

# PSALM 84

## INTRODUCTION TO PSALM 84

### *To the chief Musician upon Gittith, A Psalm for the sons of Korah*

Of “gittith”, (see Gill on “<sup><3901></sup>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 “<sup><3901></sup>Psalm 42:1”) and the argument of this psalm is thought to be much the same with that and (<sup><3901></sup>Psalm 43:1). It was, very probably, written by David; to whom the Targum, on (<sup><3848></sup>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 (<sup><3847></sup>Psalm 84:7), but elsewhere; for it was brought thither by David, after he was king of Israel, (<sup><4012></sup>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><sup>3000></sup>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><sup>3007></sup>2 Samuel 6:17 <sup><sup>3021></sup>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 <sup>23218</sup>Isaiah 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, (<sup>14013</sup>2 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 <sup>19011</sup>Psalms 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 (<sup><180B></sup>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 <sup>f1203</sup>; or in the houses adjoining to the tabernacle; or in the trees that might be near it; (see <sup><180B></sup>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 <sup>f1204</sup>: though the words may be considered as in connection with (<sup><180B></sup>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” <sup>f1205</sup>:

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 <sup><180B></sup>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, (<sup><S830></sup>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 <sup><S830></sup>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 <sup><S830></sup>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 <sup><S830></sup>Hebrews 13:15).

*Selah*. (See Gill on “<sup><S830></sup>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 <sup><2854></sup>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”<sup>f1206</sup>; 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”<sup>f1207</sup>, ways cast up. Some render it “ascensions in his heart”<sup>f1208</sup>; 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 (<sup><8886></sup>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, (<sup><4052></sup>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, (<sup><4011></sup>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 <sup>2806</sup>Jeremiah 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 hyperbolical expression, like that in (<sup>2808</sup>Lamentations 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, (<sup>2808</sup>Isaiah 41:18 35:6) "or make him a well"<sup>f1209</sup>: 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"<sup>f1210</sup>; 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"<sup>f1211</sup>; 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”<sup>f1212</sup>, 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”<sup>f1213</sup>; 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”<sup>f1214</sup>; 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 ~~410~~Psalms 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”<sup>f1215</sup>; there Jehovah



manifests himself, and grants his gracious presence; this is the mount of the Lord, in which he is and shall be seen, (<sup><0124></sup>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 <sup><0810></sup>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, (<sup><2800></sup>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 "<sup><0810></sup>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 <sup><0810></sup>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 (<sup><0810></sup>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 <sup><0810></sup>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, (<sup>1301</sup>1 Chronicles 26:1 <sup>1302</sup>2 Chronicles 34:9) or to the beggars that lay at the gates of the temple for alms; (see <sup>4401</sup>Acts 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, (<sup><1206></sup>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” <sup>f1216</sup> 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 <sup>f1217</sup> 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 <sup><1205></sup>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” <sup>f1218</sup> 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, (<sup><300></sup>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 <sup>247B</sup>Jeremiah 17:5,7 <sup>230B</sup>Isaiah 26:3,4). The Targum is,

“blessed is the man that trusteth in thy Word;”

in Christ, the essential Word