 -- **l a twmmwr αι υθωσεις του ψευου**, Sept. “celsitudines”, Schmidt.
- Ft1977 -- “Exaltationes Dei”, V. L. Pagninus, Montanus, Musculus, Gejerus, Michaelis; so Ainsworth.
- Ft1978 -- **twj kwt** “increpationes”, V. L. Pagninus, Montanus, Junius & Tremellius, Piscator; “redargutiones”, Cocceius, Michaelis; so Ainsworth.
- Ft1979 -- Weemse’s Christ. Synagog. l. 1. c. 6. s. 4. p. 145.
- Ft1980 -- **wçdq b** “in sancto habitaculo suo”, Vocceius; “in sancto ejus”, Gejerus; **εν τω αγιω αυτου**, Symmachus apud Drusium.
- Ft1981 -- “Obidiah sanctitatem ejus”, Tirinus, Muis; “ob insignem sanctitatem ipsius”, Campensis apud Gejerum.
- Ft1982 -- **wl dg brk** “secundum multitudinem magnitudinie ejus”, V. L. Montanus, Gejerus; so Ainsworth.
- Ft1983 -- **l wj mw** “et tibia”, Tigurine version, Junius & Tremellius, Piscator, Gejerus.
- Ft1984 -- **μynmb** “varia symphonia”, Cocceius.
- Ft1985 -- **[mç yl xl xb** “in cymbalis auditus”, Montanus, Vatablus.
- Ft1986 -- **h[wrj yl xl xb** “in cymbalis jubilationis”, V. L. Musculus, Cocceius; “in cymbalis ovationis”, Montanus.
- Ft1987 -- This verse is only in the Arabic version.