

## BOOK OF PSALMS

### THE ARGUMENT

The divine authority of this Book of PSALMS is so certain and evident, that it was never questioned in the church; which being fixed, it is of small moment that the penman of some of them is not now known; nor doth this any more lessen its authority, than it invalidates the decree of a prince, or an act of parliament, that it is not certain by whose pen it was drawn up. Most of them were composed by David, as is evident, both from the title of them, and from the express testimony of the New Testament concerning some of them; and that by the inspiration of God's Spirit, as appears both from the Divine matter and frame of them, and from **#2Sa 23:1 Mt 22:43 Ac 1:16 2:25**. But some of them were composed by other persons; by Moses, as **#Ps 90**, by Heman, and Ethan, and Asaph, as the title of the Psalms show; and by others after their times, whose names are not mentioned, as is manifest from **#Ps 126 Ps 127**. It is apparent that the Psalms were not written in the order in which they now lie; and they were put into this order either by Ezra, as the Hebrew doctors affirm, or by some other holy prophet or prophets. It is sufficient for us that the whole book is owned as canonical by our blessed Saviour, **#Lu 24:44**.

### **Psalms 1:1 PSALM 1**

#### THE ARGUMENT

This Psalm was put first as a preface to all the rest, as a powerful persuasive to the diligent reading and serious study of the whole book and of the rest of the Holy Scripture, taken from that blessedness which attends upon the study and practice thereof.

The godly blessed, Psa\_1:1. Their delight in God's law, Psa\_1:2. Their fruitfulness, Psa\_1:3. The wretched course and condition of the ungodly, Psa\_1:4-6.

The Hebrew words are very emphatical, *Blessedness belongs to that man* , or, *Oh the blessedness of that man* Thrice blessed is

that man; who is here described negatively, and in the next verse positively.

**That walketh not in the counsel of the ungodly**, i.e. that doth not lead his life according to their counsel, or course, or manner of living; that doth not associate himself with them, nor follow their evil instigations or examples. *Walking* notes choice of it, and continuance or process in it; otherwise good men do sometimes step aside into an evil action. For the explaining of the phrase, see Gen\_49:6 2Ch\_22:3-5 Pro\_1:15 **4:14** Mic\_6:16.

**Nor standeth**; which notes a more settled abode, hardness, and obstinacy in it.

**In the way**, i.e. in their course or manner of conversation; in the practice of those things which they choose and use to do; which is called a man's way, Psa\_5:8 **25:4** 2Pe\_2:2,**15**.

**Of sinners**; emphatically so called here, as also Psa\_26:9 Ecc\_9:2 Mat\_26:45 Luk\_7:37 Joh\_9:16,**31**, who give up themselves to the power and practice of sin, making it their great business and their delight.

**Nor sitteth in the seat**; which notes their association or incorporation of themselves with them; a constant and resolved perseverance in their wicked courses, with great content and security; and a great proficiency and eminency in the school of wickedness, and an ability and readiness to instruct others therein. *Of the scornful* ; of those who are not only diseased, but reject, despise, and scorn all remedies; who make a mock of sin, and of God's threatenings and judgments against sinners; who deride all wholesome reproofs and counsels, and make it their trade to scoff at goodness and good men. Divers have observed a gradation in this verse; the following clause still exceeding the former, for *standing* is more than *walking* , and *sitting* more than *standing* . And

**the way** or course may seem to be worse than the *counsel* or *design* , and the *seat* is worse than the *way* ; and *sinners* , in Scripture use, are worse than the *ungodly* , and the *scornful* are the worst of *sinners* . But I would not lay great stress upon such observations.

Psalms 1:2

**In the law**, i.e. in the study and practice of it, as appears from the context. The *law* of God may be here understood of the whole doctrine delivered by God to the church, consisting of doctrines, precepts, promises, and threatening, &c.; as it is taken Psa\_37:1 **58:1** Isa\_51:7 Joh\_10:34; or more particularly of the preceptive part of it, which is commonly so called; and so this is noted as the peculiar character of a good man, that he delighteth himself not only in the promises, which a bad man may do, Mat\_13:20, but even in the commands of God, Psa\_112:1 **119:47 127 143** 1Jo\_5:3, which are unwelcome and burdensome to a wicked man.

The word **meditate** implies a deep, and serious, and affectionate thoughtfulness about it: see Psa\_19:14 **49:3** Pro\_24:2 Isa\_33:18.

**Day and night**; not seldom and slightly, as hypocrites do; but diligently, frequently, constantly, and upon all occasions.

Psalms 1:3

**And**, or *for* , as this particle is oft used, as Psa\_60:12 Psa\_108:13 Pro\_4:17; this being the proof of that blessedness of a good man, which he had only asserted, Psa\_1:1.

**By the rivers**, i.e. a river; the plural number being put for the singular, as it is Jud\_12:7 Jon\_1:5, and oft elsewhere.

**In his season**, i.e. in the time of fruit-bearing; which being applied to the good man, notes either,

1. His active goodness, that he seeketh and improveth all opportunities for the doing of good, exercising godliness, justice, temperance, charity, patience, &c., according to the several occasions offered to him. Or rather,
2. His certain prosperity and happiness, as may be gathered from the end of this verse, and the opposite state of the ungodly, Psa\_1:4,**5**; that he shall have the fruit or benefit of his godly life in due time, or when it is expedient for him; possibly in this life, but assuredly in the next life.

**His leaf also shall not wither**; his happiness is not short and transitory, as all worldly felicity is; but fixed and everlasting, like those trees which are continually green and flourishing: or, and (like a tree) *whose leaf never withers. Whatsoever he doeth shall*

*prosper* ; all his actions shall be crowned with success, and a blessed end or effect: see Rom\_8:28.

Psalms 1:4

**The ungodly are not so**; their condition is far differing from the former.

But are like the chaff; in regard either,

1. Of their sinful disposition. They are vain and frothy, unprofitable and hurtful, without any root of true and solid goodness, without any certain end or constant course, tossed to and fro with every wind of their own lusts or temptations. Or rather,

2. Of their wretched condition. They are restless and unquiet in their own minds and consciences; their seeming felicity, in which they please and pride themselves, hath no firm foundation, but quickly vanisheth and fleeth away, as chaff doth before the wind, and their end is to be burned: see Job\_21:8 Psa\_35:5 Mat\_3:12.

Psalms 1:5

**Therefore**, to wit, because they are ungodly; or *because* , as this particle is sometimes used, as Gen\_38:26 Num\_10:31 **14:43** Psa\_42:6; for this verse is added to enforce or prove what he said in the former.

**Shall not stand**, i.e. not subsist or endure the trial; or not be justified, or carry his cause, as this word is oft used; being opposed to falling, as Psa\_18:38 **20:8** Mal\_3:2 Luk\_21:36 Rom\_14:4 Eph\_6:13.

In the judgment; either,

1. In the time of temporal calamities, when God shall arise to judge and punish them; for then the hearts of the wicked fail, and their consciences are filled with horror. Or,

2. In that great and general judgment of the whole world, called here

**the judgment** emphatically; in that solemn and general congregation of all mankind, as the next words express it. *In the congregation of the righteous* , i.e. In that society which shall

consist of none but righteous persons, or amongst the righteous ones on Christ's right hand, Mat\_25:32.

Psalms 1:6

**For;** he now gives a reason of this great difference between the righteous and the ungodly, expressed in the foregoing verses.

The Lord knoweth; either,

1. Properly and speculatively; he searcheth and knoweth all their hearts and ways or actions; and therefore will preserve, prosper, and bless them; which may be gathered out of the following and opposite clause of this verse, and out of Psa\_1:1,2. Or,

2. Practically and affectionately, as words of knowledge in Scripture do frequently imply affection, as Exo\_1:8 Psa\_31:7 **101:4** Hos\_8:4 Amo\_3:2. He approveth, loveth, and delighteth in them, and in the course of their lives, and therefore will recompense them; or, he careth for and directeth their actions to a blessed issue.

**The way of the ungodly shall perish;** all their wicked designs and courses shall come to nothing, and they shall perish with them.

## **Psalms 2:1 PSALM 2**

### THE ARGUMENT

The penman of this Psalm was David, as is affirmed, Act\_4:25. As for the matter or subject of it, it may seem to have some respect unto David, and to his advancement to and settlement in the throne of Judah and Israel; but the chief design and scope of it, and the primary intention of the Holy Ghost in it, was to describe the Messiah and his kingdom, as is manifest,

1. From express testimonies of the New Testament to that purpose, as Act\_4:25 **13:33** Heb\_1:5 **5:5**; and

2. From the consent of the ancient Hebrew writers, who did unanimously expound it so, as is confessed by their own brethren, particularly by Rabbi Solomon Jarchi upon this place; who hath this memorable passage, *Our doctors expounded this Psalm of the King Messiah, but that we may answer the heretics* (by which he

means the Christians, as all know) *it is expedient to interpret it of David 's person, as the words sound* ; which words, although they are left out of the latter editions of that book, either by the fraud of Jews, or carelessness or mistake of others, yet are extant in the ancient editions of it.

3. From divers passages of the Psalm, which do not agree to David, but to Christ only, the title of *Son*, of which see Heb\_1:4,5, the extent of his kingdom, Psa\_2:8, and Divine worship, Psa\_2:11,12.

The kingdom of Christ, and the opposition of the heathen foretold, Psa\_2:1-7. God giveth him the earth for his possession, Psa\_2:8,9. He summons all the kings and judges of the earth to submit themselves to him, Psa\_2:10-12.

**Why?** upon what provocation, or to what end or purpose?

**The heathen**, or, *Gentiles* ; who did so against David, as we see, 2Sa\_5:6,17 1Ch\_14:8, &c.; and against Christ, Luk\_18:32 Act\_4:25, &c.

**And the people:** this is either another expression of the same thing, as is usual in Scripture; or as the former word notes the Gentiles, so this may design the Jews or Israelites, who also combined against David, 2Sa\_2:8, &c., and against Christ, Act\_4:27, though they were all of one nation, and descended from one and the same mother, as this word signifies, and it is used Gen\_25:23.

**Imagine a vain thing;** what they shall never be able to effect; and if they could, it would do them no good, as they fancy, but great hurt.

Psalms 2:2

**The kings;** either those mentioned 2Sa 5 2Sa 8; or rather Herod the Great, and the other Herod, and Pilate, and others with or after them.

**Of the earth;** so called in way of contempt, and to show their madness in opposing the God of heaven.

**Set themselves:** the word notes their firm purpose and professed hostility, and the combination of their counsels and forces.

**Against the Lord;** either directly and professedly; or indirectly and by consequence, because against his anointed, and against his counsel and command. *And* ; or, *that is* , as that particle is oft used; the latter clause explaining the former, and showing in what sense they fought against that God whom they pretended to own and worship.

**Against his anointed;** against such a king whom God hath chosen and exalted, and wonderfully accomplished and set up for his work and service, who therefore will certainly defend him against all his enemies.

Psalms 2:3

**Their**, i.e. the Lord's and his anointed's,

**bands**, which they design to put upon our necks, that they may bring us into subjection. They mean the laws of God, which the king would oblige them to observe, which though easy and pleasant in themselves and to good men, Mat\_11:29,30 1Jo\_5:3, yet are very grievous and burdensome to corrupt nature, and to men of wicked lives.

**Cast away their cords from us;** the same thing expressed with a little more emphasis. Let us not only break off their yoke, and the cords by which it is fastened upon us; but let us cast them far away, that they may never be recovered, and we may never be brought into bondage again.

Psalms 2:4

**He that sitteth**, as the Judge upon his tribunal, and as the King of the whole world upon his royal throne; who, without stirring from his place, can with one look or word destroy all his enemies.

**In the heavens:** this is opposed to their being and reigning upon earth, Psa\_2:2, and is mentioned here, as it is in other places of Scripture, as an evidence both of God's clear and certain knowledge of all things that are done below, as is noted, Psa\_11:4, and of his sovereign and irresistible power, as is hence gathered, Psa\_115:3. See the preface to the Lord's prayer.

**Shall laugh**, i.e. shall both despise and deride them, and all their crafty devices, which he shall manifest to the world to be

ridiculous and contemptible follies. Compare 2Ki\_19:21  
Psa\_37:13.

Psalms 2:5

**Then;** in the midst of all their plots and confidences of success.

**Shall he speak to them in his wrath;** he shall severely rebuke them, not so much verbally as really, by dreadful judgments. For God's *speaking* is oft put for his actions; and so here it is explained by *vexing* in the next branch. Or, he shall pronounce a terrible sentence against them.

Psalms 2:6

**Yet;** notwithstanding all their artifices and powerful combinations.

**Have I set,** Heb. *I have anointed* , i.e. designed, appointed, or constituted, as this word is commonly used in Scripture, as of priests, 1Ch\_29:22, and of prophets, 1Ki\_19:16,**19,20**; so also of kings, Jud\_9:8,**15** 2Sa\_2:4,**7 3:39** Eze\_28:14.

**My king,** in a singular manner, who hath not his kingdom by succession from former kings, nor by election of the people, as other kings have, but by my special and extraordinary destination; and who ruleth in my stead, and according to my will, and for my service and glory.

**Upon my holy hill of Zion,** i.e. over my church and people. *Zion* properly and strictly taken was a hill on the north Part, of Jerusalem, Psa\_48:2, where there was a strong fort which when David had taken he called it the city of David, 2Sa\_5:7,**9**, and made it the head of his kingdom. But in a more large and improper sense it is frequently put for the city Jerusalem, Psa\_48:12 **87:2 110:2**; and for the temple of Jerusalem, Psa\_137:3 Isa\_18:7 Jer\_51:10, which was built upon the hill of Moriah, which was either a part of Mount Zion, or another hill adjoining to it; and for the church of the Jews, Psa\_65:1 **69:35 97:8**; and for the Christian church, Heb\_12:22 Rev\_14:1. And by these things it is plain why *Zion* is here called *God 's holy hill* .



Psalms 2:7

**I will declare**, or *publish* , that all people concerned may take notice of it, and submit to it upon their peril. Publication or promulgation is essential to all laws or statutes.

**The decree**, or, *concerning the decree* , i.e. the will or pleasure and appointment of God concerning my advancement into the throne, and the submission and obedience which the people here following shall yield to me.

**Thou art my Son**; which though it may in some sort be said to or of David, who was in some respects the son of God, and begotten by him, as all believers are, Joh\_1:12 1Jo\_3:9 Jam\_1:18; yet much more truly and properly belongs to Christ, who is commonly known by this title both in the Old and New Testament, as Pro\_30:4 Hos\_11:1 Mat\_2:15 Mat\_3:17 **4:3,6**, and oft elsewhere; and to whom this title is expressly appropriated by the Holy Ghost, who is the best interpreter of his own words, Act\_13:33 Heb\_1:5 **5:5**, and to whom alone the following passages belong.

**This day have I begotten thee**: this is also applied by some to David, and so *this day* is the day of his inauguration, when he might be said to be begotten by God, inasmuch as he was then raised and delivered from all his troubles and calamities, which were a kind of death, and brought forth and advanced to a new kind of life, of royal state and dignity; and so this was the birthday, though not of his person, yet of his kingdom, as the Roman emperors celebrated a double birthday; first the emperor's, when he was born, and then the empire's, when he was advanced to the empire. But this is but a lean, and far-fetched, and doubtful sense; and therefore not to be allowed by the laws of interpretation, when the words may be properly understood concerning Christ. And so this may be understood either,

1. Of his eternal generation.

*This day* ; from all eternity, which is well described by *this day* , because in eternity there is no succession, no *yesterday* , no *tomorrow* , but it is all as one continued day or moment, without change or flux; upon which account *one day* is said to be *with the Lord as long as a thousand years, and a thousand years as short as one day* , 2Pe\_3:8. Or rather,

2. Of the manifestation of Christ's eternal sonship in time; which was done partly in his birth and life, when his being the Son of God was demonstrated by the testimony of the angel, Luk\_1:32, and of God the Father, Mat\_3:17 **17:5**, and by his own words and works; but principally in his resurrection, which seems to be here mainly intended, of which day this very place is expounded, Act\_13:33; when Christ was in a most solemn manner *declared to be the Son of God with power* , Rom\_1:4. And this day or time Christ might very well be said to be begotten by God the Father; partly, because the resurrection from the dead is in Scripture called a *regeneration* or second birth, Mat\_19:28, as well it may, being a restitution of that very being which man received by his, first birth, and that by the peculiar and mighty power of God; partly, because in this respect Christ is called *the first begotten of the dead* , Rev\_1:5; and partly, because of that common observation, that *things are oft said to be done in Scripture when they are only declared or manifested to be done* ; of which see instances, Gen\_41:13 Jer\_1:10 Eze\_43:3, and elsewhere.

Psalms 2:8

**Ask of me;** claim or demand it of me, as thy right by my promise, and thy birth and purchase.

**For thine inheritance;** to be possessed and enjoyed by thee in a manner of an inheritance, to wit, constantly, surely, and perpetually.

The uttermost parts of the earth; either,

1. The whole land of Canaan, from one end of it to the other, as this phrase is used, Psa\_61:2 **72:8**; which is but a very narrow sense, and that was but a very small kingdom, and no way agreeable to those magnificent expressions here used. Or rather,

2. The whole world, not only the Jewish nation, but the Gentiles also, as this phrase is almost universally used in the Old Testament, as Psa\_19:4 **22:28 46:10 65:5** Isa\_40:28 **45:22**, &c. And so these words declare the great amplitude of the kingdom of the Messiah.

Psalms 2:9

**Thou shalt break them,** i.e. those people that will not quietly submit to thee, shall be crushed and destroyed by thee.

**With a rod of iron;** with thy mighty power, which they shall never be able to resist.

Psalms 2:10

**Be wise;** understand your true interest. Now, whilst you have time and space for repentance and submission.

**O ye kings;** you and your people. But he speaks of and to kings only; partly, because they most needed the admonition, as presuming upon their own power and greatness, and thinking it below them to submit to him; partly, because their authority and example could do much with their people; and partly, to intimate the greatness of this monarch, and that he was *King of kings, and Lord of lords. Ye judges, or rulers, or governors*; the same called kings in the former branch.

Psalms 2:11

**With fear,** i.e. with reverence, and an awful sense of his great and glorious majesty, as very careful and diligent to please him, and afraid to offend him.

**Rejoice;** do not esteem his yoke your dishonour and grievance; but know that it is a greater glory and happiness to be the subjects of this King, than to be emperors of the greatest empire; and accordingly rejoice in it, and bless God for this inestimable grace and benefit.

**With trembling:** this is added to express the quality of this joy to which he calls them, and to distinguish it from that carnal and worldly rejoicing which is usually attended with security, and presumption, and licentiousness, and to warn them to take heed that they do not turn this grace of God into wantonness, nor slacken their dread of God's tremendous majesty, and of his terrible judgments, if they should hereafter revolt from him, or rebel against him; but, on the contrary, *work out their salvation with fear and trembling*, as it is prescribed, Phi\_2:12: compare Mat\_28:8.

Psalms 2:12

**Kiss,** in token of your subjection and adoration; whereof this was a sign among the Eastern nations, as is manifest both from Scripture, as 1Sa\_10:1 1Ki\_19:18 Hos\_13:2, and from heathen authors. Submit to his person and government.

**The Son**, to wit, the Son of God, as appears from Psa\_2:7, called here *the Son* , by way of eminency, and in a singular manner; which agrees much better to Christ than to David, who is never particularly called by this name.

**And ye perish from the way**, i.e. be taken out of the way by death or destruction; or, perish out of *the way* , i.e. by losing the right way, by taking wrong and evil courses, the end of which will be your certain and utter ruin; or, for the way, i.e. for your evil way or manner of living, for your perverse and foolish course of opposing my Son instead of submitting to him. Or, in (which particle is oft. understood) *the way* , i.e. in your wicked way or course, in the midst of your plots and rebellions against him; and so you will *die in your sins* , as it is expressed, Joh\_8:24, which is a sad aggravation of their death, and therefore here fitly proposed as a powerful argument to dissuade them from such dangerous and destructive courses.

**But a little**, i.e. the least degree, of his anger is very terrible, much more the heat and height of it, caused by such a desperate provocation as this is. Or, *for his wrath will be kindled shortly* , or *suddenly* , or *within a very little time* , as this word is used, Psa\_81:14 Son\_3:4 Isa\_26:20. His patience will not last always, but will shortly be turned into fury; and therefore take heed that you neither deny nor delay subjection to him, but speedily comply with his offers and commands before it be too late.

**They that put their trust in him**; who put themselves under his power and protection, believing in him, and expecting safety and happiness from him; which cannot with any colour be applied to David, who always dissuades all men from putting their trust in princes, or in any men or thing besides or below God, Psa\_20:7 **44:6 62:6-8 118:8 146:3**, and every where; and therefore it would very ill have become him to invite others *to put their trust in him* . And he is pronounced *cursed that trusteth in man* , Jer\_17:5. But Christ is every where propounded as an object of trust, not only in the New Testament, but also in the Old, as Isa\_28:16; and therefore they are most truly and fitly said to be

**blessed that put their trust in him**. Under which sentence the contrary is implied, that they are most cursed and miserable

creatures that provoke and oppose him; and so cursed and miserable that David dreaded the very thoughts and mention of it, and therefore expresseth it by the contrary and blessed condition of his friends and subjects. And such-like significations of the miseries of sinners by the blessedness of others opposed to them we have Mat\_23:39 Rev\_14:13.

### **Psalms 3:1 PSALM 3**

Composed by David, as this phrase implies, Psa\_110:1, compared with Mat\_22:43, and generally elsewhere. When he fled, or, after he had fled. Either this Psalm was composed in his flight, or the matter of it was then in his thoughts; which afterwards he digested into this form and order.

The psalmist complaineth of the multitude of his enemies, Psa\_3:1,2; but comforteth himself with his confidence in and reliance on God, Psa\_3:3-6; and the manifold experiences of his former assistance, Psa\_3:7. He prayeth for his own and the church's salvation, Psa\_3:8.

He might well say so; for almost all his people joined in the conspiracy.

Psalms 3:2

**Of my soul**, i.e. of me; the soul being commonly put for the person, as Isa\_46:2 Amo\_6:8, compared with Gen\_22:16.

**There is no help for him in God;** God hath utterly forsaken him for his many crimes, and will never help him more.

**Selah:** this word is nowhere used but in this poetical Book of the Psalms, and in the song of Hab\_3:3,9,13; which makes that opinion probable, that it was a musical note, directing the singer either to lift up his voice, or to make a short stop or pause, or to lengthen out the tune. But withal, it is generally placed at some remarkable passage; which gives occasion to think that it served also to quicken the attention or observation of the singer and hearer.

Psalms 3:3

**For me**, or *about me*, on every side, where also mine enemies are.

My glory; either,

1. The author of my princely glory and majesty. Thou didst first give it, and I doubt not thou wilt defend and restore it. Or,

2: The matter of my glorying. Thou hast formerly and frequently given, and wilt further give me occasion of glorying or boasting of thy power and favour to me.

**The lifter up of my head;** thou dost and wilt enable me to look up to thee with comfort and cheerfulness, and upon mine enemies with confidence; and thou wilt lift me out of the mire in which I now lie, and restore me to my former power and dignity from which I am fallen. For the phrase, see Gen\_4:7 Job\_11:15 Luk\_18:13.

Psalms 3:4

**With my voice;** the witness of my faith and fervency of affections.

**Out of his holy hill;** either out of heaven, so called Psa\_15:1: compare Isa\_66:1. Or rather,

2. Out of the hill of Zion, where God was especially present, the ark being there at this time; towards which the saints then used to direct their prayers, and from thence God heard and answered and blessed them, Psa\_128:5 **134:3**.

Psalms 3:5

**I laid me down and slept,** to wit, securely, casting all my cares and fears upon God, and relying upon his help. I awaked in due time and manner, after a sweet and undisturbed sleep.

**Sustained me;** or, *supported me*, as it were with his right hand, that I should not fall under my burden. He upheld my spirit, and person, and cause.

Psalms 3:6

So that I see no human way to escape.

Psalms 3:7

**Arise;** bestir thyself on my behalf, and be no longer as an idle spectator of my miseries.

**O my God;** who art mine by special relation and covenant, and I am thy son and thy servant; Lord, save thine own.

**Thou hast smitten all mine enemies** thou hast hitherto helped me, do not now leave me.

**Upon the cheek-bone;** which implies either contempt and reproach, as this phrase signifies, 1Ki\_22:24 Mic\_5:1 Joh\_18:22 **19:3**; or the smartness and soreness of the blow, whereby, as the next clause explains it, their teeth were struck out; and so they did not only receive hurt themselves, but were disenabled from doing that mischief to others which they desired and were accustomed to do.

**The teeth,** i.e. their strength and the instruments of their cruelty. He compares them to wild beasts.

Psalms 3:8

I expect not salvation from my forces, but from thy power and favour alone.

**Thy blessing is,** or rather, let it be, (so he closeth with a prayer,)

**upon thy people;** either upon my friends and followers, who alone are thy people, the rest being rebels to thee as well as to me; or, upon all thy people Israel, to preserve my friends, to convince and convert mine enemies, and to save the body of the nation, which without thy mercy are likely by this civil war to be brought to utter ruin.

#### **Psalms 4:1 PSALM 4**

The chief musician; the master or director of the sacred musicians and music of the temple; of whom see 1Ch\_6:31 **15:16,17 25:1,2** 2Ch\_20:21 **34:12,13**. Heb. *To him that overcometh* , or *excelleth* , or *triumpheth* , to wit, in his profession of music.

**On Neginoth;** or, on stringed instruments, as this word is translated, Hab\_3:19; for the Hebrew verb *niggen* , whence this is derived, signifies *to play with the hand* upon an instrument, 1Sa\_16:23 **18:10**. This Psalm is, for the matter or substance of it, much like the former, and seems to have been made upon the same or some other like occasion, when he was distressed either

by Absalom, or by Saul, or by some other great and powerful enemies.

David prayeth for audience, Psa\_4:1. He reproves the wicked, Psa\_4:2. The privilege of the godly, and his faith in God, Psa\_4:3. An exhortation to duty, Psa\_4:4,5. The ungodly satisfied with earthly blessings, but the godly cannot be at rest without the favour of God, Psa\_4:6-8.

**O God of my righteousness;** either the witness and defender of my righteous cause; or from whom I expect that righteous judgment and decision of my cause which I cannot obtain from mine enemies, who load me and my cause with manifold injuries and calumnies. Or, *O my righteous God* . Or, *O God of my mercy* ; which title is given to God elsewhere, as Psa\_59:10,17; whereas this title, *O God of my righteousness* , is not given to God in any other place of Scripture. O God, to whose mercy I owe all that I have or hope for: which was a very fit and powerful argument in prayer, and very agreeable to the following words, in which there is an acknowledgment of God's former mercies, and a petition for mercy. And so this and other words in Hebrew and Greek, which properly signify *righteousness* , are oft used for *mercy* or *kindness* , as Isa\_58:8 Psa\_31:1 **36:10** 2Co\_9:9, and in many other places.

**Thou hast enlarged me,** i.e. freed me from my former straits and troubles. So he urgeth God and strengtheneth his own faith with his former experiences.

**Have mercy upon me;** thou mayst justly destroy me for my many and great sins, and therefore I flee from thy justice to thy mercy, on which all my hopes are grounded.

Psalms 4:2

**O ye sons of men,** i.e. princes and potentates, as this Hebrew phrase seems and is thought to signify, who are engaged with Saul or Absalom against me.

**Will ye turn my glory into shame?** or, shall *my glory* be *for a shame* , i.e. be made by you matter of reproach and scorn? By his *glory* probably he means that high honour and royal majesty which God had either promised to him, or conferred upon him; wherein, when he was in great straits and dangers, they might possibly reproach him in some sort as this: Is this the man, whom



God so highly loves, and honours, and will exalt, who now flees from one mountain or cave to another, who runs away to the Philistines, whom his own son hath banished out of the land? Is this the effect of his glorying and boasting of God's favour and promises?

**Love vanity**, i.e. affect and pursue these courses and designs of opposing me and my kingdom, which you will certainly find to be vain, and to no purpose.

**Leasing** or, *lying* ; the same thing with vanity; these two words being promiscuously used, as Psa\_62:9. Only this seems to add some emphasis, and to intimate the fair hopes and promising probabilities of success which they had, and which aggravate their disappointment. Or *by lying* he may design those horrid calumnies, which the partisans either of Saul or Absalom had raised against him, and which they joined with their other endeavours to make him odious to all the people, and so the better to effect his ruin.

Psalms 4:3

**But know that** you fight not against me, but against the Lord.

**Hath set apart**; or, *hath wonderfully separated me* ; hath rejected the other royal person and family, and hath called me by name, and chosen me out of all the tribes and families of Israel, and out of my father's family, though I was the youngest of them, and thought by Samuel and by my father to be most remote from this honour.

**Him that is godly**, i.e. me, whom though you traduce and censure, as if I were an egregious hypocrite and impostor, who only pretended religion for my own ambitious ends, God hath pronounced to be *a man after his own heart* , 1Sa\_13:14; and that I am such in some good measure both my own conscience and the general course of my life bear me witness: which testimony David gives to himself, not out of a vain-glorious humour, but merely because he was constrained to it by the calumnies of his enemies, for his own just and necessary vindication. Or, *his favourite* , as this word oft signifies; him, whom he hath been pleased to choose and advance, not for any worth or merit of mine, but out of his free grace and kindness to me; who therefore will maintain the

work of his own hands and grace, although I cannot deny that I have been guilty of divers frailties and miscarriages, for which God might justly reject me, if he should deal with me according to the rigours of his justice.

For himself; either,

1. In his stead, or to be his vicegerent, as all kings are, and especially the kings of God's own people. Or rather,
2. For his own service and glory, to *fulfil* all his will, as it is expressed, Act\_13:22; which may be spoken by way of opposition to Saul, who had no regard to God, nor to his will and glory, but minded only his own honour and advantage.

**The Lord will hear when I call unto him;** therefore I am assured that God will hear my prayers, and save me out of your hands.

Psalms 4:4

Tremble therefore and be afraid, if not of me, yet at least of God, who hath engaged himself in my cause or quarrel, and will be an adversary to my adversaries. Or, *be angry*, as this word is here rendered by all the ancient and some modern translators, and, as it is thought, by the apostle, Eph\_4:26. Or, *are you angry*? for it may be taken interrogatively. Admit you be angry or displeased that God hath preferred me, an obscure person, and of a mean family, before so many noble and mighty men; *yet*, or *but*, (as it follows,)

**sin not**, i.e. do not so far indulge your anger as to break forth into murmuring against God, or rebellion against me; but seasonably suppress and mortify your unadvised and sinful passion, lest it break forth to your own ruin. This Hebrew word signifies in general a vehement *commotion of the mind or heart*, whether through grief, as 2Sa\_18:33; or fear, as Exo\_15:14 Deu\_2:25; or anger, as Gen\_45:24 2Ki\_19:27, **28 Pr 29:9** Eze\_16:42.

**And sin not**, by cherishing and prosecuting your anger and malice against me, and your rebellion against God's authority.

**Commune with your own heart upon your bed;** calmly and deeply consider these things in your own breasts in the silent night, when you are at leisure from the crowd of distracting

business, and free from the company of crafty and daubing parasites.

And be still; either,

1. As to your outward actions; for this verb oft signifies a cessation of actions, as Jos\_10:13 Job\_20:27. Proceed no further in your wicked speeches and contrivances against me. Or rather,

2. As to your inward passions. Compose your tumultuous minds; as this verb is used, Psa\_37:7 **62:2 137:2**. Suppress your anger and rage, which though directed against me only, yet is indeed against God, and against his counsel and providence.

Psalms 4:5

**Offer**, to wit, unto God, that he may be reconciled to you, and may pardon all your murmurings and insurrections against him and against me. For it seems plain that this, as well as the former verse, is spoken not to David's friends and favourers, as some think, but to his enemies, even to those *sons of men*, Psa\_4:2, to whom he directeth his speech, Psa\_4:3, *but know*, and, Psa\_4:4, *stand in awe* and here *offer: The sacrifices of righteousness*, i.e. righteous sacrifices; which requires that the persons offering them be righteous, and do righteous things, and offer them with an honest mind, and with faith (as it follows) and true repentance; without which he intimates that all their sacrifices were of no esteem with God, and would be wholly unprofitable to them. And withal, it is probable that he reflects upon the followers of Saul or of Absalom, who had the only place of sacrifice in their possession, whilst David was debarred of the opportunity of sacrificing, as he complains, 1Sa\_26:19; and accordingly they gloried in their sacrifices, and upon that account promised themselves success against David, who was by God's providence deprived of the opportunities of reconciling and engaging God by sacrifices.

**And put your trust in the Lord;** and then, i.e. so doing, you may rely upon God, and confidently expect his assistance, which otherwise it is in vain for you to hope for. Withal, he seems to reflect upon his enemies, who trusted to an arm of flesh, to their own great numbers and power, and to intimate what his course was, to wit, to trust in the Lord.

Psalms 4:6

There be many; either,

1. Of my own followers, who are weary of waiting upon God, and ready to despair. Or rather,
2. Of mine enemies, and of the body of the people, who were either engaged against him, or at least unconcerned for him, and sought only their own case and advantage.

**Who will show us**, Heb. *make or give us to see* , i.e. to enjoy, as this phrase is frequently used, as Psa\_27:13 **34:12** Ecc\_2:1 **3:13**.

**Any good**, i.e. worldly good, as appears by the opposition of

**the light of God's countenance** to it in the next words, and by the explication of it of *corn and wine* in the next verse. i.e. Who will put an end to our present broils and troubles, and give us that tranquillity and outward happiness which is the only thing that we desire. Withal, he may seem to intimate the reason and motive which induced so many persons to take part against him, which was their eager desire of honour or worldly advantage, which they promised to themselves by appearing against David: see 1Sa\_22:7.

**Upon us**, i.e. upon me and my friends. Give us assurance of thy love and favour to us, and evidence it to us by thy powerful and gracious assistance.

Psalms 4:7

Whatsoever thou shalt do with me for the future, as to my outward distresses and concernments, I have at present unspeakable pleasure and full satisfaction in the impressions and testimonies of thy love in and to my soul; whereby also I am encouraged with confidence to expect good success to my righteous cause.

**Than in the time that their corn and their wine increased;** than worldly persons have in the time of a plentiful harvest, which is a time of great rejoicing, Jud\_9:27 Isa\_9:3 Jer\_48:33.

Psalms 4:8

**Both:** this word relates to the two following verbs; as soon as I am laid down, I will quietly compose myself to sleep; whereas many lie down upon their beds, and cannot sleep through distracting

cares or troubles. Or, *in like manner* , i.e. as they do who have abundance of corn and wine, of whom he last spoke, Luk\_12:19. *In peace* ; either,

1. In outward peace or safety, as the next clause explains it. Or,
2. In inward peace or tranquillity of mind, as Luk\_2:29, resting securely upon God's promises, and the conduct of his wise and gracious providence.

**Thou, Lord, only makest me dwell in safety;** I owe not my safety to my own valour or wisdom, nor to the courage of my followers, but to thee only. Or, *thou, Lord, makest me to dwell alone in safety* ; either,

1. *Alone* , or apart from mine enemies: compare Deu\_33:28. Or rather,
2. Though I be in a manner *alone* , i.e. forsaken and destitute of friends or helpers, as that word is used, Psa\_112:7 Lam\_1:1.

## **Psalms 5:1 PSALM 5**

**Nehiloth:** this is no where else used in Scripture. It is generally and probably thought to be a term belonging to music, and to signify either some kind of tune, or rather an instrument, and particularly a wind-instrument, as Neginoth in the title of the last Psalm signified

stringed instruments.

This Psalm supposeth David to be in some great distress or trouble, either from Saul, or from Absalom, or some of their courtiers.

David earnestly beseecheth God to hear his prayer, Psa\_5:1-3; and assureth himself of God's justice against his enemies, Psa\_5:4-6. Professeth his faith in God, Psa\_5:7, he prayeth him to guide his goings, Psa\_5:8. He exclaims against his enemies' cruelty, Psa\_5:9; and prayeth God to destroy them, Psa\_5:10, but to preserve the godly, Psa\_5:11,**12**.

i.e. My prayer, as the words foregoing and following show; which he calls his

**meditation**, to note that it was not a lip prayer only, but that it proceeded from and was accompanied with the deepest thoughts and most fervent affections of his soul.

Psalms 5:2

It is the part and duty of a king to answer the just and humble desires of his subjects. To thee alone will I direct all my prayers, and therefore from thee alone I expect succour and relief.

Psalms 5:3

In the morning; either,

1. Metaphorically, i.e. early, seasonably, in a time when thou wilt be found, and art ready to hear. Or,

2. Properly, every morning. *As soon as I awake , I am still with thee* , as he saith, Psa\_139:18. The first thing that I do is to pray to thee, I neither neglect nor delay that work. But this is not spoken exclusively as to his other times of prayer, as appears from Psa\_55:17; but only eminently, to show his constancy, diligence, and eagerness in the work.

**My prayer**; or, *mine eyes* ; which may be well understood out of the following word, which is usual in Scripture. Or, *it* , (so it is only a defect of the pronoun, which is most frequent,) to wit, my voice, last mentioned; or, which is equivalent, *my words* , which is also understood with this very verb, Job\_33:5, and is expressed with it, Job\_32:14. And the verb here and there used is very emphatical, and notes his great care and exactness so to

**direct**, or *order* , or *compose* himself and his prayers in such a manner as was most pleasing to God.

**Will look up**, to wit, unto thee (as he now said) for help. The word implies a confident, and withal a patient, expectation of relief, as Psa\_130:6 Mic\_7:7 Hab\_2:1. See also Psa\_145:15 Act\_3:4.

Psalms 5:4

**For**; or, *but* ; or, *surely* .

**In wickedness**; or, *in wicked men* . Thou dost not approve of nor delight in them, or in their prayers, but dost *hate* and wilt *destroy* them, as it here follows: compare Pro\_17:15. And this he saith

partly for the conviction and discouragement of his enemies, who were such; and partly for his own vindication, to show that he was not such a wicked man as they falsely and maliciously represented him.

**Dwell with thee**, i.e. have any friendship, or fellowship, or quiet abode with thee, as those that dwell together usually have one with another.

Psalms 5:5

**The foolish**; or, *the madmen*, as the word properly signifies, as Ecc\_2:2,12 7:7 10:13 Isa\_44:25, i.e. wicked men, as the next words explain it; who are indeed morally and really madmen, in fighting with the Lord God Almighty, and in exposing themselves to such dreadful hazards and mischiefs for such mean and momentary advantages. *In thy sight*; either in battle against thee, as this phrase is used, Deu\_7:24 Jos\_1:5 7:12; or in judgement at thy tribunal, of which see on Psa\_1:5: compare 1Sa\_6:20 Job\_41:10.

**All workers of iniquity**, i.e. such as make sin their choice, design, and business, giving up themselves to the constant or customary practice of it. Compare Mat\_7:23. Otherwise, in a general sense, there is no man that doth not sin or work iniquity, Ecc\_7:20.

Psalms 5:6

**Leasing**; or, *lies*; that make it their business to raise and scatter calumnies and reproaches concerning me; as many did.

**The bloody and deceitful man**; those who design mischief against me or my friends under a pretence of kindness; of whom he oft speaks.

Psalms 5:7

**I will come**, to wit, with holy boldness and confidence, as becomes thy son and servant; whereas mine enemies cannot appear in thy presence with any comfort and safety, Psa\_5:5.

**Into thy house**, to wit, the tabernacle; from which, though I be now excluded, through the malice and power of mine adversaries, yet thou wilt, I doubt not, restore me to my former opportunities

of coming thither to worship thee, which was my constant custom and chief joy.

**In the multitude of thy mercy,** or, *by thy great mercy* , i.e. trusting only to thy great mercy for admittance thither, and acceptance there. Or, *for* or *became of thy many mercies* to me, for which I will come to pay my thanks and service unto thee.

**In thy fear;** with a holy dread and reverence of thy majesty, and of thy house, and a due care to please thee in my religious worship, and in the whole course of my life; which he opposeth to the carelessness of his enemies, who came thither so rudely and presumptuously, and with the conscience of such wicked hearts and lives.

**Toward thy holy temple;** looking towards it, when I cannot come to it. Compare Dan\_6:10. Or, *at thy holy temple* , i.e. the tabernacle, which is sometimes called by that name.

Psalms 5:8

**Lead me;** direct my heart, and counsels, and affairs, and all the course and actions of my life.

**In thy righteousness;** in thy righteous laws; which sometimes are called righteousness, as Psa\_119:172 Mat\_3:15. Or, *for* , or *because of* , or *according to thy righteousness* ; which is a phrase and argument frequently used in this Book of Psalms.

Because of mine enemies; either,

1. That I may give them no occasion of slandering me, or religion for my sake. Or rather,

2. Because they are most malicious and mischievous, and withal cunning and treacherous, as he describes them in the next verse, (which he useth as an argument to enforce this petition,) and they lay snares for me, and if thou dost not assist me, will be too hard for me, and will triumph over me; which will reflect dishonour upon thee also.

**Thy way,** i.e. the way wherein thou wouldst have me to walk, or the course which thou wouldst have me to take; for God's precepts or counsels are most commonly called his way.



**Straight**, or *plain* , or *smooth* , that I may clearly discern it, and readily walk in it, without mistake, or let, or stumbling, or offence. This was a needful request, because many good men are oft at a loss what their duty is in several circumstances. And God granted this request to David, as in many other things, so in this, that he should not cut off Saul when he had opportunity and instigation to do it, **1Sa 24 1Sa 26**, but that he should wait till God took him away.

**Before my face;** to my view and for my walk; for men walk forward, not backward.

Psalms 5:9

They speak one thing, and mean another, and under a pretence of kindness they seek my destruction; which makes it difficult for me to know how I should carry myself to them; wherein therefore I have begged thy direction.

Their throat; either,

1. Metonymically; their speech coming out of their throat, though smooth and subtle, yet is most pernicious. Or,
2. Properly; their throat and mouth are wide opened, ready to devour all that come within their reach. A metaphor from wild beasts gaping for the prey.

**They flatter with their tongue;** they make show of piety and friendship, that they may more easily deceive and destroy me.

Psalms 5:10

**Destroy thou them,** Heb. *Hold them guilty* , i.e. condemn and punish them. Or, *make them to offend* , to wit, in their counsels, as it follows; so as they may either be given up to bad and foolish counsels, or fail in the execution of their wise or crafty counsels. Or, *make them desolate* , as the word is used, Eze\_6:6 Joe\_1:18.

**Let them fall by their own counsels** i.e. make their counsels not only unsuccessful against me, but also destructive to themselves. Or, *from their &c.*, i.e. let them fall short of their aims and designs. Or, because of their counsels, which are ungodly and unjust, and so deserve destruction.

**Cast them out;** out of thy land, and from among thy people, whom they either infect or molest by their wicked courses. *In* , or *for* , or *because of* , as before.

**Against thee;** against thy authority and declared will concerning my advancement to the throne; which divers Israelites opposed against their own consciences. See 2Sa\_3:8-10.

Psalms 5:11

**Those that put their trust in thee;** that dare rely upon thy word and promise when all human hopes and refuges fail; which was oft the case of David and his followers.

**Rejoice;** let them have cause of great joy from thy love and care of them, and because thou defendest them, as it follows.

**Thy name,** i.e. thy majesty, thy word, and worship, and glory; all which is called God's name in Scripture. David doth not confine his prayer to his party, but prays for all good men, though by their own mistakes, Or other men's artifices, some of them might now be in a state of opposition against him.

Psalms 5:12

i.e. Thou art resolved, and hast engaged thyself by promise and covenant, to bless them; and therefore my prayer for them is agreeable to thy will.

**With favour;** with thy love and gracious providence.

Wilt thou compass him as with a shield, i.e. keep him safe on every side.

## **Psalms 6:1 PSALM 6**

Neginoth; of which See Poole "Psa\_4:1".

**Upon Sheminith;** or, *upon the eighth* . It is thought to be the shrillest or loftiest note, as *alamoth* is the lowest; of which see 1Ch\_15:20,21; and, as some add, *Muth-labben* , **Psa 9**\$, the mean. But all this is only conjecture; and the Jews themselves have no certain knowledge of their own ancient music, and of the signification of the terms belonging to it.

**A Psalm of David:** the occasion of the Psalm seems plainly to have been some grievous distress or disease of the body then upon

him, accompanied also with great trouble of conscience for his sins, whereby he had brought it upon himself.

David, being very weak and feeble, presenteth his misery before God, Psa\_5:1-3; prayeth for his mercy and recovery, Psa\_5:4-7; and being assured of a gracious hearing, triumphs over all his enemies, Psa\_5:8-10.

**Rebuke me not**, i.e. do not chasten or correct me, as the next clause explains it, and as this word is frequently used, as Job\_22:4 Psa\_50:21 Isa\_37:4 Rev\_3:19.

**In thine anger**; with rigour or severity, as my sins deserve, but with gentleness and moderation, Jer\_10:24 **46:28**, or so as it may not be the effect of thy strict justice or anger, but of thy mercy and faithfulness.

**Neither chasten me in thy hot displeasure**; the same thing repeated, after the manner.

Psalms 6:2

**Have mercy upon me**; I plead not my merit, but thy free mercy.

**I am weak**; or, *I languish* ; my body pines away and my spirit fails through my excessive pains or troubles.

**Heal me**, i.e. the distempers of my soul and body, of both which this word is used, Psa\_41:4 **107:18,20**.

**My bones are vexed**; my torment is so deep and so general, that it reacheth and is very grievous even to my bones, though they are inward, and might seem to be out of the reach of it, and also strong and senseless, and therefore can best bear it. See the like expressions Job\_4:14 **33:19** Psa\_38:3 **51:8**.

Psalms 6:3

**My soul is also sore vexed**; partly by sympathy with my body; and partly with the burden of my sins, and the sense of thine anger, and my own danger and misery.

**How long** wilt thou suffer me to lie and languish in this condition? It is a figure called *aposiopesis* , very agreeable to men in pain or anguish, who use to cut their words short.

Psalms 6:4

**Return** unto me, from whom thou hast withdrawn thyself, and thy smiling countenance, and thy helping hand.

**Deliver my soul**, i.e. save me or my life, as the soul oft signifies, as Gen\_9:5 **12:5** Job\_36:4 Psa\_33:19. David and other good men in those times were much afraid of death, partly because the manifestations of God's grace to his people were then more dark and doubtful, and partly because thereby they were deprived of all opportunities of advancing God's glory and kingdom in the world. Compare Isa\_38:1-3.

Psalms 6:5

**In death**; amongst the dead; or in the grave, as it follows.

**There is no remembrance of thee**; to wit, by me David, consisting both of soul and body; and no such remembrance, to wit, in way of thankfulness and praise, as the next clause of the verse limits and explains it; which he might fear would be true, not only because he should not have occasion to praise God for this deliverance, but also because he was in grievous agonies of conscience, and under terrors of God's wrath, and his eternal damnation; which being oft incident to the saints of God under the New Testament, it is not strange if it were so also under the Old Testament. Besides he speaks of the remembrance or celebration of God's name and grace in the land of the living, to the enlargement and edification of God's church, and the propagation of true religion among men; which is not done in the other life, and was justly prized at so high a rate by David and other holy men, to whom therefore it must needs be a great grief to be forever deprived of such opportunities. For otherwise David very well knew, and firmly believed, that souls departed were not extinct, but did go to God, Ecc\_12:7, and there remember, and adore, and enjoy God, though quite in another way than that of which he here speaks.

Psalms 6:6

**All the night**; he mentions this time, by way of aggravation of his misery, because that season, which is to others by God's appointment a time of rest, was to him very sad and doleful, whether from his disease, which then came upon him more

strongly, as it is usual; or from the opportunity which the solitude or silence of the night gave him to think of his own sins, or his enemies' perfidiousness and malice, or God's displeasure, or his future estate.

**Make I my bed to swim**, to wit, with tears. See the like hyperbole Jer\_9:1 Lam\_3:48,49.

**I water my couch**; or, *my bedstead* .

Psalms 6:7

**Consumed**; or, *grown dim or dull* , through plenty of salt tears which I shed; or through the decay of my spirits.

**Because of grief**, i.e. my grief arising from mine enemies, as the next clause interprets it, and from the consideration of their multitude, and rage, and falseness.

Psalms 6:8

**Depart from me**; I advise you for your own sakes to cease from opposing or molesting me, or insulting over me, or approaching to me with design of deceiving and betraying me; for all your labour will be lost.

**All ye workers of iniquity**; all you wicked enemies of mine.

**The Lord hath heard**, i.e. he will hear, the past time being put for the future, as is usual in prophetic passages, such as this was; David having received by the Spirit of God particular assurance that God would hear and deliver him.

**The voice of my weeping**, i.e. of my fervent prayers joined with my tears.

Psalms 6:9

**The Lord hath heard**, and therefore will hear, as it follows. He draws an argument from his former experience.

Psalms 6:10

**Ashamed** of their vain hopes and confidence of conquering and destroying me. Or, *they shall be ashamed* , because of their great and unexpected disappointment.

**Let them return**, to wit, from their wicked ways, from their hostile and malicious practices against me, and let them come and

submit to me, from whom they have revolted. Or, *let them turn back* , as it is expressed, Psa\_56:9; let them be put to flight. Or, *let them be converted* , i.e. repent of their sins, and return to their obedience to me. Although it seems more probable, both from the foregoing and following words, that this *turning* or *returning* is rather *penal* than *penitential* . Or, *they shall turn* or *return* . Or this verb may be taken adverbially, and joined to the following verb, as it is frequently in other places, and both may be thus rendered, *let them* , or *they shall, be again ashamed* ; clothed, as it were, with double shame. *Suddenly* ; sooner than I could hope, or they did expect or believe.

### **Psalms 7:1 PSALM 7**

**Shiggaion:** this seems to be the name of a certain kind either of song, or tune, or instrument, which then was very well known, but now is only matter of conjecture; wherewith I think it not fit to trouble the unlearned reader; and the learned may consult my Latin Synopsis.

**Concerning the words;** the false and slanderous reports raised or fomented by him. This was the occasion of this Psalm.

**Of Cush;** by which he designs either,

1. Saul; whom he thought it indecent to express by his proper name, for which he might at this time have divers reasons, and therefore he deciphers him enigmatically, which is not unusual in Holy Scripture; where Babylon is called *Sheshach* , Jer\_25:26 **51:41**, and Rome is called *Egypt* , and *Sodom* , and *Babylon* in the Revelation; and John the Baptist is called *Elias* . And he might call him *Cush* . partly by a tacit allusion to his father's name Kish, and partly with respect to his black and wicked disposition planted and firmly rooted in him. Compare Jer\_13:23 Amo\_9:7. Or,

2. Some eminent and potent commander or courtier under Saul called *Cush* , though he be not elsewhere named; it being the lot of many other persons to be named but once in Scripture. And he is called the *Benjamite* , because he was one of that tribe, in which Saul put most confidence. See 1Sa\_22:7.

The psalmist prayeth for deliverance from his persecuting enemies, Psa\_7:1,2, and maketh a solemn profession of his innocency, Psa\_7:3-7. By faith he seeth his defence, Psa\_7:8-11, and the destruction of his enemies, Psa\_7:12-17.

**In thee do I put my trust;** all my hope and confidence is in thy favour and faithfulness to make good thy promise made to me.

Psalms 7:2

**Lest he,** i.e. mine enemy, as it is expressed, Psa\_7:4, even Saul, or any of his followers,

**tear my soul** out of my body; or destroy me and my life, as Psa\_6:5.

**Like a lion;** to which he compares him both for power and cruelty, and withal intimates his own inability to oppose or escape his rage without God's almighty help.

**While there is none to deliver;** whilst I have no considerable force to defend myself, but am forced to flee to mountains, and caves, and woods for my safety.

Psalms 7:3

**If I have done this,** i.e. that which Cush and others falsely lay to my charge. If I design or have endeavoured to take away Saul's crown and life by violence, as Saul's courtiers maliciously reported, 1Sa\_24:9,10 **26:19**.

**In my hands,** i.e. in my actions or carriage towards Saul. The *hand* is oft put for *actions*, whereof the hand is a great and common instrument, as Psa\_78:42 **109:27** Jon\_3:8. If I design or have attempted to lay violent hands upon Saul.

Psalms 7:4

**Unto him that was at peace with me,** i.e. to Saul, when he was peaceable and friendly towards me; for David was charged with evil designs against Saul before Saul broke out into open enmity against him.

**Yea:** this particle is here used by way of correction or opposition, as it is also Psa\_2:6 Pro\_6:16. So far have I been from doing this, that I have done the contrary.

**I have delivered him**, when it was in my power to destroy him, as 1Sa 24\$ **1Sa 26\$**.

**Without cause;** without any provocation on my part.

Psalms 7:5

I am contented, and wish that Saul may so persecute my life as to overtake it, and take it away. *Mine honour* ; either,

1. That honourable and royal estate to which I am chosen and designed. Or,

2. My reputation and memory. Or rather,

3. The same thing which he called his

**soul** and his *life* in the former branch of the verse, and here his *honour* ; it being very frequent to express one thing in several words or phrases in one verse. And so here may be observed a gradation. Let him,

1. Persist to *persecute it* ;

2. Take it ;

3. *Tread* it down, or destroy it; and,

4. *Lay it in the dust* , or bury it, to prevent all hopes of restitution.

Psalms 7:6

**Arise in thine anger;** oppose thy just anger to their causeless and sinful rage against me.

**Lift up thyself,** that thou mayst give them a deadly blow. A metaphor from men who arise and lift up themselves to do so. Heb.

**be thou exalted;** glorify thyself, and show thyself to be above them.

**To the judgment that thou hast commanded;** to execute that just and righteous sentence of Saul's deposition, and my advancement, which thou hast

**commanded,** i.e. appointed, (as that word is used, Psa\_148:5 1Ki\_17:4, and in this very case, 1Sa\_13:14) and declared by thy holy prophet Samuel.



Psalms 7:7

The congregation of the people; either,

1. A great number of all sorts of people, who shall observe thy justice, and holiness, and goodness, in pleading my righteous cause against my cruel and implacable oppressor. Or rather,
2. The whole body of thy people Israel, to whom both these Hebrew words are commonly ascribed in Holy Scripture.

**Compass thee about;** they will, and I as their king and ruler in thy stead will, take care that they shall come from all parts and meet together to worship thee, which in Saul's time they have grossly neglected, and been permitted to neglect, and to offer to thee praises and sacrifices for thy favour to me, and for the manifold benefits which they shall enjoy by my means, and under any government.

**For their sakes;** or, *for its sake* , i.e. for the sake of thy congregation, which now is woefully dissipated and oppressed, and have in a great measure lost all administration of justice, and exercise of religion.

**Return thou on high;** or, *return to thy high place* , i.e. to thy tribunal, to sit there and judge my cause. An allusion to earthly tribunals, which generally are set up on high above the people, 1Ki\_10:19.

Psalms 7:8

It belongs to thee to judge all persons and people, and to give sentence between them, especially when they appeal unto thee; which I now do. If I be guilty of those evil designs towards him, wherewith Cush and others charge me, do thou give sentence against me; but if I be just and innocent towards him, as thou knowest I am and have been. do thou plead my right.

Psalms 7:9

Let the malice of mine enemies cease, put a stop to their wicked practices, either by changing their hearts, or by tying their hands, or some other way; say to it, as thou dost to the sea, Hitherto hast thou gone, but thou shalt go no further, and here shall thy proud waves be stayed. Or,

**The wickedness of the wicked shall have an end;** not an end of perfection, which is to be accomplished; but all end of termination, it shall cease; and an end of destruction, it shall be rooted out. Or, *Let, I pray thee, wickedness consume the wicked*, i.e. those that are maliciously and incorrigibly such. And so this prayer is opposed to that following prayer for the just. And such prayers against some wicked men we find used by prophetic persons, which are not rashly to be drawn into precedent by ordinary persons.

**Establish;** or, *and thou wilt establish*, or *confirm*, or *uphold*; which is opposed to that coming to an end or consuming last mentioned.

**The just;** all just persons and causes, and mine in particular, which is so.

**The righteous God trieth the heart and reins;** and therefore he knows that I have not so much as a thought or a desire of that mischief which Cush and others report I am designing against Saul.

Psalms 7:10

**My defence is of God,** Heb. *My shield is upon God*; he doth as it were carry my shield before me. See 1Sa<sub>17</sub>:7. He doth and will protect me against all mine enemies.

**Which saveth the upright in heart**; and therefore me, whom he knoweth to be sincere and honest in my carriage toward him and toward Saul.

Psalms 7:11

**God judgeth,** i.e. defendeth, or avengeth, or delivereth, as this word is oft used, as Deu<sub>32</sub>:36 Psa<sub>9</sub>:4 **10:18 26:1**, &c. *To judge* is properly to give sentence; which because it may be done either by absolving and acquitting from punishment, or by condemning and giving up to punishment, therefore it is sometimes used for the one and sometimes for the other, as the circumstances of the place determine it.

**With the wicked;** which though it may seem a bold supplement, yet is necessary, and easily fetched out of the next and following verses.

**Every day;** even then, when his providence seems to favour them and they are most secure and confident.

Psalms 7:12

**If he,** i.e. the wicked man last mentioned, either Cush or Saul, turn not from this wicked course of calumniating or persecuting me, *he*, i.e. God, who is often designed by this pronoun, being easily to be understood from the nature of the thing,

**will whet his sword,** i.e. will prepare, and hasten, and speedily execute his judgments upon him. Did I say, *he will do it*? nay,

**he hath** already done it; his sword is drawn, his bow is bent, and the arrows are prepared and ready to be shot.

Psalms 7:13

For him; either,

1. For or against the persecutor, as it follows. Or rather,
2. For himself, for his own use, to wit, to shoot against his enemies.

**The instruments of death,** i.e. arrows, or other deadly weapons.

**He ordaineth,** Heb. *maketh* or *worketh*, designeth or fitteth for his very use.

**Against the persecutors;** or, *against furious and wry persecutors*, as the word signifies, and as it is used, Gen\_31:36 Psa\_10:2 Lam\_4:19.

Psalms 7:14

**He,** i.e. the wicked, as is undeniably manifest from the matter and context.

**Conceived mischief, and brought forth falsehood:** this metaphor noteth his deep design, and continued course, and vigorous endeavours for the doing of mischief, and his restlessness and pain till he have accomplished it.

Psalms 7:15

Hath brought that evil upon himself which he intended against me; which may be understood either of Saul, who whilst he plotted against David's life ran into apparent hazard of losing his own, 1Sa 24\$ **1Sa 26**\$; or of some courtier or courtiers of Saul, in

whom this was evidently verified, although the history and memory of it be now lost.

Psalms 7:16

Which phrase may note whence this retribution should come, even from heaven, or from the righteous and remarkable judgment of God.

Psalms 7:17

**According to his righteousness**, declared and asserted by him in their exemplary punishment, and my seasonable and wonderful deliverance.

### **Psalms 8:1 PSALM 8**

The same title is prefixed to Psa\_81:1 **84:1**.

**Gittith** also is supposed to be the name of a tune, or song, or instrument so called, because it was either invented or much used in Gath. Some render it *for the wine-presses* and say it was to be sung at the time of vintage.

It is a great question among interpreters, whether this Psalm speak of man in general, and of the honour which God put upon him in his creation; or only of the man Christ Jesus. Possibly both may be reconciled and put together, and the controversy, if rightly stated, may be ended. For the scope and business of this Psalm seems plainly to be this, to display and celebrate the great love and kindness of God to mankind, not only in his creation, but also and especially in his redemption by Jesus Christ; whom, as he was man, he advanced to the honour and dominion here mentioned, that he might carry on that great and glorious work. So Christ is the principal subject of this Psalm, of whom it is interpreted, both by Christ himself, Mat\_21:16, and by his holy apostle, 1Co\_15:27 Heb\_2:6,7.

David extolleth the majesty, power, and providence of God in the world, Psa\_8:1-3; and his love and kindness to mankind, Psa\_8:4,5, in giving him power over the earth, Psa\_8:6,7, the air, and the sea, Psa\_8:8,9.

**Thy name**, i.e. thy fame or glory, as it is explained in the next clause, and as *the name* commonly signifies, as Gen\_6:4 Ecc\_7:1

Phi\_2:9. And this glory of God is most eminent in the gospel and the work of redemption.

**In all the earth;** not only in Israel, to which the name and knowledge of God was confined, Psa\_76:1 **2 147:19**, but among all nations; which shows that this Psalm speaks of the Messias, and the times of the New Testament. See Isa\_40:5 Mal\_1:5, &c.

**Who hast set thy glory above the heavens.** What do I speak of *the earth* ? *thy glory or praise reacheth to the heavens* , and indeed above all the visible heavens, even to the heaven of heavens; where thy throne of glory is established, where the blessed angels celebrate thy praises, where Christ sitteth at thy right hand in glorious majesty, from whence he poureth down excellent gifts upon *babes* , &c., as it followeth.

Psalms 8:2

Babes and sucklings; either,

1. Properly such; for there is much of God's glory seen in infants, in their conception and strange progress from small and contemptible beginnings, in their preservation and nourishment in the dark cell of the womb, in their bringing forth and bringing up, in providing breasts and milk for them, and keeping them from innumerable dangers, from which they are utterly unable to keep themselves. But this, though it sets forth God's praise, yet how it stills the enemy and avenger seems not clear. Or rather,

2. Metaphorically so called, babes not so much in age and years, as in disposition and condition; weak, and foolish, and contemptible, and harmless persons, who are very frequently called babes or children, as 2Ch\_13:7 Pro\_1:4 Ecc\_10:6 Isa\_3:4 Mat\_18:3 Eph\_4:14, &c. For such are very unfit to grapple with an enemy; and therefore when such persons conquer the most powerful and malicious enemies, it must needs exceedingly confound and silence them, and mightily advance the glory of God; as indeed it did, when such mean and obscure persons as the apostles, and ministers, and disciples of Christ were, did maintain and propagate the gospel in spite of all the wit, and power, and rage of their enemies. See 1Co\_1:25,**27-29**. And of such *babes* as these Christ himself expounds this place, Mat\_21:16; of which more, God willing, upon that place.

**Hast thou ordained strength;** or, *thou hast founded* (or *confirmed* , or *established* , or *firmly settled* , or *fitted* , or *perfected* , as it is rendered by the LXX. and vulgar Latin here, and by St. Matthew, Mat\_21:16, i.e. perfectly or firmly settled) *strength* ; by which he seems to understand either,

1. The celebration or praise of his strength or power, by comparing this with Mat\_21:16; where it is rendered *praise* . So it is only a metonymy of the adjunct, which is most frequent in Scripture and all authors. And so the word *strength* seems to be taken Psa\_29:1 **96:7**. Or,

2. A strong and mighty kingdom; the abstract being put for the concrete, than which nothing is more frequent; even the kingdom of Christ, or his gospel, which is oft called *the arm or power of God* , as Psa\_110:2 Isa\_53:1 1Co\_1:18,**24**. And this kingdom being an everlasting, and invincible, and all conquering kingdom, Dan\_2:44, it is no wonder it is here called *strength* . And this gospel or kingdom is here said to be founded or established, not by the hands or valiant actions of men of might, as other kingdoms are; but merely by *the mouths of babes* , &c., i.e. by the words and discourses of Christ's apostles and disciples; which is justly observed and celebrated here as a wonderful work of God.

**That thou mightest still**, i.e. silence, and confound, and conquer, either by convincing and converting them, or by destroying them.

**The enemy;** the enemies of God and of his people, the devil, the head of them, whose kingdom and power is abolished by this means, and all men who fight under his banner against God and Christ and his members. *The avenger* ; which title most truly and fitly agrees, first to the devil, who being sentenced by God to eternal flames, and conquered and tormented by Christ, maketh it his great business to revenge himself, which because he cannot do upon God and Christ, he endeavours to do it upon their servants and children; and next to all these men who are his vassals and espouse his quarrel; who also are provoked, and conceive, though falsely, that they are injured by the gospel, and by the preachers, professors, and practisers of it, and therefore seek to revenge themselves of them; whereof we have an eminent instance, Rev\_11:10. Compare Heb\_11:37.

Psalms 8:3

**Thy heavens;** thine by creation, as it follows.

**Of thy fingers.** i.e. of thy hand, as it is expressed, Psa\_102:25; a part being here put for the whole; God's *hand and finger* being indifferently used to note his power, as Exo\_8:19 Luk\_11:20, &c. Though some conceive that by this phrase he intended to signify both with what facility God made this glorious work, even with a touch of his finger; and with what curious and exquisite- artifice he framed it; the fingers being much used in such works.

**The moon and the stars:** either the sun is included under this general title, or he omitted it because he made this Psalm by night, when the sun did not fall within his contemplation.

**Which thou hast ordained,** or *established* , or *directed* , or *disposed* , or *ordered* , i.e. placed in that excellent and unalterable order, and directed to all their several courses or motions.

Psalms 8:4

**What,** i.e. how mean and inconsiderable a thing is man, if compared with thy glorious Majesty, who art so infinite in power and wisdom, as thou hast showed in the frame of the heavens, &c. Man, Heb. *infirm* or *miserable* man; by which it is apparent that he speaks of man, not according to the state of his creation, but as fallen into a state of sin, and misery, and mortality.

**Art mindful of him,** i.e. carest for him, and conferrest such high favours upon him.

**The son of man,** Heb. *the son of Adam* , that great apostate from and rebel against God, the sinful son of a sinful father, his son by likeness of disposition and manners, no less than by procreation; all which tends to magnify the following mercy.

**That thou visitest him;** not in anger, as that word is sometimes used, but with thy grace and mercy, as it is taken, Gen\_21:1 Exo\_4:31 Psa\_65:9 **106:4 144:3.**

Psalms 8:5

Thou hast in and through Christ mercifully and wonderfully restored man to his primitive and happy estate, in which he was but one remove below the angels; from which he was fallen by sin.

**Hast crowned him**, i.e. man, fallen and lost man; who is indeed actually crowned and restored to the glory and dominion here following, not in his own person, but in Christ his Head and Representative, who received this crown and dominion, not so much for himself, who did not need it, as for man's good and in his stead; which also he will in due time communicate unto all his members. And so the two differing expositions of this place concerning mankind and concerning Christ may be reconciled. For he speaks of that happy and honourable estate by God's favour conferred first upon Christ, of whom therefore this place is rightly expounded, Heb\_2:6-8; and then by his hands upon mankind, even upon all that believe in him. And so this whole place compared with that may be thus paraphrased: What is man, that thou shouldst mind or Visit him by thy Son, whom thou hast sent into the world! who, that he might restore man to that happy and glorious estate, which was but a little below that of the angels, was pleased to take upon him man's miserable and mortal nature, and thereby to make himself (who was far above all angels, even their Lord and God) lower than the angels, mortal and miserable, for a little time; after which he was advanced to the highest honour, and to a universal dominion over all God's works, the angels not excepted.

Psalms 8:6

Thou didst give all power and all things into his hands, Mat\_28:18  
Joh\_13:3.

**Thou hast put all things**, both in heaven, where are the angels mentioned Psa\_8:5, and in the earth, air, and sea, as it follows; for nothing is excepted besides God, 1Co\_15:25,27 **Heb 2:8**.

**Under his feet**, i.e. made them subject to him, as this phrase oft signifies. See Deu\_33:3 Jud\_5:27 Psa\_18:38 **110:1**.

Psalms 8:7

**All sheep and oxen**; here is no perfect enumeration, but under these are comprehended all other beasts, and much more men and angels.

**The beasts of the field**, i.e. the wild beasts; which together with divers fowls and fishes were subject to Christ, and are governed and employed as it pleaseth him; although many of them be



without the reach and are not brought under the, power of any other man.

Psalms 8:8

No text from Poole on this verse.

Psalms 8:9

No text from Poole on this verse.

## **Psalms 9:1 PSALM 9**

**Muth-labben** also seems to be another title of some song, or tune, or instrument; of which we must and may be content to be ignorant, as the Jewish doctors also are. Some render it, *upon the death of his son* , to wit, Absalom, or of one called *Labben* ; or, *of the middle man* , or *the man* that stood between the two armies, to wit, Goliath, who is so called in the Hebrew text, 1Sa\_17:4. But none of these suit with the design and matter of the Psalm, which is more general, and relates to his former manifold dangers, and the deliverance which God had graciously given him out of them. And that of Goliath agrees not with Psa\_9:14, where there is mention of praising God in Zion, which then and long after was in the hands of the Jebusites.

David resolveth to praise God, Psa\_9:1,2, for executing judgment upon his enemies, Psa\_9:3-8. God is a refuge to the oppressed, Psa\_9:9,10. David calls the people of Israel to praise the Lord, Psa\_9:11,12. He prayeth him to consider his trouble, Psa\_9:13, that he might have cause to praise him, Psa\_9:14. The heathen, by God's judgment, fall into the snare they made for others, Psa\_9:15,16. The portion of the wicked that forget God, Psa\_9:17. A promise of mercy to the needy and poor, Psa\_9:18; and a prayer for judgment on the ungodly, Psa\_9:19,20.

**With my whole heart**, i.e. with a sincere, and affectionate, and united heart. I will discourse in the general of thy manifold wonders wrought for me, and for thy church and people formerly. The particle

**all** is here, as it is oft elsewhere, taken in a restrained sense.

Psalms 9:2

**In thee**, i.e. in thy favour and help vouchsafed to me.

Psalms 9:3

When they are discomfited and put to flight, they shall not save themselves by flight, and reserve themselves to do further mischief, but shall stumble as it were at gall-traps by thee laid in their way, and shall be pursued, and overtaken, and cut off, upon thy appearance against them. One angry look of thine is able to confound and destroy them. Heb. *from thy face* , because thou didst march in the head of our armies, and against them. They could not stand before thee. So he ascribes the honour of his victories to God only, and to his presence and assistance.

Psalms 9:4

**My right and my cause**, i.e. my righteous cause against thine and mine enemies.

**Thou satest in the throne**; thou didst judge and give sentence for me.

**Judging right**, or, *O righteous Judge* , or, as *a just judge* .

Psalms 9:5

**Rebuked**, i.e. punished, as Psa\_6:1; or destroyed, as it is explained in the next clause.

**The heathen**, to wit, the Philistines and other heathen nations, who did from time to time molest David, or the people of Israel.

**Their name**; either that fame and honour which they had gained by their former exploits, but now utterly lost by their shameful defeats; or their very memorial, as it fared with Analek.

Psalms 9:6

This is a sudden apostrophe to the enemies of God's people, Philistines, Amorites, or other nations, who had formerly made great havoc and waste among them.

**Destructions** are come to a perpetual end; thou hast destroyed the Israelitish nation utterly and irrecoverably, and, as it follows, their defenced cities, and their very name and memory, according to thy own desire. So it is a sarcasm or irony, a usual figure in Scripture and all authors, whereby the quite contrary is signified, to wit, that they were not only frustrated of their desires and hopes of destroying the Israelites, but were also subdued, and in a great part destroyed by them. Or this verse may be understood of the

great waste and ruin which God's enemies had brought upon Israel before this time; which is here remembered, to make the Israelites more thankful for their later or present deliverances. Or it may be taken as a prophecy of the future calamities which the enemies should by God's permission bring upon Israel, of which he speaks as of a thing past and done, after the manner of the prophets. But this place is otherwise rendered in the margin of our Bibles, and by divers others, *the destructions of the enemy* which may be understood either,

1. Actively, which they caused; or,
2. Passively, which they felt

**are come to a perpetual end**, or, are fully and finally completed. Thou hast destroyed cities ; either,

1. Thou, O God, who is oft understood and couched in a pronoun in this manner, thou hast destroyed their cities. Or rather,
2. Thou, O enemy; as may be gathered both from the foregoing clause, where it is so expressed; and from the next verse, where it follows by way of opposition to this, *But the Lord , &c. Their memorial is perished with them* ; the places and people are utterly extinct.

Psalms 9:7

Though cities and people may perish for ever, yet the Lord abides for ever; which is sufficient for the enemies' terror, and for the comfort of his church.

**He hath prepared**, or established, by his immutable purpose, and his irrevocable promise.

Psalms 9:8

**The world**; not you only, but all the enemies of his people, and all the men of the world.

Psalms 9:9

God will not only judge the world at the last day, and then give sentence for his people against their enemies, but even at present he will give them his protection.

Psalms 9:10

**They that know**, i.e. that thoroughly understand and duly consider. *Thy name* , i.e. thy nature and perfections, thy infinite power, and wisdom, and faithfulness, and goodness; which make a person a most fit and proper object for trust. *The name of God* is most frequently put for God, as he hath manifested himself in his word and works, as Deu\_28:58 Psa\_7:17 **20:1** Pro\_18:10, &c.

**Thou hast not forsaken**; the experience of thy faithfulness to thy people in all ages is a just ground for their confidence.

**Them that seek thee**, i.e. that seek help and relief from thee by fervent prayer, mixed with faith, or trust in God, as is expressed in the former clause.

Psalms 9:11

**Which dwelleth in Zion**; whose special and gracious presence is there; for there was the ark at this time.

**Among the people**, i.e. to the heathen nations, that they also may be brought to the knowledge and worship of the true God.

Psalms 9:12

**For blood**, Heb. *bloods* ; the bloodshed or murder of his innocent and holy ones; which though he may connive at for a season, yet he will certainly call the authors of it to a very severe account, and avenge it upon them.

He remembereth them; either,

1. The humble, as it follows, or the oppressed, Psa\_9:9, that trust in him, and seek to him, Psa\_9:10, whom he seemed to have forgotten. Or,

2. *The bloods* last mentioned, for that noun and this pronoun are both of the masculine gender; and then *remembering* is put for revenging or punishing, as it is Deu\_25:17, **19** Ne **6:14** Jer\_14:10 **44:21**, and oft elsewhere.

**The humble**, or *meek* , as this word, which is used also Zec\_9:9, is translated Mat\_21:5, who do not, and cannot, and will not avenge themselves, but commit their cause to me, as the God to whom vengeance belongeth. Or, *afflicted or oppressed ones* .

Psalms 9:13

**Consider my trouble**, to wit, compassionately and effectually, so as to bring me out of it.

**From the gates of death**; from the brink or mouth of the grave, into which I was dropping, being as near death as a man is to the city that is come to the very gates of it. And so the phrase is used Psa\_107:18 Isa\_38:10, and in other authors *of whom see my Latin Synopsis* .

**Gates** elsewhere signify power and policy, because the gates of cities were places both of counsel and strength; but

**the gates of death** are never so taken in Scripture.

Psalms 9:14

**In the gates**, i.e. in the great assemblies, which were usually in the gates. Compare Pro\_31:31 Isa\_3:26. These gates he elegantly opposeth to the former, and declareth that if he be brought off them, he will go into these.

Of the daughter of Zion; either,

1. Of Jerusalem, so called also Isa\_1:8 Zec\_9:9, because at this time it was subject to Zion; which at this time was the seat of the king's palace, and of the ark. For cities or towns belonging or subject unto any metropolis are commonly called *its daughters* , as Jos\_15:45 2Ch\_13:19 Psa\_48:11; as the chief cities are called *mothers* , as 2Sa\_20:19 Gal\_4:26. Or,

2. Of the people who live in, or belong to, or meet together for civil and religious matters in Zion. For cities are as it were mothers to their people, giving them birth and breeding, and therefore the people are commonly called their daughters. So the names of *the daughters of Egypt* , Jer\_46:11, and *of Edom* , Lam\_4:21,22, and *of Tyre* , Psa\_45:12, and *of Babel* , Psa\_137:8, and *of Jerusalem* , Lam\_2:13,15 Mic 4:8, are put for the people of those places.

**I will rejoice**, to wit, with spiritual joy and thanksgiving; else it were no fit motive to be used to God in prayer.

Psalms 9:15

Fallen into that destruction which they designed to bring upon us.

Psalms 9:16

**The Lord is known**, or, *hath made himself known* , or famous even among his enemies, by his most wise counsels and wonderful works.

**By the judgment which he executeth** upon the wicked, as it followeth.

**Higgaion** is either a musical term, or a note of attention, a kind of *behold* , intimating that the matter deserves deep and frequent meditation, or consideration, as the word signifies.

Psalms 9:17

Into hell; either

1. Into the grave which is oft called *sheol* , into which they are said to be *turned* , or *to return* , because they were made of or taken out of the dust, Ecc\_12:7. Or,

2. Into the place of eternal perdition; which also is sometimes called *sheol* , as Pro\_15:24, and elsewhere. For he seems to speak here of those punishments which are peculiar to the wicked, whereas the grave is common to good and bad. And as, Psa\_9:8, he seems to speak of the last and general judgment of all the world, so this verse may be understood of the general punishment of all *persons* and *nations* consequent upon it. And into this place wicked men may be said to be turned back, or to return; either,

1. Because it is their own proper place, Act\_1:25, to which they belong, and from which they have their original and their wicked qualities, as being of their father the devil, Joh\_8:44; in which respect the locusts (who are by all interpreters understood to be living men) are said to *come out of the bottomless pit* , Rev\_9:2,3. Or,

2. Because they had set themselves as it were in battle array against God, and were beaten back and driven from his presence into their graves, and into hell itself.

**All the nations;** whom their great numbers and power cannot protect from God's wrath.

**That forget God;** that do not consider nor regard God, nor his precepts, nor his threatenings and judgments, but go on securely and presumptuously in their oppressive and wicked courses.

Psalms 9:18

**The needy shall not alway be forgotten,** though God for a time may seem to neglect or forget them, and suffer their enemies to triumph over them.

**Shall not perish;** which negative particle is fitly understood out of the former clause, as it is Psa\_1:5 **44:18** Isa\_23:4 **28:27,28**.

Psalms 9:19

No text from Poole on this verse.

Psalms 9:20

Subdue their proud and insolent spirits, and strike them with terror, or with some terrible judgment. But men, Heb. *weak, and miserable, and mortal men* , and therefore altogether unable to oppose the omnipotent and eternal God. This he saith, because wicked men, when they are advanced to great power and majesty, are very prone to forget their own frailty, and to carry themselves as if they were gods. See Isa\_31:3 Eze\_30:7,**8 Da 5:21**.

## **Psalms 10:1 PSALM 10**

### THE ARGUMENT

This Psalm contains David's complaint unto God against his malicious enemies, especially those of his own people, whose wicked and deceitful practices he here describes, and then commits his cause to God, and begs his help against them.

The psalmist complaineth of God's hiding himself, Psa\_10:1; and of the outrage and pride of the wicked, Psa\_10:2-5. The language, Psa\_10:6,**7**, and malicious practice of the wicked, Psa\_10:8-10, and their denying God's omniscience, Psa\_10:11. David prayeth for remedy against and punishment upon, the wicked, Psa\_10:12-15; and acknowledgeth God's mercy in hearing the oppressed, Psa\_10:16-18.

**Why standest thou afar off,** like one that neither sees, nor hears, nor regards me, nor intendest any help for me?

**Thyself**, or, *thy face* , out of Psa\_10:11, which did sometimes shine upon me; or, *thine eyes* , by comparing this with Pro\_28:27 Isa\_1:15.

**In times of trouble**, when I most need thy pity and succour. Do not add affliction to the afflicted.

Psalms 10:2

**In his pride**; through pride of heart; which makes him forget God, Psa\_10:4, and despise the poor, and oppress others, either because they oppose or dislike his wicked courses, or that he may have more fuel for his pride or ambition. Or, *in his exaltation* . This is the use that he makes of that power and authority to which thou hast advanced him, to persecute those whom he should protect and cherish. He seems to point at Saul or his courtiers.

**Doth persecute** with great fervency and burning fury, as the word signifies.

**The poor**, to wit, me, who am through their tyranny poor, and destitute, and miserable, and therefore the more proper object for thy compassion, and others who favour my righteous cause.

Psalms 10:3

**Boasteth**, or glorieth, or praiseth, or pleaseth himself .

**Of his heart's desire**; or, *in* , or *concerning* , or *because of the desire* , or *concupiscence* , or *lust of his heart* , or *soul* ; which word is added to note the vehemency and fervency of it. He glorieth in his very lusts, which are his shame, Phi\_3:19, and especially in the satisfaction of his desires, how wickedly soever he gets it.

**Desire** is oft put for the thing desired, as Psa\_21:2 **78:29,30**.

**And blesseth the covetous**; and as he applaudeth himself, so he commends others that are greedy after and get abundance of gain, though it be done by fraud and violence, accounting such the only happy men. Or, *the covetous* (the same with the wicked enlarging his desire, as was now said) *blesseth* , or *applaudeth* , or *flattereth* himself in what he hath already gotten, and in the confident expectation of the continuance and increase of his worldly wealth and glory.



**Whom the Lord abhorreth;** so his judgment as well as practice is contrary to God's. Or rather, without any supplement, as it is in the margin, *he abhorreth* , or *despiseh* , or *provoketh the Lord* . He sets himself not only against men, but against God himself, as he declareth more fully in the next verse.

Psalms 10:4

**Through the pride;** by which he scorns to stoop to God, or to own any superior, and makes himself and his own lusts his only rule, and his last end, and is full of self-confidence, and a conceit of his own self-sufficiency and unchangeable felicity, as is hated, Psa\_10:6.

**Of his countenance;** so called, because though pride be properly seated in the heart; whence it is called pride, or loftiness of heart, or spirit, as Psa\_131:1 Pro\_16:18 Ecc\_7:8, &c.; yet it is manifested in the countenance, and therefore is oft described by lofty looks, as Psa\_101:5 **131:1** Pro\_6:17 **21:4 30:13**, &c.; which possibly was done purposely to meet with the excuses of proud persons, who when they are charged with pride for their looks, or gestures, or apparel, or the like, use to make this apology for themselves, that pride lies in the heart, and not in these outward things.

**Will not seek after God,** i.e. not seek or inquire into the mind and will of God, to order his life by it so as to please God, nor seek to him by prayer for his favour and blessing. But the words

**after God** are not in the Hebrew, and it is thought by some too great boldness to add them here. And therefore others omit it, and render the Hebrew words, *will not search* , or *consider* , to wit, his actions, which seems to be a more natural and, easy supplement: he will not trouble himself to inquire whether his actions be just or unjust, pleasing or offensive to God; but without any care or consideration rusheth into sin, and doth whatsoever seemeth right in his own eyes. But these and the former words are and may be, and that very agreeably to the Hebrew, thus rendered without any supplement,

**The wicked, through his pride,** ( for so this Hebrew word by itself signifies, Isa\_5:16 **10:33**) *will not seek his* (i.e. God's, which is plain both from the foregoing and following words) *face* ,

which is a usual phrase in Scripture, as 2Ch\_7:14 Psa\_24:6 **27:8 105:4**, &c.

**God is not in all his thoughts;** he hath no serious thoughts of nor regard unto God, or his word, which ought to command him; or his threats and judgments, which should keep him in awe. Or,

**all his thoughts** are, *There is no God*, to wit, no such God as minds the affairs of the world, and the actions of men, and punisheth sinners. He was a deist, and owned a God, at least in words, but denied his providence.

Psalms 10:5

**His ways are always grievous;** his whole course and carriage is vexatious to all that are within his reach, but especially to the poor, who cannot right themselves; and to just and good men, whom he hateth and persecuteth. Or, *His ways*, i.e. his designs and enterprises, *at all times are prosperous, or successful, or do bring forth*; for this verb signifies, as the pains and trouble, so also the success and comfort, of child-bearing, or the bringing forth children, as Psa\_29:9 Isa\_54:1 Jer\_4:31. And the accomplishment or disappointment of designs is frequently expressed by this metaphor; of which see 2Ki\_19:23 Psa\_7:14 Isa\_59:4, &c. And this sense seems best to suit with the context.

Thy judgments; either,

1. Thy laws, which are oft called *judgments*. Or rather,
2. Thy threatenings denounced against and punishments inflicted upon sinners.

Are far above out of his sight; either,

1. He doth not feel them; thou removest them far from him; which indulgence of thine is the cause of his insolency. Or rather,
2. He doth not discern, nor regard, nor fear them, nor think of them, but goes on securely and resolvedly in his wicked courses. He hath not so much faith nor reason as to apprehend or consider them, but, like a brute beast, looks only downward to the earth, and minds not things above him. And thus it seems best to agree with the foregoing and following clauses. His devices succeed, and therefore he neither fears God's judgments, nor the power of

his enemies, but fancies his happiness to be unchangeable, as it follows, Psa\_10:6.

**He puffeth at them**, i.e. he despiseth them, being confident that he can blow them away with a breath. This is a gesture of contempt or disdain, both in Scripture, as Psa\_12:5 Mal\_1:13, and in other authors, as in Plautus; where one speaks thus to a proud and bragging captain, *Thou hast blown away whole legions with thy breath, as leaves are blown away by a wind* .

Psalms 10:6

**He hath said in his heart**; he thinketh or persuadeth himself. I shall not be moved; or, removed, to wit, from my place and happy state.

**For I shall never be in adversity**; or, *because I am not in adversity* , therefore I never shall be in it. His present prosperity makes him secure for the future. Compare Rev\_18:7. Or, *yea* , (for this particle sometimes hath no other signification or use but only to amplify or aggravate, as it is also taken 1Sa\_15:20 **24:11**) I shall *never be in evil* . So the sense of the place is, I shall not only be kept from total ruin, or a removal from my place and estate, but I shall not meet with the least cross or trouble. For this *evil* is not the evil of sin, as some here understand it, in which he knew that he was, and was resolved, ever to continue; but the evil of punishment, which was the only thing that he feared or regarded.

Psalms 10:7

Of cursing; either,

1. Of oaths and blasphemies against God. Or,
2. Of reviling and execration of other men, especially those that are good; or those that stand in his way, and hinder his wicked designs. Or rather,
3. Of oaths and imprecations against himself, of which this word is used, Num\_5:21 Deu\_29:12,**21** Ne **10:29**; by which he endeavours to gain credit, and to make his neighbours secure, and so to make way for the

**deceit and fraud** which here follows. For this wretched man is represented both here, and in the succeeding verses, as one that doth not act with open violence and hostility, but with subtle and

secret artifices, using all cunning insinuations, and flatteries, and lies, and, among others, oaths, of which an atheistical politician said, that men were to be deceived with oaths, and children with rattles or toys.

**Deceit and fraud;** two words signifying the same thing, to note the greatness and frequency of his deceits. Or one word may signify the deceit lurking in his heart, and the other the manifestation of it in external frauds and stratagems.

Under his tongue; either,

1. In his heart, which is under the tongue. Or rather,
2. Under his fair and plausible speeches the

**mischief** here following is hid and covered. Withal he seems to allude to serpents, whose poison lies hidden under the tongue or within their teeth.

**Mischief and vanity;** or rather, *iniquity* , as this word is oft rendered, or *injury* , the vexation or oppression of other men, which he covers with these fair pretences.

Psalms 10:8

**In the lurking places of the villages;** not within the villages, which is not a fit place for lurking; but about them, in the ways bordering upon them, or leading to them, as robbers use to do.

**In the secret places,** that he may avoid the shame and punishment of men; which is the only thing that he fears.

**Are privily set,** Heb. *are hid* . The sense is either,

1. He winketh as men do when they shoot their arrows at a mark. Or rather,
2. He watcheth and looketh out of his lurking-place, to spy what passengers come that way. He alludes still to the practices of robbers.

Psalms 10:9

**As a lion in his den,** where he lurks and waits for prey.

**He doth catch,** or *snatch* , or *seize upon* , to wit, with violence, and to devour or destroy him.

**When he draweth him;** or, by *drawing him* ; or, *after he hath drawn him* . He layeth snares for him, and when he takes him, tears him in pieces.

Psalms 10:10

Like a lion, (for he continues the same metaphor,) which gathereth himself together, and lies close upon the ground, partly that he may not be discovered, and partly that he may more suddenly, and surely, and fiercely lay hold upon his prey. But for this translation, because this and is not in the Hebrew, and there is another and there prefixed to the first verb, some join that first verb to the end of the 10th verse, and render the place thus, *he catcheth the poor by drawing him into his net, and breaks him to pieces* , as that verb properly signifies. So there is only a defect of the pronoun, which is most frequent. And this makes the sense complete, which otherwise would be imperfect in that verse, and showeth us what he doth with his prey when he hath taken it. And this 10th verse begins very well with the next verb,

**he humbleth himself;** or, he stoops, or bends himself.

**That the poor may fall;** or, that *he may fall* (for this verb is sometimes taken actively, as Jos\_11:7 Job\_1:15) upon the poor; that having first crouched and lain down, and then of a sudden rising, he may leap and fall upon his prey, like a lion.

**By his strong ones,** i.e. by his strong members, his teeth or paws. So it is an ellipsis of the noun substantive; whereof we have examples, as 2Sa\_21:16, *new* for a *new sword* ; and Psa\_73:10, *full* for a *full cup* ; and Mat\_10:42, *cold* for *cold water* .

Psalms 10:11

**God hath forgotten,** to wit, *the poor* , Psa\_10:10; or the humble, which we are taught to supply out of Psa\_10:12, where he saith, forget not the humble. He forgets and neglects all their oppressions and prayers, and doth not avenge their cause, as he hath said he would do; nor execute judgments upon their oppressors, as he hath sometimes done or been thought to do.

**He hideth his face,** lest he should see. He takes no notice of their sufferings, lest he should be engaged to help them. He will not encumber himself with the care of things done upon earth, but leaves it wholly to men to manage their affairs as they think fit.

**He will never see it**, to wit, the oppression of the poor, or the design of oppressors against them, which is the chief subject of the whole Psalm, and is particularly expressed Psa\_10:10.

Psalms 10:12

**Lift up thine hand**, to rescue the poor, and to smite their oppressors with a hand stretched out and lifted up, that the blow maybe the greater: compare Exo\_7:5 Isa\_5:25 **9:12**, &c.

**Forget not the humble**; show by thy appearance for their vindication that thou dost remember and regard them.

Psalms 10:13

The sense is either,

1. What is the cause of his contempt of God? To which question the next words give an answer, Thy connivance makes him secure. Therefore show thyself. Or,

2. Why dost thou by giving them impunity suffer and occasion them to despise thee? Do so no longer. Which tacit desire he enforceth by representing their atheistical denial of God's providence.

Psalms 10:14

**Thou hast seen it**; or, *but thou hast seen it* , and therefore they are horribly mistaken, as they will find to their cost. *For* ; or, *surely* , as this particle is oft used, as Job\_8:6 Psa\_73:18.

**Thou beholdest**; not as an idle spectator, but with an eye of observation and vindication, as it follows. *Mischief and spite* , i.e. all the injurious and spiteful or malicious carriages of wicked men towards those who are more righteous than they.

**To requite it with thy hand**, Heb. *to give* (i.e. to restore or pay, the simple verb for the compound; which is usual in the Hebrew tongue) *it* (to wit, the mischief which they have done to others)

**with thy hand**, i.e. by thy own immediate and extraordinary providence, because the oppressed were destitute of all other succours. Or, *to put* (*giving* being oft used for *putting* , as hath been observed before) *it in or into thy hand* , that thou mayst have it always in thine eye, and under thy care and consideration, as the

like phrase is evidently used, Isa\_49:16 Therefore thou dost not and canst not forget it, but wilt certainly require it.

**Committeth himself;** or, *his matters* or *cause* , i.e. the care of his person and righteous cause. Heb. *he leaveth* ; which word is used for committing to the trust of another, Gen\_39:6 Job\_39:14 Isa\_10:3.

**Of the fatherless,** i.e. of such poor oppressed ones as have no friend nor helper; one kind of them being put for all the rest.

Psalms 10:15

**Break thou;** or, *Thou wilt break* . For it may be either a prayer or a prophecy.

**The arm,** i.e. his strength, the instrument of violence and mischief.

**Seek out his wickedness;** search for it so strictly, and punish these wicked atheists so severely.

**Till thou find none,** i.e. no such wickedness, to wit, undiscovered and unpunished, or indeed left in the world, or at least in the church; which might happen, because those wicked men here spoken of should be generally either convinced or rooted out, and the rest should be warned and reformed by their example, and so this *lewdness* should cease out of the land, as the phrase is, Eze\_23:48. That is said *to be sought for* , and *not found* , which is utterly lost, as Job\_20:7, **8 Psa 37:36 Rev\_16:20 18:21**. And this phrase is used both of good men, whose sins are taken away by God's grace and mercy, pardoning and purging them away, and of wicked men in the sense above mentioned.

Psalms 10:16

**The Lord is King;** to whom it belongs to protect his subjects. Therefore thou wilt save the humble, and punish the oppressors.

**For ever and ever;** therefore his people's case is never desperate, seeing he ever lives and reigns to help them, and therefore he will help them in his time sooner or later.

The heathen; either,

1. Those impious Israelites who oppressed David and other good men, whom, although they were reputed Israelites by themselves

and others, yet he might call them heathens for their heathenish opinions of God and his providence, and for their ungodly and unrighteous lives. Compare Isa\_1:9 Amo\_9:7. Or,

2. The Canaanites, whom God as King of the world did expel or destroy, and gave their land to his people; by which great example he confirms his faith and hope for the future.

**Out of his land**, i.e. out of Canaan, which God calls his land, Lev\_25:23, because he spied it out for them, Eze\_20:6, and gave it to them, and fixed his presence and dwelling in it.

Psalms 10:17

**Thou hast heard the desire of the humble**; and therefore wilt still do it, being unchangeable and the same for ever.

**Thou wilt prepare**, or *direct* , or *fit* , by thy grace and good Spirit, either that they may so pray as thou wilt hear, or that they may be made fit to receive the mercies which they desire; which when they are, they shall have their prayers heard. Or, *thou wilt confirm* or *stablish* (as this verb is oft used) their heart, to bear their present pressures, and to wait upon and hope and trust in thee for deliverance, until thou seest fit to hear and help them:

**Thou wilt cause thine ear to hear** *in due time* , though for a season thou seemest to turn a deaf ear to them. But this and the foregoing verb may be taken as a prayer, future verbs being oft used imperatively; *prepare or stablish their hearts* , (by giving them support and assurance of help in the time of need, and then,) cause thine ear to hear.

Psalms 10:18

**To judge**, i.e. to defend them, and give sentence for them, and against their enemies, as this word is used, Deu\_32:36 Psalms 7:8 **135:14**.

**The man of the earth**, i.e. earthly and mortal men, who are made of the dust, and must return to it, such as the oppressors of thy people are; who yet presume most audaciously and madly to contend with thee their Maker and Judge. Therefore it is time for thee to repress such insolency, and to show how unable they are to stand before thee.

**May no more oppress**, to wit, the fatherless last mentioned.



## **Psalms 11:1 PSALM 11**

This Psalm seems to have been composed by David when he was persecuted by Saul, and forced to flee from place to place for safety.

David encourageth himself in God, Psa\_11:1, against the wicked designs of his enemies, Psa\_11:2,3. The providence and justice of God, Psa\_11:4, to the righteous and wicked, Psa\_11:5-7.

**In the Lord**, i.e. in his faithfulness, who hath promised, and will, I doubt not, give me the kingdom.

How say ye? either,

1. Ye my friends; who through diffidence and despondency advised him to this course. Or,

2. Ye my enemies; who said it scoffingly and insultingly. *How say ye ?* With what face or reason can you say thus to him, who hath the Lord God Almighty for his refuge?

**To my soul**, i.e. to me, as Psa\_6:4 **7:2**.

**Flee as a bird**, suddenly and swiftly, and to some remote place, where thou mayst be out of Saul's reach. Feed not thyself with vain hopes of the kingdom, but consult for thy own safety, which thou canst not do without taking *the wings of a dove* , or some other bird, that thou mayst *flee away* out of the land, and *be at rest* , as thou sayest, Psa\_55:6. Or, *Flee away, O thou bird* , thou little silly bird, lest the royal eagle seize upon thee.

**To your mountain**, i.e. to some of your mountains in Judah, and there hide thyself. But this was David's common practice; and therefore there was no need that any should advise him to it, or that he should reprove them for that advice. Or, from (which prefix is oft wanting, and to be understood, as Jos\_10:13 2Sa\_23:24)

**your mountain** i.e. from *the mountain or mountainous country of Judah* , as it is called, Jos\_20:7; the mountain being frequently put for a mountainous country, as Num\_13:29 **23:7** Jos\_9:1 **10:6,40**, and oft elsewhere. Or, *from your mountains* , in which thou and thy companions use to hide yourselves. Flee into some foreign

land, where you may be safe. For this was the design of David's enemies, as he complains, 1Sa\_26:19; and afterward, when David was under sore temptations, it was his practice once or twice.

Psalms 11:2

**For lo:** these are the words, either,

1. Of David's friends or enemies, confirming their former advice; which might suit with it, if that was the counsel of his friends; but not if it was (as it seems to have been) the counsel of his enemies; for these would never have called themselves

**wicked**, nor David and his men

upright in heart. Or rather,

2. Of David himself; who having directed his speech to his enemies, Psa\_11:1, now turns it to God, and pours out before him his complaints against his enemies, as his usual course is in this book. They do not only speak scornfully of me, as I have said, but, O Lord, they act against me with all their might and malice.

**They make ready their arrow upon the string;** they lay designs for my destruction, and they make all things ready to execute them.

**Privily;** out of their lurking holes: compare Psa\_10:8,9 64:5. For as some of his enemies did openly oppose him, so others did secretly undermine him, and with pretences of friendship seek to betray him.

**At the upright in heart;** at me and my followers, who have manifested our integrity both towards God and towards Saul, whom I have faithfully served and Spared when I could have taken away his life.

Psalms 11:3

**If;** or, *for* ; or, when.

**The foundations,** i.e. piety, and justice, and fidelity, and mercy, which are the *pillars* or *foundations* of a state or kingdom, as they are called, Psa\_75:2,3 82:5; by which they are established, Pro\_29:14, and which Saul and his courtiers had manifestly violated and overthrown in persecuting David and his friends. The

sense is, There is nothing in public administrations but disorder and oppression, and right can take no place.

**What can the righteous do?** the condition of all righteous men (whom thou hast engaged thyself to protect and deliver) will be desperate; which will not be for thine honour. Heb. *what hath the righteous done* ? As for me and my friends, upon whom all the blame is laid, what have we poor, but righteous, persons (for such thou thou knowest us to be) done? namely, to cause all these calumnies and persecutions, or to occasion all these commotions and disturbances of public peace and justice. It is easy to slander us, but let them prove their accusations by any one of our actions.

Psalms 11:4

**The Lord**, to whom I appeal from men's unjust tribunals, is in his holy temple; either,

1. In his tabernacle, which is sometimes called his temple, as 1Sa\_1:9 3:3 Psa\_18:6 48:9 68:29, where he resides to hear the prayers and appeals of all his people. Or,

2. **In heaven**, as it is explained in the next clause; which is also called God's *temple* , Mic\_1:2 Rev\_7:15, and which seems to be most emphatical here; for God's being in heaven is oft mentioned as an evidence of his glorious majesty, of his sovereign power and dominion over all men and things, and of his accurate inspection into all men and their actions here below, which from that high tower he can easily behold, as it here follows.

**The Lord's throne**; where he sits to examine all causes, and to judge all men, and to give forth righteous sentences according to every man's works; which is my great comfort and joy.

**His eyes behold, his eye-lids try, the children of men**, i.e. he doth exactly and thoroughly discern all men, and all that is in men, their most inward and secret actions, Psa\_7:9. And therefore he sees and will reward my innocency, notwithstanding all the reproaches and calumnies of mine enemies; and withal he sees all their secret, and subtle, and malicious designs against me through all their cunning pretences, and withal discover and defeat them.

Psalms 11:5

The Lord trieth the righteous; either,

1. He examines them, and knows them to be righteous, and consequently approveth, and loveth, and will preserve and bless them; which may be gathered from the contrary condition of the wicked, whom God is supposed to try, though that be not expressed, and upon trial finds them to be wicked, and therefore hates and punisheth them, as it follows. The like ellipsis of a whole sentence, see on Psa\_1:6. Or,

2. He trieth and exerciseth them and their graces by afflictions, or he corrects them for their sins; which is oft called trying, as Psa\_66:10 Zec\_13:9 Jam\_1:12 1Pe\_4:12. So this is spoken by way of concession, and to remove the offence which some men might take at David, whose person and cause they might be apt to condemn because of his troubles. Therefore he saith, God *tries*, i.e. chastens, even righteous persons; yet still he loves them, and therefore will in due time deliver them. But as for the wicked, let not them rejoice in my trials, for far worse things are appointed for them; God hates them, and will severely punish them.

**Him that loveth violence;** by which character he describes and brands his enemies, and aggravates their malice, because they chose and practised violence against him, not for any need which they had of it, (for David was a most peaceable and harmless man, and neither pretended nor endeavoured to do any more than to defend himself, and that, as far as was possible, without the offence or injury of any other man,) but merely from their love to injustice and violence, and their implacable hatred against goodness and good men.

**His soul hateth;** he hateth with or from his soul, i.e. inwardly and ardently.

Psalms 11:6

**He shall rain;** which notes their original to be extraordinary, and from God's hand; and withal, that they should come plentifully, swiftly, and suddenly, violently and unavoidably, as rain commonly doth fall from heaven.

**Snares,** i.e. grievous plagues or judgments, which are called *snares* here, as also Job\_18:9,10 22:10 Isa\_8:14 24:17,18; partly because wicked men are oftentimes surprised with them when they least expect them, Luk\_21:35; and partly because they cannot

escape them, nor get out of them, but are held fast and destroyed by them.

**Fire and brimstone, and a horrible tempest**, i.e. dreadful judgments, so called metaphorically, and by allusion to the destruction of Sodom and other places by these means. But this he seems to speak not so much of present and temporal calamities, as of their future and eternal punishments, because he manifestly speaks of those miseries which are peculiar to wicked men; whereas David knew very well, both by his own experience, and by the history of Job, and of Israel's bondage in Egypt, that *all things here came alike to all men*, good or bad, Ecc\_9:2, and that wicked men had many times a greater share of worldly prosperity than God's own people; as David acknowledgeth and complaineth of it, **Psa 73**\$.

**This shall be the portion of their cup**; this is their portion, and as it were the meat and drink appointed to them by God. This shall certainly and unavoidably be their state or condition; which is oft called a man's *part* or *portion*, as Psa\_16:5 **63:10 75:8** Mat\_24:51. He alludes to the ancient custom of masters of families, or of feasts, who used to distribute the several portions of meat to their domestics or guests.

Psalms 11:7

This is given as the reason why God hateth and punisheth wicked men so dreadfully, because he loves righteousness, and therefore must needs hate wickedness and punish wicked men. Or, *but*, as this particle is oft rendered; for this seems to be added by way of opposition to what he now said concerning the state of wicked men.

**His countenance doth behold the upright**; to wit, with an eye of approbation, and true and tender affection, and watchful and gracious providence; which is oft signified by God's *beholding* or *looking* upon men, as Exo\_2:25 Ezr\_5:5 Psa\_25:18 **33:18 34:15**, &c.: as, on the contrary, God is oft said to hide or turn away his face or eyes from wicked men.

## **Psalms 12:1 PSALM 12**

The same title is prefixed to **Psa 6**. This Psalm was composed in the time and upon the occasion of Saul's ill government, and his persecution of David, and other good men who favoured him.

David, being destitute of human comfort, craveth help of God, Psa\_12:1. He exclaims against flattering and deceitful tongues, Psa\_12:2; and comforteth himself with God's judgment on them, Psa\_12:3,4; and assureth himself of his tried mercies to the needy, Psa\_12:5-8.

**Help;** or, save me and other good men from the subtlety and rage of wicked men. Saul will not help us, and other men cannot help; therefore it is a fit season for thee to help.

**The godly;** or, *kind* , or *merciful* , as this word is oft used, as Psa\_30:5 **31:24 86:2:** q.d. I and my friends are sorely and causelessly persecuted, banished from our homes and friends, and, which is worst of all, from God's sanctuary, and yet few or none pity us; all mercy and humanity is lost.

**The faithful fail;** men have lost not only serious piety, but even common honesty, in their words and dealings with men.

Psalms 12:2

**Vanity;** or, *falsehood* , which is a vain thing, and wants the solidity of truth.

**With a double heart;** pretending one heart, and that they speak from a kind and upright heart, when they really have another, even a cruel and deceitful heart.

Psalms 12:3

Or *great things* , or *great words* , either bragging or threatening what they will do, and what great things they will effect, to wit, by their tongues, as they themselves explain it in the next verse, which they will use so cunningly and powerfully, that they shall not need to use their hands, or strike a stroke.

Psalms 12:4

**With our tongue will we prevail,** by raising and spreading slanders and evil reports concerning him, whereby both Saul will be highly and implacably enraged against David, and the hearts of

the people alienated from him; which was indeed a very likely way to prevail against, him, and that by their tongues only.

**Our lips are our own**, i.e. at our own dispose to speak what we please.

**Who is lord over us**; who can control or restrain us? This was not the language of their mouths, for they were Israelites, that owned a God above them, and they were subjects of Saul; but the language of their actions. Scripture oft tells us not only what men do actually say, but what they would say if they durst, or what their actions mean, as Psa\_94:7 Mal\_1:12 **13 2:17**. They take as great a liberty in their speech as if they believed there was no God or man superior to them; because neither the fear of God, nor the reverence of men, can keep them from speaking whatsoever they please, or what they suppose makes for their interest.

Psalms 12:5

**For the oppression of the poor**; oppressed by Saul through the instigation and artifices of his fawning courtiers.

**Now**; speedily, sooner than they imagine or expect. *From him that puffeth at him* , i.e. from him that despiseth him, and hopeth to destroy him with a puff of breath, or a parcel of words. See this phrase Psa\_10:5. Only there it is construed with *beth* , and here with *lamed* ; which may make some difference. And the supplement in our translation may seem to be large, and not necessary. And the place is and may be otherwise rendered according to the Hebrew, without any such large supplement,

**I will set** him (to wit, the needy last mentioned; so it is an ellipsis of the pronoun, which is most frequent)

**in safety**: *he* (to wit, the Lord, mentioned before) shall speak (as this verb signifies, Pro\_6:19 **14:5 19:5,9**, i.e. shall speak comfortably, by a synecdoche; or shall speak plainly, as this verb is used, Pro\_12:17 Hab\_2:3) to him, i.e. to the needy here mentioned. Or, *he* , i.e. God, *shall speak* (to wit, in his wrath, as it is expressed, Psa\_2:5) to him, who is the cause of his oppression, of whom he speaks Psa\_12:3,4. Or, *shall puff at him* , as he used to do at his enemies, Psa\_10:5.

Psalms 12:6

**Pure;** or, *sincere* ; without the least mixture of vanity or falsehood; and therefore shall infallibly be fulfilled. This he seems to add to answer an objection which might arise in some men's minds concerning what was last said. You tell us, *The, Lord saith, I will set him in safety* , &c.; but saying and doing are two things. They are so indeed in men, who oft speak rashly what they cannot perform, and deceitfully what they never intend: but all God's words are pure from all manner of dross; from all folly, or fraud, or uncertainty; he is holy and true in all his doctrines, threatenings, predictions, and promises.

**Tried in a furnace of earth,** i.e. made of such earth or clay as was proper for and then usual in that work. See 1Ki\_7:46.

Psalms 12:7

Thou shalt keep them; either,

1. The poor and needy, Psa\_12:5, from the crafts and malice of this crooked and perverse generation of men, and for ever. Or,
2. Thy words or promises last mentioned, Psa\_12:6. These thou wilt observe and keep (as these two verbs commonly signify) both now, and

**from this generation for ever,** i.e. Thou wilt not only keep thy promise to me in preserving me, and advancing me to the throne, but also to my posterity from generation to generation.

Psalms 12:8

The wicked walk on every side; which phrase may note,

1. Their great numbers; they fill all places.
2. Their freedom and safety; they are not restrained nor punished, but go about boldly and securely whither they please.
3. Their proficiency and success, which is sometimes signified by this verb, as Gen\_26:13 1Sa\_2:21 Isa\_40:31. They grow worse and worse, and prosper in and by their wickedness.
4. Their incessant and unwearied industry in doing mischief to good men. Compare 1Pe\_5:8. And this is very fitly here added, as another argument to prevail with God to arise to help his poor people who are oppressed by wicked men.



**The vilest men**, Heb. *vilenesses* , i.e. all manner of wickedness, lying and slandering, profaneness; oppression, cruelty, and the like; or, vile persons, the abstract being put for the concrete, which is frequent, *as pride* , Psa\_36:11, for a proud man, and many such like; both comes to one, vile persons and vile practices were both advanced and encouraged through Saul's misgovernment, whereby all the foundations were destroyed, as he complained, Psa\_11:3. The Hebrew word *zolel* (whence this *zuloth* comes) signifies first *a glutton or drunkard* , as Deu\_21:20 Pro\_23:21, and thence any *vile person* , as Jer\_15:19 Lam\_1:11.

### **Psalms 13:1 PSALM 13**

The occasion of this Psalm was David's deep and long-continued distresses, from which he prays for deliverance.

David complaineth to God of his delay to help, Psa\_13:1, and the enemies' triumph, Psa\_13:2. He, praying for preventing grace, Psa\_13:3,4 professeth his trust in God, Psa\_13:5, and boasteth of Divine mercy, Psa\_13:6.

**How long wilt thou forget**, i.e. neglect or disregard, *me* ? for ever  
I

**how long wilt thou** withdraw thy favour and assistance?

Psalms 13:2

How long shall I be in such perplexities and anxieties of mind, not knowing what course to take, nor how to get out of my troubles?

Psalms 13:3

Lighten mine eyes; either,

1. Because I find my counsel insufficient, Psa\_13:2, do thou enlighten my mind, and guide me by thy counsel and Spirit into the right way of obtaining thy mercy and help. So this phrase is used Psa\_19:8 Eph\_1:18. Or,

2. Do thou revive, and comfort, and deliver me from the darkness of death, which is ready to come upon me and to close mine eyes. Nothing is more common than to express great dangers and calamities by darkness, and great comforts and deliverances by

*light* , as Job\_15:22 **17:13 30:26**, and by an enlightening of the eyes, as Ezr\_9:8. Compare Pro\_15:30 **29:13**.

**Lest I sleep the sleep of death**, i.e. lest I sink under my burden and die; for death is oft called a *sleep* in Scripture, as Job\_3:13 **14:12** Psa\_76:5 Joh\_11:11.

Psalms 13:4

**I have prevailed against him**, to wit, by my art or strength; which will reflect dishonour upon thee, as if thou wept either unfaithful and unmindful of thy promises, or unable to make them good. Therefore repress this their arrogance and blasphemy, and maintain thine own honour.

**When I am moved**; or, *stumble* , or *fall* , to wit, into mischief.

Psalms 13:5

Neither their threats and brags, nor my own dangers, shall shake my confidence in thy mercy promised to me.

Psalms 13:6

Either,

1. In giving me that support and assurance of his favour which for the present I enjoy. Or,

2. In giving me that mercy which he hath freely promised me; it being a common thing for David and other prophets to speak of future deliverances as if they were already come, that so they may signify both the infallible certainty of the thing, and their firm assurance thereof. But the words may be rendered, *when he shall have*

**dealt bountifully with me**. This verb properly signifies to *requite* , or *reward* , (as it may be taken here, for there is a *reward of grace* as well as *of debt* , Rom\_4:4) but here it signifies a free and bountiful giving, as it doth also Psa\_119:17 **142:7**.

## **Psalms 14:1 PSALM 14**

The design of this Psalm is to describe and bewail the terrible wickedness and corruption of mankind, and especially of ungodly men, and of his own enemies.

David showeth the atheism and corruption of men, Psa\_14:1-3. He convinceth the wicked by the light of conscience, Psa\_14:4-6; and longeth for the salvation of God, Psa\_14:7.

**The fool**, i.e. the wicked man; for such are commonly and justly called fools every where in Scripture, and that purposely to meet with their false, yet, common, conceit of themselves, as if they were the only wise men, and all others were fools.

**In his heart**, i.e. in his secret thoughts, or within himself, being afraid and ashamed to utter it with his mouth. Not that it was his fixed and constant opinion and judgment, but this he saith by construction, because he heartily wisheth there were no God, and lives as if there were none. So this text may be explained by comparing it with Psa\_36:1 Tit\_1:16. *There is no God* : he denies not God's being or existence, but only his providence. He saith not, *There is no Jehovah* , which name of God notes his being; but no Elohim, which expresseth God as the Judge and Governor of the world, who observes and recompenseth all the actions of all men according to their several qualities.

**They are corrupt**, Heb. *they have corrupted* , to wit, themselves, or their ways, as this word commonly signifies. Their great and wilful wickedness is alleged as a ground of their atheism or infidelity.

**There is none**, to wit, of the fools here described,

**that doeth good**; none of their actions are really and thoroughly good or pleasing to God; for if some of them be materially good, as when they do an act of justice or charity, yet they are poisoned with bad principles or ends, not being performed by them out of a good conscience, and serious care to please God, for then they would do one good action as well as another, but in hypocrisy, or with vain-glory, or some sinister and unworthy design.

Psalms 14:2

**The Lord looked down from heaven**, to search out the truth. God knoweth all things without any inquiry; but this is a figure called anthropopathia, whereby Scripture oft speaks of God after the manner of men.

**Upon the children of men;** upon the whole body of the Israelitish nation, and upon the generality of mankind under heaven; for he speaks of all except his *people* , and the righteous ones, who are here opposed to these, Psa\_14:4,5.

**That did understand, and seek God;** that did truly know God, to wit, so as to love, and fear, and trust, and obey him, (for all these are frequently signified in Scripture by this expression of *knowing God* ) and that did diligently seek him, i.e. study his mind and will, that they might do it, and seek his grace and favour.

Psalms 14:3

**Gone aside,** to wit, from God, whom they should have sought, Psa\_14:2, and from the rule which he hath given them, and by which they sometimes professed and seemed to govern themselves. Or, *are grown sour* , as this word signifies, Hos\_4:18. And so this is a metaphor from corrupted drinks, as the next is taken from rotten meat.

**Filthy,** Heb. *stinking* i.e. loathsome and abominable to God, and to all wise and sober men.

Psalms 14:4

**Have the workers of iniquity** lost their wits? have they neither religion nor common discretion? either of which would teach them not to make themselves so hateful to the all-seeing and almighty God, and to all men. The words may be rendered thus, *Do not all the workers of iniquity know it ?* So it is only an ellipsis of the pronoun, which is frequent, as I have showed before. Are they not conscious to themselves of the truth of what I say? I dare appeal to their own consciences. But this I propound with submission.

**Who eat up;** or, *they eat up* , i.e. devour and destroy, as this word signifies, Deu\_7:16 Pro\_30:14 Jer\_1:17 Nah\_3:15.

**My people,** i.e. the poor and godly Israelites, of whom he principally speaks; whom he calleth my people. Either,

1. God's people, as they were in many respects; or rather,
2. David's people; for David speaks both these words, and all the rest of this Psalm, in his own name and person. And David might well call them *his people* , either because they were his friends

and favourers; or because he being anointed their king, they were consequently his people; or because he was now actually their king, and so they were actually his people; for some conceive that this Psalm was made in the time and upon the occasion of Absalom's rebellion.

**As they eat bread**, i.e. with as little regret or remorse, and with as much greediness, and delight, and constancy too, as they use to eat their meat. The particle *as* is here understood, as it is Psa\_125:2 Pro\_26:9, and in many other places.

**Call not upon the Lord**; they are guilty not only of gross injustice, and oppression towards men, but also of horrid impiety and contempt of God, whose providence they deny, and whose worship they wholly neglect and despise.

Psalms 14:5

**There**, i.e. in the place, or upon the spot, where they practised these insolences, God struck them with a panic fear. Or, *then*, i.e. in the height of their tyranny and prosperous impiety, when they seemed to have no cause for it. An adverb of place for an adverb of time, of which there want not examples in Scripture and other authors, as hath been noted before. Or, *thence*, as this particle is rendered, Gen\_2:10 **49:24** Isa\_65:20; i.e. from that time; or for that cause, as some take it, and it may be taken, Job\_35:12 Psa\_36:12, i.e. for this their contempt of God and manifest injury to men.

**In great fear**, from their own guilty consciences, and the just expectation of Divine vengeance. Heb. *they feared with fear*, i.e. vehemently, *where there was no cause of fear*, as is here implied, (for they are now supposed to be in a state of power and tyranny,) as is expressed in the parallel place, Psa\_53:5. Or, *they shall be greatly afraid*, the past tense being put for the future prophetically.

**For**; for they remembered what a potent adversary they had, and therefore had cause enough to fear. Or, *but*, as this particle is taken, Gen\_45:8 Psa\_37:20 Ecc\_2:10 **6:2**. So he describes the contrary and safe condition of the righteous. Or, *when*, as it signifies, and so it answers to the *then* in the beginning of the

verse, when God shall once appear for his people, a dreadful horror shall seize upon their wicked enemies.

**In the generation of the righteous**, i.e. among them, with his gracious and powerful presence to defend them, and to fight against their enemies. Or, *God is for* , &c., as the Hebrew *beth* oft signifies, that is, God is on their side, and therefore their enemies have great cause to tremble.

Psalms 14:6

**Shamed**, i.e. desired and endeavoured to bring it to shame, or disappoint it. Compare Psa\_6:10. Or, *ye have reproached or derided* it, as a foolish thing.

**The counsel of the poor**, i.e. the cause which he hath taken to defend himself, which is not by lying, and, flattery, and violence, and all manner of wickedness, which is your counsel and usual practice, but by trusting in God, and keeping his way, and calling upon his name.

**Because**; this was the ground of their contempt and scorn, that he lived by faith in God's promise and providence. Or, *but* , as in the foregoing verse. So there seems to be an elegant and fit opposition. You reproach them, but God will own and protect them, and justify their counsel which you deride.

Psalms 14:7

**Oh that the salvation of Israel were come out of Zion!** These words directly and immediately concern the deliverance of the people of Israel out of that sinful and deplorable estate in which they now were; which having described in the body of the Psalm, he concludes, after his manner, with a prayer to God to hear and help them *out of Zion* , where the ark then was, whence God used to hear and answer his people's prayers. But ultimately and principally they design a further, even the spiritual, redemption and salvation of all God's Israel by the Messias, as may appear by divers considerations:

1. That the ancient Jews did thus understand it, and among others Jonathan's Targum or Paraphrase on the Bible expound it thus; *I do not expect Gideon 's salvation, which was but corporeal, nor that of Samson Ñbut the salvation of the Messias* . With whom agrees the Targum of Jerusalem.

2. That the doctrine of Israel's redemption or salvation by Christ was very well known, as to other ancient patriarchs, Joh\_8:56 1Pe\_1:10-12, so particularly to David, of whom it is expressly said that he *knew* and *foresaw* this mystery, Act\_2:30,**31**, in whose Book of Psalms there are divers and very distinct and clear prophecies of it, as we have in part seen upon **Psa 2 Psa 8**, and shall see more fully and evidently hereafter.

3. That David and other holy prophets, in the midst of their sad thoughts, and fears, and troubles, did usually comfort themselves with the promise and expectation of the Messias, by whom, and by whom alone, they should receive that plenary salvation for which they groaned; of which it is thought we have one instance, Gen\_49:18; but we have many unquestionable instances in the prophecy of Isaiah, as Isa\_7:14 **9:6**, &c. And this course might be the more seasonable for David, because he speaks here of his troubles after he was settled in his kingdom, (as may be gathered from the mention of Zion, where the ark was not till that time,) and possibly of the sad and sinful state of his kingdom during Absalom's rebellion; and therefore finding himself so strangely disappointed of that peace and happiness which he confidently expected when once he came to the kingdom, and wisely and justly presaging that his children and the following generations of Israelites for the same causes were likely to meet with the same or greater calamities than this, he wearieth himself with the expression of his belief and desire of the coming of the Messias to save his people.

4. To this also suits the mention of Zion, because the prophets knew and foretold that the Messias or Deliverer should first come to Zion, and should set up his throne there, and from thence send forth his laws and edicts to the Gentile world; as is positively affirmed, Psa\_2:6 **110:2** Isa\_2:3 **59:20**, compared with Rom\_11:26, and in many other places.

5. The following words agree only to this time, wherein he speaks of bringing back the captivity of his people with the universal joy of all Jacob and Israel; which cannot agree to David's time, wherein there was no such captivity of the people, but only a civil war and mutual slaughter, which is quite another thing; nor to the time of Israel's return from Babylon, when there was no such

return of all Israel, but only of Judah and Benjamin, and some few of the other tribes, and the joy which the returning Israelites then had was but low, and mixed with many fears, and dangers, and reproaches, as we see in the books of Ezra and Nehemiah. And therefore they must belong to the times of the Messias, by whom this promise was fulfilled to the true Israel of God, who were brought back from that most real and dreadful, though spiritual, captivity of sin and Satan, as is declared, Luk\_4:18 Eph\_4:8, and shall be literally accomplished to the natural seed of Jacob or Israel according to the expectation and belief of all the Jews in their several ages, and of most Christian writers.

**The captivity of his people**, i.e. his captive people; *captivity* being oft put for *captives*, as Deu\_21:10 **30:3** Psa\_126:1,4. Or, his people from captivity, of which see the former note. *Jacob*, i.e. the seed or children of Jacob, as Aaron is named for his sons, 1Ch\_12:27 **27:17**, and David for his sons, and the like.

## **Psalms 15:1 PSALM 15**

### THE ARGUMENT

The occasion and time of composing this Psalm is uncertain; but the scope of it is plain, which is to give the character of a holy and happy man, and to describe the way to true blessedness; wherein this is observable, that he is wholly silent as to the ceremonial or ritual observations of the law; not that he doth disown them, or allow the neglect of them, as is manifest from David's constant practice, and from many other passages; but that he might undeceive the hypocritical Israelites, who laid too great a stress upon those things, as the diligent performance thereof would excuse their wicked lives, which error almost all the prophets do observe and condemn in them; and that he might inform the church of that and all succeeding ages, that the substance of religion did consist in the practice of true holiness and righteousness.

*David describeth a citizen of Zion*, Psa\_15:1, i.e. he is pure in heart, Psa\_15:2; governeth his tongue, Psa\_15:3; contemns a vile person, but honours him that fears God, Psa\_15:4. He is no usurer, Psa\_15:5.



O thou who art the sovereign Lord of this holy hill and tabernacle, to whom it belongs to give laws to it, and to admit or reject persons as thou seest fit, I beg of thee the resolution of this important question. And he proposeth this question to God, that the answer coming from him may have the greater authority and influence upon men's consciences.

**Who shall abide**, Heb. *sojourn* , to wit, so as to dwell, as it is explained in the next clause; unless this clause be meant of sojourning in the church here, and the next of dwelling in heaven hereafter. Who shall enter thither and abide there, with thy good leave and liking?

**In thy tabernacle**, i.e. in thy church; either,

1. Militant. Who is a true and will be a persevering member of this church? Or,
2. Triumphant, or in heaven; which is called the true tabernacle, not made with man's hands, Heb\_8:2 **9:11** Rev\_21:3.

**In thy holy hill**, to wit, of Zion, so called Psa\_2:6, which is oft put for the church and for heaven. Who shall so dwell in thy church here as to dwell with thee for ever hereafter in heaven?

Psalms 15:2

**Uprightly**, or *perfectly* , or *sincerely* , without guile or hypocrisy, loving, worshipping, and serving God, and loving his neighbour, not in word and show only, but in truth and reality; and this constantly, and in the whole course of his life, as *walking* implies.

**Worketh righteousness**; maketh it his work and business to do justly, i.e. to give to every one his due, first to God, and then to men; for the words are general, and not restrained to either.

**Speaketh the truth in his heart**; his words and professions to God and men agree with and proceed from the thoughts and purposes of his heart.

Psalms 15:3

He doth not take away or diminish his neighbour's good name, either by denying him his due praises, or by laying any thing to his charge falsely, or without sufficient cause and evidence;

**nor doeth evil**, i.e. any hurt or injury, to his neighbour, i.e. to any man; as is evident,

1. From the nature of this precept, which reacheth to all, it being plain and certain that, both by laws of nature and of Moses, it was not lawful to do evil to any man, except where God the Sovereign commanded it, as he did to the Canaanites and Amalekites.

2. From the Scripture usage of this word neighbour, which frequently signifies every man, though a stranger or a heathen, as appears from Gen\_29:4 Exo\_20:10,17 **Le 18:20 19:15**, &c.; Pro\_25:8,9 **Lu 10:20**, &c.; Mat\_5:43,44. And he useth this word neighbour, because he who is strictly so is most within our reach, and most liable to the injuries which one man doth to another.

**Nor taketh up**, to wit, *into his lips or mouth*, which is understood here, as also Exo\_20:7 Job\_4:2, and fully expressed Psa\_16:4 **50:16**, i.e. doth not raise it, though that may seem to be included in the first clause, *that backbiteth not*; or doth not spread and propagate it; which men are too prone and ready to do, and which makes that a public which before was but a private injury and mischief. Or, *nor taketh or receiveth*, i.e. entertaineth it cheerfully and greedily, as men usually do such things, and easily believeth it without sufficient reason. See Exo\_23:1 Lev\_19:16. Or, *nor beareth or endureth*, as this phrase signifies, Psa\_69:7 Eze\_36:15. He doth not suffer another to defame him without some rebuke or signification of his dislike, Pro\_25:23.

Psalms 15:4

**In whose eyes**, i.e. in whose judgment and estimation,

**a vile person**, i.e. one, that deserves contempt, an ungodly or wicked man, as appears from the next clause, where he that feareth God is opposed to him,

**is contemned** or *despised*, notwithstanding all his wealth, and glory, and greatness. He doth not admire his person, nor envy his condition, nor court him with flatteries, nor value his company and conversation, nor approve of or comply with his courses; but he thinks meanly of him; he judgeth him a most miserable man, and a great object of pity; he abhors his wicked practices, and labours to make such ways contemptible and hateful to all men as far as it lies in his power. But this contempt of wicked men must

be so managed as not to cause a contempt of just authority, which if it be lodged in a wicked hand, doth challenge not only obedience, but also honour and reverence; as is manifest from the precepts and examples of Christ and of his apostles, who charge this upon the Christians every where, although the magistrates of those times were unquestionably vile and wicked men. See Act\_23:5 Ro 13\$ 1Pe\_5:13, &c. He honoureth, i.e. he highly esteemeth and heartily loveth them, and showeth great respect and kindness to them, though they be mean and obscure as to their worldly condition, and though they may differ from him in some opinions or practices of lesser moment. He that sweareth, to wit, a promissory oath, engaging himself by solemn oath to do something which may be beneficial to his neighbour.

**To his own hurt**, i.e. to his own damage or prejudice. As if a man solemnly swear by the name of the great God, that he will sell him such an estate at a price below the full worth, or that he will give a poor man such a sum of money, which when afterwards he comes to review and consider, he finds it very inconvenient and burdensome to him, where he is tempted to break his oath.

**Changeth not**, to wit, his purpose or course, but continues firm and resolved to perform his promise, and sacrificeth his interest and profit to his conscience, and the reverence of God and of an oath. See Eze\_17:18,19.

Psalms 15:5

**He that putteth not out his money to usury**, in such manner as is contrary to God's law; of which see in Exo\_22:25 Lev\_25:36,37.

**Nor taketh reward, or a bribe**, from him who hath a bad cause; that he may either condemn the innocent, or acquit the guilty; both which God abhorreth.

**He that doth these things** here enumerated, and such things as naturally and necessarily flow from them, or are akin to them, and joined with them, he shall constantly persevere in God's church here; and though he may be shaken, and stagger and fall, yet he shall never wholly and finally be removed or fall away from it, nor from that happiness which was proposed and promised to him,

but shall abide with God here, and go to him when he dies, and be for ever with the Lord.

## **Psalms 16:1 PSALM 16**

Divers render this word *Michtam*, a *golden Psalm*, because of the preciousness and excellency of the matter of it; for it treats of Christ's death and resurrection. But because this title is prefixed to Psa\_56:1 **57:1 58:1 59:1 60:1**, wherein there is no such peculiar excellency, it may seem rather to be a title belonging to the music or the song, which, with the rest, is now lost and unknown. It is a great question among expositors, in whose name and person he speaketh this Psalm, whether his own or Christ's. It seems hard to exclude David's person, to whom almost the whole Psalm properly and literally belongs, and to whom some parts of it do more conveniently belong than to Christ. And some parts of it do peculiarly belong to Christ, of whom it is expounded by the two great apostles, Peter and Paul, Act\_2:25 **13:35**. And yet it seems probable by the contexture of the Psalm, and the coherence of the several verses together, that the whole Psalm speaks of one and the same person. But because David was a mixed person, being both a member and an eminent type of Christ, he may without any inconvenience be thought to speak of himself sometimes in the one and sometimes in the other capacity, to pass from the one to the other. And therefore having spoken of himself as a believer or member of Christ in the former part of the Psalm, he proceeds to consider himself as a type of Christ; and having Christ in his eye, and being inspired by the Holy Ghost with the knowledge and contemplation of Christ's passion and resurrection, towards the close of the Psalm he speaks such things, as though they might be accommodated to himself in a very imperfect, obscure, and improper sense, yet could not truly, literally, and properly, fully and completely, belong to any but to Christ, to whom therefore they are justly appropriated in the New Testament.

David, distusting his own merit, and hating idolatry, fleeth to God for preservation, Psa\_16:1-4. He showeth the hope in life and death, Psa\_16:5-9, of the resurrection and everlasting life Psa\_16:10,**11**.

**Preserve me** from all mine enemies.

**In thee do I put my trust;** therefore thou art in honour and by promise obliged not to deceive my trust.

Psalms 16:2

**O my soul;** which words are fitly understood; for it is manifest he speaks to one person of another. And it is usual with David to turn his speech to his soul, as Psa\_42:6 **43:5**.

**Thou hast said;** thou hast oftentimes avowed and professed it, and dost still persist to do so.

**Thou art my Lord,** by creation, and preservation, and otherwise; to whom I owe all service and obedience upon that account.

**My goodness;** whatsoever piety, or virtue, or goodness is in me, or is done by me.

**Extendeth not to thee,** i.e. doth not add any thing to thy felicity; for thou dost not need me nor my service, nor art capable of any advantage from it. Or, is *not for thee* , as this word is used, Gen\_16:5 2Sa\_1:26, i.e. for thy use or benefit. Or, *is not upon thee* , i.e. it lays no obligation upon thee, as this very word is taken, Jud\_19:20 Psa\_56:12 Eze\_45:17. All comes to the same thing. The sense is, God is all-sufficient and infinitely happy, and the author of all the good that is in or is done by any of his creatures; and therefore cannot prevent nor oblige God any further than he is graciously pleased to oblige himself. Thus he renounceth all opinion of merit; and though he urged his trust in God, as a motive to persuade God to preserve him, Psa\_16:1, yet he here declares that he did not do it, as thinking that God was indebted to him for it.

Psalms 16:3

**But,** i.e. but my goodness extendeth, which is easily understood out of the former verse; from which also there may be fetched another supplement; *O my soul, thou hast said, to the saints* , &c.

**To the saints that are in the earth,** i.e. to those holy and righteous persons that live upon earth with me; to these only or principally my goodness is extended. Because I cannot reach thee, I endeavour to pay a singular respect, and love, and kindness to all saints for thy sake, whose friends and servants they are, and whose image they bear. This may seem more properly to agree to

David than to Christ, whose goodness was principally designed for and imparted to sinners, and did not find men saints, but make them so; nor was it confined to them that lived with him upon the earth, but extended to all the believers of all ages before and after him.

**To the excellent**, or, *the magnificent* , or *mighty* , or *honourable* , to wit, the saints, as he now called them, whom, because they were mean and despicable in the eyes of the world, he honours with their just titles; and by appropriating them to the saints, he sufficiently intimates that all other men, how great soever, are but ignoble and *vile persons* , as he had called them, Psa\_15:4.

**In whom is all my delight**, i.e. whose company and conversation is most pleasant and desirable to me. Compare Psa\_119:63.

Psalms 16:4

**That hasten after another god;** or, that present or end too (as this verb signifies, Exo\_22:16) another god, to wit, with oblations, as it follows. God is not expressed in the Hebrew text, but seems fitly and necessarily to be understood, because of the following offerings, which are made to none that is not either really or by reputation a god. The sense is, Idolaters, notwithstanding all their zeal or cost about their idols, gain nothing to themselves but abundance of sorrow and misery. This he mentioneth partly as one reason why he would have no fellowship with them in their idolatrous worship, which he adds in this verse; and partly that by this comparison he might illustrate and commend his own happiness, in having the Lord for his portion, of which he speaks, Psa\_16:5,6. Or thus, Let their sorrows be multiplied, &c. Having showed his great respect and affection to the saints and excellent servants of the true God, he now declares what an abhorrency he had for those that forsake the true God, and worship idols; to whom he wisheth increase of their sorrows, whereby they may either be awakened and converted to the Lord again, or may be cut off, if they be impenitent and incorrigible.

**Drinkofferings;** under which he comprehends all their offerings, the reason being for substance the same in all; but he mentions these particularly, because of a special corruption in them above their other sacrifices, to wit, that the very matter of them was

unlawful, as we shall see; which also might serve both to convince and deter those Israelites which hearkened after idolatry, and made no conscience of maintaining communion with idolaters, which was the case of many of them in Saul's time; and to justify himself for his detestation of them, . and of all fellowship with them. Of blood; in which the Gentiles used (as divers learned men have observed) to offer, and sometimes to drink part of the blood of their sacrifices, whether of beasts or of men, as either of them were sacrificed; which must needs be very hateful to God, because he had so severely forbidden the drinking of blood to his people, either at their sacrifices, or in their common food.

**Nor take up their names**, i.e. of those other gods mentioned before. I abhor the very name and memory of them. Not that he thought it unlawful to name these idols, which is frequently done by holy prophets, but to express the odiousness of the thing by his loathing of the very name and shadow of them. Compare Exo\_23:3 Deu\_12:3 Hos\_2:16,17 **Eph 5:3**. Or the sense is, I will not swear by them; for taking up one's name is used for swearing, Exo\_20:7.

Psalms 16:5

**Of mine inheritance**, or, *of my division* , i.e. of that inheritance which God hath mercifully divided or distributed to me, and which I by his grace have chosen for myself. I envy not the vast riches and glory of idolaters, but do heartily rejoice in God as my portion, and desire no better nor no other felicity. God, who hath suffered other nations to walk in their own idolatrous ways, hath granted this favour to me, to know and worship him, the only true God. And as other nations have chosen and do adhere to their false gods, so have I chosen God, and will cleave to him.

**And of my cup**; the same thing repeated in other words. *The portion of my cup* , is the portion which is put into my cup, as the ancient manner was in feasts, where each had his portion of meat and of wine allotted to him. See Psa\_11:6. The cup oft denotes a man's portion or condition, as Mat\_20:22 **26:39**.

**Thou maintainest my lot**, i.e. my inheritance divided to me by lot, as the custom then was, Jos\_18:11 Jud\_1:3: q.d. As thou hast given me an excellent lot, having planted me among thine own

people, and in that place which thou hast chosen for thy dwelling and worship, so, I doubt not, thou wilt uphold and preserve me there, in spite of all the malicious designs of mine enemies that seek to drive me hence.

Psalms 16:6

**The lines**, i.e. my portion, which was measured with lines. Compare Jos\_17:5 Deu\_32:9.

**In pleasant places**; in a sweet land flowing with milk and honey, and, above all, blessed with the presence, and knowledge, and service of the true God.

Psalms 16:7

**Who hath given me counsel**, Heb. *consulted for me* , i.e. by his wise and gracious counsel hath provided so good an heritage for me, and withal inspired that counsel and wisdom into me, by which I have chosen the Lord for my portion, and am so fully satisfied with him.

**My reins**, i.e. my inward thoughts and affections, (which are commonly signified by *the reins* , as Psa\_7:9 **26:2 73:21 139:13** Jer\_11:20 **12:2 17:10**) being inspired and moved by the Holy Spirit.

**Instruct me**, i. e. direct me what course to take, how to please and serve God, and to put my whole trust and confidence in him, as it follows.

**In the night seasons**; not only in the day time, but also in the night, when others are asleep, but my mind is working upon God, and the things of God, and improving the silence, and leisure, and solitude of the night to holy meditations, and the exciting of my affections towards God.

Psalms 16:8

i.e. I have always presented him to my mind as my rule and scope, as my witness and judge, as my patron and protector, in the discharge of my office, and in all my actions. Hitherto David seems to have spoken in his own person, and with special respect to himself; but now he seems to have been transported by a higher, inspiration of the Spirit of prophecy, and to be carried above himself, and to have an eye to the man Christ Jesus, who is



and was the end of the law, and the great scope of all the prophets, and to speak of himself only as a type of Christ, and with more special respect unto Christ, in whom this and the following verses were much more truly and fully accomplished than in himself. Christ as man did always set his Father's will and glory before him, as he himself oft declareth, especially in St. John's Gospel.

**He is at my right hand**, to wit, to strengthen me, (for the right hand is the chief seat of a man's strength, and, instrument of action,) to protect, assist, and comfort me, as this phrase signifies, Psa\_119:31 **90:5**. And this assistance of God was necessary to Christ as man.

**I shall not be moved**, or, *removed*, either from the discharge of my duty, or from the attainment of that glory and happiness which is prepared for me. Though the archers shoot grievously at me, and both men and devils seek my destruction, and God sets himself against me as an enemy, withdrawing his favour from me, and filling me with deadly sorrows, through the sense of his anger; yet I do not despair, but am assured that God will deliver me out of all my distresses.

Psalms 16:9

**Therefore**; upon this ground and confidence. My heart; the proper seat of joy, and of all the affections.

My glory; either,

1. My soul, which is indeed the glory of a man. Or rather,

2. My tongue, which also is a man's glory and privilege above all other living creatures, and the instrument of glorifying both God and man; and which is oft called a man's *glory*, as Gen\_49:6 Psa\_30:12 **57:8 108:1 149:5**. And so this very word is translated Act\_2:26. And thus the distinction between *heart*, and *glory*, and

**flesh** is more certain and evident. *Rejoiceth*; or, *exulteth*, i.e. declares or expresseth my inward joy. For this verb signifies not so much internal joy, as the outward and visible demonstrations of it in words or gestures and carriages.

**My flesh shall rest**, i.e. my body shall quietly and sweetly rest in the grave, to which I am hastening.

**In hope**, i.e. in confident assurance of its incorruption there, and of its resurrection to a blessed and immortal life, as it is explained, Psa\_16:10,11. The flesh or body is in itself but a dead and senseless lump of clay, yet *hope* is here ascribed to it figuratively, as it is to the brute creatures, Rom\_8:19, because there is matter and foundation for such hope, if it were capable of it, the good promised and expected being certainly future.

Psalms 16:10

**My soul**, i.e. my person, as this word is every where used by a synecdoche of the part, and then the person by another synecdoche of the whole is put for the body. *The soul* is oft put for the body; either for the living body, as Psa\_35:3 **105:18**, or for the carcass or dead body, as it is taken Lev\_19:28 **21:1** Num\_5:2 **6:6,9,11 9:10 19:11,13**; and so it is interpreted in this very place, as it is produced, Act\_2:29, &c.; Act\_13:36,37.

**In hell**, i.e. in the grave or state of the dead, as appears,

1. From the Hebrew word *scheol* , which is very frequently so understood, as is undeniably evident from Gen\_42:38 Num\_16:30 Job\_14:13 compared with Job\_17:13 Psa\_18:5 **30:3 141:7** Ecc\_9:10 Eze\_32:21,27 **Jon 2:2**, and many other places.

2. From the following clause of this verse.

3. From Ac 2\$ 13\$, where it is so expounded and applied. *Thine Holy One* , i.e. me thy holy Son, whom thou hast sanctified and sent into the world: It is peculiar to Christ to be called *the Holy One of God* , Mar\_1:24 Luk\_4:34. *To see corruption* , or *rottenness* , i.e. to be corrupted or putrefied in the grave, as the bodies of others are. *Seeing* is oft put for perceiving by experience; in which sense men are said to *see good* , Psa\_34:12, and *to see death* , or the grave, Psa\_89:48 Luk\_2:26 Joh\_8:51, and *to see sleep* , Ecc\_8:16. And the Hebrew word *shochath* , though sometimes by a metonymy it signifies the pit or *place of corruption* , yet properly and generally it signifies *corruption* or *perdition* , as Job\_17:14 **33:18,30 Psa 35:7 55:23** Jon\_2:6, and is so rendered by the seventy Jewish interpreters, Psa\_107:20 Pro\_28:10 Jer\_13:4 **15:3** Lam\_4:20 Eze\_19:4 **21:31**. And so it must be understood here, although some of the Jews, to avoid the force of this argument, render it *the pit* . But in that sense it is not

true; for whether it be meant of David, as they say, or of Christ, it is confessed that both of them did see the pit, i.e. were laid in the grave. And therefore it must necessarily be taken in the other sense now mentioned; and so it is properly and literally true in Christ alone, although it may in a lower and metaphorical sense be applied to David, who had a just and well-grounded confidence, that although God might bring him into great dangers and distresses, which are called *the sorrows of death* , and *the pains of hell* , Psa\_116:3; yet God would not leave him to perish in or by them.

Psalms 16:11

**Thou wilt show me**, i.e. give me an exact and experimental knowledge of it, for my own comfort, and the benefit of my people.

**The path of life**, i.e. the way that leadeth to life; not to a temporal and mortal life here, for he is supposed to be dead and buried, Psa\_16:10; but to an endless, and immortal, and blessed life after death in the presence of God, as it followeth; the way to which is by the resurrection of the body. So the sense is, Thou wilt raise me from the grave, and conduct me to the place and state of everlasting felicity.

**In thy presence**, Heb. *with* or *before thy face* , i.e. in that heavenly paradise, where thou art graciously and gloriously present, where thou dost clearly and fully discover thy face, and the light of thy countenance; whereas in this life thou hidest thy face, and shewest us only thy back parts, and we are in a state of absence from thee, and see thee only through a glass darkly, and enjoy thee but in part.

**Fulness of joy**, i.e. full and perfect joy and satisfaction, which it is in vain to expect in this life, and is only to be found in the sight of thee. See Exo\_33:14 Psa\_17:5 Mat\_5:8 1Jo\_3:2.

**At thy right hand**; which he mentions as a place of greatest honour, as this was, Gen\_48:13, &c.; 1Ki\_2:19 Psa\_45:9, and the place where the elect and saints are placed at the last day, Mat\_25:33, &c.; and lastly, at the place where Christ himself is said to sit, Psa\_110:1 Mat\_26:64 Col\_3:1 Heb\_1:3.

**Pleasures for evermore;** everlasting delights in the contemplation and fruition of God.

### **Psalms 17:1 PSALM 17**

David being now grievously persecuted and distressed by Saul and other enemies, and being also bespattered with many calumnies, he appeals to the heart-searching God, makes a solemn protestation of his integrity, earnestly begs of God protection and deliverances; and being made weary of this life by his pressing and manifold calamities, he comforts himself with the contemplation and hope of a happier life.

David, in confidence of his integrity, Psa\_17:1-6, prayeth to God for defence against his enemies, Psa\_17:7-9. He showeth their pride, craft, and eagerness to make a prey of the innocent, Psa\_17:10-12; and prayeth against them in confidence of his hope, Psa\_17:13-15.

**The right,** Heb. *righteousness* , i.e. me, who, notwithstanding all their accusations and slanders, am righteous. Or, my righteous cause; do thou take notice of it, and give sentence for me. Or, my righteous prayer. I desire nothing that is unreasonable or unjust, but that thou wouldst judge righteously between me and mine enemies, and vindicate thine own honour and faithfulness in making good thy promise to me; which thy righteousness obliges thee to do.

**My cry,** i.e. my fervent prayer attended with strong cries.

**Not out of feigned lips,** Heb. *not with deceitful lips* , which speak one thing, when my heart knoweth and designeth another. And this profession of his sincerity in his words doth fitly make way for his solemn appeal to God in the following verses.

Psalms 17:2

**My sentence,** Heb. *my right or judgment* , i.e. judgment in my cause, or on my behalf.

**From thy presence,** i.e. from thee, and from thy tribunal, to which I bring my cause. Do not suspend or delay it, but speedily examine my cause and give sentence in it.

**Things that are equal**, or *right* . For though I desire and need thy grace and favour in many other respects, yet I beg only thy justice in this cause between me and them.

Psalms 17:3

**Proved**, or *searched* , or *tried it* , by many and sore temptations and afflictions, whereby the sincerity or hypocrisy of men's hearts are easily and commonly discovered, and especially by thy all-seeing eye. And that is my great comfort, that thou art witness of my innocency.

**Thou hast visited me**; thou hast made an inspection and inquiry into my heart.

In the night; either,

1. Metaphorically, i.e. in the time of trouble. Or,
2. Properly; when men's minds being freed from the encumbrance and distraction of business, and from the presence and society of men, (which either lays a restraint upon them, or tempts them to use dissimulation,) do act most vigorously and freely, either upon good or evil, according to their several inclinations.

**Thou hast tried me**, accurately and severely, as goldsmiths do metals.

**Shalt find nothing**, i.e. nothing of unrighteousness. Heb. *shalt not find* , to wit, that whereof mine enemies accuse me, namely, hypocrisy towards thee, and evil design against Saul, covered under fair pretences, as they allege. So this general phrase is to be limited from the context, as other generals most frequently are. For he was so far from thinking himself sinless, that he often acknowledgeth his many and great sins, and particularly, that *if God should enter into judgment with him, and be severe to mark iniquities, no living man could be justified, or stand before him* , Psa\_130:3 **143:2**.

**I am purposed**, or, *I have resolved* upon deliberation, as the word implies, that my mouth shall not transgress; I am so far from practising against Saul's life, as they charge me, that I will not wrong him so much as in a word. Some join these words with the next foregoing, and render the place thus, That which *I have thought, my mouth shall not transgress* , or rather, *hath not*

*transgressed* , i.e. my thoughts and words always agree together. I abhor falsehood and dissimulation.

Psalms 17:4

**Concerning the works of men:** concerning my care and caution about my words, I have now spoken, Psa\_17:3, now I may say the like concerning my works. As for the works which men generally practise. Or, *because of* (as the prefix *lamed* is oft used, as Gen\_2:23 Num\_16:34 Jer\_4:31 **22:10 23:9**)

**the works of men.** So the sense may be this, Observing and considering the quality of the works of the men of this age, with whom I converse, or of all mankind, some few excepted; considering, I say, how wicked, and unreasonable, and pernicious they are, not only to others, but also to themselves; I was resolved to take more care in the ordering of my own actions.

**By the word of thy lips,** i.e. by the help of thy blessed word, and the excellent rules, promises, and threatenings thereof, which by deep and frequent meditation I have hid and fixed in mine heart, as the best antidote against sin and temptation, Psa\_119:9,**11**.

**I have kept;** so the same verb is used with the like supplement Jos\_6:18, which also is in a manner included in the verb. Or, *I have observed* , to wit, so as to avoid them.

**The paths,** or *ways* , i.e. the customs and practices, or the imitation of them; as may be gathered from the next verse, where he prays to be kept in God's *paths* , which are opposed to these paths.

**Of the destroyer;** or, of *the violent man* ; such as Saul and his courtiers and soldiers have showed themselves toward me. Although their rage and violence against me might have tempted me to have repaid them in their own coin, yet I forbore it, and spared both others and Saul himself, when his life was at my mercy, 1Sa 24\$ 26\$; and this I did in obedience to thy word, which required me to honour and preserve the Lord's anointed.

Psalms 17:5

As by thy word and grace thou hast hitherto kept me from the paths of evil men, and led me into thy paths; so, I pray thee, enable me by the same means to persevere in thy ways, and in

mine abhorrency of wicked courses, that I may not fall into that sin of revenging myself upon Saul, to which I may be more and more tempted; nor into any other sin, whereby thou mayst be provoked, or men may be offended, and religion disgraced.

Psalms 17:6

**I have called upon thee;** it hath been, and still is, and shall be my constant course to apply myself to thee for assistance and for deliverance.

**For thou wilt hear me, O God;** for though thou mayst delay for a season, I am well assured that thou wilt hear and answer me.

Psalms 17:7

**Thy marvellous loving-kindness,** to wit, in preserving and delivering me; which, if thou dost, I must ever acknowledge it to be an act of kindness, or free grace, or undeserved bounty, yea, and of marvellous kindness, because of my extreme and pressing dangers, out of which nothing but a wonder of God's mercy and power can save me.

**By thy right hand,** i. e. by thy great power.

**In thee,** or, *in it* , i.e. in thy right hand, as was now expressed.

**From those that rise up against them;** or, *because of* (as the Hebrew prefix *mem* oft signifies, as Psa\_12:6, and elsewhere) *those exalt themselves* , (as this word signifies, Job\_20:27 **27:7** Psa\_49:1) not only against me, but against thee, who hast engaged and declared thyself for me. So this prayer is like that Psa\_66:7, *Let not the rebellious exalt themselves* . But this place is otherwise translated in the margin of our Bibles, with which divers others, both ancient and later interpreters, agree, and that more agreeably to the order of the words in the Hebrew text,

**O thou that savest** (or *usest to save* )

**them which trust in thee** (or, as the Hebrew word may be properly rendered without any supplement, *believers* ) *from those that rise up against thy right hand* , i.e. either against thy mighty power, which thou hast already showed in my wonderful preservation; or against thy counsel (which is called God's *hand* , Act\_4:28) and revealed will concerning my advancement to the kingdom, which divers of these men did knowingly oppose, as

may be gathered from 2Sa\_3:9,10. Or, *against* the man (which word is oft understood, whereof examples have been given, and more we shall have in this book) *of thy right hand* , as David is called, Psa\_80:17. According to this translation his prayer is enforced with a double motive, to wit, his trust in God, and his enemies' opposition against God.

Psalms 17:8

**The apple of the eye;** which God hath marvellously fenced on every side, and men use their utmost care and diligence to keep.

Under the shadow of thy Wings; as a hen doth her chickens.

Psalms 17:9

**From the wicked;** or, *because of the wicked. From my deadly enemies* ; Heb. *from those who are mine enemies in* , or *for* , or *against my* (which pronoun is easily supplied out of the foregoing word, where it is expressed) *soul or life* , i.e. whom nothing but my blood and life will satisfy.

**Who compass me about;** which shows both their extreme malice and his great danger.

Psalms 17:10

They live in great splendour and prosperity, whilst I am exercised with many and sore troubles. The like phrase we have Job\_15:27 Psa\_73:7.

**They speak proudly;** not only against us, whom they scorn, but even against God himself, whom they despise, boasting of their own power, and what great things they will certainly effect against me.

Psalms 17:11

**In our steps,** i. e. in all our ways. We go from place to place, to rocks, and caves, and woods; but wheresoever we go they are at hand, and ready to surround us; of which see an example, 1Sa\_23:26.

**They have set their eyes,** to wit, upon or against us, i.e. they have discovered us, and keep their eyes fixed upon us, that we may not escape, or as designing to shoot at us.



**Bowing down to the earth**, i. e. couching and casting themselves down upon the earth, that they may not be discovered, and so may watch the fittest opportunity to surprise us; which sense is favoured by the next verse, and by comparing Psa\_10:10. Otherwise, *to cast us down to the earth* .

Psalms 17:12

**Like a lion that is greedy of his prey**; when he is hungry, and therefore cruel. See Psa\_7:2 **10:8-10**.

Psalms 17:13

**Disappoint him**, Heb. *prevent his face* , i.e. go forth against him, and meet and face him in battle, as enemies use to do. Or, prevent the execution of his mischievous designs against me; stop him in his attempt, and give him the first blow.

**Which is thy sword**; or, thy hand, as it follows, Psa\_17:14, i.e. thy instrument to execute vengeance upon thine enemies, or to chastise and exercise thy people; for which reason the Assyrian is called God's *rod* , Isa\_10:5, as being ordained for correction, Hab\_1:12. The sense is, Do not punish me by this rod; let me fall into thy hands, and not into the hands of wicked men, 2Sa\_24:14. Or, by (which preposition is understood Psa\_2:12, and oft elsewhere) *thy sword* , i.e. by thy power.

Psalms 17:14

**Which are thy hand**, wherewith thou dost correct me.

**Men of the world**, i. e. who prosper in and set their hearts upon this vain and transitory world, and neither have, nor choose, or desire any other portion or felicity, as it follows.

**Whose belly**, i.e. mind or appetite, as that word is used, Job\_20:20 Pro\_20:30.

**With thy hid treasure**, i.e. not only with common mercies, as food and raiment; but with thy choicest and most precious good things, such as men use to hide or keep in their treasures, with extraordinary wealth and glory, and all the delights and of the present life.

**They are full of children**; when many of the faithful servants are barren, these are blessed with a numerous posterity. Or, *their children are filled or satisfied* as well as their parents. There is

abundantly enough, both for them and for their children, and to spare for their children's children, as it follows.

Psalms 17:15

I do not envy this their felicity, but my hopes and happiness are of another nature. I do not place my portion in earthly and temporal treasures, as they do, but in *beholding God's face*, i.e. in the enjoyment of God's presence and favour; which is indeed enjoyed in part in this life, but not fully and to satisfaction, or which David here speaks, as appears from the last clause of this verse; *the sight of God and of his face* being frequently spoken of, both the Old and New Testament, as a privilege denied even to the saints in this life, and peculiar to the next life, as is manifest from Exo\_33:20 Jud\_13:22 Mat\_5:8 1Co\_13:12 2Co\_3:18 1Jo\_3:2.

**In righteousness;** with the comfort of a good conscience, bearing me witness that, notwithstanding all the calumnies and censures of mine enemies, I have been and am upright and righteous in the course of my life, both towards thee and towards all men; which testimony will enable me to look God in the face with boldness, when mine enemies, being conscious to themselves of gross and manifold unrighteousness towards thee, and me, and others, will be afraid to appear in thy presence.

**I shall be satisfied:** I am now greatly distressed and dissatisfied, and mine enemies are filled and satisfied with good things; but my turn will come, the time is coming wherein I shall be abundantly satisfied, to wit, with beholding thy face, which is to me more comfortable and satisfactory than all the possessions of this world.

When I awake; either,

1. When I shall be delivered from my present distresses and calamities. But these never are in Scripture, nor indeed can fitly be, called by the name of *sleep*, which is every where spoken of as a state of rest and quietness; as Psa\_127:2 Joh\_11:12,13; and consequently deliverance from them cannot be compared to awaking. Or rather,

2. When I shall arise from the dead; for *death* is very frequently called *sleep*, both in Scripture, as 1Ki\_1:21 Isa\_26:19 Jer\_51:39,57 **Da 12:2** Joh\_11:11,13, and in other authors; and consequently resurrection from the dead is justly and fitly called

an awaking, as it is Job\_14:12 Dan\_12:2 Joh\_11:11. And since the doctrine of the resurrection of the just to a blessed and endless life was not unknown to the holy men of God in the Old Testament, as it were very easy to prove, nor to David in particular, as appears from Psa\_16:10,**11**, and from divers other passages, it cannot be imagined but David would support and comfort himself in his greatest agonies with the consideration thereof, this being incomparably the most weighty and effectual argument and ground of comfort which he could possibly use. And this also best suits with the context; for David is here opposing his hopes and portion to that of his enemies; and having noted, not without a secret reflection and reproach upon them for it, that their portion was in this life, Psa\_17:14, it was most consonant to the place and to the thing itself, that he should seek and have his happiness in the future life.

**With thy likeness**, or *image* ; by which may be understood either,

1. Christ, the Son of God, who was known to David and other prophets, as is evident, and that under the name of the Son of God, Psa\_2:7,**12 Pr 30:4** Hos\_11:1, compared with Mat\_2:15, who being exactly like to his Father, might most fitly be called his *likeness* or *image* , as he is, Heb\_1:3. Or,

2. The image of God stamped upon his glorified soul; which must needs afford him infinite delight and satisfaction. Or,

3. God himself, or the face of God mentioned in the former clause, and explained, here by another phrase, as is very usual in these writings. And this interpretation may receive strength from Num\_12:8, where *beholding the similitude of the Lord* is evidently the same thing which is elsewhere called *seeing his face* ; and from Heb\_10:1, where *the image* doth not note the likeness or representation, but the truth and existence of the thing.

## **Psalms 18:1 PSALM 18**

### THE ARGUMENT

This Psalm, with some few and small variations, is written **2Sa 22**. It was composed by David towards the end of his reign and life upon the occasion here mentioned.

**The servant of the Lord;** who esteemeth it a greater honour to be thy servant, than to be king of Israel, and who doth entirely devote himself to thy service and glory.

**In the day that the Lord delivered him,** i.e. after the death of Saul, and the conquest of all his succeeding enemies, and his own firm establishment in his kingdom.

David professeth his love to God, Psa\_18:1, and his confidence in his attributes, Psa\_18:2. He praises God for deliverance out of trouble, Psa\_18:3-5. His experience of God's hearing him in an awful manner, Psa\_18:6-31. He acknowledgeth God's help against his enemies, Psa\_18:32-50.

Most affectionately and with my whole soul; as the Hebrew word signifies. I can return thee no better thing for all thy favours than my love and heart, which I pray thee to accept. By *loving* him he understands not only his inward affection, but also all the outward expressions and testimonies of it, praising, and glorifying, and serving of him.

**O Lord, my strength;** from whom alone I have received all my strength, and success, and settlement, and in whom alone I trust, as it follows, Psa\_18:2.

Psalms 18:2

**My rock;** to which I flee for refuge, as the Israelites did to their rocks. See Jud\_6:2 1Sa\_13:6.

**The horn;** by which I have both defended myself, and subdued mine enemies. It is a metaphor from those beasts whose strength lies in their horns. The *horn* is oft put for *power*, as Psa\_92:10 Amo\_6:13, and elsewhere.

Psalms 18:3

Or, *I did call* *Ñand was saved*. For the future tense is commonly used for that which is past. And this seems best to agree with the whole context, which is to praise God for mercies already received.

Psalms 18:4

**The sorrows of death,** i.e. dangerous and deadly troubles. Or, *the bands or cords of death*, which had almost seized me, and was putting its bands upon me. Compare Psa\_73:4.

**The floods of ungodly men;** their great multitudes, and strength, and violent assaults, breaking in upon me like a flood.

Psalms 18:5

**Of hell;** or, *of the grave* , which brought me to the brink of the grave.

**Prevented me;** had almost taken hold of me, ere I was aware of my danger.

Psalms 18:6

**Out of his temple;** either, 1. Out of his sanctuary; whence he promised to hear and answer the prayers of his people, which are either made there or directed thither. Or,

2. Out of his heavenly habitation, which is oft called his temple:  
**See Poole "Psa\_11:4"**.

Psalms 18:7

Then God appeared on my behalf in a miraculous and glorious manner, and with the great terror and confusion of all mine enemies, which is here compared to an earthquake. The earthquake was so deep and violent, that it overthrew whole mountains by the roots; whereby he designs his lofty and potent enemies; such being oft compared to mountains, as Psa\_46:2,**3 144:5** Isa\_41:15, &c.

Psalms 18:8

**Smoke out of his nostrils;** as is usual in persons transported with great anger and rage. He manifested his great displeasure against my adversaries.

**Coals were kindled by it;** which notes the fervency, constancy, and efficacy of his anger.

Psalms 18:9

**He bowed the heavens,** by producing thick and dark clouds, by which the heavens seem to come down to the earth.

**Came down;** not by change of place, but by the manifestation of his presence and power on my behalf.

Psalms 18:10

**Upon a cherub;** or, *upon the cherubims* , by an enallage of number; that is, upon the angels, who are so called, Gen\_3:24

Heb\_9:5, who are also called God's *chariots* , Psa\_68:17, upon which he is said to sit and ride; all which is not to be understood grossly, but only to note God's using of the ministry of angels in raising such storms and tempests as are here described.

**Upon the wings of the wind;** as swiftly as the wind. He came to my rescue with all speed.

Psalms 18:11

**His secret place;** or, *his hiding-place* ; i.e. he covered himself with dark clouds, from hence he secretly shot at his enemies, as it follows.

**Dark waters,** i.e. watery vapours and thick clouds, as the next words expound these.

Psalms 18:12

At his glorious and powerful appearance

**his thick clouds passed away,** i.e. vanished, (as this word is oft taken, as Psa\_90:5,6 Isa 29:5 Hab\_3:10) being dissolved into showers of hail-stones, &c.

Psalms 18:13

**The Lord also thundered,** to wit, against my adversaries. *Thunder* is a sign of God's anger, 1Sa\_2:10 **7:10**.

**His voice,** i.e. thunder, oft so called. The same thing expressed in other words.

Psalms 18:14

**His arrows,** to wit, *lightnings* , as it is explained in the next clause.

**Scattered them,** to wit, mine enemies; which is sufficiently understood from Psa\_18:3,**17**, and from the whole context.

Psalms 18:15

By mighty and terrible earthquakes, which overturned the earth, and made its lower parts uppermost and visible.

Psalms 18:16

**He sent angels,** or assistance otherwise.

Psalms 18:17

From them that wanted neither malice nor power.

Psalms 18:18

They were too cunning for me, and had almost surprised me; but they could not prevent thee.

Psalms 18:19

**He brought me forth** out of my straits and difficulties, out of the little caves in which I was shut up and imprisoned.

**Into a large place;** into a state of freedom, and plenty, and comfort.

**Because he delighted in me,** or loved me, or had a good will to me, as this phrase commonly signifies; whereby he ascribes all his mercies and blessings to God's good pleasure and free grace, as the first spring of them; which he thought fit to premise, lest the following expressions should seem to favour of boasting of his own merits, which he oft disclaims.

Psalms 18:20

As I had a just cause, and made it my care and business to deal righteously with God, and with Saul, and all others; so God (who hath engaged himself by his promise to succour and reward them that are such) was graciously pleased to own me, and to plead my cause against my unrighteous enemies. And because I would not deliver myself from straits and miseries by unrighteous means, namely, by killing Saul, as I was advised to do, God was pleased to deliver me in a more honourable and effectual manner.

**The cleanness of my hands,** i.e. the innocency of my actions and carriage towards Saul, from whose blood I kept my hands pure.

Psalms 18:21

I have observed and obeyed his precepts, and made mine own will, and passions, and interest stoop to them. And I have not knowingly and wilfully forsaken God, and broken his laws, as wicked men do; which he adds by way of correction and explication, lest the former or following clauses should be interpreted as a profession of such a perfect and sinless righteousness, whereby he might in strict justice be justified by and before God, which he elsewhere utterly disowns, Psa\_130:3 **143:2**, and which David, especially towards the end of his days, (when this Psalm was composed, as the title shows,) could not pretend to without great arrogance and falsehood, as having been

guilty of those great sins of murder and adultery, and many other errors, as he confesseth, Psa\_19:12, and oft elsewhere.

Psalms 18:22

**Before me**, i.e. before the eyes of my mind; I diligently studied and considered them, that I might govern my whole life by them.

**From me**, i.e. out of my view, as ungodly men do; who like not to retain God nor his word in their hearts or thoughts.

Psalms 18:23

I did not pretend religion before men for my own ends, but did approve my heart and ways to the all-seeing God.

**And I kept myself from mine iniquity**, i.e. from that sin which I was most inclined or tempted to; either,

1. From my hereditary and natural corruption, so far that it should not have dominion over me, nor break forth into any presumptuous or scandalous sins. Or rather,

2. From the sin of killing Saul, which might be called *his sin*, because this might seem most agreeable and desirable to him, both as a man and as a soldier, and as anointed to be king, as being a likely way both to revenge, and to preserve, and to advance himself; to which also he might seem to be both invited by the fair opportunity which Providence had put into his hand, 1Sa\_24:4 **26:8**, and necessitated by Saul's implacable malice, and his own perpetual and extreme dangers and distresses; and to which he was so strongly tempted by his own followers, in the place now quoted.

Psalms 18:24

No text from Poole on this verse.

Psalms 18:25

**Upright**, or *sincere*, to wit, in performing what thou hast promised to such persons, this being a great part or act of sincerity, when one's deeds and words, or professions, agree together; as, on the contrary, for those that deal hypocritically and wickedly with thee, thou wilt make them to know thy breach of promise, as it is expressed, Num\_14:34. The sense of the verse is, Thou metest to every one the same measure which he meteth out to others, and givest to him the fruit of his own doings, and



therefore thou wilt perform mercy and truth to those who are merciful and true to others, as through thy mercy I have been.

Psalms 18:26

**Pure;** free from the least mixture or appearance of unrighteousness, or unfaithfulness, or unkindness; or simply and sincerely, such as thou usest and hast promised to be to them that are such; for

**purity** is oft put for *sincerity* .

**Froward**, or *perverse* , i.e. thou wilt cross him, and walk contrary to him, as thou hast threatened, Lev\_26:23,24. See also Pro\_3:34. Man's *perverseness* here is moral and sinful, but God's *perverseness* is judicial and penal.

Psalms 18:27

**The afflicted people;** such as I and my poor followers were.

**High looks**, i.e. proud persons, who discover the pride of their hearts by their haughty looks and carriages, Psa\_101:5 Pro\_6:17, such as mine enemies were.

Psalms 18:28

Or, *thou dost light* , or *hast lighted, my candle* , i.e. given me safety, and comfort, and prosperity, and glory, and posterity also; all which are oft signified by a *candle* or a *light* , as Est\_8:16 Job\_21:17 **29:3** Psa\_97:11 **132:17**, &c.

Psalms 18:29

**By thee** I have broken through the armed troops of mine enemies. I have sealed the walls of their strongest cities and castles, and so taken them.

Psalms 18:30

**His way is perfect;** his counsel and providence, though it may sometimes be dark and hard to be understood, yet is always wise and just, and every way perfect or unbecomable.

**The word of the Lord is tried;** the truth of God's promises is certain, and approved by innumerable experiences, and mine among the rest.

Psalms 18:31

It must needs be as I have said, because our Lord is the only God, and therefore there is none, neither God nor creature, that can hinder him from accomplishing his own word and work, or from defending those that trust him: he is unchangeable and invincible. Or this is an amplification, As God is what I have now described him to be, so he only is such, and there is no other God or Rock in which they may safely trust.

Psalms 18:32

**That girdeth me with strength;** that gives me strength both of mind and body for battle. It is a metaphor taken either from a military girdle, or from a common girdle, wherewith their loose garments were girt about them, whereby they were rendered fitter for any action.

**Perfect,** i.e. perfectly plain and smooth, and clear from impediments, as pioneers use to prepare the way for the march of an army. He guided me in all my counsels and enterprises, so that I neither miss my way, nor stumble in it, nor come short of my end.

Psalms 18:33

**Like hinds' feet,** i.e. most swift and nimble. As he made me wise in counsel and contrivance, (which he elsewhere saith,) so he made me speedy and expeditious in the execution; which are the two great excellencies of a captain. He gave me great agility, either to flee and escape from mine enemies, when prudence required it; or to pursue them, when I saw occasion.

**Setteth me,** Heb. *maketh me to stand*, i.e. either he placeth me in safe and strong places, out of the reach of mine enemies; or he confirms and establisheth me in that high and honourable estate into which he hath advanced me, and gives me wisdom to improve my victories.

Psalms 18:34

To him I owe all that military skill, or strength, or courage which I have. My strength is sufficient, not only to bend

**a bow of steel,** but to break it.

Psalms 18:35

**The shield of thy salvation;** thy safeguard and protection, which hath been to me like a shield to defend me.

**Holden me up;** kept me from falling into those snares and mischiefs which mine enemies designed, and I feared.

Thy gentleness, or

**meekness,** as this word signifies, Num\_12:3 Psa\_10:17 **45:4** Zep\_2:3, i.e. thy clemency, whereby thou hast pardoned my sins, which might otherwise have undone me, and mitigated thy corrections which I have deserved; thy grace and benignity, which thou hast freely showed to me and for me.

Psalms 18:36

**Thou hast enlarged my steps;** which before were straitened and confined to a little compass, and entangled with the narrowness and difficulty of the way. *Thou hast set my feet in a large room* , Psa\_31:8 **118:5**, i.e. thou hast brought me out of all my straits and difficulties into a state of freedom and safety.

**Slip,** or *stumble* , as they are apt to do in narrow and uneven ways.

Psalms 18:37

No text from Poole on this verse.

Psalms 18:38

i.e. Cast down to the ground, so as I may tread upon their necks, after the manner of conquerors, Deu\_33:29 Jos\_10:24.

Psalms 18:39

He repeats what he had said Psa\_18:32, lest he should seem to arrogate to himself his great achievements and victories mentioned Psa\_18:37,**38**, and that he might give God the whole praise and glory of them.

Psalms 18:40

Either,

1. That I might smite or behead them. Or,

2. That I might put my yoke upon their necks, or bring them into subjection. Or rather thus, *Thou hast made them turn their backs to me* , i.e. flee away from me; for so this very phrase is used and

rendered, Exo\_23:27 Jos\_7:8,12, and elsewhere. So far are they mistaken, that say this Hebrew word *oreph* is only used for the neck, and not for the *back* . *That I might destroy them* ; that I might have opportunity to destroy them.

Psalms 18:41

He speaks of his Israelitish enemies, who in their distresses prayed to God for help against him.

Psalms 18:42

Or, *rid them away* , as dirt is usually swept or carried out of houses or streets. Or, *tread them down* , or *bruise them* , as men do dirt when they walk in the streets.

Psalms 18:43

**From the strivings of the people;** from contentions, and seditions, and tumults of my own people under Saul, and Ishbosheth, and Absalom.

**The head of the heathen;** of the Ammonites, Moabites, Edomites, Syrians, and others.

**Whom I have not known;** whom I had no acquaintance with, nor relation to, no, not by thy promise or grant; even barbarous and remote nations.

Psalms 18:44

As soon as they hear of me; either,

1. At the fame of my name and victorious arms. Or,
2. At the first tidings of my coming towards them. Or rather,
3. As soon as they understand my will and pleasure, they shall instantly comply with it.

**Submit themselves unto me,** Heb. *shall lie unto me* , i.e. shall submit themselves to me not willingly and cheerfully, as they will pretend, but only out of fear, and by constraint; by which it appears that this is spoken with reference to David, and not (as some would have it) to Christ, because Christ's people are a willing people, Psa\_110:3, and those whom he conquers do freely obey him.

Psalms 18:45

**Shall fade away**, i.e. shall wither and decay in their hopes and strength.

**Be afraid**, i.e. shall come trembling; one verb being put for two, as Psa\_22:21, *thou hast heard me* , i.e. having delivered me; and Psa\_42:1, *panteth* , i.e. panting hasteneth; and in many other places.

**Out of their close places**; out of their strong holds, where they shall lurk and keep themselves for fear of me, and whence they dare not stir without trembling. Or, *for* (as the particle mere is oft used)

**their close places**, i.e. lest I should assault and take them.

Psalms 18:46

He and he only is the true living God, and he hath manifested himself to be for my comfort, and for the confusion of mine enemies, when other gods are dead and impotent idols. Or, *Let the Lord live* . So it is a joyful and thankful acclamation, spoken after the manner of earthly princes.

**Blessed be my rock**; let him have all blessing and praise, for he is worthy of it.

Psalms 18:47

**That avengeth me**; that executed vengeance both by me against malicious enemies, and for me against Saul, of whom I would not avenge myself.

Psalms 18:48

Above those that rise up against me; above their malice and power.

**From the violent man**; from Saul, whom for honour's sake he forbears to mention.

Psalms 18:49

**Among the heathen**; or, among the Gentiles or nations; i.e. either,

1. In the great congregations, consisting of the Israelites of all tribes; of whom this very word is used, Jos\_3:17 **4:1** Eze\_2:3, and elsewhere, as hath been noted before. Or,

2. In the presence of those Gentiles, who resorted to Jerusalem in great numbers, or before others of them, who are either subject to me, or confederate with me, as I have occasion of speaking or writing to any of them. But this was but an uncertain and inconsiderable business. And therefore David is here transported beyond himself, even to his seed for ever, as it is expressed Psa\_18:50, and speaks this in special relation to Christ, who was to be his Seed, and of whom he was an eminent type, and by whom alone this was done to any purpose. And therefore this is justly applied to him, and to his preaching to and calling of the Gentiles, Rom\_15:9.

Psalms 18:50

**To his king;** to the king whom God himself chose, and anointed, or constituted.

**To his seed;** to all his posterity, and especially to the Messiah, who is called David's Seed, Act\_13:23 Rom\_1:3; and his *Son* , Psa\_89:27 **90:1**, compared with Mat\_22:42; and *the Seed* by way of eminency, Gal\_3:16; and *God 's Anointed* and King, Psa\_2:2.

## **Psalms 19:1 PSALM 19**

### THE ARGUMENT

The design of this Psalm is to adore and magnify the name of God, for the discovery of his wisdom, and power, and goodness, both by his great and glorious works of creation and providence, and especially by his word and the Holy Scripture; which he prefers before the former.

**The heavens declare the glory of God,** Psa\_19:1. So do night and day, Psa\_19:2,3, and the sun, Psa\_19:4-6. The perfection, purity, and extent of God's law; its effects, Psa\_19:7-12. He prayeth against presumptuous sins, Psa\_19:13.

**The heavens;** these visible heavens, so vast and spacious, richly adorned with stars, so various and admirable in their course or station, so useful and powerful in their influences.

**Declare;** not properly, but objectively, as *the earth* , and *trees* , and *stars* are said to speak, Job\_12:8 **38:7** Isa\_55:12; they demonstrate or make it evident and undeniable to all men of sense

or reason; they are as a most legible book, wherein even he that runs may read it.

**The glory of God**, i.e. his glorious being or existence, *his eternal power and Godhead* , as it is particularly expressed, Rom\_1:20; his infinite wisdom and goodness; all which are so visible in them, that it is ridiculous to deny or doubt of them, as it is esteemed ridiculous to think of far meaner works of art, as a house or a book, &c., that they were made without an artist, or without a hand.

**The firmament;** or, *the expansion* , i.e. all this vast space extended from the earth to the highest heavens, with all its goodly furniture, the same thing which he called *heavens*.

**Showeth his handywork;** the excellency of the work discovers who was the author of it, that it did not come by chance, nor spring of itself, but was made by the Lord God Almighty.

Psalms 19:2

**Day unto day;** or rather, *after* (as the Hebrew *lamed* oft signifies, as Exo\_16:1 **29:38** 2Ch\_30:21 Psa\_96:2) *day* ; for the day doth not utter this to the day, but to us upon the day. The sense is either,

1. That orderly, and constant, and useful succession of days and nights one after another declare this. But of the course of the sun, the effect whereof this succession is, he speaks Psa\_19:5. Or rather,

2. Every day and night renews or repeats these documents and demonstrations of God's glory. He that neglects them one day, may learn them the next day.

**Uttereth**, or, *poureth forth* , to wit, constantly, and abundantly, and forcibly, as a fountain doth water, as this Hebrew verb signifies.

**Speech;** or *the word* , or *discourse* , to wit, concerning God. It hath as it were a tongue to speak the praises of its Maker, i.e. it gives men occasion to magnify and adore him.

**Showeth knowledge**, i. e. gives us a clear and certain knowledge or discovery of God their author.

Psalms 19:3

Or, *understood* , as the verb oft signifies, as Gen\_11:7 **42:23** 2Ki\_18:26 1Co\_14:2; for the *hearing* of it would have been insignificant without the understanding of it, in which the force of the argument lies. The sense is, There are divers nations in the world, which have several languages, so that one cannot discourse with or be understood by another; but the heavens are such a universal and admirable teacher, that they can speak to all people under them, and be clearly understood by all. *No nation* , or *people* , saith that wise and learned heathen, Tully, *is so barbarous and sottish, as, when they look up to the heavens, not to perceive that there is a God, or to imagine that those things are the effect of blind chance, which are made with such wonderful art and wisdom, that it requires extraordinary art to understand their excellent orders and course* . But this verse is by divers learned men otherwise translated, not without an elegant gradation, as some observe. *They have no speech nor word, nor is any voice or heard in or from them.* Then follow the next verse by way of opposition, yet *their line* , &c. Or thus, *They have no speech nor words* , (which is supposed to be here said by way of prolepsis, to soften and explain his former expressions of the heavens, *declaring and speaking* ,) yet (or, but *without* them) their voice is heard or understood.

Psalms 19:4

Their line; either,

1. Their admirable structure made exactly, and as it were by line: see Job\_38:5 Zec\_1:16. Or,

2. *Their lines* , the singular number being put for the plural, for the line answereth to the words in the next clause. And by *line* or *lines* he may understand their writing, as this very word is taken, Isa\_28:10, which is made up of several lines. And this expression may seem to be very fit and proper, because the heavens do not teach men audibly, or by speaking to their ears, but visibly, by propounding things to their eyes, which is done in lines or writongs.

**Is gone out**, i.e. is spread abroad or drawn forth.



**Through all the earth;** so as to be seen and read by all the inhabitants of the earth.

**Their words,** i.e. their magnificent structure, and their exquisite order, and most regular course, by which they declare their author, no less than if they used many words or long discourses to that purpose, or no less than men discover their minds by their words. See more concerning this verse upon Rom\_10:18, where it is applied to the preaching of the gospel by the apostles in the several parts of the world.

**A tabernacle;** which is a movable habitation, and therefore fitly applied to the sun, which is here described to be in constant and perpetual motion, Psa\_19:5,6.

**For the sun;** which being the most illustrious and useful of all the heavenly bodies, is here particularly mentioned.

Psalms 19:5

**As a bridegroom;** gloriously adorned with light as with a beautiful garment, and smiling upon the lower world with a pleasant countenance.

**Coming out of his chamber;** in which he is poetically supposed to have rested all night, and thence to break forth as it were on a sudden, as both sacred and profane poets represent the matter.

**As a strong man;** who being conscious and confident of his own strength, and promising to himself victory and the glory which attends it, sets upon his work with great pleasure.

Psalms 19:6

His course is constant from east to west, and thence to the east again. There is no part of the earth which doth not one time or other feel the comfort and benefit of its light and heat.

Psalms 19:7

**The law of the Lord,** i.e. the doctrine delivered by God to his church, whether by Moses or by other prophets, and holy men of God after him; for the title of *law* is given not only to the ten commandments, or the moral law, as it is Rom\_2:23,25,27 3:31, but also to the whole word of God, as Psa\_1:2 119:70 &c.; Jer\_8:8 Mal\_2:6; to the Psalms, as Joh\_10:34 15:25, compared with Psa\_82:6 35:19; and to the writings of the prophets,

1Co\_14:21, compared with Isa\_28:11; yea, even to the gospel itself, as Isa\_2:3 **42:4 5:4,7 Ro 3:27 Gal\_2:21**. And in this general sense it must be here understood, because the effects here following do not flow from one, but from all the parts of it, precepts, and counsels, and threatenings, and promises, and God's gracious covenant made with man therein revealed. Having discoursed hitherto of the glory of God shining forth in and demonstrated by the visible heavens, and the heavenly bodies, he now proceeds to another demonstration of God's glory, which he compares with and prefers before the former; which he doth partly, to prevent that excessive admiration of the splendour and beauty of the sun and stars, by the contemplation whereof the heathens were brought to adore them, an error which the Israelites were not free from the danger of, Deu\_4:19; partly, to make the Israelites sensible of their singular obligations to God, who, besides that common light and influence of the heavenly bodies, had given them a peculiar and a more necessary and beneficial light; and partly, to awaken and provoke the Gentiles (into whose hands these Psalms might come) to the study and love of God's law, by representing those excellent advantages which they no less than the Jews might obtain by it.

**Perfect;** without fault or defect, fully and completely discovering both the nature and will of God, and the whole duty and business of man, whom and how he is to worship and serve, what he is to believe and practise, and whatsoever is necessary to his present and eternal happiness; wherein there seems to be a secret reflection upon the former and natural discovery of God by his works of creation, as that which is defective and insufficient for the great and glorious ends here following, which although it did declare so much of God's being and nature as left all men without excuse, Rom\_1:20, yet did not fully nor clearly manifest the mind and will of God, nor direct and bring men to eternal salvation. *Converting*, to wit, from the errors of mind and conversation, in which men without this light do generally wander and perish, unto God, from whom all men are naturally revolted. Or, *comforting* or *reviving*, as this word is used, Rth\_4:15 Psa\_23:3 Lam\_1:11, **16**. Heb. *restoring or bringing back the soul*, which was drooping and even going out of the body, through grievous troubles of the outward man, and terrors of the mind and conscience.

**The testimony of the Lord**, i.e. his law, so called because it is a witness between God and man, what God requires of man, and what upon the performance of that condition he will do for man. *Is sure*, Heb. *faithful or true*, which is most excellent, and proper, and necessary in a witness. It will not mislead or deceive any man that trusteth to it or followeth it; but will certainly and infallibly bring him to happiness.

**Making wise unto salvation**, as is expressed, 2Ti\_3:15; which is the only true wisdom.

**The simple:** this is added either,

1. By way of commendation, or as a qualification of the person whom God's word will make wise; he must be humble, and foolish, and little in his own eyes, and willing to be taught: see Mat\_11:25 1Co\_1:25, &c. For God resisteth the proud and scornful, and will not give this wisdom to them. Or rather,

2. By way of contempt, which seems most agreeable both to the use of the words, Pro\_1:4 **9:6 14:15 22:3**, and to the scope of the place, which is to set forth the excellency and efficacy of God's law in the general, without any restriction to this or that sort of men. So it may note the weak and foolish, even persons of the lowest capacities, and such as are apt to mistake and are easily seduced, as the word implies. And yet these, if they will hearken to the instructions of God's word, shall become wise, when those who *profess themselves wise* shall, by leaning to their own understanding, and despising or neglecting the directions of God's word, *become and prove themselves to be fools*, Rom\_1:22. But this is not spoken exclusively, as if no men of better abilities were thus made wise; but by way of amplification, to show the usefulness of God's word to men of all sorts and sizes.

Psalms 19:8

*Statutes*, another word signifying the same thing with law and testimonies, are right; both in themselves, as being free from crookedness or error; and in their effect, as guiding and directing men in the right and ready way to eternal happiness: which also reflects upon that knowledge of divine things, which men have by the light of nature and works of God, or by the doctrines of the philosophers or others, that wanted or neglected the light of God's

word wherein there is a great deal of darkness, and uncertainty, and error, and danger. *Rejoicing the heart* ; partly by that clear and certain knowledge of divine things which it gives, for *knowledge is pleasant to the soul* , Pro\_2:10; and partly by the discoveries of God's love and grace to sinful men, in offers and promises of mercy therein contained. *The commandment of the Lord* , i.e. all his commands. *Is pure* ; without the least mixture of error, or injustice, or deceit; which cannot be said of human laws. *Enlightening the eyes* , to wit, of the mind, with an evident and complete manifestation of God's will and man's duty; both which the works of nature and all the writings of men discover but darkly and imperfectly.

Psalms 19:9

**The fear of the Lord**; by which he understands not the grace of God's fear, as this phrase is commonly taken; nor the whole worship of God, as it is taken Psa\_34:9,**11 Mt 15:9**; but the law and word of God, which is the only thing that is here commended, and which is meant by all the other parallel titles of his *testimony* , and *statutes* , and *commandments* , and *judgments* , and consequently by this of his *fear* , which is as it were hemmed in within them. And this may well be so called by a usual metonymy, because it is both the object, and the rule, and the cause of this grace of holy fear, as God himself is called fear for the like reason, Gen\_31:53, and in the Hebrew, Psa\_76:1. *Clean* , i.e. sincere, not adulterated with any mixture of vanity, or falsehood, or vice; not requiring nor allowing any uncleanness or wickedness, as the religion of the Gentiles did.

**Enduring for ever**; constant and unchangeable, the same for substance in all the ages of the church and the world: which is most true, both of the moral law, and of the doctrine of God's grace and mercy to sinful and miserable man; which two are the principal parts of that law, of which he here speaks, as is evident from the whole context. For as for the difference between the Old and the New Testament, that lies only in circumstantial, and ceremonial, or ritual things, which are not here intended; and that alteration also was foretold in the Old Testament, and consequently the accomplishment of it did not destroy, but confirm, the certainty and constancy of God's word. This also is

opposed to human laws, wherein there are and ought to be manifold changes, according to the difference of times, and people, and circumstances.

**The judgments of the Lord**, i.e. God's laws, frequently called his *judgments*, because they are the declarations of his righteous will, and as it were his legal or judicial sentence by which he expects that men should govern themselves, and by which he will judge them at the last day.

Psalms 19:10

**Than much fine gold;** than gold of the best quality, and in the greatest quantity.

**Sweeter also than honey;** which was most sweet in those Eastern countries.

**The honeycomb;** than that honey which the bees have most diligently wrought in their combs, and which freely flows from them; which is sweeter than the rest.

Psalms 19:11

**Thy servant;** I thy servant, though a king and a prophet, and of some repute for wisdom and knowledge, yet I am daily taught by them.

**Warned**, or, *enlightened*, as Dan\_12:3; or clearly admonished, as this word signifies, Exo\_18:20 2Ki\_6:10 Ecc\_4:13 Eze\_3:17, &c.; Eze\_33:3,9. It is a faithful and excellent monitor to show me my duty in all conditions and to preserve me from falling into sin, and danger, and mischief.

**In keeping of them;** to those that make it their great design and care to conform their whole lives to them. For he speaks not of a legal and perfect keeping of them, which no man attaineth to in this life, Ecc\_7:20 Gal\_3:10-12 1Jo\_1:8; but of doing it in an evangelical sense, with the allowances which God through Christ makes for human infirmities. *There is great reward in this life*, and especially in the next.

Psalms 19:12

**Who can understand?** this may be here added, either,

1. As a further proof of the excellency and necessity of God's law, because men's errors are so many and hard to be discovered and prevented, that they indispensably need such a friend and counsellor as the law is, to give them the true knowledge of themselves and of their sins. Or,

2. As a just and sorrowful censure of himself, upon the consideration of the exact purity of God's law, and the comparing of his life with it. Thy law, O Lord, is holy, and just, and good. But I am a poor sinful wretch, falling infinitely short of it, and condemned by it. Or,

3. As a signification of the insufficiency of God's law, strictly so called, for the healing and saving of men's souls, and of the necessity of further supplies of the gospel and grace of God; whereby the eyes of their minds may be enlightened to see that light which shines in God's law, and their hearts may be renewed to yield universal obedience to it, for which therefore he prays in the following words. And withal, he implies that he did not expect that *reward* which he last mentioned as a just recompence to his obedience, which he confesseth to need a pardon more than to deserve a reward, but only as an effect of God's grace and goodness.

His errors; either,

1. His sins of ignorance, of which this word is used, Lev\_4:2,22,27 Ec 5:6. Or rather,

2. His sins in general, (which afterwards he divides into *secret* and *presumptuous sins* ,) or all deviations from God's law, which are thus called, 1Sa\_26:21 Psa\_119:67,118 Heb 9:7 Jam\_5:20. The sense is, I cannot comprehend the numbers, or the several kinds, or all the heinous aggravations of my sins.

**Cleanse thou me;** both by justification, or the pardon of my sins, through the blood of thy Son, which is to be shed for me; and by sanctification through thy Holy Spirit, co-working in and with thy word, to the further renovation of my heart and life for these are the two ways of cleansing sinners most frequently mentioned both in the Old and New Testament: though the first may seem to be principally, if not only, intended, because he speaks of his past sins, which could be cleansed no other way but by remission.

**From secret faults**, i.e. from the guilt of such sins as were secret, either,

1. From others; such as none knows but God and my own conscience: or,

2. From myself; such as I never observed, or did not discern the evil of. Pardon my unknown sins, of which I never repented particularly, as I should have done.

Psalms 19:13

**Keep back, or restrain, or withdraw;** which word is emphatical, and signifies man's natural and great proneness even to the worst of sins, and the necessity of God's grace, as a bridle, to keep men from rushing upon them. Having begged pardon for his former errors, he now begs grace to keep him from relapses for the time to come.

**From presumptuous sins;** from known and evident sins, such as are committed against knowledge and deliberation with design, and resolution, and eagerness, with resistance against the checks of conscience, and the motions of God's Spirit, and with contempt both of God's commands and judgments, and so with pride and insolency, which this word signifies. See Exo\_21:14. And such a sin was that of David's in the matter of Uriah, to which he seems to have an eye, and prayeth to be kept from such miscarriages.

**Let them not have dominion over me;** if I be at any time tempted to any such sins, Lord, let them not prevail over me; and if I do fall into them, let me speedily rise again, and not willingly give up myself to the customary practice of them.

**Then shall I be upright;** that will be an evidence of my sincerity, and I shall have this comfort, that although I am not absolutely perfect, but encompassed with many infirmities, yet I am an upright person, and such as thou wilt accept.

**I shall be innocent;** thou wilt hold me for innocent. Or, *I shall be cleansed*, or *kept pure*, as this word primarily signifies.

**From the great transgression,** i.e. from the guilt of such presumptuous sins, which are indeed very great transgressions, and such as, if accompanied with obstinacy and impenitency, thou wilt not pardon. But as for other sins of ignorance or infirmity,

thou wilt graciously remit them for thy covenant's sake, made with me in and through thy Christ. Otherwise, *from much transgression*, or from innumerable sins, which usually follow the commission of one presumptuous sin, as David found by his own sad experience.

Psalms 19:14

Having prayed that God would keep him from sinful actions, he now prays that God would govern and sanctify his words and thoughts, wherein he had many ways offended, as he here implies, and oft in this book confesseth and bewaileth. And this he the rather doth, because this caution was very necessary to preserve him from presumptuous sins, which have their first rise in the thoughts, and thence proceed to words and expressions, before they break forth into actions.

**Be acceptable in thy sight**, i.e. be really good and holy, and so well-pleasing to thee.

**My strength:** O thou who hast hitherto strengthened me, both against my temporal and spiritual enemies, and whose gracious powerful assistance is absolutely necessary to keep me from my own corrupt inclinations, and from all temptations to sinful thoughts, and words, and actions.

**My redeemer:** this expression seems to be added emphatically, and with special respect to Christ, who was certainly much in David's eyes, to whom alone this word *Goel* can here properly belong, as may appear **See Poole "Job\_19:25"**, to which I refer the reader, and by whose blood and Spirit alone David could and did expect the blessings and graces for which he here prayeth.

## **Psalms 20:1 PSALM 20**

### THE ARGUMENT

This Psalm contains a prayer to be used by the people, both now on the behalf of king David, when he was undertaking some great expedition, going forth, as is supposed, against the Ammonites and Syrians, **2Sa 10**, or some other potent enemies, and hereafter in like cases.



The church prayeth God to hear and defend the king, Psa\_20:1; and for a blessing on all his designs, Psa\_20:2-6; and showeth wherein the confidence of some is; but theirs is in God, Psa\_20:7-9.

**In the day of trouble;** in this time of war and danger.

**Name of the God of Jacob,** i.e. God himself; for names are oft put for persons, as Num\_26:53 Act\_1:15 **4:12**; and *the name of God* for God, as Deu\_28:58 Neh\_9:5 Psa\_44:8, **20 Pr 18:10**, and oft elsewhere. He calls him the

**God of Jacob,** or Israel, partly to distinguish him from false gods; and partly as an argument to enforce the prayer, because God had made a league or covenant with Jacob and his posterity, who are called by the name of

**Jacob,** Psa\_147:19, **20 Isa 44:2**, and whose cause David was now pleading against their enemies.

Psalms 20:2

From the sanctuary; either,

1. From heaven, as it is expressed, Psa\_20:6. Or rather,
2. From the tabernacle in Zion, as it is explained in the next words, where the ark then was; toward which the Israelites directed their prayers, and from which God heard and answered them.

Psalms 20:3

**Remember,** to wit, with acceptance, as it follows.

**Thy offerings;** offered either by thee at thy entrance upon this expedition; or by us thy people on thy behalf, or by thine appointment.

**Accept,** Heb. *turn to ashes* , by fire sent from heaven in token of his acceptance, as was usual; of which see Lev\_9:24 1Ki\_18:38.

Psalms 20:4

**According to thine own heart,** i.e. that good success which thy heart desires.

**All thy counsels;** thy present design for God, and for his and thy people.

Psalms 20:5

**We will rejoice:** hereby they show their confidence in God, and their assurance of the victory.

**In the name of our God,** i.e. to the honour of God, as the Conqueror.

**We will set up our banners,** in way of triumph; which among other ways was celebrated by the setting up of banners or trophies.

Psalms 20:6

We are already sure of victory, by the consideration of God's power, and faithfulness, and love to David, and to his people. They speak as one person, because they were united and unanimous in this prayer.

**Saveth,** i.e. will certainly save.

**His anointed;** our lord and king.

**with the saving strength of his right hand:** this shows how God will hear him, even by saving him with a strong hand.

Psalms 20:7

**Some trust;** or, *remember* ; which may better be applied out of the next clause.

**We will remember;** or, *make mention of* , to wit, so as to boast of it, or trust in it; for such things men oft remember or mention.

Psalms 20:8

**They are brought down** from their horses and chariots, to which they trusted. Heb. *They bowed down* , as being unable to stand longer, because of their mortal wounds. Compare Jud\_5:27.

**But we** stand firmly upon our legs, and keep the field, as conquerors use to do.

Psalms 20:9

Either,

1. David. So the sense is, O Lord, preserve and assist the king, that when we are distressed and cry to him for help, he may be able and ready to help us. Or,

2. God, the supreme Monarch, the King of kings, and in a peculiar manner the King of Israel, hear and answer us, when we pray for

our king and people. And for the change of persons in this verse, nothing is more common. Or,

3. Christ, called

**the King** both in the Old and New Testament. But this verse is by divers learned men rendered thus, *Lord, save the king; he* (i.e. the Lord)

**will hear us** (or, *let him hear us* ; for the future tense is oft put imperatively)

**when we cry** or *call* upon him. And this version is very agreeable to the Hebrew text. For whereas the only ground of the other translation is, that the Hebrew accent called *athnach* is put under the word *save* , which is supposed to stop the sense there, it is sufficiently evident that *athnach* doth not always make such a distinction in these poetical books, as appears from Psa\_11:5 **17:10 19:4 22:31**, and therefore this may seem to be the better version.

### **Psalms 21:1 PSALM 21**

The subject of this Psalm is the same with the former, both being made for the people's use, concerning the king; only the prayers there used are here turned into praises for the blessings received in answer to their prayers. And as David was an illustrious type of Christ, so in many of these expressions he may seem to look beyond himself unto Christ, in whom they are more properly and fully accomplished, and of whom divers of the ancient Hebrew doctors understand it.

David, out of a sense of God's answering his prayers for all he asked, professeth his joy and gladness in him, Psa\_21:1-6. His confidence for further success, Psa\_21:7; that God will find out and consume his enemies, Psa\_21:8-12. He prayeth that God would exalt his strength, that he might praise his power, Psa\_21:13.

**In thy strength** conferred upon him, and put forth by thee on his behalf against his enemies.

Psalms 21:2

No text from Poole on this verse.

Psalms 21:3

**Preventest him;** or, *didst prevent him* ; crowning him with manifold blessings, both more and sooner than he either desired or expected; surprising him with the gift of the kingdom, and with many happy successes.

**With the blessing of goodness**, i. e. with excellent blessings. Or, *with abundance* (as this word both in Hebrew and Greek is sometimes used, as Psa\_84:6 Rom\_15:29 2Co\_9:5,6) *of good* .

A crown of pure gold either,

1. In token of victory. Or rather,
2. As an ensign of royal majesty conferred upon him.

Psalms 21:4

He asked only the preservation of that short and mortal life, which was oft exposed to utmost perils.

For ever and ever; either,

1. In his posterity, in whom parents are commonly said to live. Thou gavest the kingdom not only to himself for a season, as thou didst to Saul; but to him and to his seed for ever. Or rather,
2. In his person; for this *giving* answers to David's *asking* . And the thing which David asked of God was not the kingdom, (wherein God had prevented his prayers, and granted what David durst not have presumed to ask,) but only *life* , or the saving and prolonging of his life, which his enemies designed to take away. Thou gavest him a long life and reign here, and after that thou didst translate him to thy heavenly kingdom, to live with thee for ever. But this was more eminently fulfilled in Christ, who asked of his Father *life* , or *to be saved from death* , Heb\_5:7, though with submission to his will. But his Father, though he saw it fit and necessary to take away his temporal life, yet he instantly gave him another, and that far more noble, instead of it, even the perfect possession of an everlasting and most glorious life, both in his soul and body, at his right hand.

Psalms 21:5

**His glory;** his fame or renown in the world. *In thy salvation* ; by reason of those great and glorious deliverances which thou hast wrought both for him and by him.

**Hast thou laid upon him;** or, *fitted to him, or upon him* , as the Hebrew verb signifies; or, *made it adequate to him* . Thou hast given him a large and noble soul, very capable of and fit for that high and honourable estate to which thou hast advanced him, and thou hast given him honour and power suitable to so excellent a person, and to such rich endowments.

Psalms 21:6

**Thou hast made him most blessed,** Heb. *thou hast set* (or, *made* , as this verb is used, Psa\_40:5 **89:42 91:9** Lam\_3:45) him blessings; i.e. either,

1. The author or instrument of manifold blessings to the world, and especially to thy people; which David was in a good measure, but Christ much more truly and eminently. Although this may not seem very suitable to the context, which only speaks of the blessing conferred by God upon this king, and not at all of the blessings flowing from him to others. Or,

2. The great example of all blessings, whom the Israelites in all ages shall propound to themselves, in all their forms and pronunciations of blessings. They shall say, *God make thee as blessed as this king* , either David or the Messiah; compare Gen\_12:2 **48:20**; or rather *most blessed* , as we translate it; the abstract form and the plural number being here used emphatically, as they commonly are, as Eze\_34:26 Psa\_5:10 **19:10 35:6**, to note a man in whom all sorts of blessings are united and met together, filled with blessings, and as it were a man of blessings, made up altogether of blessings, as Christ upon a like reason was called *a man of sorrows* , Isa\_53:3. And possibly the word man may be understood here, as it is in many other places, as I have showed before, and the place rendered thus, *thou hast made him a man of blessings. Forever* ; of which See Poole "Psa\_21:4".

**With thy countenance,** to wit, smiling upon him, as it must necessarily be understood from the foregoing words, i.e. by thy

grace and favour manifested and imparted to his soul, and by the effects of it in saving him from all his enemies and calamities.

Psalms 21:7

Or *removed* , from his kingdom, as Saul was.

Psalms 21:8

When they seek to hide themselves or flee away from thee, shall discover, and overtake, and destroy them. Or, *shall be sufficient* (as this verb sometimes signifies, as Num\_11:22 Jud\_21:14) *for all thine enemies* , to wit, to conquer them; thou shalt need no foreign succours to help thee.

Psalms 21:9

**Thou shalt make them as a fiery oven;** or, *thou shalt put them* , (as the Hebrew word properly signifies,) *as it were* , into (so there is only an ellipsis of the preposition *beth* , which is most frequent) *a fiery oven* , i.e. like wood, which when it is cast in there, is quickly consumed.

**Shall swallow them up**, i.e. destroy them, as this phrase is oft used, as 2Sa\_20:19,20 **Psa 56:1,2 Pr 1:12.**

Psalms 21:10

Their fruit; either,

1. The fruit of their labours. Or rather,
2. Their seed or children, as it is explained in the next branch, oft called a man's *fruit* , as Deu\_28:4 Psa\_127:3 **132:11** Lam\_2:20. God will take away both root and branch, the parents and all that wicked race.

Psalms 21:11

**Against thee**, i.e. against God, not directly, but by consequence, because it was against David, whom God had anointed, and against the Lord's people, whose injuries God takes as done to himself, Zec\_2:8.

**To perform;** such supplements are usual after this verb, as Exo\_8:18 Psa\_101:5 **139:6** Isa\_1:13. Or, for which

**they were unable or insufficient.** Or, but *they did not prevail* , as this verb signifies, Psa\_13:4 **129:2.** This clause seems to be added to teach us this great and necessary lesson, that men are justly

punished by God for their wicked intentions, although they be hindered from the execution of them, contrary to what some Jewish doctors and others have taught.

Psalms 21:12

**Turn their back**, i.e. flee away at the first sight of thee, whereby also they will be a fit mark for thine arrows. Or, *thou shalt set them as a butt* to shoot at, as the like phrase is used, Deu\_7:10 Job\_7:20 **16:12**. *Against the face of them* ; or, *against them* , the word

**face** being oft redundant.

Psalms 21:13

**In thine own strength**; by thy own power, or by the manifestation thereof, whereby thou wilt have the whole glory of the work.

## **Psalms 22:1 PSALM 22**

### THE ARGUMENT

That question mentioned Act\_8:34, is very proper here. *Of whom speaketh the prophet this (Psalm)? of himself, or of some other man?* It is confessed that David was a type of Christ, and that many Psalms, or passages of the Psalms, though properly and literally understood of David, yet had a further and mystical reference to Christ, in whom they were accomplished. But there are some other Psalms, or passages in the Psalms, as also some chapters or passages in other prophets, especially in Isaiah, who lived not very long after David, which either by those sacred penmen, or at least by the Holy Ghost inspiring them, which is one and the same thing, were directly, primarily, and immediately intended for, and are properly and literally to be understood of, the Messiah; though withal there may be some respect and allusion to the state of the penman himself, who being a type of Christ, it is not strange if there be many resemblances between them. And this seems to be the state of this Psalm, which is understood of the Messiah by the Hebrew doctors themselves, and by Christ himself, and by his apostles, as we shall see. And there are many passages in it, which are most literally accomplished in him, and cannot in a tolerable sense be understood of any other, as we shall see in the

particular verses. And therefore I doubt not that David, though he had an eye to his own condition in divers passages here used, yet was carried forth by the Spirit of prophecy beyond himself, and unto Christ, to whom alone it truly and fully agrees.

*Aijeleth Shahar* ; or, *the hind of the morning* , to note that the person here designed was like a hind, comely and meek, and every way lovely, but withal persecuted by wicked men, and that oftentimes is *in the morning* , when she comes out of her lurking and lodging place, and when the hunters use to go abroad to their work. Or this was the title of some musical instrument, or tune, or song, which was usually sung in the morning.

The prophet, as a type of Christ, complaineth that God had forsaken him, Psa\_22:1, and heard not his prayers, Psa\_22:2. He showeth that he heard his fathers, and delivered them, Psa\_22:3-5; but owns himself a worm, Psa\_22:6, and the reproach of men, Psa\_22:7. He showeth the language of the enemy against him; yet his trust is in God, Psa\_22:8-21. He calleth all Israel to praise him, Psa\_22:22-25. He showeth the happiness of the meek, Psa\_22:26; and of all the Gentiles, Psa\_22:27-31.

**My God;** whom, notwithstanding thy forsaking me, I heartily love, and in whom I trust; who art my Friend and Father, though now thou frownest upon me.

**My God;** the repetition notes the depth of his distress, which made him cry so earnestly, and the strugglings of his faith with his fears and sorrows.

**Why hast thou forsaken me,** i.e. left me in the hands of malicious men, withdrawn the light of thy countenance, and the supports and comforts of thy Spirit from me, and filled me with the terrors of thy wrath, so that I am ready to sink under my burden? This was in part verified in David, but much more fully in Christ, who applies these words to himself, Mat\_27:46.

**From the words of my roaring,** i.e. from regarding, or pitying, or answering my strong prayers, and lamentable outcries, forced from me by my intolerable distresses and miseries.



Psalms 22:2

i.e. I continue praying day and night without intermission. Or thus, *I have no silence* , i.e. no quietness or rest, as this word signifies, Jud\_18:9; in which respect also the sea and waves thereof are said to *be silent* , i.e. still and quiet, Psa\_107:29 Mar\_4:39. And so this last clause answers to and expounds the former, *thou hearest not* , which is most usual in this book.

Psalms 22:3

**Thou art holy**, i. e just and true in all thy ways, and therefore hearing prayers, and keeping thy covenant; a true lover of holiness, and of all holy men. This he adds, either,

1. To aggravate his misery, that such a God should neglect and forsake him. Or rather,
2. To strengthen his faith, and to enforce his prayers, and prevail with God, for the honour of his holy name, to hear and help him.

That inhabitest the praises of Israel; either,

1. That dwellest in thy tabernacle and ark, which is called Israel's glory, 1Sa\_4:21, and the place *where God was praised* , Isa\_64:11. Or,
2. That receivest and rightly possessest the praises of Israel, whom the people are perpetually praising for one mercy or another; and therefore I trust I also shall have occasion to praise thee. But because this Hebrew verb, when it is used transitively, and is taken for *inhabiting* , is generally, as far as I have observed, construed with a preposition, which here it is not, this verse may seem to be better rendered thus, as it is by divers learned men, *But thou abidest* , or *perseverest* , or *continuest to be* (as this verb is used, Psa\_9:7 **55:19 102:12**)

**holy**, ( notwithstanding thy present neglect of my prayers and miseries,) *O the praises* , or, *O thou who art the praises* , (or, and *the praises* , i.e. the great cause and object of the *praises* .) *of Israel* , i. e whom Israel solemnly and usually praised, Deu\_10:21 Jer\_17:14.

Psalms 22:4

This he adds for the reasons mentioned in the first note, Psa\_22:3.

Psalms 22:5

i.e. Not disappointed of that for which they prayed and hoped.

Psalms 22:6

Our fathers were honoured by thee and by others, because of thy appearance for their defence and deliverance; but I am treated like a worm, i.e. neglected and despised, both by thee, who dost not afford me help, and by the men of my age and nation, as it follows. For the phrase, see Job\_25:6 Isa\_41:14.

**Despised of the people;** not only of the great men, but also of the common people; which doth not so truly agree to David (who, though he was hated and persecuted by Saul and his courtiers, was honoured and beloved by the body of the people) as to Christ: compare Isa\_53:2,3.

Psalms 22:7

**Laugh me to scorn;** instead of pitying or helping, deride me, and insult over me; such is their inhumanity.

**They shoot out the lip;** they gape with their mouths, and put forth their tongues, in mockery. See Job\_16:10 Isa\_57:4.

**They shake the head;** another posture of scoffers. See Job\_16:4 Psa\_44:14 Isa\_37:22. This and the next verse are applied to Christ, Mat\_27:39,43.

**Saying:** this supplement is very usual, and here it is necessary, because the next words are the expressions of his insulting enemies.

Psalms 22:8

He trusted on the Lord; he rolled himself

**upon the Lord;** where they seem to scoff not only at the thing, but at the expression. Their sense is, He pretended that he did wholly lean, and rest himself, and cast his cares upon God, and quietly and confidently commit all his affairs to his providence, assuring himself of a happy issue from him.

**That he would deliver him;** or, without any supplement, *let him deliver him*, as it follows, though the Hebrew words be differing. And so the same thing is twice repeated, to show both the vehemency of their hatred, and their confidence of success against

him. They thought his case desperate, and past all hope and remedy.

**Seeing he delighted in him**, as he useth to allege and boast, but how vainly the event now showeth.

Psalms 22:9

This is noted as an effect of God's wonderful and gracious providence. And although this be a mercy which God grants to all mankind, yet it may well be alleged here, partly in way of gratitude for this great, though common, mercy; nothing being more reasonable and usual than for David and other holy men to praise God for such blessings; and partly as an argument to encourage himself to expect and to prevail with God, to grant him the deliverance which now he desires, because he had formerly delivered him; this being a very common argument: see 1Sa\_17:37 2Co\_1:10. But this is applicable to Christ in a singular manner, not as a late learned writer takes it, that God separated him from the womb, but that God did *bring him out* (as the word properly signifies)

**of the womb**, to wit, immediately and by himself, and without the help of any man, by the miraculous operation of the Holy Ghost, which made him there, or else he could never have been brought thence.

**Thou didst make me hope**, or trust, i.e. thou didst give me sufficient ground for hope and trust, if I had then been capable of acting that grace, because of thy wonderful and watchful care over me in that weak and helpless state; which was eminently true of Christ, whom God so miraculously preserved and provided for in his infancy; the history whereof we read **Mt 2**. It is not strange that *hope* is figuratively ascribed to infants, seeing even the brute creatures are said to *hope*, Rom\_8:20, and to *wait* and *cry to God*, Psa\_145:15 **147:9**.

**When I was upon my mother's breasts**, i.e. when I was a sucking child; which may be properly understood.

Psalms 22:10

I was like one forsaken by his parent, and cast wholly upon thy providence. I had no father upon earth, and my mother was poor and helpless.

Psalms 22:11

**Be not far from me**, to wit, as to affection and succour.

**Trouble is near at hand**, and ready to swallow me up; and therefore if thou dost not speedily deliver me, it will be too late; which is an argument that David oft useth, as Psa\_6:5 **88:11**, &c.

**There is none to help**; thy help therefore will be the more seasonable, because it is most necessary, and thou wilt have the more of glory by it, because it will appear that it is thy work alone.

Psalms 22:12

**Bulls**; wicked, and violent, and potent enemies; for such are so called, Eze\_39:18 Amo\_4:1.

**Strong bulls of Bashan**, i.e. fat and lusty, as the cattle there bred were, Deu\_3:13 **32:14**, and therefore fierce and furious.

Psalms 22:13

Partly to affright me, and principally to tear and devour me, as the following metaphor explains it. Otherwise it might be understood of their crying out with loud and earnest voices, that he might be condemned and put to death.

Psalms 22:14

**I am poured out like water**; my heart faileth, my spirits are spent and gone like water, which once spilt can never be recovered; my very flesh is melted within me, and I am become as weak as water. See the like phrase Jos\_7:5, and compare 2Sa\_14:14 Job\_14:11.

**All my bones are out of joint**; I am as weak and unable to move or help myself, and withal as full of torment, as if I were upon a rack, and all my bones were disjointed. Or, *all my bones are separated*, one from another; as they were in some sort in Christ, by the stretching of his body upon the cross.

**My heart**; the seat of life, and fountain which supplies spirits and vigour to the whole body.

**Is like wax**; melted, as it follows, through fear and overwhelming grief: compare Psa\_68:2 **97:5**.

Psalms 22:15

I have in a manner no more radical moisture left in me than is in a dry potsherd.

**My tongue cleaveth to my jaws**, through that excessive thirst and drought. See Joh\_19:20.

**Thou hast brought me into the dust of death**; partly by thy providence delivering me into the power of mine enemies, and partly by thy terrors in my mind and soul.

Psalms 22:16

He calls his enemies

**dogs** for their vileness and filthiness, for their insatiable greediness and implacable fury and fierceness against him. He explains what he means by *dogs*, even wicked men, who are oft so called, not some few of them singly, but the whole *company* or *congregation* of them; whereby may be noted either their great numbers, or their consulting and conspiring together, as it were, in a lawful assembly; which was most literally and eminently fulfilled in Christ.

**They pierced my hands and my feet**: these words cannot with any probability be applied to David, nor to the attempts of his enemies upon him; for their design was not to torment his hands or feet, but to take away his life. And if it be pretended that it is to be understood of him in a metaphorical sense, it must be considered, that it is so uncouth and unusual a metaphor, that those who are of this mind cannot produce any one example of this metaphor, either in Scripture or in other authors; nor are they able to make any tolerable sense of it, but are forced to wrest and strain the words. But what need is there of such forced metaphors, when this was most properly and literally verified in Christ, whose hands and feet were really pierced and nailed to the cross, according to the manner of the Roman crucifixions, to whom therefore this is applied in the New Testament. See Mat\_27:35 Mar\_15:24 Luk\_23:33 Joh\_19:18,**23,37**.

Psalms 22:17

**I may tell all my bones**; partly through my leanness, caused by excessive grief, which is much more credible of Christ than of David; and partly by my being stretched out upon the cross.

**They look and stare upon me**, to wit, with delight and complacency in my calamities, as this phrase is used, Psa\_35:21 **37:34 54:7 59:10** Oba\_1:12. Compare Luk\_23:35.

Psalms 22:18

This also cannot be applied to David without an uncouth and strained metaphor, but was literally fulfilled in Christ, Mat\_27:35 Joh\_19:24.

Psalms 22:19

No text from Poole on this verse.

Psalms 22:20

**From the sword**, i.e. from the rage and violence of mine enemies, as the next clause explains it, and as the sword is oft taken in Scripture. See Jer\_25:16,**27,29 Eze 38:21**.

**My darling**, Heb. *my one* , or *only one* , to wit, *his soul* , as he now said; which he so calls, either because it was very dear to him; or rather, because it was left alone, and destitute of friends and helpers; for so this word is used, Psa\_25:16 **35:17**.

**From the power**, Heb. *the hand* ; which is oft put for power, and in that sense is ascribed to *a flame* , Isa\_47:14, and to *evil* , Hab\_2:9.

Psalms 22:21

**The lion**; either the devil, that raging and roaring lion, who did many ways assault and annoy him; or his lionlike enemies.

**Heard me**, i.e. answered and delivered me.

**Unicorn**; a strong, and fierce, and untamable wild beast; though the learned are not agreed about the kind of it. See of it Deu\_33:17 Job\_39:9,**10 Psa 92:10** Isa\_34:7, and my Latin Synopsis on Num\_23:22. For it is not worth while to trouble the unlearned reader with such disputes.

Psalms 22:22

**I will declare**, i.e. publish or celebrate it; when thou hast delivered me, thou shalt have the glory of it, as now thy honour is eclipsed by my calamities.

**Thy name**, i.e. that power, and faithfulness, and goodness, and those perfections which thou hast manifested on my behalf.

**My brethren;** the same whom he calls the *congregation* in the next clause, and *the seed of Jacob and Israel* in the next verse; which also doth not so fitly agree to David, who never to my remembrance gives this title to any but such as were near akin to him, as it doth to Christ, who extendeth this name to all his disciples and believers, Mat\_12:48,**49 25:40 28:10**, and to whom this very text is applied, Heb\_2:11,**12**. Not only privately, but even in the public congregation.

Psalms 22:23

**Praise him;** partly for my sake, and chiefly for your own benefit received by my deliverance.

**All ye the seed of Israel:** the two universal particles seem to intimate that he speaks not only of the carnal, but also of the spiritual seed; which also is more than probable, by comparing this with Psa\_22:27,**28**.

Psalms 22:24

**He hath not despised:** I was despised by the people, Psa\_22:6, but not by God.

**Nor abhorred,** i.e. he did not turn away his face from it, as men do from things which they abhor, but looked upon it with compassion.

**Neither hath he hid his face from him,** to wit, for ever; for he did so for a time; but now, saith he, he hath lift up upon me the light of his countenance.

Psalms 22:25

**In the great congregation;** either in the general assemblies of the Israelites at their solemn feasts; or in the universal church, made up of Jews and Gentiles, as the following verses explain it.

**My vows,** i.e. those praises and services which in my distress I vowed to return unto thee when thou didst deliver me.

Psalms 22:26

**The meek,** i.e. faithful or godly persons, who are frequently called meek ones, as Psa\_25:9 **76:9 149:4** Isa\_11:4 **61:1** Zep\_2:3, because the grace of God doth soften and sweeten the hearts of sinners, and subdues their pride, and passion, and rebellion against God, and their fierceness towards men. Or, *the poor*, as this word

is oft rendered; which seems well to suit this place, partly, because these are opposed to the *fat* ones upon earth, Psa\_22:29; partly, because the following *eating* and *satisfaction* may seem most proper and acceptable to such as were in want; partly, because here is an allusion to the legal feasts, made of the remainders of the sacrifices, in which the poor had a share; and partly, because this well agrees to the time of Christ's coming, when the body of the Jewish nation were a poor and afflicted people, and the poor especially *did receive the gospel* , Mat\_11:5.

**Eat and be satisfied;** which is mentioned as a great blessing, Joe\_2:26, as it is threatened as a grievous curse that men should eat and not be satisfied, Lev\_26:26 Mic\_6:14. But because it was comparatively a poor and mean thing to have one's belly filled and satisfied with that food which perisheth and passeth away presently after it is received, this magnificent promise is doubtless to be understood spiritually, of those spiritual blessings, that grace, and peace, and comfort, and full satisfaction, which all believing and pious souls have in the sense of God's love, and the pardon of their sins, and in the influences of God's Spirit into their souls. *That seek him* ; that seek his favour; or that inquire after him, and labour to know and discern him; wherein possibly the Spirit of God may intimate to us the necessity of seeking, and the difficulty of finding or discovering God, when he shall appear in the flesh, and in the form of a servant; which was likely to hide him from the eyes of the carnal and careless Jews, and not to be discerned but by those that were studious and inquisitive concerning the mind of God revealed in the Scriptures concerning that matter.

**Your heart,** i.e. their; for he speaks of the same persons still, though there be a change from the third to the second person, as is usual in these poetical and prophetic books of Scripture.

**Shall live,** i.e. shall be greatly refreshed and comforted; life being oft put for a happy and comfortable life, as 1Ki\_1:25 Psa\_34:12; in which respect Jacob's heart or *spirit* is said to have revived, Gen\_45:27; as, on the contrary, Nabal's heart was said to have *died within him* , 1Sa\_25:37, when it was oppressed with great sadness.



**For ever;** your comfort shall not be short and transitory, as worldly comforts are, but everlasting.

Psalms 22:27

**All the ends of the world,** i.e. all nations, from one end of the world to the other. So this is an evident prophecy of the calling of the Gentiles to the knowledge of God and Christ by thy gospel, and consequently a clear proof that this Psalm doth directly and immediately speak of Christ; to whom alone, and not to David, this and divers other passages of it do manifestly belong.

**Shall remember:** it is not particularly expressed what they should remember, because there were several things that should and would be remembered by them, which were likely to occasion their turning to the Lord. They shall remember their former and manifold wickedness with grief, and shame, and fear; and particularly their sin and folly in worshipping dead and impotent idols that never did nor could do them either good or hurt. They shall remember that God who did make lively impressions upon their minds, which yet they had in great measure blotted out and forgotten, but now by the preaching of the gospel they shall be revived. They shall remember their great and manifold obligations to God, which they had quite forgotten; his patience and goodness in sparing them so long in the midst of all their impieties, and in revealing his gospel to them, and giving his Son for them. They shall remember the gracious words and glorious works of Christ, and what he did and suffered for them; which possibly divers of them had been eye and ear witnesses of in Judea, (although, with the unbelieving Jews, they despised and misconstrued them,) and others had heard the fame and tidings of them.

**Unto the Lord;** unto the only true God, and unto Jesus Christ, to whom this name of Jehovah is oftentimes ascribed in Scripture.

**All the kindreds,** Heb. *all the families* ; which is not to be understood strictly of every particular person and family, but of all sorts and of great numbers of them; as such universal phrases are very frequently taken in Scripture.

Psalms 22:28

This is added as a reason why the Gentiles should be converted, because God is not only the God and Lord of the Jews, but also of

the Gentiles, and of all nations, Rom\_3:29,**30**. And therefore though for a time he thought fit to confine his kingdom to Israel, yet he had resolved in due time to enlarge his kingdom, and to set up his throne and government in the Gentile world, which were no less created and redeemed by him than the Jews. Compare Zec\_13:2 **14:9**.

Psalms 22:29

**All**, i.e. many of them, as the word all is oft used, as Psa\_72:11 Mat\_3:5 **17:11** Luk\_6:26 Joh\_3:26 2Ti\_3:9.

**They that be fat upon earth**, i.e. kings and princes, and the great men of the world, who are oft described by this metaphor, as Psa\_78:31 Isa\_10:16; compare Job\_15:27 Psa\_17:10 **73:7**; whose conversion to Christ is also foretold in other places, as Psa\_45:12 **72:10,11 Isa 60:3,5,10** 1Ti\_2:1,2Ki\_21:24. These are opposed to the poor and miserable part of the world, of whom he speaks in the next words, as also Psa\_22:26, where see the first note. So the sense of the place is, that both poor and rich should embrace the gospel. But the Syriac interpreter renders these words otherwise, *the hungry of the earth* . And another, to the same purpose, *those that are turned to ashes* (for which I should rather say, *they that lie down in ashes* , which is a usual description of poor, afflicted, and humbled persons) *on the ground* ; for the first Hebrew word, rendered *fat* , with the change but of one point, signifies *ashes* .

**Shall eat**, and be satisfied, as it was more fully expressed, Psa\_22:26; shall feed upon the Bread of life, Christ and all his benefits.

**And worship**: this is added to explain the word, and to show what kind of eating he spoke of not of a carnal, but of a spiritual feast.

**They that go down to the dust**; they that languish and draw nigh to death, through poverty, or misery, or anguish of mind and conscience; for such are oft said to *go down into* or *to sit in the dust* , as Job\_30:19 Psa\_44:25 **113:7** Isa\_29:4 **47:1**. These may be opposed to the *fat ones* mentioned in the first clause of the verse. *None can keep alive his own soul* : this may seem to be a further description of the same persons, and an aggravation of their miserable condition, from this circumstance, that it was not in their power to help themselves; their soul was going down to the

dust, as he said in the last foregoing clause, and now he adds that none of them could stop it, or keep himself alive; so that their case was wholly desperate as to themselves; and this drove them out of themselves to seek relief from God, and to receive Jesus Christ and the gospel of salvation gladly. Heb. *and* he who (the pronoun relative being here understood, as it is in very many places) *doth not or cannot quicken or enliven his own soul*, i.e. himself, as the soul is oft taken; and *quicken* may be put either for nourishing, as Isa\_7:21, or for *comforting*, as here, Psa\_22:26, or *preserving life*, whether temporal or spiritual and eternal, as Gen\_19:19 Eze\_13:19 **18:27**. But these words are and may be rendered otherwise, and that very agreeably to the Hebrew text, and the scope of the place. Having said that all nations should

**bow before him**, i.e. before Christ and unto Christ, whom they should own as their Lord and Saviour, he now adds these words, either,

1. As a reason why they did receive him, or believe in him, because (for so the particle *vau* is frequently rendered, as 1Ki\_1:21 **18:3,4** Psa **60:12** Isa\_16:2 **64:5**, and oft elsewhere) *he did not keep alive his own soul*, as he could easily have done, by his Divine power, in spite of all that his enemies could do, but freely gave himself to death for them. Because he laid down his life for sinners, which the Father had commanded him, and he had promised to do, therefore God loved him, Joh\_10:17,**18**, and glorified him, and performed his promise made to him upon that condition, that if *he did make his soul an offering for sin*, he should see his seed, &c., Isa\_53:10. Or,

2. As an amplification or commendation of the faith of the Gentiles in coming and bowing to Christ, *although* (for so also the Hebrew *vau* is often used, as Psa\_99:8 Pro\_26:24 Ecc\_9:16) *he did not keep alive his own soul*, but laid down his own life, and suffered himself to be killed by wicked men; which was one principal reason why the Jews would not believe on him, as is noted, Mat\_27:40,**42,43**, and therefore was a just commendation to the Gentiles, that, notwithstanding this great stumbling-block, believed on him. But this I propose with submission. Only it may be observed that this last clause of the verse in the Hebrew is in the singular number, and therefore more likely to belong to *him*,

immediately going before it, which is of the same number, than to the other preceding clauses, which are all expressed in the plural number. And though I know enallage of numbers be very usual, yet they are not to be supposed without necessity.

Psalms 22:30

Christ shall not want a seed or posterity, Heb\_2:13; for though the Jewish nation should generally reject and forsake him, which may seem to be here implied, Christ shall have many disciples or followers, and the Gentiles shall come in their stead. Compare this promise with that, he shall see his seed, Isa\_53:10. Or, their

**seed**, i.e. the seed of the Gentile worshippers last mentioned. Christian religion shall not be the business of one age, but, as the Gentiles shall believe in Christ, so shall their posterity in succeeding generations; this being God's usual method, to take children into covenant with their parents, of which see Deu\_10:15 **30:19** Psa\_69:36 Isa\_43:5 **44:3**. And as when the Jews refused Christ, their children were cast out of the covenant with them; so when the Gentiles embraced the gospel covenant, their children were admitted with them.

**It shall be accounted to the Lord for a generation;** that believing seed shall be reputed, both by God and men, *the generation* , or *children* , or *people* of the Lord, as the Jews formerly were. But upon the Jews' contempt of Christ and the gospel, the Gentiles shall come in their stead, and enjoy their titles and privileges. Compare this place with Psa\_87:5.

Psalms 22:31

**They;** either the converts and worshippers, ver. Psa\_22:27,**29**; or their seed last mentioned, Psa\_22:30. Or this may be indefinitely spoken, as such verbs are oft used,

**they shall come**, i.e. some or other shall come, and do the work here mentioned, to wit, the apostles and ministers of the gospel. *Shall come* , to wit, from Judea and Jerusalem (from whence the gospel was first to go forth) to the Gentile world, to the several parts whereof the apostles went upon this errand.

**His righteousness;** God's righteousness; either,

1. His wonderful grace and mercy to mankind, in giving them Christ and the gospel; for righteousness is oft put for mercy or kindness, as hath been noted again and again. Or,

2. That righteousness which God hath appointed for the justification of sinners, called *the righteousness of faith* , Rom\_3:21,22 **Php 3:9**, which the Jews were ignorant of, and would not submit to, Rom\_10:3, but the Gentiles joyfully embraced. Or,

3. His truth or faithfulness, (which is very frequently and fitly called righteousness,) in the performance of those exceeding great and precious promises made and recorded in the Old Testament, and especially those two concerning the sending of the Messias, and concerning the calling of the Gentiles.

That shall be born; either,

1. Spiritually, i.e. born again; for regeneration is oft called a birth; as Psa\_87:4,5 **Joh 1:13** 1Pe\_1:23, and a creation, Psa\_102:18. Or rather,

2. Naturally, i.e. unto succeeding generations; whereby David gives us a key to understand this Psalm, and teacheth us that he speaks not here of himself, or of the occurrences of his times, but of things which were to be done in after-ages, even of the spreading of the gospel among the Gentiles, in the time of the New Testament.

**That he hath done this**, i.e. they shall declare that this is the work of God, and not of man, and carried on by his only power in the world, against all the wit and force of men. Or rather, *because* (this being added as a proof or demonstration of that *righteousness* of God now mentioned) *he* (i.e. the Lord, plainly understood here, and expressed in the foregoing verse) *hath done* or *wrought it* , to wit, his righteousness; i.e. he hath executed with his hand what he spake with his mouth; he hath demonstrated the truth of his promises by his actions, and by the accomplishment of them.

## **Psalms 23:1 PSALM 23**

### THE ARGUMENT

The matter of this Psalm gives us some general discovery of the time of its writing; which was when David was delivered out of his distresses, and quietly settled in his kingdom.

A Psalm of David.

David describeth his own happiness, Psa\_23:1, both in temporal, Psa\_23:2, and in spiritual things, Psa\_23:3-5. His confidence in God's mercy, and vows to dwell in his house for ever, Psa\_23:6.

He hath showed himself to be so by his gracious providences towards me and for me; and he hath taken upon him that office and relation to me by his entering into covenant with me, whereby he hath engaged himself to rule, and feed, and preserve, and heal me, and do all which shepherds do, or are obliged to do, to their flocks; which David very well understood, and had doubtless carefully performed his duty to his sheep; and therefore he strengthens his faith by this consideration, that God was his Shepherd; and as God was a much better Shepherd than he or any man could be, so he might confidently expect more than ordinary benefits from his conduct. *I shall not want* , to wit, any thing which is really necessary for me, either for this life or for the next. But foolish man may think many things to be necessary for him, which the all-wise God knoweth to be not only unnecessary, but hurtful, and therefore mercifully denies what men ignorantly desire to their hurt.

Psalms 23:2

**To lie down;** to rest and repose myself at noon, as the manner was in those hot countries. See Son\_1:7 Isa\_13:20 Eze\_34:15.

**In green pastures;** where there is both delight and plenty of provisions.

**He leadeth me,** lest I should wander and perish. Heb. *he leadeth me sweetly and gently* , accommodating himself to mine infirmities, as shepherds do to their sheep, Gen\_33:13 Isa\_40:11 **49:10.**

**Beside;** or, *to* ; the particle *al* being oft put for *el* , as Gen\_1:30 **16:7.**

**The still waters;** quiet and gentle waters, either put into watering-troughs, or running in small and shallow channels; which are

opposed to great rivers, which both affright the sheep with their noise, and expose them to the danger of being carried away by their swift and violent streams whilst they are drinking at them.

Psalms 23:3

**He restoreth**, Heb. *he bringeth it back* ; either,

1. From its errors or wandering; or,
2. Into the body, out of which it was even departing and fainting away. He reviveth or comforteth me. Compare Rth\_4:15 1Sa\_30:12 Lam\_1:11.

**In the paths of righteousness**; in straight, and plain, and safe paths, where the sheep is neither hurt, nor wearied, nor in danger of wandering. By his word he directs me to the right ways of truth, and holiness, and righteousness, and by his Spirit he inclines and enables me to choose them, and to continue to walk in them.

**For his name's sake**; not for any worth in me, but merely for the demonstration and glory of his justice, and faithfulness, and goodness.

Psalms 23:4

**Through the valley of the shadow of death**; through a dark and dismal valley, full of terrors and dangers, as this phrase signifies, Job\_24:17 Psa\_44:19 **107:10,14 Jer 2:6**.

**I will fear no evil**; I will not give way to my fears, but confidently rely upon God.

**Thy rod and thy staff**; two words noting the same thing, and both designing God's pastoral care over him, expressed by the sign and instrument of it.

**They comfort me**; the consideration thereof supports me under all my fears and distresses.

Psalms 23:5

Thou furnishest me with plenty and variety of provisions and comforts,

**mine enemies** seeing, and envying, and fretting at it, but not being able to hinder it.

**With oil;** or, *ointment* , as the Syriac and Arabic interpreters render it; with aromatical ointments, which were then used at great feasts, Psa\_92:10 Amo\_6:6 Mat\_6:17 Luk\_7:38. The sense is, Thy comforts delight my soul: compare Psa\_45:7.

**My cup runneth over;** thou hast given me a very plentiful portion, signified by the cup given to the guests by the master of the feast.

Psalms 23:6

**Goodness and mercy,** i.e. God's favour, and the blessed and comfortable effects and benefits of it.

**Shall follow me;** by which emphatical expression he signifies God's admirable freeness and readiness to do good to his people, and his preventing them with blessings.

**All the days of my life;** which he justly concludes from the former instances of God's favour to him because of the unchangeableness of God's nature, and the stability of his covenant and promises. Whereas I have formerly been driven from God's house, I rest assured that I shall now constantly enjoy that blessed privilege of serving and enjoying God in his sanctuary, which I prize more than all my dominions

## **Psalms 24:1 PSALM 24**

### THE ARGUMENT

This Psalm is generally and probably thought to have been composed by David, upon that solemn occasion of brining the ark of God from the house of Obed-edom into the tabernacle which David had built for it, **2Sa 6**; wherein he hath a further prospect, even to the temple, which he earnestly desired and intended to build, and which he knew would be built by his son. And when this was done, and the ark brought into it, this Psalm was to be sung, and indeed to this time it seems chiefly directed. For David's Psalms were not only used by himself upon the first occasions for which he made them, but they were committed to the prefects of sacred music, for the use of the church in all succeeding times. And being a prophet, he speaks, as the prophets used, of things to come as if they were already present, and turns



his speech to the temple and its gates, as if they were now built. Moreover, because the tabernacle, and temple, and ark were manifest types of Christ, and of his church, and of the place and state of heavenly glory, David extended his thoughts to them also, or at least the Holy Ghost designed to comprehend them under these typical expressions.

David acknowledgeth God's sovereignty over the world, Psa\_24:1,2. A description of the persons that shall be of his spiritual kingdom, Psa\_24:3,4. Their blessing, Psa\_24:5,6. An exhortation to receive it, Psa\_24:7-9. Who the King of glory is, Psa\_24:10.

**The fulness thereof;** all the creatures, and especially the inhabitants wherewith it is replenished. God's general dominion over and interest in all persons and places seems to be here premised and asserted, either,

1. To show his right to choose any nation whom he pleased to be his peculiar people; which privilege being conferred upon the Israelites, was a great stumbling-block to the heathen nations. Or,
2. To set forth the singular kindness and mercy of God to Israel, who chose them out of all the nations of the world to be near to him, and to have special acquaintance with him, although otherwise he had no other relation to them than what he had to all mankind, to wit, that of a Creator and Governor. Or,
3. To demonstrate the excellency of the Jewish worship and religion above all others, because the God whom they served was the God, and Maker of the whole world, when the gods of the Gentiles were sorry idols, and esteemed by themselves to be but local and confined deities.

Psalms 24:2

Justly have I said that *the earth is the Lord 's* , for he made it, and laid the foundation of it, and that in a wonderful manner. By the

**seas and floods** he means the whole collection of waters, as well the sea and rivers running into it, as that great abyss of waters which is contained in the bowels of the earth, of which see Gen\_7:11 **49:25** 2Pe\_3:5. This is here mentioned as an evidence of God's wise, and powerful, and gracious providence, that he

hath built so vast a building upon so weak a foundation as the waters are, Mic\_6:2; and that although the waters are lighter than the earth, and therefore are naturally inclined to be above it, as they were at first; yet God hath so far overruled the inclinations of nature, that the waters shall as it were deny themselves, and run down into channels and caverns of the earth, that so the earth may be a convenient habitation for men and beasts. See Gen\_1:9 Exo\_20:4 Psa\_104:6.

Psalms 24:3

**The hill of the Lord**, to wit, Zion or Moriah, the place of God's sanctuary and special presence. This is here subjoined, either,

1. By way of opposition; though God is the God of the whole world, yet he is in a peculiar manner the God of Israel, and to be worshipped no where but in their holy place. Or,

2. As an inference. Having asserted and proved God's authority and dominion over all mankind, and consequently their obligations to serve and worship him, he now proposeth a most necessary and important question, especially in those times, when all nations except Israel were under deep ignorance and errors herein, namely, where, and how, and by whom God will be served, and his favour and blessing may be enjoyed? The place is here described, and the qualification of the persons in the following verses.

**Who shall stand**, to wit, to minister before him, as this word is commonly used with respect either to men, as 1Ki\_1:2, compared with 1Ki\_10:8 Dan\_1:5,19; or to God, as Deu\_10:8 **18:7** Dan\_7:10 Zec\_3:4.

**Standing** is the posture of ministers or servants. So the sense is, Who shall serve God, to wit, with God's acceptation, and to his own advantage?

**In his holy place**; in the place which he hath sanctified for his service.

Psalms 24:4

Whose actions and conversations are holy and unblamable. It is here very observable, that the character of a right and acceptable worshipper of God is not taken from his nation and relation to

Abraham, nor from all those costly and laborious rites and ceremonies of the law, in which the generality of the Israelites pleased themselves, but in moral and spiritual duties, which most of them grossly neglected.

**A pure heart;** purged from hypocrisy and inward filthiness, and careful to approve itself to God as well as to men, ordering a man's very thoughts and affections according to God's word. This is fitly added, because a man may keep his hands clean in good measure upon mere worldly motives, or with an evil design, or without any respect to God.

Who hath not lifted up his soul unto vanity; either,

1. Who doth not worship idols, which are oft called vanities in Scripture. Or,

2. Who doth not swear vainly or falsely, the phrase here being much the same with that in the third commandment, of *taking God's name in vain*. But that seems to be a quite differing phrase, and the *name of God* there mentioned determines the sense of that general phrase to oaths, which without that addition, or something equivalent, is never to my knowledge used in Scripture in that sense. Nor do all those learned men who so expound this place give one instance of that signification of this phrase. And for their other argument for that sense, that this clause is conjoined with the next by the conjunction *vau*, and therefore is to be explained by it, it seems to have no weight, because the same conjunction joyns the two first characterstogether, and yet it is confessed that *cleanhands* and a *pureheart* are two distinct and very differing things. Or rather,

3. Who doth not immoderately value and affect, or ardently desire, (as this very phrase of *lifting up the soul* doth oft signify, as Deu\_24:15 Psa\_25:1 Jer\_22:27 **44:14** Eze\_24:25 Hos\_4:8) the vain things of this present life and world, such as honours, riches, pleasures, and the like, which are oft called *vain things or vanities* in Scripture, as Psa\_4:2 **119:37** Ecc\_1:2 **12:8**. And this is very fitly mentioned as a character of a truly goodman, because hereby he is distinguished from all ungodly men whatsoever, whose inseparable property this is, both in the Old and New Testament, noted to be, to *love vanity*, and to set their hearts chiefly upon the

good things of this life, such as corn and wine, Psa\_4:2,6,7; and to have their portion in this life , Psa\_17:14; and to mind earthly things , Phi\_3:19; and to be friends of the world , Jam\_4:4; and to love the world, and the things of the world , 1Jo\_2:15. Whereas good men are every where described to be such as make God their portion , Psa\_16:5; and prize and desire his favour and service infinitely more than all the enjoyments of this life, yea, even than life itself, Job\_23:12 Psa\_4:6,7 63:3 119:72; and such as are weaned from earthly things, Psa\_131:1,2; and have their affections set on things above, not on things of the earth , Col\_3:2; and lay not up their treasure in earth, but in heaven, Mat\_6:19,20; all which is directly opposite to this *lifting up the soul to vanity . Deceitfully* , Heb. *unto or with deceit* , i.e. falsely, or with a purpose of deceiving or injuring others thereby. Under this negative the contrary affirmative is included, that he is one who, when he is called to swear, doth *swear in truth, in judgment, and in righteousness* , Jer\_4:2.

Psalms 24:5

**The blessing**, i.e. the blessings which God hath promised to his church and people, to wit, *grace and glory, and all other good things* , as they are summed up, Psa\_84:11. He and he only shall be truly blessed. *From the Lord* ; which is added significantly, by way of opposition to the blessings which men received, either from the priests or from other men, which were oftentimes given unto unworthy persons, and in that case were without any effect or benefit; whereas God's blessings are given only to good men, and are always effectual for their good.

**Righteousness**, i.e. the blessed fruit or reward of his righteousness, as the *work* is oft put for the reward of it, as Lev\_19:13 Job\_7:2 Psa\_109:20. Or, kindness or mercy, and those benefits which flow from it, which are oft called by the name of *righteousness* , as Jud\_5:11 1Sa\_12:7 Psa\_48:10 112:9.

Psalms 24:6

**The generation**; the true progeny which God regards; whereby he reflects upon them, who boasted and trusted to their carnal generation or descent from Jacob.

**That seek him**, to wit, God, mentioned in the end of Psa\_24:5, or his face, as it is more fully expressed in the next clause; i.e. that make it their care and study to know him, and his mind and will, and to please and serve him, as this phrase is usually understood.

**Thy face**, i.e. his face, by a familiar change of the person; of which many instances have been already noted; and *his face*, i. e. his grace and favour, which is oft called God's face, as Gen\_4:14 Exo\_33:14, **15 Psa 16:11 27:2 44:3**. And so this phrase is used 2Ch\_7:14 Psa\_27:8 Hos\_5:15. *O Jacob*; so the sense is, that seek the true church, here called *Jacob*; that desire the knowledge of it, and conversation with it; in which sense many are said to seek Solomon's face, as the phrase is in the Hebrew, 1Ki\_10:24 2Ch\_9:23, and the harlot to *seek* her lover's *face*, Pro\_7:15. And so this is by some expounded of the Gentiles, who inquired after the true church, and finding it in Jacob, were desirous to become proselytes, and to join themselves to the church of Jacob or Israel. But it must be remembered that the psalmist is not here speaking of the calling of the Gentiles, but only of the character or qualification of the true Jacobites or Israelites, who cannot conveniently be said *to seek the face of Jacob*, i.e. their own. And the phrase of *seeking the face of Jacob*, or *of the church*, is nowhere used in Scripture. Or, as it is in the margin, *O God of Jacob*. But that seems to be too large a supplement. Or, this is *Jacob*, the pronoun this being easily understood out of the beginning of the verse. Or, the generation (which may in the same manner be supplied) of Jacob, Jacob being here put not for the person, but for the posterity of Jacob, as it is Gen\_49:7 Num\_23:7, **10, 23 Deu 32:9** Psa\_14:7; or for the church or people of God, which is oft called *Jacob* or *Israel* as Isa\_14:1 **41:8 44:1, 5, 21**, &c. So the sense is, This and this only is the true Jacob or Israel, or church of God, and all others are so only in name and title, although they be descended lineally from him. Or, in *Jacob*, the particle *in* being here understood, as it is in Psa\_2:12 **17:12**, and in many other places. So the sense of the place is, This is the true generation of them that seek God's face in Jacob, i.e. either in Jacob's land or sanctuary, the only place where God was to be sought; or among the Jacobites or Israelites; by which he insinuates what is expressed Rom\_9:6, that *all are not Israel that are of Israel*, and that all were not Israelites indeed that were sprung from Jacob, but

only those of them who were such as he described, Psa\_24:4. Compare Joh\_1:47 Rom\_2:28,29.

Psalms 24:7

The question was put, Who shall ascend into God's hill and holy place? Psa\_24:3; to which answer hath been given, and the persons described, Psa\_24:4-6. But because there still were impediments in the way, and there were

**gates** and *doors* to this holy place, to shut out those who would ascend thither, therefore he poetically speaks to those *gates* to open and let in the King of glory, who would make way for his subjects and followers. Here is a representation of a triumphant entrance of a king into his royal city and palace; for which the gates use to be enlarged, or at least wide opened. He speaks here of the *gates* and *doors* , either,

1. Of his royal city of *Zion* , through which the ark was at this time to be brought to the tabernacle, which David had built for it, called *everlasting* , either from the solidity and durableness of the matter, or from David's desires and hopes that God would make them such in some sort, because he *loved the gates of Zion* , Psa\_87:2. Or rather,

2. Of the temple, which by faith and the Spirit of prophecy he beheld as already built, and accordingly addresseth his speech to it, whose *doors* he calls *everlasting* , not so much because they were made of strong and durable materials, as in opposition of those of the tabernacle, which were removed from place to place, whereas the temple and its doors were constantly fixed in one place; and if the sins of Israel did not hinder, were to abide there for ever, i.e.: as long as the Mosaical dispensation was to last, or until the coming of the Messiah, as that phrase is very commonly taken in the Old Testament. These gates he bids *lift up their heads* , or tops, either by allusion to those gates which have a portcullis at the top of them, which may be let down or taken up, and accordingly makes the entrance either higher or lower; or that by this figurative address to the gates he might signify the duty of the people to make their gates higher and wider, to give their king a more magnificent entrance. But though this be the literal sense of the place, yet there is also a mystical sense of it, and that too

designed by the Holy Ghost. And as the temple was undoubtedly a type of Christ, and of his church, and of heaven itself; so this place may also contain a representation, either of Christ's entrance into his church, or into the hearts of his faithful people, who are here commanded to set open their hearts and souls, which are not unfitly called *everlasting doors* , for his reception; or of his ascension into heaven, where the saints or angels are poetically introduced as preparing the way, and opening the heavenly gates, to receive their Lord and King, returning to his royal habitation with triumph and glory. Compare Psa\_47:5 68:25 Act\_2:33 Eph\_4:8.

*The King of glory* ; the glorious King Jehovah, who dwelt in the temple and between the cherubims; or the Messiah, the King of Israel, and of his church, called the *King* or *Lord of glory* , 1Co\_2:8 Jam\_2:1, both for that glory which is inherent in him, and that which is purchased by him for his members.

Psalms 24:8

This seems to be a prolepsis, or removal of an objection. You will say, What is the cause of this imperious call? and why or for whom must those gates be opened in so solemn and extraordinary a manner?

**The Lord strong and mighty:** this contains an answer to the question; He is no ordinary person, no meaner and no other than Jehovah, who hath given so many proofs of his almightiness, who hath subdued all his enemies, and is now returned in triumph. Here is in this and the foregoing verse a sacred dialogue between several persons. And some suppose that the sacred musicians, which attended upon the service of the ark and tabernacle, and were doubtless employed in this solemnity, 2Sa\_5:5, were divided into two choirs, whereof one spake the former, and the other the latter verse.

Psalms 24:9

The same verse is repeated again, partly to shame and awaken the dulness of mankind, who are so hardly brought to a serious preparation for such solemnities; and partly to signify the great worth and importance of the matter, contained under these expressions.

Psalms 24:10

Under whose command are all the hosts of heaven and earth, angels and men, and ah other creatures.

## **Psalms 25:1 PSALM 25**

### THE ARGUMENT

This Psalm seems to have been composed when David was under some straits and pressures, when his outward afflictions were accompanied with inward horrors of conscience for his sins, by which he had forfeited God's favour, and procured these calamities to himself.

David, being distressed by his enemies, taketh his refuge in God, Psa\_25:1-6; prayeth for the remission of the sins of his youth, Psa\_25:1-7. He showeth the goodness of the Lord to the meek, to such as keep his covenant, to such as fear him, Psa\_25:8-15. He prayeth for help in affliction, Psa\_25:16-18; and against his enemies, Psa\_25:19-21; and to redeem his church from trouble, Psa\_25:22.

i.e. I direct my desires and prayers (which are expressed by this phrase, Psa\_24:4 Jer\_22:27 Lam\_3:41) with hope or expectation of a gracious answer, which also it implies, Deu\_24:15.

Psalms 25:2

**Ashamed**, i.e. disappointed of my hope, which will be reproachful to me, not without reflection upon thee, of whose power and faithfulness I have made my boast.

Psalms 25:3

**Let none that wait on thee be ashamed**, with me and for me; for if I be frustrated, all that trust in thee will be discouraged and upbraided with my example.

**Let them be ashamed**; blast their wicked designs and hopes.

**Which transgress**, or *prevaricate*, or *deal perfidiously* with me, violating their faith given to me.

**Without a cause**; without any provocation of mine, or without any sufficient reason.



Psalms 25:4

**Thy ways**, i.e. the way of thy precepts, which I ought to do in my circumstances and difficulties; by what methods I may obtain thy favour and help. Whatsoever thou dost with me as to other things, grant me this favour, teach me my duty, and cause me to keep close to it, notwithstanding all temptations to the contrary.

Psalms 25:5

**In thy truth**, i.e. in the true and right way prescribed in thy word, which is oft called truth, as Psa\_119:30 Joh\_8:45, **46 16:13**, &c. Or, *by* or *because of thy truth* , i.e. because thou art faithful, do thou lead or guide me as thou hast promised to do.

**The God of my salvation**, i.e. who hast saved me formerly, and hast engaged to save me, and from whom alone I expect salvation.

Psalms 25:6

O consider thy own merciful nature, and thy former manifold favours vouchsafed to me, and to other miserable sinners, and do like thyself. Thou hast been gracious to such as I am from the beginning of the world to this day, and to me in particular from my very infancy, as he oft acknowledgeth in this book; yea, from all eternity thou hast had a good will to me, and therefore do not now desist and desert me.

Psalms 25:7

**Remember not**, so as to lay to my charge, the sins committed in my young and tender years, Ecc\_11:9, **10** which God frequently puntsbeth in riper age, Job\_13:26 Jer\_3:25, and therefore he now prays that God would not deal so with him.

**Nor my transgressions**; my succeeding or other sins, which either have been acted by me, or may be imputed to me. Being a sinner, I have nothing to plead for myself but thy free mercy and goodness, which I now implore.

Psalms 25:8

**Good**, i.e. bountiful and gracious to sinners, ready to do good, and delighting in it.

**Upright**, or, *right* , i.e. holy and true, sincere in making promises, and in all his declarations and offers of mercy to sinners, and faithful in fulfilling them. Being such a one, he will not be

wanting to such poor sinners as I am, but will guide them by his word, and Spirit, and gracious providence into the way of life and peace. By

**sinners** he doth not understand all that are so; not such as are obstinate, and proud, and scornful, whom God hath declared that he will not teach nor direct, but will leave them to the errors and lusts of their own hearts, and will blind and harden them to their ruin, as is often expressed in Scripture; but only such as, being truly sensible of their sins, do humbly and earnestly seek God for his grace and mercy, or such as are meek, as the next verse explains it; for these he will not fail to assist and relieve.

Psalms 25:9

**The meek**, i.e. the humble and lowly, such as meekly submit themselves to God's hand and word, and are willing and desirous to be directed and governed by him.

**In judgment**, i.e. in the paths of judgment; or in the right way wherein they should walk, as the next clause explains this; or by the rule of his word, which is oft called *his judgment* , or *judgments* . Or, *with judgment* , i.e. with a wise and provident care, and a due regard to all their circumstances. See Jer\_10:24 1Co\_10:13.

**His way**; either God's way, which God prescribes; or his own way, in which he ought to walk.

Psalms 25:10

All the dealings of God with them, yea, even those that are afflictive and grievous to the flesh, are done in kindness and faithfulness to them, as being very necessary for them, and tending to their great advantage.

**His covenant**, i.e. the laws or conditions required of them by his covenant; or, as it follows, his testimonies, i.e. his precepts, which are the testimonies or witnesses of God's will, and of man's duty.

Psalms 25:11

**For thy name's sake**, i.e. for the honour of thy goodness and truth, which is concerned herein.

**For it is great**; and therefore none but such a God can pardon it, and nothing but thy own name can move thee to do it; and the

pardoning of it will well become so great and good a God, and will tend much to the illustration of thy glory, as the greatness and desperateness of the disease advanceth the honour and praise of the physician. Or this may be urged, not as an argument to move God, but as the reason that moved him to pray so earnestly, and that for God's name's sake. Or, *though* (as this particle is oft rendered, as Exo\_34:9 Psa\_41:4, and elsewhere) *it be great* . Possibly he speaks of his sin against Uriah and Bathsheba. Or, *for* or *though it be much* or *manifold* ; for the Hebrew word signifies both *great* and *much* .

Psalms 25:12

**What man is he**, i.e. whosoever he be, whether Jew or Gentile, whether more innocent, or a greater sinner, which is my case.

**That he shall choose**, i.e. which God appointeth or approveth. Or, which *he* , i.e. such person, should choose; for the future tense is oft put potentially, and so as to express a man's duty, as Gen\_20:9 Mal\_1:6 **2:7**.

Psalms 25:13

**Shall dwell**, Heb. *shall lodge* , i.e. continue, as this word signifies, Job\_17:2 Pro\_19:23. It notes the constancy and stability of his happiness, both whilst he lives, and when he is dead; which the next clause seems to suppose.

**At ease**, Heb. *in good* , i.e. in the possession and enjoyment of the true good.

**The earth**, or, *the land* , to wit, Canaan; which was promised and given, as an earnest of the whole covenant of grace, and all its promises, and therefore is synecdochically put for all of them. The sense is, his seed shall be blessed.

Psalms 25:14

The secret of the Lord; either,

1. His word and counsel, to direct and guide them in the right way, which he oft mentions here as a singular blessing, Psa\_25:8,**9,12**, to show them their duty in all conditions, and the way to their eternal salvation. And so this may seem to be explained by the following words,

**he will show them his covenant.** And this, though it was revealed, yet might be called a secret, because of the many and deep mysteries in it, and because it is said to be hid from many of them to whom it was revealed, Mat\_11:25 2Co\_3:13-15 **4:3**; and it is not to be understood to any purpose without the illumination of their minds by God's Spirit, as is manifest from Psa\_119:18,**19**, and many other places of Scripture. Or rather,

2. His love and favour, which is called his *secret* , Job\_29:4 Pro\_3:32, and that very fitly, because it is known to none but him that enjoyeth it, Pro\_14:10 Rev\_2:17. Or his gracious and fatherly providence, which is here said to be *with them* ; or, as it is in the Hebrew, *towards them* , taking care of them, and working for them; even then when God seems to frown upon them.

**He will show them his covenant**, or, *and he will make them to know* (for the infinitive is here thought to be put for the future tense of the indicative, as it is Ecc\_3:14,**15,18 Ho 9:13 12:3**)

**his covenant**, i.e. he will make them clearly to understand it, both its duties or conditions, and its blessings or privileges; neither of which ungodly men rightly understand. Or, he will make them to know it by experience, or by God's making it good to them; as, on the contrary, God threatens to make ungodly men to *know his breach of promise* , Num\_14:34. Or, as it is in the margin of our Bibles, *and his covenant* (is, i.e. he hath engaged himself by his promise or covenant) *to make them know it* , to wit, his secret, i.e. that he will manifest either his word or his favour to them.

Psalms 25:15

i.e. My trust is in him, my expectation of relief is from him only, and he will deliver me out of all my temptations and tribulations.

Psalms 25:16

**Turn thee unto me;** turn thy face and favour to me, O thou who now hast turned thy back upon me, and forsaken me.

**I am desolate;** destitute of all other hopes and succours; persecuted by mine enemies, and forsaken by the most of my friends; as he was in Absalom's rebellion.

Psalms 25:17

**The troubles of my heart;** my outward troubles are accompanied with grievous torments of my mind and heart for my sins, which have procured them, and thy great displeasure manifested in them.

Psalms 25:18

Look upon with compassion, as Exo\_3:7,8 Psa 31:7 106:44.

**My sins;** the procuring and continuing causes of my trouble.

Psalms 25:19

**Consider,** Heb. *look upon* , as Psa\_25:18, to wit, with a revengeful eye, as Exo\_14:24 1Ch\_12:17 Psa\_104:32. For this general expression of *looking upon* is taken several ways in Scripture, and is to be determined by the context.

**Cruel,** Heb. *violent or injurious* , either without any cause given by me; or without any bounds, or in an implacable manner.

Psalms 25:20

**My soul,** i.e. myself or my life, as that word is commonly taken; for his soul was out of his enemies' reach, who could only *kill his body* , Luk\_12:4.

Psalms 25:21

Though I have greatly offended thee, yet remember that I have dealt honestly and sincerely with mine enemies, whilst they have dealt falsely and injuriously with me; and therefore judge between them and me, and deal with me according to the righteousness of my cause, and carriage towards them.

Psalms 25:22

If thou wilt not pity and help me, yet spare thy people. who suffer for my sake, and in my sufferings.

## **Psalms 26:1 PSALM 26**

### THE ARGUMENT

This Psalm was certainly made by David when he was in distress, and particularly when he was falsely accused and defamed by his adversaries, as he frequently was by Saul and his courtiers; and therefore for his vindication he makes a solemn appeal to God,

and a protestation of his own innocency, to which he was forced by their clamours and reproaches.

David declareth his integrity and innocency, Psa\_26:1-3. His hatred to the congregation of the wicked, Psa\_26:4,5. He publisheth God's works, Psa\_26:7; loves to dwell in his house, Psa\_26:8. He prays for deliverance from his enemies, Psa\_26:9,10, and promises thankfulness to God, Psa\_26:11,12.

**Judge me**, i.e. plead my cause, or give sentence for me; as this phrase is commonly used, as Psa\_10:18 **43:1 72:4** Isa\_1:17. I can obtain no right from men. The supreme and subordinate magistrates are mine implacable and resolved enemies. Do thou therefore do me justice against them,

**for I have walked in mine integrity;** though they accuse me of many crimes, they can prove none of them, and thou and mine own conscience, and theirs too, are witnesses for me, that my carriage towards them hath been innocent and unblamable. I have committed my cause and affairs to thee, as to a just Judge and merciful Father, and my hope and trust is fixed upon thee alone; therefore thou wilt not deceive my trust, but will uphold me against all mine enemies; for thou hast promised to save those that trust in thee. Or, that

**I shall not slide** or *fall*. So this declares the matter of his trust.

Psalms 26:2

Because it is possible that I may deceive myself, and be partial in my cause, or at least mine enemies will so judge of me, I appeal to thee, O thou Judge of hearts, and beg that thou wouldst search and try me by such ways and means as thou seest fit, and make me known to myself, and to the world, and convince mine enemies of mine integrity.

Psalms 26:3

I dare appeal to thee with this confidence, because thou knowest that I have a true and deep sense of thy loving-kindness to me upon mine heart, by which I have been obliged, and in a manner constrained, to love and obey thee, and in all things to approve any heart and ways to thee, and to abstain from all such evil practices as mine enemies charge me with, whereby I should have forfeited thy loving-kindness, which I prize more than life,

Psa\_63:3, and exposed myself to thy just displeasure. My experience of and trust in thy goodness doth fully satisfy and support me, that I neither do nor need to use any indirect or irregular courses for my relief.

**In thy truth**, i.e. according to thy word, which is oft called truth, as Psa\_119:142,**151**Jo\_17:17,**19**; believing its promises, and observing its precepts and directions; and not according to the course of the world, as it follows.

Psalms 26:4

**I have not sat**, i.e. chosen or used to converse with them; for sitting is a posture of ease and of continuance. I have been so far from an approbation or imitation of their wicked courses, (wherewith mine enemies reproach me,) that I have avoided even their company; and if accidentally I came into it, yet I would not abide in it.

**With vain persons**, i.e. with liars, or false and deceitful persons, as the next clause explains it. And *vanity* is very frequently put for falsehood or lying.

**Neither will I go in**; into their company, or with design to join in their counsels or courses, as the same word is used, Jos\_23:7. And conversation is oft expressed by *going out and coming in* .

**With dissemblers**, Heb. *with such as hide themselves* , covering their crafty and wicked designs with fair pretences. I abhor such persons and practices, though I am accused to be such a one.

Psalms 26:5

The congregation of evil-doers; either,

1. Their whole rank or society. I have an antipathy against all such persons, without any exception. Or,
2. To meet and join with them in their assemblies and consultations, or sit with them, as it follows.

Psalms 26:6

**In innocency**, or, *with integrity* , or with a pure heart and conscience. I will not do as my hypocritical enemies do, who content themselves with those outward washings of their hands or

bodies prescribed in the law, Exo\_29:4 &c.; Deu\_21:6 Heb\_9:10, whilst their hearts and lives are filthy and abominable; but

**I will wash**, or *I have washed, my hands* , and withal purged my heart and conscience from dead works. Compare Isa\_1:15 **16** 1Ti\_2:8.

**Compass thine altar**, i.e. approach to thine altar with my sacrifices; which I could not do with any comfort or confidence, if I were conscious to myself of those crimes whereof mine enemies accuse me. By the phrase *Of compassing the altar* , either,

1. He alludes to some Levitical custom of going about the altar, as the priests did in the oblation of their sacrifices, and the people, especially those of them who were most devout and zealous, who possibly moved from place to place, but still within their own court, that they might discern what was done on the several sides of the altar, and so be the more affected with it. Or rather,

2. He implies that he would offer many sacrifices together, which would employ the priests round about the altar; and so he is said to *compass* it, because the priests did it in his name, and upon his account, as persons are very oft said in Scripture to *offer* those sacrifices which the priests offer for them.

Psalms 26:7

**Publish**, or, *proclaim* , to wit,

**thy wondrous works**, as it here follows.

**With the voice of thanksgiving**; accompanying my sacrifices with my own solemn thanksgivings and songs of praise.

Psalms 26:8

**The habitation of thy house**, i.e. thy sanctuary and worship; which is an evidence of my piety to thee, as I have given many proofs of my justice and integrity towards men. Nothing is more grievous to me than to be hindered from seeing and serving thee there.

**Thine honour**; or, *thy glory* ; either,

1. The ark so called, 1Sa\_4:22 Psa\_78:61. Or



2. Thy glorious and gracious presence, or the manifestation of thy glory, or of thy glorious power, and faithfulness, and goodness.

Psalms 26:9

**My soul**, i.e. my life, as it is explained in the next clause. Do not bind me up in the same bundle, nor put me into the same accursed and miserable condition, with them. Seeing I have had so great an antipathy against them in the whole course of my life, Psa\_26:4,5, let me not die their death; as Balaam on the contrary desired

**to die the death of the righteous**, Num\_23:10. And seeing I have loved thy house and worship, and endeavoured to serve thee acceptably, not only with ceremonial cleanness, but with moral purity of heart and life, Psa\_26:6-8, do not deal with me as thou wilt with those that are filled with ungodliness and unrighteousness; do not destroy me with them, *the righteous with the wicked* , Gen\_18:23, but save me in the common calamity, as thou hast promised and used to do in like cases. The Hebrew word *asaph* , rendered *gathering* , is oft put for *taking away* , as Gen\_30:23 Isa\_4:1 Jer\_8:13 **16:5**, and that by destruction and death, as 1Sa\_15:6 Isa\_57:1 Jer\_8:13 Eze\_34:29 Hos\_4:3. The ground of which phrase may be either, because by death men's souls or spirits are gathered and returned to God, Ecc\_12:7, who had dispersed them all the world over; or because the several sorts of men, good and bad, which live here together promiscuously, are there severed, and all of one sort of them gathered together *unto their fathers* or *peoples* , as it is expressed, Gen\_15:15 Num\_20:24 2Ki\_22:20: compare Heb\_12:23.

**With sinners**; profligate and obstinate sinners, as the following words describe them, such being oft called sinners by way of eminency, as 1Sa\_15:18 Psa\_1:1 **104:35** Isa\_1:28 **33:14**.

Psalms 26:10

**In whose hands is mischief**; who not only imagine mischief in their hearts, but persist in it, and execute it with their hands.

**Their right hand**; which should be stretched out to execute justice, and punish offenders.

Psalms 26:11

No text from Poole on this verse.

Psalms 26:12

**In an even place**, Heb. *in rectitude* , or

in a right, or straight, or plain, or even place; which may be understood either,

1. Civilly, or in regard of his outward condition. So this is opposed to the slippery places, in which wicked men are said to be, Psa\_35:6 **73:18** Jer\_23:12; and the sense is, I stand upon a sure and solid foundation, where I fear no fall, nor to be overthrown by the assaults of mine enemies, being under the protection of God's promise, and his almighty and watchful providence. Or,

2. Morally, or in regard of his conversation. So the sense is, I do and will persist or continue (which is oft signified by *standing* , as Psa\_1:1) in my plain, and righteous, and straight course of life, not using those frauds, and wicked arts, and perverse and crooked paths, which mine enemies choose and walk in, or whereof they do falsely accuse me. And so this is the same thing for substance with his

**walking in his integrity**, expressed in the foregoing verse, as also Psa\_26:1.

**In the congregations will I bless the Lord**; I will not only privately acknowledge, but publicly, and in the assemblies of thy people, celebrate thy praises, both for thy grace enabling and inclining me to choose, and love, and persevere in the ways of holiness and righteousness, and for thy protection hitherto afforded to me in the midst of all my dangers and troubles, and for that well-grounded assurance which thou hast given me, of thy favour, and of thy future deliverance.

**Psalms 27:1 PSALM 27**

THE ARGUMENT

It is apparent from the body of this Psalm, that David was not yet fully delivered from the trouble which his enemies gave him, both by their slanders and other ways. But whether it belong to that history which is recorded 2Sa\_21:15-17, as the Jews conceive,

whom some others follow, is wholly uncertain, and not necessary for us to know.

David declareth that God is his only comfort and confidence in all danger, Psa\_27:1-3. His hearty desire to be in the house of God, Psa\_27:4. The advantage of it, Psa\_24:5,6. He prayeth for the light of God's face, and his salvation, Psa\_27:7-12; and from experience others to wait upon him, Psa\_27:13,14.

**My light**, i.e. my counsellor in all my difficulties, and my comforter and deliverer in all my distresses.

**The strength of my life**, i.e. the supporter and preserver of my life.

Psalms 27:2

**To eat up my flesh**; greedy to devour me at one morsel. Compare Job\_19:22 **31:31**.

Psalms 27:3

In that which I have now said, that God is my light, &c., Psa\_27:1, and in the experience of his favour and protection, Psa\_27:2.

Psalms 27:4

Though I am exercised with many troubles, there is but one thing that I am very solicitous for, or desirous of, and that is not victory and triumphs over all mine enemies, assured peace and settlement in my throne, the wealth, and pleasure, and glory of enlarging or ruling my empire: or if I have any desire to any of those things, it is chiefly that I may not be disturbed in or driven from the sanctuary and worship of God as I have been, but may have opportunity of constant attendance upon God; that there I may exercise and delight myself in the contemplation of thy amiable and glorious majesty, and of the infinite wisdom, holiness, justice, truth, grace, and mercy, and other perfections, which though hid in a great measure from the world, are clearly manifested in thy church and ordinances. *To inquire* ; or, *diligently to seek* ; either God's face and favour; or his mind and will, and my own duty; or

**the Lord's beauty**, last mentioned, which is discovered more or less, as men are diligent or negligent in seeking or inquiring into it.

**In his temple**, i.e. in his tabernacle; which he here and elsewhere calls his

**temple**, because it was the same thing for substance; and because his thoughts and affections did constantly and eagerly run out upon the temple; and since he was not permitted to build the thing, he would at least take occasion to solace himself with the name, and thereby to enter his protest of his earnest desire to build it, if God had seen it fit.

Psalms 27:5

**He shall hide me**; or, *hath hid me* ; or, *useth to hide me* . Justly do I prize the house and service of God so highly, both because I have such vast obligations to him for his former protection and favours, and because all my hope, and confidence, and security depends upon him.

**In the secret of his tabernacle**; in his tabernacle, into which mine enemies cannot come; and in a secret place in it, where, if they come, they cannot find me. Or, as it were (for the note of similitude is oft understood)

**in the secret of his tabernacle**, i. e. in as safe a place as the holy of holies, which is called God's *secret* , Eze\_7:22, where none might come but the high priest, and he but one day in a year. He alludes to the ancient custom of offenders, who used to flee to the tabernacle or altar, where they esteemed themselves safe, 1Ki\_2:28.

**Upon a rock**; a place high and inaccessible, strong and impregnable.

Psalms 27:6

**Mine head shall be lifted up above mine enemies**; he will advance me above them, and give me a complete victory over them.

**Sacrifices of joy**, or *of shouting* or *resounding* , i.e. of thanksgiving; which were accompanied with the sound of trumpets and other instruments, Num\_10:10 1Ch\_16:41,**42 Psa 33:3.**

Psalms 27:7

No text from Poole on this verse.

Psalms 27:8

**When thou saidst;** either by thy word, commanding and inviting me so to do; or by thy Spirit, directing and inclining me to it.

**Seek ye my face,** i.e. seek my presence, and favour, and help, by fervent and faithful prayer.

**My heart said unto thee;** my heart readily and thankfully complied with the motion; and upon the encouragement of this command, or invitation and promise couched in it, I resolved I would do so, and do so at this time. But this verse is a little otherwise rendered by divers learned men. And the words lie in another order in the Hebrew text, which runs thus:

**To thee my heart said,** Thou hast said, (which verb may well be understood here, as it is also 1Ki\_20:34, and as divers other verbs are understood in the sacred text, as Lev\_24:8 2Sa\_18:12 **23:17**, compared with 1Ch\_11:19, and in many other places; which is not strange in so concise and short a language as the Hebrew is,)

**Seek ye my face** (this is thy great command, so oft and so vehemently urged, as containing the very substance and foundation of all true piety).

**Thy face, Lord, I will seek;** I cheerfully do and will obey thy command therein. Or the verse may be thus translated without any supplement, which, where it can be done, is confessedly the best way of translation: *Concerning thee* (as the particle *lamed* is oft used; or, *for* or *instead of thee* , as it is unquestionably used, Gen\_11:3 Exo\_13:16 Pro\_21:18, i.e. in thy name and words, and according to thy mind)

**my heart said,** ( to wit, to or within myself, as the word *said* is frequently taken, i.e. I seriously consider within myself this following command of thine oft inculcated in thy word, and press it upon my own conscience,)

**Seek ye my face. Thy face, Lord, will I seek.** Thou commandest it, and I will obey thee therein.

Psalms 27:9

**Hide not thy face;** which I in obedience to thy command am now seeking.

**Put not thy servant away**, to wit, from thy face or presence, or from the place of thy worship, from which he either now was or formerly had been driven. Two ways God and he might be parted; either by God's departure or withdrawing from him, which he might do even in the place of his worship; or by God's putting him away from his presence. Against the first he seems to direct his prayer in the first clause, and against the latter in this.

Psalms 27:10

**Forsake me**; or, *leave me* ; as being unable to help me, and rather a burden than a help to me; for which reason David desired them to leave him, and disposed of them in another place, **1Sa 22**\$. Or his father and mother were now dead. Or by his *father* and *mother* he may signify his near relations and friends, which forsook him in the time of trouble, as men usually do. Or the words may be rendered, *though my father and mother should forsake me* . *Then* ; or, *yet* , as the Hebrew *vau* frequently signifies.

**Will take me up**; or, *will receive me* , to wit, to himself, as this verb is used, Jos\_20:4 Jud\_19:15 Mat\_23:37.

Psalms 27:11

**Thy way**, i.e. what course I shall take to please thee, and to discharge my duty, and to save myself from ruin.

**A plain path**; of which See Poole "Psa\_26:12", where the Hebrew words are the same.

**Because of mine enemies**; that I may neither open their mouths against me or religion by my miscarriages, nor fall into their hands by my folly, nor give them any occasion of triumphing over me.

Psalms 27:12

**The will**, or *lust* , or *desire* , Heb. *soul* ; which is so taken, Psa\_41:2 **78:18** Eze\_16:27.

**Such as breathe out cruelty**; he presseth his request upon the quality of his enemies, who were both false and cruel, and in both respects hateful to God and men.

Psalms 27:13

**I had fainted**: these words are added to complete the sense; for the speech is abrupt and imperfect, as is very usual, not only in the

Holy Scripture, but in many other authors, in all vehement passions or commotions of mind, such as David was in at this time. Having declared what perfidious and cruel enemies did now assault and encompass him, he now subjoins what impression the thoughts thereof made upon him, and speaks like one that wanted words to express how sad and desperate his condition would have been, if he had not been supported by faith in God's promises.

**To see the goodness of the Lord;** to enjoy (which is oft expressed by seeing) the mercy which God hath promised me.

**In the land of the living**, i.e. in this world, which is oft so called, as Job\_28:13 Psa\_52:5 **116:9 142:5** Isa\_38:11 **53:8** Jer\_11:9 Eze\_32:32, and is opposed to the grave, which is the place of the dead. And David was thus earnestly desirous of this mercy in this life, not because he placed his portion in these things, which he so solemnly disclaims, Psa\_17:14, but because the truth and glory of God were highly concerned in making good the promise of the kingdom made to him.

Psalms 27:14

**Wait on the Lord**, O my soul; to which he now turneth his speech; as he frequently doth in this book.

**He shall strengthen thine heart;** he will uphold thee, and keep thee from fainting and sinking under thy burdens.

## **Psalms 28:1 PSALM 28**

### THE ARGUMENT

This Psalm seems to be made upon the same occasion with the former, and is mixed, as many others of his Psalms are, of hopes and fears, of prayers and praises.

David prayeth earnestly for himself, Psa\_28:1,2, that he might not be led away with the wicked, Psa\_28:3,4. The reason of his prayer, Psa\_28:5. He blesseth God for hearing him, Psa\_28:6-8; and prayeth for the people, Psa\_28:9.

**Be not silent;** be not deaf to my prayers, nor dumb as, to thy answers to them: lest I be in the like or same condition with them

**that go down into the pit**, i.e. a lost creature; as I shall certainly be, if thou dost not succour me.

Psalms 28:2

i.e. Towards the holy of holies, which is so called, 1Ki\_6:23, compared with 2Ch\_3:10: compare also 1Ki\_6:5 **8:6**, because there the ark was; from whence God gave oracular answers to his people; and to which they accordingly directed their prayers, not only when they drew near to it, but when they were at a distance from it, as Dan\_6:10.

Psalms 28:3

Draw me not away with the wicked: the sense is, either,

1. Do not suffer me to be drawn away by their counsel or example to imitate their evil courses. For God is oft said to do that which he doth not effect, but only permit and order, as 2Sa\_12:12. Or,

2. Do not draw me into the same snares and mischief with them; do not drag me, as thou dost or wilt do all these malefactors, to execution and destruction. Let me not die the death of the wicked. Compare Psa\_26:9. Thus *drawing* is used for drawing to death, Job\_21:33 Eze\_32:20. This seems best to suit with the following context, wherein he imprecateth and foretelleth that destruction upon his enemies which he deprecated for himself.

**Mischief is in their heart;** which are hypocritical and perfidious persons, whilst I, through thy grace, am upright and sincere. Seeing then I am so unlike them in disposition and practice, let me not be made like them in their ruin.

Psalms 28:4

David useth these imprecations, partly, to vindicate himself from the slanders of his enemies, who reported him to be as wicked as they were, only more close and cunning therein; which, if he had been, he had bitterly cursed himself; which it could not reasonably be presumed that he would do; partly, from his great and long experience of their implacable and incorrigible malignity, not only against him, but against God, and his declared will, and against all truly good men, and that covered with pretences of piety to God, and of peaceableness towards their neighbours, Psa\_28:3, which made their wickedness more inexcusable and detestable; partly, by the instinct and direction of God's Spirit, by whose inspiration he



uttered this as well as the rest of the Psalm; and partly, that hereby he might provoke them to repentance; for this curse belongs only to those who shall obstinately persist in their wicked courses. Add to all this, that as verbs of the imperative mood are oft used by the Hebrews for futures, so these may not be proper imprecations, but predictions of their destruction.

Psalms 28:5

**The works of the Lord, nor the operation of his hands**, i.e. the providential works of God, both for and towards his church and people in general; the serious observation whereof would have made them afraid of opposing them, and desirous to join themselves with them; and for and towards me in particular, concerning whose succession to the kingdom God hath so expressly declared his mind and will, and to whom he hath given so many and such wonderful preservations, that they who will not acknowledge it, but continue to oppose it, may well be presumed to be guilty of rebellion against God's will, and of the contempt of his providence.

**He shall destroy them, and not build them up**, i.e. destroy them utterly and irrecoverably, because they wilfully shut their eyes against the light of God's word and works.

Psalms 28:6

He speaks of it as past, either because God had in part heard and answered him already, or because God assured him by his Spirit that he had heard and accepted his prayers, and would assuredly answer him in due time.

Psalms 28:7

No text from Poole on this verse.

Psalms 28:8

**Their strength**, i.e. the strength of his people, mentioned in the next verse; the relative being put before the antecedent, which is left to be gathered out of the following matter, as it is Num\_24:17 Psa\_87:1. Or, *his strength* ; for the Hebrew affix *mo* , which commonly is plural, is sometimes taken singularly; of which see my Latin Synopsis here, and on Isa\_53:8. And *his* , i.e. of his anointed, as the next clause explains it. Or the words may be thus

rendered, *Strength is or belongs to thee Lord* . Heb. *The Lord, strength is his* , or *to him* . It is a Hebrew pleonasm.

**The saving strength**, Heb. *the strength of the preservations, or deliverances, or victories, or salvations* , i.e. he by whose strength alone he hath got these victories, &c.

**Of his anointed**, i.e. of me, whom he hath anointed to be king, whom therefore he will defend; he speaks of himself in the third person, which is usual in the Hebrew tongue.

Psalms 28:9

**Thine inheritance**; Israel, for whom I pray; partly because thou hast in some sort committed them to my charge, and partly because Saul did not take due care of them.

**Lift them up**; raise them out of their low and afflicted condition, in which they are, by reason of Saul's weakness and neglect, and by the prevailing power of the Philistines, and advance them to a state of safety and honour, and that not for a season, but with constancy and perpetuity, as it follows.

## **Psalms 29:1 PSALM 29**

### THE ARGUMENT

It is supposed that this Psalm was made upon the occasion of some terrible tempest of thunder and rain; which God might possibly send in the time of battle to assist David, and discomfit his enemies; as he had done formerly upon like occasions. It contains an admonition to the potentates of the earth, and especially to those who bordered upon the land of Israel, that they would own and worship the true God; which he presseth from the great majesty and power of Israel's God above all other gods, and particularly from that great and glorious instance thereof in thunder; which hath struck the proudest monarchs with the dread of that God, whom at other times they despised.

David exhorteth the mighty of this world to give glory to God, Psa\_29:1,2; who manifesteth his power by thunder, lightning, and other creatures, \$Psa\_29:3-10. He showeth God's protection and blessing of his people, \$Psa\_29:11.

**O ye mighty;** ye potentates and rulers of the earth. To these he addresseth his speech; partly because they are most apt to forget and contemn God, and insolently to assume a kind of deity to themselves; and partly because their conviction and conversion was likely to have a great and powerful influence upon their people.

**Give unto the Lord,** by a humble and thankful acknowledgment of it; for otherwise we can give nothing to God.

**Glory and strength,** i.e. *the glory of his strength* , or power, which is the attribute set forth in this Psalm; or, *his glorious strength* .

Psalms 29:2

**The glory due unto his name,** i.e. the honour which he deserves; which is to prefer him before all other gods, and to forsake all others, and to own him as the Almighty, and the only true God.

**In the beauty of holiness;** or, *of the sanctuary* , which is commonly called by this name; in his holy and beautiful house, as it is called, Isa\_64:11, the only place where he will receive worship. So he exhorts them to turn proselytes to the Jewish religion; which was their duty and interest.

Psalms 29:3

**The voice of the Lord,** i.e. thunder, as is manifest from the next clause, and the following effects; which is oft called the Lord's voice, as Exo\_9:23,28,29 Job 37:4,5 Psa 18:14 46:6. Upon the waters; either,

1. **Upon the seas;** where its noise spreads far and wide, and is very terrible. But the following verses speak of the effects of it upon the earth only. Or rather,

2. Above in the clouds, which are called waters, Gen\_1:7 Psa\_18:11, because they are of a watery substance. And this circumstance is considerable here, to magnify the Divine power, which displayeth itself in those high places, which are far above the reach of all earthly potentates, and from whence he can easily and unavoidably smite all that dwell upon the earth, and will not submit to him. Upon many waters, i.e. upon the clouds, in which

there are vast treasures of water, and upon which God is said to sit or ride, Psa\_18:10,**11 104:3**.

Psalms 29:4

Is an evident proof of God's glorious majesty.

Psalms 29:5

By thunder-bolts; which have oft thrown down trees and towers.

**Lebanon;** a place famous for strong and lofty cedars. See 2Ch\_2:8 Son\_3:9 **5:15**.

Psalms 29:6

**He maketh them;** the cedars last mentioned; which being broken by the thunder, the parts of them are suddenly and violently hurled about hither and thither.

**Sirion;** a high mountain beyond Jordan joining to Lebanon; of which see Deu\_3:9 **4:48**. Lebanon and Sirion are here understood, either,

1. Properly; and so they are said to *skip* or *leap* , both here and Psa\_114:4, by a poetical hyperbole, very usual both in Scripture and other authors; which is so known, that it is needless to give any instances of it. Or,

2. Metonymically for the trees or people of them, *as the wilderness* , Psa\_29:8, may seem to be taken; and *as the earth* , by the same figure, is frequently put for the people which dwell in it.

**Unicorn,** Heb. *reem* ; of which see **See Poole** "Num\_23:22 Psa\_22:21".

Psalms 29:7

**Divideth,** Heb. *heweth out* , i.e. it breaketh out of the clouds, and thereby makes way for the lightnings, which are suddenly dispersed over the face of the earth.

Psalms 29:8

**The wilderness,** i.e. either the trees, or rather the beasts of the wilderness, by a metonymy, as before, Psa\_29:6. Compare this with the next verse.

**Kadesh;** which he mentions as an eminent wilderness, vast and terrible, and well known to the Israelites, Num\_20:1,**16**, and

wherein possibly they had seen and observed some such effects of thunder as are here mentioned.

Psalms 29:9

**Maketh the hinds to calve**, through the terror which it causeth, which hastens the birth in these and other places: see 1Sa\_4:19. He nameth the

**hinds**, because they bring forth their young with difficulty, Job\_39:1,2.

**Discovereth**, Heb. *maketh bare* ; either of its trees, which it either breaks or strips off their leaves; or of the beasts, which it forceth to run into their dens.

**And in his temple**; or, *but* . Having showed the terrible effects of God's power in other places, he now shows the blessed privilege of God's people, that are praising and glorifying God, and receiving the comfortable influences of his grace in his temple, when the rest of the world are trembling under the tokens of his displeasure; by which he secretly invites and persuades the Gentiles, for their own safety and comfort, to own the true God and to worship him in his sanctuary, as he did exhort them, Psa\_29:2. Or, *therefore* , i.e. because of these and such-like discoveries of God's excellent majesty and power, his people fear, and praise, and adore him in his temple.

Psalms 29:10

He moderateth and ruleth (which is oft signified by sitting, this being the posture of a judge, or ruler; of which see Psa\_9:7-9 **47:8** Joe\_3:12) the most abundant and violent inundations of waters, which sometimes fall from the clouds upon the earth; where they would do much mischief if God did not prevent it. And these are here fitly mentioned, as being many times the companions of great thunders. And this may be alleged as another reason why God's people did praise and worship him in his temple, because as he sendeth terrible tempests, and thunders, and floods, so he also restrains and overrules them. But most interpreters refer this to Noah's flood, to whom the word here used is elsewhere appropriated. And so the words may be rendered, *The Lord did sit upon* , or *at, the flood* in Noah's time, when it is probable those vehement rains were accompanied with terrible thunders. And so

having spoken of the manifestation of God's power in storms and tempests in general, he takes an occasion to run back to that ancient and most dreadful example of that kind, in which the Divine power was most eminently seen. And having mentioned that instance, he adds, that as God showed himself to be the King and the Judge of the world at that time, so he doth still sit, and will sit, as

**King for ever**, sending such tempests when it pleaseth him. And therefore his people have great reason to worship and serve him.

Psalms 29:11

**The Lord will give strength**, to support and preserve them in the most dreadful tempests, and consequently in all other dangers, and against all their enemies.

**The Lord will bless his people with peace**, though now he sees fit to exercise them with some troubles.

### **Psalms 30:1 PSALM 30**

A Psalm and Song ; or, A Psalm of Song ; i.e. either,

1. A Psalm to be sung with the voice to an instrument. Or,  
2. A Psalm of joy and praise; for so this is. And this Hebrew word *schir* may be here taken not simply for a song, but for a *joyful song* , as it is Gen\_31:27 Exo\_15:1 Psa\_33:3 **42:8** Pro\_25:20 Isa\_30:29 Amo\_8:3,**10**. At the dedication of the house of David; either,

1. At the dedication of the temple, called the house, or that house, eminently and emphatically. So the Chaldee paraphrast and the Hebrew doctors understand it. And then the last words, *of David* , are to be joined with the first, *a Psalm and Song* . But this seems not probable, because the temple was not built by David, nor in his days, although he might prescribe a Psalm to be used afterwards upon that occasion. Or,

2. At the dedication of David's house, which was built, 2Sa\_5:11, and doubtless was dedicated, as God had commanded. See Deu\_20:5 Neh\_12:27. Or,

3. At the second dedication of David's house, after it had been polluted by Absalom and his concubines. But there is no law of God for any re-dedication of houses in such cases, nor any evidence that David did so. And indeed it seems strange, if this Psalm was made upon this occasion, or upon any of these dedications here mentioned, that there should not be one line in it suitable to that occasion. Others therefore make these words,

**the dedication of the house**, not to note the matter of this *Psalm* or *Song* ; but either,

1. The name of the tune to which this song was sung, which was the same that David used at the dedication of his house; and so this gives us a reason why the word *Song* is added to that of *Psalm* , and why this Psalm was called *the Song of the dedication* . Or,

2. The time when it was sung; which was at the dedication of David's house. For such dedications were performed in a very solemn manner, with divers rites and prayers, and praises to God, as the nature of that business required. And it seems probable from the matter of this Psalm, compared with the title, that David had about this time been delivered from some eminent distresses, and particularly from some dangerous sickness; for which he here gives thanks to God, taking advantage of this public and solemn occasion.

The psalmist praiseth God for deliverance out of great danger, Psa\_30:1-3; and exhorteth others to do the same, Psa\_30:4,5. He acknowledgeth to God that his prayer was heard, and him-self girded with gladness, Psa\_30:6-11. He will give thanks to God for ever, Psa\_30:12.

**Lifted me up;** or, *drawn up* , to wit, out of the deep pit, or waters; to which great dangers and afflictions are frequently compared.

**To rejoice over me;** which they both desired and confidently expected an occasion to do.

Psalms 30:2

i.e. Delivered me from the fears and troubles of my mind, which are oft compared to diseases, and from very dangerous distempers of my body.

Psalms 30:3

**Thou hast brought up my soul from the grave;** my deliverance is a kind of resurrection from the grave, upon the very brink whereof I was.

**Thou hast kept me alive:** this he adds to explain the former phrase, which was ambiguous.

**To the pit,** i.e. into the grave, which is oft called *the pit* , as Psa\_28:1 **69:15 88:4** Isa\_38:17.

Psalms 30:4

Or, *at the mention* , &c.; when you call to mind, or when others celebrate, as I do, this day, the holiness of God's nature; which he demonstrates by his works, by his faithfulness, care, and kindness towards his holy ones.

Psalms 30:5

**His anger endureth but a moment;** commonly the afflictions which he sends upon his people are short, and last but for a few moments of their lives.

**In his favour is life;** or, *life* , i.e. our whole life, *is in his favour* , i.e. he heapeth his favours upon them, for the greatest part of their present lives, and in the next life, which endures for ever; of which the Chaldee paraphrast expounds this place. And indeed without the consideration of eternal life, the difference between the duration of the afflictions and of the happiness of God's people, were neither so evident nor considerable as David here makes it.

**Life** is oft put for a long and happy time, as Psa\_34:12 **133:3** Pro\_3:2; and for an eternal and immortal duration, 2Ti\_1:10 Jam\_1:12. And in civil affairs estates for life are opposed to those that are but for a short time.

**Joy cometh in the morning,** i.e. it comes speedily and in due season.

Psalms 30:6

I thought myself past all danger of further changes, forgetting my own frailty, and the uncertainty of all worldly things.



Psalms 30:7

**Thou hast made my mountain to stand strong;** thou hast so firmly settled me in my kingdom; which he calls his

**mountain**, partly because kingdoms are usually called mountains in prophetic writings, as Psa\_46:3,4 **Isa 2:2** Jer\_51:25 Dan\_2:34,**35,44,45**; and partly with respect to Mount Zion, where he built his royal palace, the dedication whereof is mentioned in the title of the Psalm.

**Thou didst hide thy face**, i.e. withdraw thy favour and help, and I was quickly brought into such distresses of body, and anxiety of mind, that I saw the vanity of all my carnal confidences.

Psalms 30:8

No text from Poole on this verse.

Psalms 30:9

**What profit is there**, to wit, unto thee? as the latter part of the verse explains it. What wilt thou gain by it?

**In my blood**, i.e. in my violent death, as *blood* is frequently used, as Gen\_37:26 Num\_35:33 Jos\_20:3 1Sa\_25:26,**33 Mt 27:6**.

**When I go down to the pit;** when I die. **See Poole "Psa\_30:3"**. Shall they that are dead, or gone down into the dust, celebrate thy faithfulness and goodness in the land of the living? Or shall my dust or dead corpse praise thee? No, Lord, shouldst thou cut me off in the beginning of my reign, thy name would lose the praises which many will return to thee for my life, and be exposed to reproaches, as if thou hadst not kept thy word with me; and I should lose those opportunities of praising thy name, and serving my generations, which I prize above my life.

Psalms 30:10

No text from Poole on this verse.

Psalms 30:11

Having related his prayer, he now declares the gracious answer which God gave him.

**Put off my sackcloth**, i.e. given me occasion to put off that sackcloth, which they used to wear in times of mourning. See Est\_4:1 Psa\_35:13 Isa\_32:11 Joe\_1:13.

**With gladness;** either with garments of gladness or rejoicing; or with joy, as with a garment surrounding me on every side; as he is for the like reason said to be *girded with strength* , Psa\_18:32.

Psalms 30:12

**My glory;** my soul; or rather, my tongue, to which both singing and silence most properly belong. **See Poole "Psa\_7:5"; See Poole "Psa\_16:9".**

## **Psalms 31:1 PSALM 31**

### THE ARGUMENT

This Psalm was composed either when David was in great distress, or afterwards, in remembrance thereof, and of God's singular goodness in delivering him out of it, whence it is mixed of prayer and praises, of hopes and fears. But what those particular troubles were which David here speaks, is only matter of conjecture, and therefore I shall rather omit than confidently determine.

David prayeth for preservation, according to his confidence which he putteth in God, Psa\_31:1-6, that he might rejoice in his mercy, Psa\_31:7,8. He declareth what he suffered from his enemies and friends, Psa\_31:9-13; but magnifieth the care and tenderness of God, Psa\_31:14-18; and praiseth him for his goodness to himself and to the faithful, Psa\_31:19-24.

**Let me never be ashamed,** to wit, of my confidence in thy promises.

**In thy righteousness,** i.e. by or for; or, according to thy faithfulness and goodness; both which come oft under the name of righteousness.

Psalms 31:2

**Deliver me speedily,** because of the greatness and urgency of my danger, which is even ready to swallow me up.

Psalms 31:3

**For thy name's sake;** for the glory of thy name, i.e. of thy power, and truth, and mercy to thy miserable servant.

**Lead me, and guide me;** two words expressing the same thing with more emphasis. Direct me clearly and continually in a right and safe path; for without thy conduct I can neither discern the right way, or continue in it.

Psalms 31:4

No text from Poole on this verse.

Psalms 31:5

**Into thine hand,** i.e. to thy care and custody,

**I commit my spirit,** i.e. my soul or life, called a man's spirit, as Ecc\_3:21 **12:7**, &c. Either,

1. To receive it; for my case is almost desperate, and I am ready to give up the ghost. Or,

2. To preserve it from the plots and malice of mine enemies.

**Thou hast redeemed me;** thou hast delivered me formerly in great dangers, and therefore I willingly and cheerfully commit myself to thee for the future.

**O Lord God of truth;** who hast showed thyself to be so to me, in making good thy promises.

Psalms 31:6

**I have hated them;** their very persons, not simply, but for their wickedness. Compare Psa\_139:21,**22**.

**That regard,** Heb. *that observe* , to wit, with respect to them, dependence upon them, or expectation of any good from them.

**Lying vanities;** or, *most vain vanities* ; such as are foolish, and deceitful, and fruitless. By which he understands, either,

1. All human or carnal helps, any arm of flesh; for he that trusteth therein is pronounced cursed, Jer\_17:5, and therefore is hateful. Or,

2. Idols, which are oft called *vanities* , as Deu\_32:21 Jer\_2:5 **8:19**, &c. Or,

3. Curious arts, and all sorts of divinations by stars, or the notions or inwards of living creatures, or by the dead; which practices were common and prevalent among those Eastern people, and by their example were too rife among the Israelites also, Isa\_2:6, of

whom he here speaks; for the Gentiles that observed these vanities he rather pitied than hated; but the Israelites that did so were apostates from God, and professed enemies to him and his laws, and therefore were the proper objects of just hatred.

Psalms 31:7

**Thou hast known**, i.e. loved me, and cared for me; for words of knowledge commonly imply affection.

Psalms 31:8

**Hast not shut me up into the hand of the enemy**; whereof I was in great and imminent danger, if thou hadst not delivered me. See 1Sa\_23:7.

**Thou hast** made way for me to escape, when I was encompassed by them, and set me at liberty.

Psalms 31:9

**With grief**; with continual weeping. See Poole "Psa\_6:7".

**My soul**; my sorrows are not counterfeit or slight, but inward and hearty; my mind is oppressed, my heart is ready to sink under my burden.

**My belly**, i.e. my bowels contained in my belly; which are the seat of the affections, and fountains of support and nourishment to the whole body. Thus the whole man, both soul and body, inside and outside, are consumed.

Psalms 31:10

**My life**, i.e. the time of my life, as the next clause explains it.

**Because of mine iniquity**; either through my deep and just sense of my sins, which have provoked God to afflict me in this manner; or for the punishment of mine iniquity, as this word is frequently used.

**My bones**, in which my chief strength lies.

**Are consumed**; the juice and marrow of them being almost dried up with excessive grief.

Psalms 31:11

A reproach, i.e. the matter of their reproaches and scorns. This, said they, is David, anointed to be king of Israel, a goodly

monarch indeed, forsaken by God and men, and in a perishing and desperate condition; he pretends great piety to God, and loyalty to Saul, but in truth he is a great impostor, and a traitor and rebel to his king. Especially among my neighbours; which aggravates their sin, and his misery, partly because they were obliged by the laws of neighbourhood to perform all friendly offices to him; and partly because they were daily witnesses of his integrity, and therefore sinned against their own knowledge. A fear; or, a terror. They were afraid to give me any countenance or assistance, or to be seen in my company; being warned by Ahimelech's punishment for it, **1Sa 22**.

**Fled from me;** either loathing me as a monster of men, and an unlucky spectacle, and such a villain as mine enemies represented me, and they believed me to be; or to prevent their own danger and ruin, which might be occasioned by it.

Psalms 31:12

Whatsoever good service I have done to the king, or kingdom, or to any particular persons, neighbours, friends, or others, which sometimes they have acknowledged and highly commended, is now quite forgotten by all of them; or, at least, they carry themselves to me as if it were so.

**As a dead man;** whose name and memory is quite lost within a few days. See Psa\_88:12 Ecc\_9:5.

**Like a broken vessel,** made of earth; which is irreparable, and useless, and therefore despised by all.

Psalms 31:13

I have heard, partly with my own ears, and partly by the information of others.

**The slander of many,** who reproach and defame me as a turbulent and seditious person, an enemy to the public peace, a conspirator against the king's life or dignity.

**Fear,** i.e. just cause of fear, even of the loss of my life, as appears from the next clause.

**They devised to take away,** to wit, unjustly and violently; as this word is used, Gen\_34:2 **24:11**.

Psalms 31:14

Mine by paternal relation, and care, and affection, and by thy promise or covenant made with me.

Psalms 31:15

My times; either,

1. The time of my life, how long I shall live. Or,
2. My opportunities or fit seasons for working out my deliverance. Or rather,
3. *All the affairs and events of my life* ; for time is oft put for things done or accidents happening in time, as 1Ch\_29:30 Job\_11:17 Psa\_37:18 Ecc\_9:11 Dan\_2:21 Act\_17:26.

**Are in thy hand**, i.e. are wholly in thy power, to dispose and order as thou seest fit, and not at all in mine enemies' power, who can do nothing against me, unless it be given them from above.

Psalms 31:16

Manifest thy love and favour to me, by answering my prayers, and saving me from all mine enemies.

Psalms 31:17

I have called upon thee; and therefore thy honour will be eclipsed in my disappointment, as if thou didst not hear prayers, nor keep promise, nor make any difference between good and bad men.

**Let the wicked be ashamed**; frustrated in their wicked designs and carnal confidences. Seeing they are implacable in their malice and rage against innocent and good men, do thou cut them off by thy just judgment; and since either the righteous or the wicked must be cut off, let destruction fall upon them, who most deserve it.

Psalms 31:18

**Lying lips**; slanderous tongues. Be put to silence, either by thy vindication and discovery of my integrity; or by some eminent judgment, which may either convince them, or cut them off.

**Grievous things**, Heb. *hard words* , or *things* , the singular number being put for the plural. Of this expression, see 1Sa\_2:3 Psa\_60:3 **94:4 Jude 15**. He means such as were grievous, and

hard to be borne, as bitter calumnies, cruel mockings, terrible threatenings, and the like.

**Proudly and contemptuously;** with great arrogancy, and confidence of success, and contempt of me and mine, whom they look upon as few in number, and impotent and fugitives, and such whom they can blow away with a breath.

**Against the righteous;** against us, whom thou knowest to be righteous, notwithstanding all their false accusations; and therefore for thy love to righteousness save us, and silence our unjust enemies.

Psalms 31:19

**How great is thy goodness!** no words can express the greatness of thy love and blessings. Laid up, or hidden, to wit, with thyself, or in thy own breast. The word is very emphatical, and removes an objection of ungodly men, taken from the present calamities of good men. His favour, it is true, is not always manifested to or for them but it is laid up for them in his treasure, whence it shall be drawn forth when they need it, and he sees it fit.

**Thou hast wrought;** or, *hast prepared*, as Exo\_15:17. Or, *wilt work*; the past time being put for the future, to note the certainty of it, as is common in the prophetic writings.

**Before the sons of men,** i.e. publicly. and in the view of the world, their very enemies seeing, and admiring, and envying it, but not being able to hinder it.

Psalms 31:20

**In the secret of thy presence;** or as in the secret of thy presence either,

1. As if they were in thy presence-chamber, where thine own eye and hand guardeth them from all the assaults of their enemies; called his secret, partly because the greatest part of the world are strangers to God and his presence; and partly because it is a safe and secure place, such as secret and unknown places are. Or,

2. As if they were

**in the secret of God's tabernacle**, as it is called, Psa\_27:5, the place of God's special presence, where none might enter save the high priest. Or,

3. With thy secret favour and providence, which works mightily, yet secretly, for them, and saves them by hidden and unknown methods. This is opposed to those caves, or other obscure and unsafe places, where David was forced to hide himself.

**From the pride of man;** from their vain-glorious boasts and threats, and from their bold and insolent attempts.

**In a pavilion;** or, *as in thy pavilion* , or *tabernacle* ; and so this clause explains the former, and the pronoun *thy* is here easily and aptly understood out of the foregoing branch.

**From the strife of tongues,** i.e. from the mischief of contentious and slanderous tongues.

Psalms 31:21

To wit, in Keilah; where God wonderfully preserved me; of which see 1Sa\_23:7. Others, as

**in a strong city.** He hath kept me as safe in woods and caves, as if I had been in a fenced city.

Psalms 31:22

**In my haste,** i.e. in my hasty flight from Saul, when he and his men had almost encompassed me, 1Sa\_23:26, which happened presently after his deliverance in and from the strong city of Keilah. Or, *in my fear* , or trembling, when my passion took away my consideration, and weakened my faith.

**Cut off from before thine eyes,** i.e. cast out of thy sight, and out of the care of thy gracious providence; my case is desperate. Or, cut off whilst thou lookest on, and dost not pity nor help me.

**Thou heardest the voice of my supplications;** my fears were quickly confuted by thy gracious answer to my prayers.

Psalms 31:23

**The Lord preserveth the faithful;** or, *keepeth faithfulness* , or *faithfulnesses* , i.e. is faithful in fulfilling his promises; or rather, the faithful, who is opposed to the proud doer in the next clause of the verse.



**Plentifully**, Heb. *with* (for so the Hebrew *al* sometimes signifies) abundance.

**The proud doer**; the enemies and persecutors of God's faithful ones before mentioned, whom he calls here *proud doers*, because of their rebellion against God's will, and their contempt of his threatenings and judgments, and their most insolent and contemptuous carriage towards his people; all which proceeds from the pride of their heart, Psa\_10:4.

Psalms 31:24

**Be of good courage**; or, *be strong in the Lord*, and by confidence in his promises, which will not fail you; as I have found by experience.

### **Psalms 32:1 PSALM 32**

Maschil; or, an instructor. This Psalm is most fitly so called, because it was composed for the information of the church, in that most important doctrine, concerning the way to true blessedness.

They are blessed whose sins are forgiven, Psa\_32:1,2. Confession of sins giveth ease to the conscience, Psa\_32:3-7. God's promise to them that trust in him, Psa\_32:8-11.

I did indeed say that they, and they only, were blessed, that did

**not walk in the counsel of the ungodly**, & c., but *did delight in and meditate on God's law*, Psa\_1:1,2. And it is true, this is the only way to blessedness. But if inquiry be made into the cause of man's blessedness, we must seek that elsewhere. All men having sinned and made themselves guilty before God, and fallen short of the glory of God, and of that happiness which was conferred upon their first parents, now there is no way to recover this lost felicity, but by seeking and obtaining the favour of God, and the pardon of our sins; which is the very doctrine of the gospel; to the confirmation whereof this text is justly alleged, Rom\_4:6,7. Our sins are debts, and they need forgiving; they are filthy and abominable in God's sight, and need covering.

Psalms 32:2

Whom God doth not charge with the guilt of his sins, as he might justly do, but graciously accepts and pardons him in Christ, and deals with him as if he had not sinned.

**In whose spirit there is no guile;** who freely confesseth all his sins without dissembling and concealing of them; which may seem to be the main thing here intended, by comparing this with the following verses; and who is sincere in his professions of repentance, turning from sin to God with all his heart, and not feignedly.

Psalms 32:3

**When I kept silence,** to wit, from a full and open confession of my sins, as appears from Psa\_32:5, and from pouring out my soul to God in serious and fervent prayers for pardon and peace. Whilst I concealed my sins, or smothered my fears, and, stifled the workings of my own conscience.

**My bones waxed old;** my spirits failed, and the strength of my body decayed:

**Through my roaring all the day long;** because of the continual horrors of my conscience, and sense of God's wrath, wherewith I was as yet rather oppressed and overwhelmed, than brought to thorough repentance.

Psalms 32:4

**Thy hand;** thy afflicting hand bringing my sins to remembrance, and filling me with thy terrors for them. My very radical moisture was in a manner dried up, and wasted through excessive fears and sorrows.

Psalms 32:5

At last I took up a full resolution, that I would no longer daily nor deal deceitfully with God, nor vainly seek to hide my sins from the all-seeing God, but that I would openly and candidly confess and bewail all my sins with all their aggravations, and humbly implore the pardon of them.

**The iniquity of my sin,** i.e. the guilt of my sin. Or, *Thou didst take away the punishment* (as this Hebrew word oft signifies) *of my sin* ; or, *my exceeding sinful sin* ; two words signifying the

same thing, being here put together by way of aggravation, according to the manner of the Hebrews.

Psalms 32:6

**For this**, i.e. upon the encouragement of my example, and thy great mercy vouchsafed to me, in answer to my humble confession and supplication.

**In a time when thou mayest be found**, Heb. *in the time of finding thee* ; the pronoun *thee* being easily and fitly repeated out of the next foregoing clause, i.e. *while he may be found* , as it is expressed, Isa\_55:6, or while he is near, Psa\_69:13, in an acceptable and seasonable time, while God continues to offer grace and mercy to sinners, *before the decree bring forth* , Zep\_2:2, and sentence be passed or executed upon them. By which clause he seems to intimate the difference between the godly, who pray and cry earnestly to God for mercy in its season; and the wicked, who will do so when it is too late, and the season is lost. In the floods of great waters, i.e. in the time of great calamities, which are frequently compared to great waters. They shall not come nigh unto him, to wit, so as to overwhelm or hurt him. Or God will set him in a high and safe place, out of the reach of them, as he provided an ark for Noah when the deluge came; to which peradventure he alludes in this place.

Psalms 32:7

i.e. With such great deliverances on all sides, as will give just occasion to sing forth thy praises.

Psalms 32:8

This and the next verse are the words, either,

1. Of God; whom David brings in as returning this answer to his prayers, and the profession of his trust in God. Or rather,

2. Of David himself; who having received singular favours from God, and having declared what the godly would do upon that occasion, Psa\_32:6, he now undertakes to instruct the wicked what they should do; which he doth, partly to express his thankfulness to God for delivering himself, and his zeal to advance the honour and service of God in the world; partly, as an act of justice, that he might make some amends to those whom he had injured, and provoke them to repentance, whom by his sins he

had scandalized, and either drawn to sin, or encouraged and hardened in sin, which he was obliged and did promise to do upon this or the like occasion, Psa\_51:13; and partly, for the discharge of his office and duty, as he was both a king and a prophet, and a good man; in all which capacities he was obliged to endeavour the conversion and salvation of sinners.

**Thee;** thee, O sinner, whosoever thou art, who hast no understanding, but art a wicked man, as the two following verses explain it. He speaks this to the generality of impenitent sinners, as the next verse shows, which begins in the plural number, *Be not ye* , &c.; only he expresseth it here singularly, as appealing and applying himself particularly to the conscience of every individual person, which he thought the most effectual way of proceeding, as he had found in himself, when Nathan applied his indefinite discourse to him, saying, *Thou art the man* .

**In the way which thou shalt go,** i.e. in which thou oughtest to walk; the future tense oft noting a man's duty, as Gen\_20:9 Mal\_1:6.

**I will guide thee with mine eye;** I will lend thee the eyes of my mind. Or, I will be to thee *instead of eyes* , as the phrase is, Num\_10:31, to advise, and direct, and caution thee; which I am able to do, not only by those gifts and graces which God hath given me, but also from my own experience. I will guide thee as the rider doth his horse, to which the person to be guided is compared, Psa\_32:9; or as a master doth his scholar; or as a guide doth him who knoweth not the right way. Or the words may be thus rendered, *I will give thee counsel, mine eye shall be upon thee* , as it is more fully expressed, Gen\_44:21 Jer\_24:6 **40:4**, i.e. I will watch over thee, and instruct or admonish thee, as I have occasion.

Psalms 32:9

**Be ye not as the horse, or as the mule;** be not such brutish and sottish creatures as I have been, not having reason or grace to govern yourselves, nor hearkening to the counsels and admonitions of others. *Lest they come near unto thee* ; lest they should come too near to thee, so as to bite or kick thee. But neither is this the common practice of horses or mules, of which

he seems to speak; nor is this the proper use of a bit or bridle, to keep them from so doing; but rather to bring them nearer to the rider for his use, and to keep them under his conduct and power, from whom they are otherwise apt to run away. The words therefore are and may be otherwise rendered, *because they do not or will not come near unto thee*, to wit, for thy service, unless they be forced to it by a bit or bridle. And so all the ancient translators understand it.

Psalms 32:10

**Many sorrows shall be to the wicked;** this is an argument to enforce the foregoing admonition; if any men will be refractory and unruly, God hath many ways to curb and chastise them, and bring them to his will.

**He that trusteth in the Lord;** who relies upon his providence and promise for his preservation and deliverance, and commits himself to God's care and conduct, waiting upon him in his way, and not turning aside to crooked or sinful paths for safety or satisfaction.

Psalms 32:11

No text from Poole on this verse.

### **Psalms 33:1 PSALM 33**

#### THE ARGUMENT

This Psalm contains a celebration of God for his great and glorious works, both of creation and providence.

God is to be praised by reason of his goodness, Psa\_33:1-5; of his power, Psa\_33:6-11; and of his providence, Psa\_33:12-15. And they that fear him shall find mercy and rejoice in him, Psa\_33:16-22.

**Rejoice in the Lord;** let his excellency discovered in his works be the matter of your joy and praise.

**Praise is comely for the upright;** it well becomes them to exercise themselves in this work of praising and blessing of God; partly because they have such singular and abundant obligations and occasions to do so; and partly because they will praise God worthily and heartily, and with due reverence and thankfulness, as

God requires, and deserves to be praised; whereas ungodly men do indeed disparage and pollute the holy name of God, while they pretend to praise it, and therefore God rejects their praises and prayers. See Psa\_50:16 **119:7** Pro\_28:9.

Psalms 33:2

He mentions these instruments, because they were used in the public worship and praises of God in the tabernacle.

Psalms 33:3

A **new song**; either,

1. Newly composed. As God gives you fresh occasions, so do not you content yourselves with the old songs or psalms, made by the holy men of God, but make new ones suited to the occasions. But neither had all the righteous, to whom he speaks, Psa\_33:1, the gift of composing songs, nor was it of any necessity or importance that they should make new songs to praise God, at least for the works here mentioned, when there were so many made by David, and other holy prophets, for the use of God's church and people, when they had any such occasion. Or,

2. Renewed, or repeated, or sung again; in which sense Job saith his *glory* was *new* , or *fresh in him* , Job\_29:20, i.e. renewed or continued from day to day; and the command of love is called new, Joh\_13:34, because it was renewed and reinforced by Christ. So this song is here called new, not so much from the matter, as from the singing of it; because it was sung afresh, or again.

Psalms 33:4

All God's counsels and commands, either contained in the Scriptures, or given forth in his providence, for the government of the world, are wise, and just, and good, without deceit or defect: and all his works of providence agree with his word, and are no other than the accomplishment of his promises or threatenings, or other declarations of his mind and will in his word, although sometimes for a season they may seem contrary to it.

Psalms 33:5

**Judgment**, i.e. just judgment, by a figure called *hendiadis* , as Jer\_22:3. Or *justice* relates to the sentence, and judgment to the execution of it. He not only doth justice to all men, as was implied, Psa\_33:4, but, which is more, he loves it, and delights in

it. The goodness of the Lord; he not only doth no man wrong, but he is very kind and merciful to all men in the world, to whom he gives many favours and invitations to his love and service. See Mat\_5:45 Act\_14:17 Rom\_1:20,**21**.

Psalms 33:6

By the word of the Lord; either,

1. By the hypostatical Word, Christ, who is oft called God's *Word*, even by the Chaldee paraphrast; as also Joh\_1:1-3, where he is said to be that *Word* by whom all things were made. So that which is here spoken more darkly and doubtedly, according to that state of the church, is more clearly declared in the New Testament. Or,

2. By his will or command, as this very phrase is here used, Psa\_33:4, and as it seems to be explained, Psa\_33:9. And so it hath a great emphasis in it, that God made this admirable structure of the heavens, and all its glorious stars, not with great pains and time, and help of many artists and instruments, as men do far meaner works, but with one single word; which is much to the glory of the Creator.

**All the host of them;** the angels; or the stars: **See Poole** "Gen\_2:1".

By the breath of his mouth; either,

1. By the Holy Ghost, so called Job\_33:4. And so here are all the persons of the Trinity, Jehovah the Father, and the Word, and the Spirit; to each of which this work of creation is elsewhere ascribed, as was noted on Gen\_1:26. Or,

2. By his word, as it was expressed in the last clause, which is so called Isa\_11:4 2Th\_2:8.

Psalms 33:7

**He gathereth;** or, *gathered*; for he speaks of the first creation, when this was done, **Ge 1**.

**As an heap;** by which expression he brings to our minds this great work of God, that the sea, which is lighter and higher than earth, is yet confined within its bounds, that it might not overflow the earth.

**In storehouses;** either in the clouds, or in the bowels of the earth; whence he can draw them forth when he sees fit.

Psalms 33:8

**All the earth;** all the people of the earth, as the next clause expounds this; not only Jews, but Gentiles, who equally enjoy the benefit of this great and glorious work of God.

Psalms 33:9

**It was done;** the work here mentioned, Psa\_33:6,7.

**Stood fast;** or, *stood forth* , as a servant at his master's command; or, *was* or *did exist* .

Psalms 33:10

**Of the heathen;** or, *of the nations* ; though nations combine themselves and their counsels together, yet he defeats them when he pleaseth. Thus he passeth from the work of creation to the works of providence, and from the instances of his power in senseless and unreasonable creatures, to manifest his power in overruling the thoughts, and wills: and actions of all men, whether single or united.

Psalms 33:11

All his purposes and designs, and especially those which concern his chosen people, of whom he speaks in the next verse, are always successful and irresistible.

Psalms 33:12

Seeing the Lord is so great and glorious in wisdom, and power, and goodness, as hath been hitherto said, as they must needs be very miserable who are strangers or enemies to him; so thrice happy is that people of Israel, who, though they be despised by the Gentiles, are chosen by this Almighty God, to be his peculiar portion, and friends, and servants.

Psalms 33:13

No text from Poole on this verse.

Psalms 33:14

Although he hath a special relation to Israel, yet he hath a general care and inspection over all mankind, all whose hearts and ways he discerns and observes.



Psalms 33:15

**Fashioneth**, or *fashioned* , or *made* , or *formeth* . For this may relate either,

1. To the work of creation. So he proves what he said Psa\_33:13,14, that God beheld all men, because he made them; yea, even their hearts, the most secret piece of them. Or,

2. To the works of his providence. Having said that God sees and observes all men, he now adds that he rules and governs them; yea, even their hearts, which are most masterless and unmanageable, and yet he frameth and disposeth and inclineth them, this way or that, according to the counsel of his will: see Exo\_34:24 Psa\_105:25.

**Alike**; or, *equally* , one as well as another; whether they be Jews or Gentiles, bond or free, princes or peasants; all are alike subject to his jurisdiction.

**All their works**, both outward and inward; all the workings of their minds and affections, and all their endeavours and actions.

Psalms 33:16

**King**; he instanceth in these, as the most potent and uncontrollable persons in the world, and most confident of themselves and least sensible of their dependence upon God; by which he strongly proves his general proposition, of God's powerful providence over all men.

**By the multitude of an host**; but only by God's providence, who disposeth of victory and success as he pleaseth, and that frequently to the weakest and most foolish side, Ecc\_9:11.

Psalms 33:17

**An horse**; though he be strong, Job\_39:19, &c., and *fit for battle* , Pro\_21:31; or for flight, if need requires. And so this is put for all warlike provisions; of which horses were and are a very considerable part.

**A vain thing**, Heb. *a lie* , because it promiseth that help and safety which it cannot give.

Psalms 33:18

Whosoever therefore would have safety and deliverance, must seek and expect it only from the watchful eye and almighty hand and mercy of God.

**Them that fear him;** these are the chief objects of his care and favour.

**Them that hope in his mercies;** that place their hope, and trust, and happiness not in any creature, but only in God, and in his mercy and blessings. The conjunction and order of these two qualifications of the person whom God careth for is observable here, they must be such as *fear God* , and so make conscience of keeping his commands, Ecc\_12:13, and then they may and must hope in or rely upon his mercy for their safety and happiness.

Psalms 33:19

**Their soul,** i.e. their life, when he sees it to be expedient for them: sometimes it is better for them to die than to live, as both good and bad men have declared; and when it is so, it is known to God, but not to us. And therefore the constant accomplishment of this and the like promises in a literal sense is not to be expected, nor simply desired, but with submission to God's wise and gracious will.

Psalms 33:20

The help of us Israelites, to whom he hath made many promises and glorious discoveries of his goodness.

Psalms 33:21

**For;** or, *therefore* ; for this seems to be an inference either from the foregoing or from the following sentence.

Psalms 33:22

No text from Poole on this verse.

### **Psalms 34:1 PSALM 34**

A Psalm made upon that occasion, though not at that time.

**His behaviour;** or, *his habit* or *posture* , or his *reason* , as this word is taken, 1Sa\_25:33 Psa\_119:66 Pro\_11:22. When he counterfeited madness. Wherein, whether he sinned or not, is

matter of dispute; but this is undoubted, that God's favour and his deliverance at that time was very remarkable, and deserved this solemn acknowledgment.

**Abimelech**, called *Achish* , 1Sa\_21:10. But Abimelech seems to have been the common name of the kings of the Philistines, Gen\_20:2 **26:1**, as Pharaoh was of the Egyptians, and Caesar of the Romans.

David praiseth God, Psa\_34:1,2, and exhorteth others thereto from his own experience of God's kindness, Psa\_34:3-7. He showeth that they are blessed who trust in God, Psa\_34:8-10. He exhorteth others to learn to fear him, Psa\_34:11, and showeth the way to happiness, Psa\_34:12-14. The privileges of the righteous, and the punishment of the wicked, Psa\_34:15-22.

I will never forget to bless God for this miraculous deliverance.

Psalms 34:2

**My soul** shall glory in this, that I have so powerful and so gracious a Lord and Master. The

**humble**; or, the *meek* , i.e. the godly, oft called in Scripture by that title; and particularly my friends and favourers in Israel, whom he thus calls in opposition to his proud and furious adversaries in Saul's court and camp.

**Be glad**; both for their love to me and to the public good of Israel, which they know that I design and seek above all things; and for the comfort and benefit of my example to them in like straits and difficulties.

Psalms 34:3

Join your praises with mine, O all ye humble ones.

**Together**; not in place, for David was now banished from the place of God's public worship, but in affection and work: let our souls meet, and let our praises meet in the ears of the all-hearing God. Or, *alike* , i.e. with equal zeal and fervency; let none be willing to be outstripped by another.

Psalms 34:4

No text from Poole on this verse.

Psalms 34:5

**They looked;** the humble, Psa\_34:2; or they that fear him, Psa\_34:7, when they were in distress. Or it is an indefinite expression.

Unto him; either,

1. *Unto the Lord* , expressed Psa\_34:4, i.e. they sought and expected help from him. Or rather,

2. Unto *this poor man* , as it follows, Psa\_34:6, or unto David. So he speaks of himself in the third person, which is usual. So the sense is, when I was delivered, Psa\_34:4, men looked upon me with wonder and astonishment, as one saved in a prodigious manner.

**Lightened**, i.e. comforted and encouraged by my example. But these and the foregoing words are by the ancient interpreters read imperatively, as an exhortation to others, to whom he oft addresseth his speech, as Psa\_34:3,**8,9,11**.

**Look unto him**, ( with an eye of faith and prayer,) *and be ye enlightened* , i.e. take comfort in the expectation of mercy from him. And then the last words they render thus, *and your* , Heb. *their* , (but the change of persons is very frequent in this book,) *fear shall not be ashamed. Their faces were not ashamed* ; they were not disappointed of their hope, but found relief, as I did.

Psalms 34:6

i.e. David, of whom they that *looked* , &c., Psa\_34:5, spake these words.

Psalms 34:7

**The angel**, i.e. the angels; the singular number being put for the plural, as it is Psa\_78:45 **105:33,40**; for it is both improper and unusual to ascribe

**encamping**, and that round about all good men, to one created angel. And we find many angels employed in this work, Gen\_32:1,**2** 2Ki\_6:17.

**Encampeth round about them**; guardeth them from dangers on every side; to which work they are appointed by God, Heb\_1:14.

Psalms 34:8

**Taste**, i.e. consider it seriously, and thoroughly, and affectionately; make trial of it by your own and others' experiences. This is opposed to those slight and vanishing thoughts which men have of it.

**Good**, i.e. merciful and gracious, to wit, to all his people.

Psalms 34:9

i.e. Reverence and serve him, and trust in him; for fear is commonly put for all the parts of God's worship.

Psalms 34:10

The young lions; either,

1. Properly: see Job\_4:11. Or,

2. Metaphorically so called, the great potentates of the earth, who are oft so called, as Jer\_2:15 Eze\_38:13 Nah\_2:13.

**Shall not want any good thing**, which is necessary and truly good for them, all circumstances considered; of which God alone is a competent judge. And therefore although God doth usually take a special care to supply the wants of good men, and hath oft done it by extraordinary ways, when ordinary have failed, yet sometimes he knows, and it is certainly true, that wants and crosses are more needful and useful to them than bread, and in such cases it is a greater mercy of God to deny them supplies than to grant them.

Psalms 34:11

*Ye children* ; whom I love as mine own children, and who own me as your civil father, your prince; see 2Ki\_5:13; and as your spiritual father, a prophet; for the disciples of the prophets were called their *sons* , 2Ki\_2:3. *The fear of the Lord* , i.e. the true and principal way of worshipping and serving God with his acceptance, and to your own salvation.

Psalms 34:12

**Desireth**, to wit, seriously and in good earnest, so as to be willing to use any endeavours which shall be prescribed to him: for otherwise the question were needless; for there is no man but desires it, at least coldly and faintly.

**Life;** a long and happy life, begun in this world, and continued for ever in the next. And thus *life* is oft used, as Psa\_16:11 **30:5**.

**Loveth many days, that he may see good,** Heb. *loveth days to see* (i.e. in which he may see, i.e. enjoy) *good*, to wit, prosperity or happiness.

Psalms 34:13

**From evil;** from all manner of evil-speaking, from all opprobrious, injurious, false, and deceitful speeches; which, though men commonly use to ease and gratify their own minds, or to compass their designs, do frequently fall upon their own heads, by provoking both God and men against them.

**Guile;** or guileful words, contrary to thy intentions, and with a purpose of deceiving men by them.

Psalms 34:14

**Depart from evil,** i.e. from all sin, and especially from all wicked and injurious acts and practices against thy neighbour.

**Do good;** be ready to perform all good and friendly offices to all men, as thou hast opportunity.

**Seek peace;** study by all means possible to live peaceably and quietly with all men, avoiding grudges, debates, dissensions, strifes, and enmities.

**Pursue it;** do not only embrace it gladly when it is offered, but follow hard after it when it seems to flee away from thee, and use all possible endeavours, by fair words, by condescensions, and by the mediation or assistance of others, to recover it, and to compose all differences which may arise between thee and others. It is here observable, that whereas he said he would teach them *the fear of the Lord*, Psa\_34:11, the lessons he teacheth them, Psa\_34:13,14, are only such as concern men. Not that he meant to exclude duties of piety towards God, which he every where enjoineth and presseth as most necessary, but only to teach us what is oft inculcated both in the Old and New Testament, that sincere religion towards God is always accompanied with a conscientious discharge of our duties to men; and to convince the hypocritical Israelites, and particularly his adversaries, that so long as it was their daily course and practice to speak and act all manner of evil

against him, and other good men, all their pretences to religion were but vain.

Psalms 34:15

This is added to prove his last assertion, to wit, that the practice of these duties, Psa\_34:13,14, is the true and best, and indeed the only, way to see that good proposed and promised Psa\_34:12; both because such righteous persons, howsoever they may meet with affronts and injuries from men, are under the special care and favour of God, in this verse; and those who do the evils there forbidden shall find to their cost that God is their enemy, Psa\_34:16.

Psalms 34:16

**The face of the Lord**, i.e. his anger, oft called his *face* , as Lev\_17:10 **20:5** Jer\_44:11 Lam\_4:16, because anger discovers itself in the face.

**Them that do evil**, i.e. whose common course, and study, arid business it is to do evil; for else *there is not a just man upon earth, that doeth good, and sinneth not* , Ecc\_7:20. *To cut off the remembrance of them from the earth* ; utterly to deprive both them and their children of that worldly happiness, which is the only thing that they desire, and seek by their wicked courses.

Psalms 34:17

Heb. *They cry*, to wit, the righteous, as is manifest both from the nature of the thing, and from Psa\_34:15, where they are so called, and with which this verse is to be continued, the 16th verse coming in by way of parenthesis, as is very usual in many places of Scripture.

Psalms 34:18

**Nigh**; ready to hear and succour them; though by the severe course of his providence towards them he seems to themselves and others to stand afar off, as David complains, Psa\_10:1.

Such as be of a contrite spirit; by which he understands either,

1. Those whose spirits are oppressed, and even broken, with the greatness of their calamities. But this may be, and frequently is, the lot of wicked men. And therefore in this sense, and to such persons, this proposition and promise is not true. Or rather,

2. Those whose hearts or spirits are truly and deeply humbled under the hand of God, and the sense of their sins, and God's displeasure for them, which was David's case, Psa\_6:1, &c.: Psa\_32:3,4, whose proud and self-willed hearts are subdued and made obedient to God's will, and submissive to his providence; for to all such, and to such only, this promise is verified.

Psalms 34:19

No text from Poole on this verse.

Psalms 34:20

**All his bones**, i.e. all the parts and members of their bodies, which are synecdochically expressed by the bones, which are the stay and strength of the rest. God will not suffer any mischief to befall him; though he may be oft afflicted, yet he shall not be destroyed. But these words, though they are here spoken of the righteous men in general, of whom they are true in a metaphorical sense; yet they had a further meaning in them, being designed by the Spirit of God (which dictated to David, not only the matter, but the very words and expressions) to signify a great mystery, that none of Christ's bones should be broken; to which purpose they are alleged, Joh\_19:36.

Psalms 34:21

**Evil**; either,

1. The evil of sin. His own wickedness, though designed against others, shall destroy himself. Or,

2. The evil of misery. When the afflictions of good men shall have a happy issue, theirs shall end in their total and final destruction.

**That hate the righteous**; that persecute them, and plot their ruin; which is an evidence that they hate them, whatsoever they may pretend to the contrary.

Psalms 34:22

i.e. Their lives or their persons, from the malicious designs of all their enemies, and from desolation or utter ruin, as it follows.

**Psalms 35:1 PSALM 35**

THE ARGUMENT



This Psalm was penned by David when he was slandered and persecuted by Saul and his stewards, as is manifest from the whole body of it.

David prayeth for his own safety, Psa\_35:1,2, and his enemies' destruction, Psa\_35:3-10; showeth their falsehood, and unthankfulness, and malice, Psa\_35:11-21. He prayeth for their confussion, Psa\_35:22-26; but for the preservation and joy of the godly, Psa\_35:27,28.

Seeing I am unable to right myself and the magistrates refuse to do me justice, be thou my Patron and Protector.

Psalms 35:2

**Take hold of shield and buckler;** therewith to cover and defend me. Compare Psa\_91:4 Pro\_2:7.

Psalms 35:3

**The spear;** thy offensive weapons. He alludes to the practice of soldiers in battle.

**The way,** in which they are marching directly and furiously against me. But divers interpreters, both Hebrews and others, take this Hebrew word for a noun, and render it a *sword* ; or, as the word may signify, *a close weapon* ; for the psalmist here representing God as a man of war, and accordingly furnishing him with other weapons, it seems not probable that he would omit this weapon, which was most constantly and universally used.

**Say unto my soul,** i.e. unto me; either,

1. By thy Spirit assuring me of it; or,
2. By thy providence effecting it; for God's *saying* or *speaking* is oft meant of his doing, because his word is sufficient for the doing of whatsoever he pleaseth.

Psalms 35:4

**Confounded,** i.e. frustrated in their wicked designs and hopes against me. Concerning this, and the like, and following imprecations, which may seem strange and severe, it must be considered,

1. That they did not proceed from any passionate or revengeful spirit in David towards his enemies, (from which how free he was,

appears not only from his own words here, Psa\_35:12-14, but from the whole course of his life, and the frequent instances mentioned in his history of his meek and merciful carriage to his enemies when they were in his power,) but from his zeal for God, and for piety and justice, to which they showed themselves to be constant and implacable adversaries, and by the direction of the prophetic Spirit of God wherewith he was endued, which Spirit did exactly know the condition of his enemies, and that those against whom they are levelled were hardened and incurable.

2. That they contain nothing but a prayer to God, that he would accomplish his own threatenings, and execute his own law of retaliation, of *eye for eye, and tooth for tooth*, and so bring upon them the evils which they designed against him; which also was of great and good use, both to glorify God's justice, and to warn and reform other sinners by the terror of their example.

3. That they may be taken only for predictions, as hath been observed before upon the like occasion. *Turned back*; either,

1. Stopped or hindered in the execution of their wicked design. Or rather,

2. (which is more suitable to the context) discomfited and put to flight, as this phrase is frequently used, as Psa\_9:3 **70:2 78:9** Isa\_42:17 Jer\_46:5,**21**.

Psalms 35:5

**As chaff before the wind**, i.e. dispersed and chased from place to place, finding rest and safety no where.

**The angel of the Lord**; whom God useth to defend his people, and to destroy their enemies.

Psalms 35:6

**Their way**, by which they flee, being chased, as was now said.

**Dark and slippery**; so as they can neither discern the right path, nor be able to stand in it, and much less to run away, especially from so swift a persecutor as an angel, whereby they must unavoidably fall into their enemies' hands, and be destroyed.

Psalms 35:7

Out of mere malice, without any injury or provocation on my part, and without any necessity on their parts. They are no common, but the worst of enemies; and therefore I may justly pray against them, as I do. These expressions aggravate their sins, and signify that their persecution of him was not the effect of a sudden passion, but of a deep and habitual hatred and malice, and of an evil design, carried on in a constant and continued course with deliberation, and cunning, and deceit, and that against his soul or life; for nothing less would satisfy them.

Psalms 35:8

**Upon him**, i.e. upon each of thine and mine implacable enemies, of whom he hath hitherto spoken.

Psalms 35:9

**In the Lord**; in and for his glory and service, which shall be advanced by this means, and for his favour to me, otherwise I am far from rejoicing in their calamities.

Psalms 35:10

**All my bones**, i.e. my whole body, by a synecdoche, as Psa\_34:20, as well as my soul, mentioned Psa\_35:9. I will glorify thee, both with my soul and with my body.

**Shall say**: speech is ascribed to the bones figuratively, as elsewhere they are said to fear and to rejoice, Psa\_6:2 **51:8**, and as the loins are said to bless, Job\_31:20. If they could speak, they would express thy praises, because having been dried up with sorrow, they are now refreshed by thy mercy.

Psalms 35:11

They accused me to Saul of treachery and designs against his crown and life, and other crimes whereof I was wholly innocent and ignorant.

Psalms 35:12

**For good**; for the good offices which did to divers of them when I had favour and power in Saul's court and camp.

**To the spoiling of my soul**, i.e. to the stripping of my person of all my comforts and hopes, and of my life itself.

Psalms 35:13

**Sick;** or in any other great misery.

**Sackcloth;** which was the habit of mourners, Gen\_37:34  
Mat\_11:21 Rev\_11:3.

**I humbled my soul,** Heb. *I afflicted my soul* , (of which phrase see Lev\_16:29,**31 23:27,32**, &c.,) partly with fasting, and partly with compassion and fervent prayers for them. *And my prayer returned into mine own bosom* : according to this translation the sense may be this, *and* , or *but* , or *although* my fastings and prayers did them no good, neither abated their malice, nor prevailed with God for them, so far as I desired, but returned to me without success, like a gift sent to an uncivil person, who disdainfully rejects it, and returns it to the giver. But,

1. This is not true, that his prayers returned empty to him, and did them no good, for they prevailed with God for their recovery, as appears by the following verses.

2. This doth not seem to suit well with the context; for both in the foregoing and following words he is only describing what he did for them, and not what the effects of it were, which he describes in the succeeding verses. Others therefore render the words otherwise; either,

1. Thus, *and my prayer in my bosom returned* , i.e. I did daily and frequently repeat my prayers for them, and that not only in public, when I joined with others in a fast-day appointed for them, which might be done in policy or for ostentation; but also in secret, between God and my own soul, and that with a sincere and hearty affection: for what is done secretly and affectionately, is said to be done *in the bosom* , Num\_11:12 Psa\_89:50 Pro\_21:14, although indeed there is in those places another proposition; which may possibly alter the case. Or,

2. (which seems the truest sense) *And as for my prayer* , (to wit, which I joined with my fasting on their behalf,) *let it return* (nothing being more frequent than for future verbs to be put imperatively)

**into my own bosom;** i.e. if any shall think or say that my fasting for them was but counterfeit or politic, and that I did not pray for

them, but rather against them, as I do in this Psalm, and that under all this show I secretly wished their death or destruction; my earnest desire is, that the all-seeing and heart-searching God would grant unto me, when I come into their circumstances, the same things which I begged for them, whether good or evil. And this sense agrees with the common use of this phrase in Scripture, where whatsoever is repaid to any man is said to be *rendered into his bosom* , as Psa\_79:2 Isa\_65:6,7 **Jer 32:18** Luk\_6:38, as elsewhere it is said to *return upon his head* .

Psalms 35:14

**I behaved myself**, Heb. *I walked* ; either to him, to visit and comfort him; or about the streets, whither my occasions led me. Though walking is oft put for a man's carriage or conversation.

**I bowed down**; went hanging down my head, as mourners used to do, Isa\_58:5.

**Mother**; he mentions the *mother* rather than the *father* , either because her tender affection, and care, and kindness to him had more won upon his heart, and made him more sensible of the loss; or because, through the depravation of man's nature, children are many times less sensible of their father's loss or death, because it is compensated with some advantage to themselves; which doth not usually happen upon the mother's death. Some render it, *as a mourning mother* , for the loss of her son. But this doth not seem to suit so well with the order of the Hebrew words.

Psalms 35:15

**In mine adversity**, Heb. *in my halting* , i.e. when I was in great danger of falling into mischief; when I had any sickness, or ill success in my affairs, and was almost lost; for such are said to halt, Mic\_4:6,7 **Zep 3:19**. See also Psa\_38:17 Jer\_20:10.

**Gathered themselves together**, to wit, *against me* , as it is expressed in the next clause; either because they were so full of joy at the tidings, that they could not contain it in their own breasts, but sought to communicate it to others; or that they might insult over me, and please and recreate themselves and one another with discourses about it; or that they might consult how to improve the advantage which they now had against me, to my utter destruction. *The objects* ; or, *vile persons* ; either for the

meanness of their condition, of for their wickedness, for which they were worthy to be beaten, as the phrase is, Deu\_25:2; where the Hebrew word is of the same root with this. Or, *the lame* , as this very word is rendered, 2Sa\_4:4 **9:3**, to wit, *of their feet* , as it is there expressed. The cripples that could not walk without trouble and pain, were as forward as any to go to these meetings upon this occasion.

**I knew it not:** this may be added to express either their hypocrisy and pretences of respect and affection to him, by reason whereof he had no suspicion of them, nor of any such practices of theirs; or his own danger, that he did not know, and therefore could not prevent, their plots and conspiracies against him. Heb. *and I knew not* ; which is by others, and well may be, rendered thus, *even they whom I knew not* , they whom I was so far from provoking by any injury, that I never saw their faces, nor heard of their names.

**Tear me**, i.e. my good name, with scoffs, and calumnies, and reproaches, and curses.

**Ceased not**, Heb. *were not silent* , i.e. did thus unweariedly and continually.

Psalms 35:16

**Hypocritical**, or *profane* , as this word signifies, Job\_8:13 **13:16 15:34 17:8**, and, as some add, in all other places.

**Mockers;** whose common practice it is to scoff at and deride others, and me in particular.

**In feasts;** or, *of or for a cake* ; or, *a morsel of bread* , as this word signifies, 1Ki\_17:12, **13 19:6**; by which he further shows what vile and worthless persons these were, that would

**transgress for a morsel of bread**, as it is said, Pro\_28:21. They made themselves buffoons and jesters, and accustomed themselves to mock and deride David, that thereby they might gain admittance to the acquaintance and tables of great men, where they might fill their bellies; which was all that they sought for, or got by it.

**They gnashed upon me with their teeth;** they used all expressions of rage and hatred against me, among which this was

one, Job\_16:9 Lam\_2:16. This they did to curry favour with my great and potent adversaries.

Psalms 35:17

**Look on**, like an idle spectator, without affording me any pity or help. *My darling* , to wit,

**my soul**, as it is in the former clause. Heb. *my only one* ; which is now left alone and forsaken by my friends, and hath none to trust to but God. **See Poole "Psa\_22:20"**.

Psalms 35:18

When I shall be restored to the liberty of the public assemblies and solemn feasts.

Psalms 35:19

**Wink with their eye**, i.e. mock me, or insult over me, as this phrase signifies, Pro\_6:13 **10:10**.

Psalms 35:20

They are enemies to all peaceable counsels; they breathe out nothing but threatenings and war. They use not only open violence, but deceit, and subtle artifices, against me and my followers, who desire nothing more than to live quietly and peaceably under Saul's government.

Psalms 35:21

They opened their mouth wide against me; either,

1. To devour me. It is a metaphor taken from wild beasts, when they come within reach of their prey. Or;

2. To pour forth whole floods of scoffs, and slanders, and contumelies. *Aha, aha* ; an expression of joy and triumph. **See Poole "Job\_39:25 Psa\_40:15"**. *Hath seen it* , Heb. *hath seen* , to wit, what we have long desired and hoped for. See the same or like ellipsis Psa\_54:7 **59:10 112:8**.

Psalms 35:22

As they say they have seen, so my comfort is, thou also hast seen, and dost observe all their plots and threats, and all my distresses and calamities, which I suffer for thy sake.

**Keep not silence;** or, *be not deaf* , to wit, to my prayers. The same word signifies both *to be silent* and *to be deaf* . See Poole "Psa\_28:1".

**Be not far from me;** do not withdraw thy favour and help from me.

Psalms 35:23

At last undertake to plead my cause against mine adversaries.

Psalms 35:24

**Thy righteousness;** whereby thou usest and lovest to defend the innocent, and to punish their oppressors.

Psalms 35:25

**Ah, so would we have it;** Heb. *Aha, our soul* , i.e. Oh our soul crieth, *Aha* ; an expression of mirth, as before, Psa\_35:21. Or, *Aha* , we have our wish or desire, as the *soul* is taken, Psa\_41:2. David is now as low as we could wish him.

Psalms 35:26

As they gathered themselves together to deride and oppose me, so do thou gather them together to destroy them. Or, *in like manner* , one as well as another; let the proud and great ones of them be disappointed and ashamed as well as the meanest among them.

**Themselves;** the same ellipsis we have Psa\_38:16 **55:12** Jer\_48:26. Or, *their mouth* , as it is expressed, Oba\_1:12. So Eze\_35:13. That extol themselves and their power, and look upon me with scorn and contempt.

Psalms 35:27

**That favour my righteous cause;** that wish well to it, although they want either strength or courage to plead it.

**Magnified,** i.e. exalted and praised for his righteousness, and truth, and goodness manifested in my deliverance. Mine enemies' great design is to *magnify themselves* , Psa\_35:26, but my chief desire is that God may be magnified.



Psalms 35:28

No text from Poole on this verse.

## **Psalms 36:1 PSALM 36**

### THE ARGUMENT

This Psalm seems to have been composed by David when he was persecuted by Saul and his courtiers; upon which occasion he enlargeth his thoughts further, and contemplates the sad state and condition of the world and of the church at that time, in which wickedness of all sorts greatly abounded, and seemed to prosper; and withal, he declares the great felicity and safety of God's people, and gives an account of their supports and comforts, under the sense of these public disorders and mischiefs.

i.e. One wholly and resolvedly devoted to the service of God, both in my public and private capacity. This title is, as I remember, but twice used in this book, Psa\_18:1, (of which see there,) and in this Psalm, where it seems to be prefixed as a public protestation of his resolution to cleave unto the Lord in this time of general corruption, of which he is now going to speak.

David showeth the grievous state of the wicked, Psa\_36:1-4; the excellency of God's mercy, Psa\_36:5-9; and prayeth for favour to the children of God, Psa\_36:10-12.

When I consider the great and manifold transgressions of ungodly men, I conclude within myself that they have cast off all fear, and sense, and serious belief of the Divine Majesty.

Psalms 36:2

**For;** so this is the proof of that assertion, Psa\_36:1. Or, *although* ; and so it is an anticipation of an objection against it.

**He flattereth himself in his own eyes;** he deceiveth himself with vain and false persuasions, either,

1. Concerning God, that he doth not see or mind his sins, or that he will not punish them. Or,

2. Concerning himself and his sins; either that they are not sins, which a mind bribed by passion and interest can easily believe; or that they are but small and venial sins; or that they will be

excused, if not justified by honest intentions, or by outward professions and exercises of religion, or by some good actions, wherewith he thinks to make some compensation for them, or some other way. Otherwise thus, *he flattereth him* (i.e. God) *in his eyes* , i.e. openly and publicly makes a show of religion, as if he designed to deceive or mock God, whilst inwardly and secretly he is projecting wickedness. But it seems better to understand the last word reciprocally of *his own eyes* , as the same word is used in the end of the foregoing verse.

**Until his iniquity be found to be hateful**, i.e. until God by some dreadful judgment undeceive him, and *find* , i.e. discover or make him and others to find and feel by experience, that it is a sin, and a very hateful one too. Or, *until his abominable iniquity be found out* , i.e. punished, as the same word and phrase is used, Num\_32:23, *Your sin shall find you out* , i.e. bring you to condign punishment. In the Hebrew it is, *to find out his iniquity to hate* . But active verbs are oft taken passively, of which there are plain instances, Jos\_2:5 Est\_6:6 Psa\_32:9 **51:6**, compared with Rom\_3:4 Psa\_119:4; and so here, *to find* , is put for *to be found* ; and *to hate* , for *to be hated* , or *to be hateful* .

Psalms 36:3

**Are iniquity and deceit**, i.e. are wicked and deceitful. Once he had some shadows or degrees of wisdom, and sometimes did some things that were good in their kind; but now he hath not so much as the appearance of it, and is become an open apostate from that which once he professed.

Psalms 36:4

He deviseth mischief upon his bed; which notes that he doth it,

1. Constantly and unweariedly, preferring it before his own rest.
2. Earnestly and seriously, when his mind is freed from all outward distractions, and wholly at leisure to attend that business about which it is employed: compare Psa\_4:4.
3. Freely, from his own inclination, when none are present to provoke him to it.

**He setteth himself**; he doth not repent of his wicked devices, but resolutely proceeds to execute them, and persists therein.

**That is not good**, i.e. which is very bad, as this phrase is used, 1Sa\_2:24 Pro\_20:23 **24:23**, and elsewhere.

**He abhorreth not evil:** though he sometimes pretends remorse, and desists from his violent practices against me, as Saul did; yet he doth not truly repent of nor abhor his sin, and therefore is ready to return to it, when any occasion offers itself.

Psalms 36:5

Though this be the disposition and carriage of mine enemies towards me, and therefore I can expect no good from them, yet thou, O Lord, blessed be thy name, art of another temper; they are cruel and perfidious and unrighteous, but thou art infinite in *mercy* , and *faithfulness* , and *righteousness* , and *loving-kindness* , as it here follows; and therefore though I despair of them, yet I trust in thee, as other men do for these reasons, Psa\_36:7.

**Is in the heavens;** or, *is unto* (as the prefix *beth* oft signifies, as Gen\_11:4, and elsewhere, and as it is here explained in the following clause)

**the heavens.** As it is on the earth, of which there was no question, so it reacheth thence to the heavens, i.e. it is infinite and incomprehensible.

**Thy faithfulness;** the truth both of thy threatenings against thine and mine enemies, and of thy promises made to me and other good men.

**Reacheth unto the clouds,** i.e. is far above our reach, greater and higher than we can apprehend it.

Psalms 36:6

**Thy righteousness,** in all thy counsels and ways in the government of the world, is like the great mountains; either,

1. Stedfast and unmovable. Or,
2. Eminent and conspicuous to all men. Or rather,
3. Very high and out of our reach; for so it agrees best with the foregoing and following expressions.

**Thy judgments,** i.e. thy executions of thy counsels, or thy administrations of the affairs of the world, and of thy church,

**are a great deep**, i.e. unsearchable. as the ocean is in some parts. The worst of men, yea, lad the brute beasts, have experience of thy care and kindness, and therefore I have no reason to doubt of it.

Psalms 36:7

**Thy loving-kindness**; or, *thy mercy* ; for it is the same word which is used and so rendered, Psa\_36:5. The sense is, Though all thine attributes now reckoned, and the rest of them, be excellent and glorious, yet above all thy mercy is most

**excellent** or *precious* and amiable, as being most necessary and beneficial unto us, poor sinful, miserable men.

**Put their trust under the shadow of thy wings**, i.e. cheerfully commit themselves to thy care and kindness, notwithstanding their own sinfulness, and the rage and power of their adversaries, against all which thy mercy is a sufficient security.

Psalms 36:8

**They**, i. e. those children of men who trust in thee, as he now said, **shall be abundantly satisfied**; though now they are straitened, oppressed, and persecuted, yet they shall not only be protected and supported for the present, but in due time shall have all their wants and desires fully satisfied. Heb.

**shall be made drunk**, i.e. shall be as it were overwhelmed with the plenty of it, which they shall no more be able to comprehend than a drunken man is able perfectly to understand and judge of things; and shall be free, as drunken men also are, from all cares and fears, either of not obtaining it, or of losing it.

**With the fatness of thy house**; with those rich and delightful provisions which thou hast prepared for them in thy habitation, i.e. either,

1. In the tabernacle, where they used to feast upon the remainders of the sacrifices; to which also he seems here to allude. Or rather,
2. In heaven; which is called God's house, both in Scripture, as Joh\_14:2, and in divers ancient heathen authors. For the expressions here used are too magnificent to be bestowed upon those feasts, or indeed upon any of the enjoyments of this life, and

do ill become him, who professedly disowns the having of his *portion in this life* , and declares his expectation of happiness in the next life, Psa\_17:14,**15**. And seeing it is apparent from **Heb 11**, and from many other scriptures, both of the Old and New Testament, that both David, and Job, and Abraham, and the rest of the holy patriarchs and prophets, had a firm belief and hope of the future life, and their felicity therein; it seems most reasonable to understand all those passages of David and the other prophets of it, which naturally, and without any force, may be so understood; of which number certainly this verse and the following is one.

**Drink:** before they had *fatness* , i.e. fat meats; and now *drink* , to note the completeness of their feast.

**Of the river;** which notes both their plenty, and their constancy and perpetuity.

**Of thy pleasures;** which thou preparest, and which thou enjoyest; whence it is called the joy of the Lord, Mat\_25:21. Or this notes their great eminency; for things most excellent in their kinds are entitled to God, as the goodliest cedars, mountains, &c., are called *cedars of God* , *mountains of God* , &c.

Psalms 36:9

**With thee**, i.e. in thy power to give it, and in thy presence to be enjoyed.

The fountain; which notes,

1. Causality. It is in God as in a fountain, and from him is derived to us.
2. Abundance.
3. Excellency. Water is sweetest in the fountain; and fountains were rare and highly prized in those hot countries.

**Of life;** of that glorious, and blessed, and endless life, which alone is worthy of the name of life; this life being only a passage to death, and a theatre of great and manifold calamities. Although it be true, that God is the fountain both of natural and spiritual life.

**In thy light;** in the light of thy countenance or glorious presence, which then shall be fully manifested unto us, when we shall see

thee clearly, and face to face, and not through a glass, and darkly, as we now see, 1Co\_13:12: compare Psa\_17:15.

**See**, i.e. enjoy, as seeing frequently signifies; of which see on Psa\_34:12. *Light; the light of life* , as it is called, Joh\_8:12. *Light* in this branch being the same thing with *life* in the former, i.e. joy, and comfort, and happiness, which is oft signified by light, as the contrary is by *darkness* . See Job\_29:3 Psa\_27:1 Isa\_9:2. There we shall have pure light without any mixture of darkness. The word *light* is elegantly repeated in another signification; in the former clause it is light discovering, in this, light discovered or enjoyed.

Psalms 36:10

**Continue**; as this word signifies, Psa\_85:5 Ecc\_2:3 Jer\_31:3. As thou hast begun, so continue the manifestation and exhibition of it, both in this life, and to the next. Or, *extend* , or *draw forth* . Let it not be like a fountain sealed, but let it be drawn forth for their comfort. *Know thee* , i.e. sincerely love thee, as it is explained in the next clause; for *knowing* implies affection, as Psa\_9:10, and oft elsewhere.

**Thy righteousness**; which will appear in giving them that protection and assistance which thou art by thy nature inclined, and by thy promise engaged, to give them.

Psalms 36:11

**Of pride**, i. e. of my proud and insolent enemies; the abstract being put for the concrete, as Jer\_50:31, **32**: so also Pro\_12:27 **13:6**.

**Against me**; or, *upon me* , to wit, so as to overthrow or remove me, as it is in the next clause. *Remove me* ; either,

1. From my trust in thee, or obedience to thee. Or,
2. From my place and station; from the land of my nativity, and the place of thy worship. Or, *shake me*, or *cast me down* , i.e. subdue and destroy me.

Psalms 36:12

**There**, where they come against me, and hope to ruin me. He seems as it were to point at the place with his finger, as if it were

already done, and he could tell all the circumstances of it. Or, *then*, i.e. when they thought all sure, and me irrecoverably lost.

**Fallen**, i.e. they shall certainly and suddenly fall; which the prophets use to express in the time past.

## **Psalms 37:1 PSALM 37**

### THE ARGUMENT

The design of this Psalm is to defend the providence of God, and to satisfy the minds of men in that great question, concerning the seeming inequality of God's dispensations, in afflicting good men, and giving prosperity to the worst of men; and to instruct God's people how to demean themselves in their present condition, and what supports and comforts they have in it.

The psalmist persuadeth to patience and confidence in God, Psa\_37:1-8; and showeth the different state of the godly and wicked in all their dealings, Psa\_37:9-40.

**Fret not thyself**, give not way to immoderate grief, or anger, or impatience,

**because of evil-doers**; because they prosper in their wicked enterprises, whilst thou art sorely afflicted.

**Neither be thou envious**, esteeming them happy, and secretly wishing that thou wert in their condition.

Psalms 37:2

For their happiness, the matter of thy envy, is but shortlived.

Psalms 37:3

**Trust in the Lord**; depend upon God's providence and promise for thy protection and sustentation, for their infidelity is the root of their wickedness.

**Do good**; continue in the practice of that which is good and well-pleasing to God.

**So shalt thou dwell in the land**, i.e. upon this condition shalt dwell safely and quietly in Canaan; as God had oft promised. In the Hebrew it is, *dwell in the land*, as if, it were a command to abide in Canaan when troubles come, and not to flee to the

Philistines or other heathens for shelter, as he had foolishly done. But it is rather a promise, by comparing this with Psa\_37:27,29; such promises being oft expressed by imperative verbs put for futures, as Gen\_12:2 **42:18** Psa\_128:6 Amo\_5:4.

**Verily thou shalt be fed**, Heb. *thou shalt be fed* (i.e. every way provided for) *in truth* , i.e. truly or assuredly; or with or by faith, as this word signifies, i. e. by thy trusting in the Lord; *thou shalt live by thy faith* , as is said, Hab\_2:4.

Psalms 37:4

**Delight thyself in the Lord**; in his favour and service, and in the study of his word and promises.

**The desires of thine heart**, i.e. thy just desires, or whatsoever is truly desirable and good for thee; which limitation is necessarily to be understood, both from divers places of Scripture, and from the nature of the things; for it is unreasonable to imagine that God would engage himself to grant their sinful and inordinate desires, and it would also be a curse to them to have them granted.

Psalms 37:5

**Thy way**, i.e. all thy cares and business, thy desires and necessities. Commend them to God by fervent prayer, referring them to his good will, and expecting a happy issue of all from him.

**He shall bring it to pass**, Heb. *he shall do* , or *work* , to wit, for thee, or what is fit to be done, or what thou desirest in the sense given on Psa\_37:4.

Psalms 37:6

**He shall bring forth thy righteousness** to the view of the world; from which it hath hitherto seemed to be hid or eclipsed by reproaches, and by grievous calamities, which most men are apt to mistake for tokens and punishments of great wickedness.

**As the light**; it shall be as visible to men as the light of the sun, and that at noon-day, as it is in the next branch. So effectually will he plead thy cause.

**Judgment**; the same thing with *righteousness* , as this word is used here below, Psa\_37:28 **99:4**, and oft elsewhere.



Psalms 37:7

**Rest in the Lord**, Heb. *Be silent unto* , or *for* , or *because of the Lord* , i.e. do not murmur nor repine at his dealings, but silently and quietly submit to his will, and adore his judgments, and, as it follows, wait for his help. This advice and command is pressed again and again, to teach us how hard it is to learn and practise this lesson.

**In his way**, i.e. in his evil way, as it is limited in the following words.

Psalms 37:8

**Cease from anger**; either against the sinner for his success; or against God for so disposing of things, as Jonah Was, Jon\_4:1.

**To do evil**; or, *at least so far as to do evil*. If any such anger or grief do secretly arise in thee, take care that it do not transport thee, either to reproach or distrust God's providence, or to the dislike of his ways, or to an approbation or imitation of the wicked practices of those men in hopes of the same success.

Psalms 37:9

**Shall be cut off**, to wit, from the earth, by comparing this with the next clause, and with Psa\_34:16. Their end shall certainly be most miserable.

**Shall inherit the earth**, according to God's promise oft made to such; which also for the most part was literally fulfilled in that state of the church; and if it was not, it was fulfilled with far greater advantage in spiritual and eternal blessings.

Psalms 37:10

Their time and prosperity is very short, and therefore no matter of envy.

**Shall not be**, to wit, in the land of the living. He shall be dead and gone, as this phrase is commonly taken.

**Diligently consider his place**; industriously seeking to find him.

**It shall not be**, i.e. his place, and estate, and glory shall be gone. Or, *he shall not be* , as before.

Psalms 37:11

The meek, i.e. the godly, who are frequently thus called, as Psa\_22:26 **149:4**; those who patiently bear God's afflicting hand, and meekly pass by injuries from ungodly men. The abundance of peace; partly of outward peace and prosperity, which God in his due time will give them; and principally of inward peace and satisfaction of mind, in the sense of God's favour, and the assurance of his own endless happiness.

Psalms 37:12

Out of malice and rage. **See Poole "Psa\_35:16"**.

Psalms 37:13

**Shall laugh at him**, i.e. shall despise and deride all their hopes and endeavours against the good, as most vain and foolish.

His day; either,

1. God's day, which is a usual phrase, as Isa\_2:12 **13:9**. Or,
2. His own day, as 1Sa\_26:10 Eze\_21:25,**29**. Both signify the same thing, the day appointed by God for his punishment or destruction, as Isa\_9:4 Jer\_50:27.

Psalms 37:14

They are furnished with all sorts of arms, and are ready to give the deadly blow.

**Such as be of upright conversation**; such against whom they have no quarrel for any injury they have done them, but only for their integrity and righteousness, or because they are better than themselves, and will not comply with their wicked counsels and courses.

Psalms 37:15

God will not only defend the upright from their mischievous designs, but will make them to fall upon their own heads.

Psalms 37:16

Because he hath it with many great and glorious advantages, with God's favour and blessings, with great serenity, and satisfaction of his own mind, which is infinitely more desirable and comfortable than all earthly possessions; *with the consolations of God's Spirit, and the assurance of everlasting felicity*; whilst wicked men's

riches are loaded with many encumbrances, with the wrath and curse of God, the torment of their own consciences and passions, and the dreadful expectation of an after-reckoning, and of endless miseries.

Psalms 37:17

This is a proof of what he said Psa\_37:16. For what the wicked have shall suddenly be lost and gone, but God will maintain the righteous in their happy estate.

Psalms 37:18

**Knoweth;** observeth with singular care and affection

**The days of the upright,** i.e. their condition, and all things which do or may befall them, their dangers and fears, and suffering from ungodly men; and therefore will watch over them, and preserve them from all the designs and attempts of their enemies.

**Days,** or *years* , or *times* are oft put for things done or events happening in them, as Deu\_32:7 Psa\_31:15 **77:5 143:5** Isa\_63:11.

**Their inheritance shall be for ever;** to them and their seed for ever: compare Psa\_37:29. And when they die, their inheritance is not lost, but exchanged for one infinitely better.

Psalms 37:19

**They shall not be ashamed,** for the disappointment of their hopes, but their hopes and desires shall be satisfied, as it follows.

Psalms 37:20

**Fat of lambs,** which in an instant melteth before the fire. *Consume into smoke* , i.e. utterly and irrecoverably,

Psalms 37:21

**The wicked borroweth, and payeth not again;** either through covetousness and injustice; or rather, because of that great penury into which God shall bring him; whilst the righteous is not only provided sufficiently for himself, but hath abundance and to spare for others. For he is here comparing the wicked and the righteous, not so much in their virtues or moral qualities, as in their outward conditions, which also appears from the following verse, which gives the reason of this.

Psalms 37:22

**Of him**, i.e. of the Lord, as appears both from Psa\_37:20, where he is named, and from the nature of the thing, this being God's prerogative to bless or to curse men. And this he mentions, both as the foundation, and as the proof of the certainty of their future happiness.

Psalms 37:23

**Of a good man**, or, *of that man* , to wit, the righteous or blessed man, expressed Psa\_37:21,22.

**Ordered**, or *directed* , or *disposed* , i.e. so governed as to attain the end and happy issue at which he aims. Or, *strengthened* , or *established* , so as he shall not stumble nor fall into mischief; for still he seems to be describing, not their virtue, but their felicity.

**And he delighteth in his way**; or, *and he favoureth his way* , i.e. succeeds and prospers his counsels and enterprises.

Psalms 37:24

**Fall**; either,

1. Into sin, as this word is used, Jer\_8:4 1Co\_10:12; or rather,
2. Into distress or trouble, as Mic\_7:8.

**Not be utterly cast down**, i.e. not totally nor irrecoverably ruined.

Psalms 37:25

This assertion seems to be contradicted by many experiences; nor can it be denied, that both good men and their children have sometimes been reduced to great want.

**Quest.** How then is this true?

Answ.

1. Some render the last clause thus, *nor* (did I ever see)

**his seed**, ( to wit, forsaken, as was now said,) though

**begging bread**. So the sense is, I have seen him brought to beggary, yet even then God did not forsake him. But this sense agrees not with the context nor scope, which is to show the plenty and prosperity where with God blesseth him.

2. This is to be understood of the seed of the righteous treading in their fathers' steps, from which if they degenerate, they lose all their privileges, as many places of Scripture witness.

3. Some few exceptions do not destroy the truth of a general proposition.

4. These temporal promises were more express and particular to the Jews in the times of the Old Testament, than to Christians in the New, and therefore were more literally fulfilled.

5. He speaks not of any kind of wanting, or desiring, or receiving relief from others, for so David himself did, 1Sa\_21:3 **25:8**; but of the customary practice and trade of begging, which was threatened as a curse to the disobedient, Deu 28\$ Psa\_109:10.

6. *Not begging* , to wit, in vain; or so as to be *forsaken* , as was now expressed, and may very well be here understood; or so as to be sustained or relieved by others.

7. David speaks only of his own experience, which if since that time it be contradicted by other men's experiences, it is no more than what happens in all the concernments of human life.

Psalms 37:26

He is so far from begging from others, that he hath ability as well as inclination to give or lend to others, as need requires.

**His seed is blessed**, not only with spiritual, but with temporal blessings. So far shall he be from wasting his estate, and undoing himself and family by his bounty and charity, as covetous worldlings objected or feared.

Psalms 37:27

Having therefore these glorious promises and privileges, let no man do any evil or unjust thing to enrich or secure himself, nor abstain from pious and charitable actions for fear of undoing himself by them; but let every man live in the conscionable discharge of all his duties to God and men, committing himself and all his affairs to God's fatherly care and providence, and confidently expecting his blessing thereupon.

**Dwell**, i.e. *thou shalt dwell* , as before, Psa\_37:3, to wit, in the land, as is expressed, Psa\_37:3, and afterwards in heaven.

**For evermore;** either properly; or for a long time, of which that word is oft used.

Psalms 37:28

**Judgment,** i.e. just judgment, or righteousness, as that word is oft taken, as hath been showed again and again; either,

1. In himself, i.e. he loveth to execute judgment upon the wicked, and for the righteous; which he doth in the manner expressed in this Psalm. Or,

2. In the righteous themselves, whose justice, and piety, and charity he sees and loves, and will reward it.

**His saints;** or, *his favourites* ; or, *they to whom he hath a good will* ; or, *his bountiful ones* , who exercise benignity and charity to others.

Psalms 37:29

Inherit the land: See Poole "Psa\_37:3".

Dwell therein for ever: See Poole "Psa\_37:18".

Psalms 37:30

**Speaketh;** and that freely, and customarily, and from his heart, as the next verse shows. Having showed in divers verses God's singular care over and respect to the righteous, he proceeds to give a character of them, and withal to assign one reason of the great difference of God's dealings with them and with other men. *Wisdom and judgment* ; either,

1. For the manner of it, with wisdom and judgment. Or rather,

2. For the matter of it, heavenly wisdom, and God's judgment, or word, or law, as it follows, Psa\_37:31. When the discourses of other men are either wicked, or vain and useless, his are serious, and edifying, and pious, concerning the word and ways of God.

Psalms 37:31

According to God's command, Deu\_6:6, and promise, Heb\_8:10. His thoughts, and meditations, and affections are fixed upon it. He doth not talk religiously in design, or with ostentation, but out of the abundance of his heart, Mat\_12:35.

**None of his steps shall slide:** this passage describes either,

1. His safety, consequent upon his piety; God will uphold and preserve him from falling into that mischief which wicked men plot against him. Or rather,

2. His virtue or piety; which is evidenced by his words, Psa\_37:30, by his heart, in the former part of this verse, and by his actions, in these words. *His steps or goings* (i.e. his actions) *shall not* (or rather, *do not* ; for this verb, though future, may and should be rendered by the present, as futures frequently are in the Hebrew language, and as the two foregoing future verbs are rendered, Psa\_37:30) *slide* , or *slip* , or *swerve* , to wit, from the rule, or from God's law; which is to be understood as that passage, Psa\_99:3, *They do no iniquity* , and some such expressions, not simply and absolutely, as if all good men were sinless; which is abundantly confuted, both by many scriptures and by universal experience; but comparatively, and in respect of his design, and course, or custom. His conversation is ordinarily regular and unblamable. He not only begins well, but constantly perseveres in God's ways, and will not be drawn to forsake God and religion upon any terms.

Psalms 37:32

**Watcheth**, to find out a fit season or occasion to destroy him.

Psalms 37:33

**Not leave him in his hand**, i.e. not give him up to his power and rage.

**Nor condemn him**, i.e. nor give his consent to the sentence of condemnation, which the wicked have pronounced against him, but will justify him, and vindicate his innocency and deliver him; for such negatives do oft imply the contrary affirmatives; as God's *not holding a man guiltless* commonly implies that he will severely punish him.

Psalms 37:34

**Wait on the Lord**; seeking and trusting to him, and to him only, for help and deliverance.

**Keep his way**; continue in the practice of thy duty, or in those ways which God hath prescribed to thee in his word, and do not use indirect and irregular means to deliver thyself.

**Thou shalt see it;** thou shalt not only escape the destruction which they design for thee, but shalt live to see their ruin.

Psalms 37:35

**In great power,** or *formidable* ; not only himself out of danger, as it seemed, but terrible to others.

**And spreading himself;** and therefore firmly and deeply rooted.

**Like a green bay tree,** which is continually green and flourishing, yea, even in the winter season. Or, *like a green tree in its own native soil* , where trees flourish much better than when they are transplanted into another soil.

Psalms 37:36

He was gone in an instant, like a tree blasted and blown down, or cut off and rooted out, and carried away in a moment. There was no monument nor remainder of him left.

Psalms 37:37

Though he may meet with troubles in his way, yet all shall end well with him; he shall be happy at last.

Psalms 37:38

**Together;** or, *alike* , one as well as another; all, without any exception or respect of persons.

**The end of the wicked shall be cut off,** i. e. he shall be cut off at last, or in the end. His prosperity shall end in destruction. Or, *the posterity* (as this word signifies, Psa\_109:13 Jer\_31:17 Eze\_23:25 Dan\_11:4) *of the wicked* , &c.

Psalms 37:39

**The salvation of the righteous is of the Lord;** and therefore it shall certainly come to them.

Psalms 37:40

No text from Poole on this verse.

## **Psalms 38:1 PSALM 39**

### THE ARGUMENT

This is reckoned one of David's penitential Psalms. It was composed upon occasion of some sore disease, or grievous



calamity; which he rightly judged to be inflicted upon him for his sins.

Either,

1. To God, that by this humble and mournful prayer he might prevail with God to remember and pity him; for now he seemed quite to have forgotten him. Or,

2. To himself, that by reviewing this Psalm afterwards he might call to mind his former danger and misery, and God's wonderful mercy in delivering him from them; which we are very apt to forget; and that others also might remember and consider what God had done to him, first in chastening, and then in restoring him, and might make use of his example for their benefit.

David, being visited with sickness, rehearseth his woeful condition, Psa\_38:1-3, by reason of his sins, Psa\_38:4-8; prayeth for forgiveness, help, and favour, Psa\_38:9,10. He lays before God the unfaithfulness of his friends, Psa\_38:11-18, and the cruelty of his enemies, Psa\_38:19-22.

I confess I both deserve chastisement and need it, and therefore I desire not that thou wouldst remove it, but only moderate it. See the same expression Psa\_6:1.

Psalms 38:2

**Thine arrows**, i.e. thy judgments inflicted upon my outward and inward man, oft compared to arrows, as Deu\_32:23 Psa\_7:13 **45:5 91:5**.

**Presseth me sore**; or, *comes down upon me* ; as when a strong man lifts up his hand and weapon, that it may fall down with greater violence, and make the deeper wound.

Psalms 38:3

My disease or grief hath seized upon all the parts of my body, my very bones not excepted, so that my bed can give me no rest;

**because of my sin**, which hath provoked thee to deal, thus severely with me.

Psalms 38:4

**Mine iniquities**; or, *the punishment of mine iniquities* , as this word is frequently used; which best agrees both with the

foregoing and following verses, and with the metaphor here used; which in other places of Scripture is generally applied to afflictions, and not to sins.

**Gone over my head**, like deep waters, wherewith I am overwhelmed and almost drowned, Psa\_42:7 **69:2 124:4,5**.

Psalms 38:5

The bruises and sores caused by my disease are not only painful, but loathsome to myself and to others.

**Foolishness**, i.e. sin, which really is, and is commonly called, *folly*, as Psa\_69:5 Pro\_13:16 **14:17 15:2**, &c.

Psalms 38:6

**Troubled**, Heb. *distorted*, or *depressed*; or, as it is expressed by another word, signifying the same thing,

**bowed down**, to wit, in my body, as diseased persons commonly are, and withal dejected in my mind. *I go mourning*, Heb. *in black*, the sign of mourning, which may here signify the thing, as signs oft do. When for my ease I rise out of my bed and walk, or rather creep about in my chamber, I do it with a sad heart and dejected countenance. Or if he did walk further, his disease had some intervals and mitigations. Or *going* may be here meant of his languishing, or going towards the grave, as this same word is used, Gen\_15:2, compared with Gen\_25:32 Jos\_23:14.

Psalms 38:7

Or, *with filthiness*; or, *with scorching heat*. The disease might be some burning fever, being also malignant or pestilential, either burning inwardly, or breaking forth outwardly in carbuncles or boils. It is true, this and the other expressions may be taken figuratively, of some grievous calamity; but we should not forsake the proper and the literal sense of the words without necessity, which seems not to be in this place.

Psalms 38:8

**Roared**, like a bear or a lion, through extreme pain and misery.

**By reason of the disquietness of my heart**; for the great anxiety and torment of my mind, caused by the deep sense of my sins, and of God's wrath, and of the sad issue of my disease; which being added to my bodily pains, makes them more intolerable.

Psalms 38:9

I do not utter all these complaints, nor roar out, that thou mayst hear and know them, for thou hearest and knowest even my lowest groans; yea, mine inward desires, and all my necessities. And therefore, I pray thee, pity and deliver me, as I trust thou wilt do.

Psalms 38:10

**Panteth;** or, *goes round* ; wanders hither and thither, as the word signifies; is perplexed and tossed with many and various thoughts, not knowing what to do, nor whither to go. Mine eyes are grown dim; either through grief and tears, as @Psa\_6:7; or through weakness, as 1Sa\_14:28,29.

Psalms 38:11

Either through neglect, and contempt, or disdain of me; or through delicacy and abhorrency from loathsome and sadding spectacles; or through fear of infection, or some other inconveniences.

Psalms 38:12

**Lay snares for me;** that if my disease do not kill me, they may destroy me some other way.

**Imagine deceits;** they design mischief, but cover it with fair pretences.

Psalms 38:13

I carried myself towards them as if I had no ears to hear what they said either to me or for me, nor a tongue to answer or reprove them for their reproaches and calumnies; which he did not for, want of just answers to them, but to testify his humiliation for his sins, and his patient submission to and acceptation of the punishment which he had brought upon himself; of which see an instance, 2Sa\_16:10-12; wherein also he was an eminent type of Christ, who, when he was reviled, reviled not again, 1Pe\_2:23.

Psalms 38:14

Or *arguments* , to convince or confute them, or to defend myself.

Psalms 38:15

I bore their carriage silently and patiently, because I hoped and knew that thou wouldst answer for me, and plead my cause better

than myself; which I would not prevent by my impatience, and avenging myself. Or, *but in thee*

**do I hope**, i.e. though friends forsake me, and mine enemies plot and practise against me, yet I do not despair, because I have thee on my side.

Psalms 38:16

**I said**, to wit, in my heart and prayers; I used this argument, which I knew was prevalent.

**Rejoice over me** in my destruction, which also will reflect upon thee; who hast undertaken to defend and save me, and for whose sake I suffer so much from these wicked men, Psa\_38:20.

**When my foot slippeth**; when I fall either into any gross sin, or into any misery, or into both, as I have now done.

**They magnify themselves against me**; they triumph in the accomplishment of their designs or desires.

Psalms 38:17

**Ready to halt**; just falling into utter destruction; see Jer\_20:10; and therefore if thou dost not help me speedily, it will be too late.

**My sorrow is continually before me**; I am deeply and constantly sensible of thy just hand, and of my sins, the cause of it; wherewith I shall be overwhelmed, if thou dost not prevent it.

Psalms 38:18

**Declare mine iniquity**; either to thee; or publicly to the world, because my sin hath been public and scandalous.

**I will be sorry**, Heb. *I will be* (or, *I am* ; futures being oft so taken) *solicitous* or *anxious* ; full of grief for what is past, and of cares and fears for the future; partly lest I should relapse into the same folly upon new temptations; and partly lest thou shouldst cut me off for my sins. Therefore pity, and pardon, and save me.

**For my sin**; or, *by reason of my sin* , or upon that occasion.

Psalms 38:19

**Lively**, Heb. *living* , i.e. thriving, or flourishing, or prosperous, as life is used, Psa\_22:26 **34:12**, and elsewhere.

Psalms 38:20

**They render evil for good;** they hate and persecute me, not only without any injury or provocation on my part, but as it were in requital of the good which I have done to them.

**Because I follow the thing that good is;** because I love and diligently practise justice and godliness, which they hate, and which they take to be a reproach to them, and which I did exercise, as I had opportunity, in the punishment of such as they are. Compare Joh\_15:19 1Jo\_3:12.

Psalms 38:21

No text from Poole on this verse.

Psalms 38:22

No text from Poole on this verse.

## **Psalms 39:1 PSALM 39**

### THE ARGUMENT

This Psalm was written by David when his mind was much discomposed and disquieted with the contemplation of the prosperity of sinners, and the afflictions of the godly; which being exemplified in himself and in his enemies, he speaks of the case not in general, but as in his own person.

**Jeduthun;** one of the three chief masters of the sacred music; of whom see 1Ch\_16:41,42 2Ch\_5:12.

David taketh care of his thoughts, words, and works, Psa\_39:1-3. He considereth the brevity and vanity of man's life, Psa\_39:4-6; puts his hope in God, Psa\_39:7; prayeth for the forgiveness of his sins, Psa\_39:8-11, and for favour in his pilgrimage, Psa\_39:12,13.

**I said;** I fully resolved. *To my ways* , i.e. to order all my actions aright, and particularly to govern my tongue, which is very hard to do, and especially under these provocations.

**That I sin not with my tongue;** that if any evil thoughts or passions do arise in me, I will endeavour to suppress and mortify them, and not suffer them to boil and break forth into sinful and scandalous reflections upon God and his providence, as they usually do upon such occasions.

**As with a bridle**, i. e. with all possible care and diligence. The phrase implies the great difficulty of ruling the tongue.

Before me; either,

1. In my presence. Or rather,

2. In my thoughts, as the same phrase is understood, Psa\_51:3, i.e. whilst I consider the flourishing estate of wicked men.

Psalms 39:2

**I was dumb with silence**; I was so long and so obstinately silent, that I seemed to myself and to others to be dumb. Two words put together expressing the same thing, to aggravate or increase it. Or, *I was dumb with quietness*, i.e. not out of sullenness, but with submissiveness to God's dispensations, which is oft noted by silence.

**I held my peace, even from good**; I forbore to speak what I justly might upon that occasion, lest the flood-gates of speech being once opened, and speech stirring up my passion, I should by degrees break forth into some indecent and sinful expressions, to the dishonour of God, the wounding of mine own conscience, and the offence of others. or this may be a proverbial speech, signifying strict silence; like that Gen\_31:29, *Speak to him neither good nor bad*, i.e. nothing at all, to wit, about that matter, to persuade him to return.

**My sorrow was stirred**; my silence did not assuage my grief, but increase it, as it naturally and commonly doth.

Psalms 39:3

**Musing**, i.e. considering in my own thoughts the great wickedness and successfulness of mine enemies, and other wicked men; and withal mine own and other good news integrity, attended with great troubles and miseries in this life.

**The fire burned**; my thoughts kindled my passions. *Then spake I with my tongue*, to wit, such words as I had purposed not to speak, Psa\_39:1; rash and impatient words: either,

1. Some words not here expressed; which having uttered to men, he turneth his speech to God, Psa\_39:4. Or,

2. Those which here follow.

Psalms 39:4

This verse contains either,

1. A correction of himself for his impatient motions or speeches, and his retirement to God for relief under these perplexing and saddening thoughts. Or,
2. A declaration of the words which he spake.

Make me to know; either,

1. Practically, so as to prepare for it. Or,
2. Experimentally, as words *of knowledge* are oft used. And so this is a secret desire of death, that he might be free from such torments as made his life a burden to him. Or,
3. By revelation; that I may have some prospect or foreknowledge when my calamities will be ended; which argued impatience, and an unwillingness to wait long for deliverance.

**My end**, i.e. the end of my life, as is evident from the following words.

**What it is**; how long or short it is, or the utmost extent or period of the days of my life.

**How frail I am**; or, *how long* (or, *how little*, for the word may be and is by divers interpreters taken both ways) *time I have or shall continue* here.

Psalms 39:5

**As an handbreadth**, which is one of the least measures, i.e. very short. These and the following words are either,

1. A continuance of his complaint, that although his days were of themselves very short, yet God seemed to grudge him their natural length, and threatened to make them shorter, and to cut him off before his time. Or rather,
2. A consolation, and correction of his last words, as if he said, Why am I so greedy to know the end of my life, seeing I do already know this, that my life cannot last very long, and therefore if my troubles be sharp, they will be but short?

**Nothing**; next to nothing for substance and for continuance.

**Before thee**, i.e. in thy judgment, and therefore in truth and reality; or, if compared with thee, and with thy everlasting duration: compare Psa\_90:4 2Pe\_3:8.

**Every man**, prince or peasant, wise or fools, good or bad.

**At his best state**; Heb. *though settled or established* ; when he stands fastest, and likely to continue longest, in regard of his health and strength, and all possible means whereby life may be secured, supported, or prolonged.

**Altogether vanity**; all that he is or hath is as light, and vain, and unstable as vanity itself; there is nothing but vanity and uncertainty in all his outward enjoyments, in the constitution of his body, yea, in the very temper and endowments of his mind: by which general condition of all mankind he endeavours to quiet and compose his mind to bear the common lot.

Psalms 39:6

**Walketh**, i. e. passeth the course of his life; or goeth about busily and restlessly, hither and thither, as this verb in this conjugation signifies, and as the next verb more plainly expresseth.

**In a vain show**, Heb. *in a shadow or image* , i.e. in an imaginary rather than a real life; in the pursuit of vain imaginations, in which there is nothing solid or satisfactory. Or, as some read it, *like a shadow* , to which man's life is compared, Job\_14:2. Man and his life, and all his happiness in this world, are rather appearances, and representations, and dreams, than truths and realities.

**Disquieted**; or, *troubled* ; Heb. *they make a noise* , or *bustling* , or *tumult* , with unwearied industry seeking for riches, as it follows, and troubling and vexing both themselves and others in the pursuit of them, as this word implies.

**In vain**; to no purpose; or without any real or considerable benefit to him or his.

**He heapeth up**; for his own use, and for his posterity after him.

**Who shall gather them**; whether his children, or strangers, or enemies, shall possess and enjoy them.



Psalms 39:7

Seeing this life and all its enjoyments are so vain and short to all men, and especially to me, I will never expect nor seek for happiness here from these vanities; I will compose myself patiently and contentedly to bear both my own afflictions, and the prosperity and glory of ungodly men, for both are vanishing and transitory things, and I will seek for happiness no where but in the love and favour of God, in serving and glorifying him here, and in the hope or confident expectation of enjoying him hereafter; and in the mean time, of receiving from him those supplies and assistances which my present condition calls for.

Psalms 39:8

**Deliver me from all my transgressions;** that I may not be disappointed of my hopes of enjoying thee and thy favour, which is the only thing that I desire, pardon all my sins, which stand like a thick cloud between thee and me, and fill me with fears about my condition both here and hereafter.

**Make me not the reproach;** let not their prosperity and my misery give them occasion to deride and reproach me for my serving of thee, and trusting in thee, to so little purpose or advantage.

**Of the foolish,** i.e. of wicked men, who though they profess and think themselves to be wise, yet indeed are fools, as is manifest from their eager pursuit of fruitless vanities, Psa\_39:6, and from their gross neglect of God, and of his service, who only is able to make them happy.

Psalms 39:9

**I opened not my mouth,** to wit, in way of murmuring or repining against thee, or thy providence, as I promised I would be, Psa\_39:1. For though when I looked only to instruments, I was discomposed, and did at last speak a foolish word; yet when I did recollect myself, and looked up to thee, the First Cause and Sovereign Disposer of this and all other things, I returned to my former silence.

**Thou didst it.** What? Either,

1. and particularly, Absalom's rebellion; wherein I acknowledge thy just hand in punishing my sins. Or,

2. and more generally, Whatsoever is done in these matters; all the events which befall all men, whether good or bad; the afflictions of the one, and the prosperity of the other; all which are the effects of thy counsel and providence, in which all men ought to acquiesce.

Psalms 39:10

But although I may not, I will not, open my mouth to complain of thee, yet I may open it to complain and pray to thee, that thou wouldst take off the judgment which thou hast inflicted upon me.

**I am consumed;** help me, therefore, before I be utterly and irrecoverably lost.

Psalms 39:11

**With rebukes,** i. e. with punishment, which is oft so called. See Psa\_6:1 76:6.

**Dost correct man for iniquity,** i. e. dost punish him as his iniquity deserves. *His beauty*, Heb. *his desire*, i.e. his desirable things, as this word signifies, Lam\_1:11 Dan\_9:23 **10:3,11,19**. His comeliness, strength, wealth, and prosperity, and all his present excellencies or felicities.

Like a moth; either,

1. Passively, as a moth is quickly and easily crushed to pieces with a touch as this phrase is used, Job\_4:19. Or,

2. Actively as a moth consumeth a garment, as it is Job\_13:28 Isa\_1:9; to which God compareth himself and his judgments, secretly and insensibly consuming a people, Isa\_51:8 Hos\_5:12.

**Every man is vanity;** and this confirms what I said Psa\_39:5, that every man is vanity; which though men in the height of their prosperity will not believe, yet when God contendeth with them by his judgments, they are forced to acknowledge it.

Psalms 39:12

**At my tears,** joined with my prayers, Heb\_5:7.

**I am a stranger:** though I be not only a native, but either anointed or actually king of this land; yet in truth I am but a stranger, both in regard of my very uncertain and short continuance here, where I am only in my journey or passage to my real and long home,

which is in the other world; and in respect of the many wants, and hardships, and contempts, and injuries to which I am exposed, as men usually are in strange lands. And therefore I greatly need and desire thy pity and help, O thou who art the patron of strangers, whom thou hast commended to our care and kindness, Exo\_12:48 Lev\_19:33 **25:35**, &c. *With thee* ; either,

1. In thy sight or judgment, and therefore truly. We are apt to flatter ourselves, and can hardly believe that we are but strangers here, where we seem to have settled habitations; and possessions, but thou knowest the truth of the business, that we are really such. Or,

2. In thy land or territory, in which I sojourn only by thy leave and favour, and during thy pleasure, as this whole phrase is used, Lev\_25:23, whence these words are taken, as also Lev\_25:35 **36,39,40,45,47**, where that branch of it, with thee, is so meant. And withal this phrase, both here and Lev\_25:23, may have a further emphasis in it, implying that every Israelite, and particularly David himself, in respect of men, were the proprietors or owners of their portions, of which no other man might deprive or dispossess them, and therefore David's enemies had done wrongfully in banishing him from his and from the Lord's inheritance; but yet in respect of God they were but strangers, and God was the only Proprietor of it.

**As all my fathers were;** both in thy judgment, expressed Lev\_25:23, and in their own opinion, Heb\_11:13, &c; upon which account thou didst take a special care of them, and therefore do so to me also.

Psalms 39:13

**Spare me;** or, *cease from me* , i.e. from afflicting me; do not destroy me. My life at best is but short and miserable, as I have said, and thou knowest; sufficient for it is the evil thereof: do not add affliction to the afflicted.

**That I may recover strength,** both in my outward and inward man, both which are much weakened and oppressed. Or, *that I may be refreshed* , or *comforted* , eased of the burden of my sins, and thy terrors consequent upon them, and better prepared for a comfortable and happy dissolution.

**Before I go hence**, Heb. *before I go* , to wit, unto the grave, as this phrase is used, Gen\_15:2 **25:32**; or *the way of all the earth* , as the phrase is completed, Jos\_23:14; or *whence I shall not return* , as it is Job\_10:21; or, which is all one, into that place and state in which I shall not be, to wit, amongst the living, or in this world, as this phrase is frequently used, both in Scripture, as Gen\_5:24 **37:30 42:36**, and in heathen authors; of which see my Latin Synopsis.

## **Psalms 40:1 PSALM 40**

### THE ARGUMENT

This Psalm is a celebration of God's great goodness and mercy vouchsafed unto him and all his people. It is certain and evident that David speaks some things in this Book of Psalms in his own name and person, and some things ill the name and person of Christ, or whom he was an eminent type; and that sometimes he speaks in both these capacities in the same Psalm, as hath been noted before. And this seems to be the condition of this Psalm; wherein there are some passages which cannot belong to Christ, as Psa\_40:13, and some which do not properly belong to David, or to that time and state of the church, but only to Christ, and to the times of the New Testament, as Psa\_40:6,7.

David by his own experience showeth the benefit of trusting in God, Psa\_40:1-5. Christ's obedience and sacrifice, Psa\_40:6-10. His sufferings for sin; his fervent prayer, Psa\_40:11-17.

No text from Poole on this verse.

Psalms 40:2

**I waited patiently**, Heb. *in waiting I waited* ; which doubling of the word notes that he waited diligently and earnestly, patiently and perseveringly, until God should please to help him. *He inclined* , or, *bowed* , to wit, *himself* , as this very word is rendered, Jud\_16:30; or, *his ear* , as it is more fully expressed, Psa\_17:6 **31:2**. Such ellipses or defects are frequent in Scripture, as Psa\_3:6 **10:1** Ecc\_6:3 **7:15**.

**Out of an horrible pit**; or, *out of a sounding pit* so called either from the clamours of men or beasts falling into it; or from the

many waters which fall down into it, not without a great noise. I was not only upon the brink, but in the very bottom of the pit, i.e. in desperate dangers and calamities, as this phrase signifies, Psa\_18:16 **69:1,2**.

**Out of the miry clay;** in which my feet stuck fast.

**Upon a rock;** a place of strength and safety.

**My goings,** or, *my steps* , i.e. kept me from stumbling or falling into mischief.

Psalms 40:3

**He hath put a new song in my mouth;** partly by giving me new matter or occasion for a song; and partly by inspiring me with the very words of it.

**Shall see it,** i.e. shall observe God's wonderful mercies vouchsafed to me.

**And fear,** i.e. shall stand in awe of that God, who by this instance they see to have so great power, either to save or to destroy, and tremble at his judgments, and give him that reverence, and worship, and obedience which he requires. Yet their fear shall not drive them from God, or bring them into despair, but shall draw them to God, and be attended with trusting in God.

Psalms 40:4

**His trust,** i.e. his only trust or refuge, as appears from the following words: q.d. I said, many *shall trust in the Lord* ; and they shall not be losers by it, nor disappointed of their hope, but they are and shall be blessed.

**Respecteth not.** Heb. *looketh not towards* , to wit, with love and delight, and desire to imitate them; or with confidence and expectation of relief from thence, as this phrase is oft used, as Psa\_25:15 **69:3 121:1 141:8**, and as the opposition of this clause to the foregoing seems to imply.

**The proud** or, *the mighty* , i.e. the great and proud potentates of the world, to whom most men are apt to look and trust, and in whom the psalmist forbids us to put our trust, Psa\_146:3.

**Such as turn aside,** to wit, from God, in whom alone they ought to trust.

**To lies**, i.e. to lying vanities, such as worldly power, and wisdom, and riches, and all other earthly things or persons in which men are prone to trust; which are called *lies* here, and Psa\_4:2 **62:9** Mic\_1:14, and elsewhere, because they promise more than they can perform. See also Psa\_7:14 **119:18** Hos\_10:13 **12:1**.

Psalms 40:5

**Thy wonderful works**; for which I and the rest of thy people, included in the pronoun plural us, have abundant cause to praise thee, and to trust in thee, as was said, Psa\_40:3; and by which it will appear that he that trusteth in thee is in a most blessed and safe condition, as he said, Psa\_40:4. And this verse, wherein he passeth from the singular number to the plural, may seem to be interposed as a wall of partition, between that which David speaks in his own person, and that which he speaks in the person of the Messias, in the following verses.

**Thy thoughts**, i.e. thy gracious counsels or contrivances.

**To us-ward**, i.e. to me and to the rest of thy people, with whom David oft joins himself in this book. But these words may be, and are by some, joined to the following words, and the place thus rendered: It is *not with us* , or *in our power* , i.e. it passeth our skill, (and reach,) to order or to reckon them up in order unto thee, because indeed they are innumerable, and therefore cannot be digested into any order.

**If I would declare**; so the particle *if* or *when* is wanting, and to be supplied here, as it is Psa\_39:11, and in many other places. Heb. *yet I will declare and speak* , to wit, some part of them; which accordingly he doth in the following verses.

**They are more than can be numbered**; although I am not able to express or reckon them all.

Psalms 40:6

These words may in an improper sense belong to the person and time of David; when God might be said not to *desire or require* legal sacrifices comparatively, as negative expressions are frequently understood, as Mat\_9:13 1Co\_1:17, and in this very case of sacrifices, as Psa\_51:16 Jer\_7:22,**23** Ho **6:6**. So the sense is, Thou didst desire obedience more or rather than sacrifices, as was said, 1Sa\_15:22. But in a proper and literal and full sense

they belong only to the person and times of the Messiah, in whose name David uttereth these words. And so the sense of the place is, God did *not desire or require* them for the satisfaction of his own justice, and the expiation of men's sins, which could not possibly be done by the blood of bulls or goats, as is said, Heb\_10:4-6; but only by the blood of Christ, which was typified by them, and which Christ came into the world to shed, in pursuance of his Father's will, as it here follows, Psa\_40:7,8. So here is a prediction concerning the cessation and abolition of the legal sacrifices, and the substitution of a better instead of them.

**Mine ears hast thou opened**, Heb. *bored* . The sense is either,

1. Whereas many men have no ears to hear, as is implied, Rev\_2:7,11,17, or stop their ears, as Psa\_58:4 Zec\_7:11, thou hast given me open ears to hear and obey thy precepts, as this phrase is used, Isa\_1:5, although indeed there is another verb in that text, which much alters the case. Or,

2. I have wholly devoted myself to thy perpetual service, and thou hast accepted of me as such, and signified so much by the *boring of mine ears* , according to the law and custom in that case, Exo\_21:5,6 Deu 15:17. And whereas only one ear was then bored, and here it is *ears* , this may be either an ensilage of the plural number for the singular, whereof divers instances have been given; or else it may be so expressed emphatically, to intimate that Christ was more strictly obliged to a more universal obedience, not only active, to which the legal servants were bound, but passive also, to be obedient even unto the death, to which they were not obliged. The seventy Jewish interpreters, whom the apostle follows, Heb\_10:5, translate these words, *a body hast thou prepared me* ; wherein though the words differ, the sense is the same; for the ears suppose a *body* to whom they belong, and the *preparing* of a body implies the preparing Or disposing of the ears, and the obligation of the person for whom a body was prepared to serve him who prepared it; which the boring of the ear signifies.

Psalms 40:7

**Then**, when I understood and considered thy mind and will therein, expressed Psa\_40:6.

**Said I;** either within myself, by a firm purpose; or unto thee by way of promise or engagement.

**Lo, I come.** He may seem to speak like a servant, answering to the call of his master, and signifying his readiness to obey him; in which sense it may be accommodated to David. But the servant's answer is usually expressed in Scripture by another phrase, *Here am I*, and never to my remembrance in these words. Besides, this phrase in that sense seems not to be proper in this place, but rather, *Lo, I hear*, which best suits with the foregoing words, *mine ears hast thou opened*. But these words do most literally and truly belong to Christ, and the sense is this: Seeing thou requirest a better sacrifice than those of the law, lo, I do offer myself *to come*; and I will in due time *come*, to wit, *from heaven*, or *in the flesh*, or *into the world*, as this phrase is more fully expressed and explained in divers places of Scripture, and particularly Heb\_10:5, where this place is explained and applied to Christ.

The two words *volume* and *book* are indifferently used

of any writing, and both words seem here to express the same thing, as may appear by comparing Jer 36\$, where we have the very same words; and what is called the *roll* or *volume of a book*, Jer\_36:2,4, is called simply *a roll* or *volume*, Jer\_36:6,20,21, and *the book*, Jer\_36:10,13; it being usual with the Hebrews to join two words together in like manner, of which we have an instance here above, Psa\_40:2, *miry clay*, Heb. *clay of mire*. Now this *volume of the book*, is meant, either,

1. Of the book of predestination, in which Christ was written, as being foreordained before the foundation of the world, 1Pe\_1:20. But that is a secret book, not to be read by any man living, and therefore not fitly alleged as an evidence in this matter. Or,

2. Of a legal instrument, wherein the contract was drawn between God and him, wherein he did oblige himself to serve God, and to execute his will in all things; it being the manner of the Hebrews to write their contracts in a little *volume or book*. But,

1. We read of no such usage among the Hebrew in the contracts between master and servant, but only of the boring of the



servant's ear, Exo\_21:6. So the foundation of this allusion is destroyed.

2. At least there was no such contract written between God and him. And if it be said that he only speaks thus by way of allusion, that is but a supposition without ground. And when the words may be properly understood as they sound, of a thing really done, why should we forsake the plain sense without necessity?

3. The phrase here used doth not agree to this sense; for then he should have said, *I am written in the volume of the book*, i.e. in the catalogue of thy servants; for in that case the persons or their names are constantly said to be *written*, as Exo\_32:32,33 **Psa 69:28** Dan\_12:1 Luk\_10:20 Heb\_12:23 Rev\_13:8 **20:15 21:27**, and not any thing to be written of them, as it is here. Or,

3. Of the Holy Scriptures; in which something indeed was written concerning David; namely, that he was *a man after God's own heart*, 1Sa\_13:14. But it must be remembered that those books were not written till after David's death, in whose time here was no other book of Scripture extant but the five books of Moses, unless you will except the book of Job. And therefore this is meant of the law of Moses, which is commonly and emphatically called *the book*, and was made up in the form of a roll or volume, as the Hebrew books generally were. See Eze\_3:1-3 Zec\_5:1,2 **Lu 4:17,20**. And so this place manifestly points to Christ, and must necessarily be understood of him, and of him only, concerning whom much is said in the books of Moses, as is evident from Luk\_24:27,44 **Joh 5:46** Act\_3:22 **26:22 28:23**. And this sense being plain, and natural, and unforced, and exactly agreeing both with the words and with the truth of the thing, and with the belief of all Christians, I see no reason why I may not acquiesce in it.

Psalms 40:8

**I delight to do thy will.** This, though in a general sense it may be true of David and of all God's people, yet if it be compared with the foregoing verse, and with the explication thereof in the New Testament, (in which those mysteries which were darkly and doubtfully expressed in the Old Testament are fully and clearly revealed,) must be appropriated to Christ, of whom it is eminently true, and is here observed as an act of heroic obedience, that he

not only resolved to do, but delighted in doing, the will of God, or what God had commanded him and he had promised to do, which was to die, and that a most shameful, and painful, and cursed death. See Luk\_12:50 Joh\_10:18 Heb\_10:9,10.

**Thy law is within my heart**, i.e. I do not only hear and understand it, but I receive it with heartiest love and affection, delighting both to meditate of it, and to yield obedience to it.

Psalms 40:9

**Righteousness**, to wit, *thy righteousness*, as it is expressed in the next verse, i.e. thy faithfulness, as it is there explained; or righteousness properly so called; for both were fully declared and demonstrated in Christ, the former in sending him into the world according to his promise, Act\_13:23, and the latter in inflicting death upon him for man's sin, Rom\_3:25,26. *In the great congregation*; in the most public and solemn assemblies; not only to the Jews, but also to all other nations; to whom Christ preached by his apostles, as is observed, Eph\_2:17.

**I have not refrained my lips**, to wit, from preaching it, out of sloth, or fear, or self love, but have preached it publicly, and even to the face of mine enemies, though I knew my preaching would cost me my life.

**Thou knowest**; I call thee to witness the truth of what I say.

Psalms 40:10

**I have not hid thy righteousness within my heart**; I had it there, Psa\_40:8, but I did not smother or shut it up there, but spread it abroad for thy glory, and the good of the world; which thou hast wrought both for me and by me.

Psalms 40:11

This prayer is uttered by David, either,

1. In the person of Christ; to whom it may agree. Or,
2. In his own person. Having been transported and carried forth by the Spirit of God to the contemplation and commemoration of the great mystery of the Messiah, of whom he was an illustrious type, now he seems to be led back by the same Spirit to the consideration of himself and his own particular case.

Psalms 40:12

Mine iniquities; either,

1. The punishment of mine iniquities, as Gen\_4:13 1Sa\_28:10 Psa\_31:10. Or,

2. The iniquities themselves. This phrase cannot be understood of Christ. For although our sins are said to be *laid upon Christ* , **Isa 53**, and upon that account he is said to be made sin for us, 2Co\_5:21; yet the Scripture every where represents him as one that never knew nor did any sin, as in that place, and 1Pe\_2:22, and elsewhere; and even when his punishment is described, yet it is expressly noted, that he did not suffer for himself, or for his own sins, but only for us, and for our sins, as Isa\_53:4,5 **Da 9:26** 1Pe\_2:24. And therefore it is not probable that the Holy Ghost would use such an expression concerning the sinless Christ of God, as is never used in Scripture, but either of a man's own sins, or of the punishment deserved by his own sins.

**Have taken hold upon me:** men's sins are figuratively said to follow them, 1Ti\_5:24, and to find them out, Num\_32:23, and here *to take hold of them* , as a serjeant takes hold of a man whom he arrests.

**To look up** unto God or men, with any comfort and confidence; I am ashamed and confounded, by reason of my numberless sins. Or, *so that I was not able to see* ; either because he was as it were drowned or overwhelmed with his sins; or because his eyes did fail or were consumed through grief, as he complains, Psa\_6:7 **38:10**. Or he means that he could not foresee them; the simple verb being put for the compound, as it is frequently among the Hebrews. They came upon him unawares, and therefore were the more grievous to him. *They* , to wit, *mine iniquities* here mentioned, properly so called; for God's people are more apt to aggravate their sins than the punishments of them. See Ezr\_9:13,14.

Psalms 40:13

**Deliver me from my sins**, and the punishments due to them.

Psalms 40:14

**Let them be ashamed**, for the disappointment of their hopes and designs.

**My soul**, i.e. my life, as Exo\_4:9 1Sa\_20:1.

Psalms 40:15

**Desolate**, or *amazed* , or *dismayed* , or *overthrown* : of such imprecations I have spoken before.

**Their shame**, i.e. their sinful and shameful actions, as *shame* is put for a shameful idol, Hos\_9:10, and as fear is oft put for the evil feared.

Psalms 40:16

Such as love thy salvation; either,

1. Such as desire and rejoice in the salvation and deliverance which thou givest to me and to others of thy people, which was a great eye-sore and grief to the wicked. Or,

2. Such as expect and seek for their salvation and happiness not from idols, nor from their wicked courses, nor from any creatures, as other men do, but from thee only, and gladly accept and embrace that salvation which thou hast promised, together with the conditions required to it, to wit, faith and repentance. Or,

3. Such as love thy Messias, upon whom both David's and other holy prophets' and saints' thoughts and affections were much fixed, as is evident from many places of Scripture, as Joh\_8:58 Act\_2:30,**31** 1Pe\_1:10,**11**; who is called *the desire of all nations* , Hag\_2:7, and *the glory and consolation of Israel* , Luk\_2:25,**32**, yea, and by the very title here used, God's *salvation* , Isa\_62:11 Luk\_2:30; whose appearance or coming the godly of all ages did love and long for; and of whom David had so lately and clearly spoken, Psa\_40:6,**7**, &c.; all which considered, this cannot seem a forced or very far-fetched interpretation. *The Lord be magnified* : let them have continual occasion to magnify God for his mercies vouchsafed to them.

Psalms 40:17

No text from Poole on this verse.

## **Psalms 41:1 PSALM 41**

### THE ARGUMENT

The occasion of this Psalm was manifestly some sore disease or affliction which God had inflicted upon David, and which gave his enemies opportunity to discover their hatred and malice against him.

David showeth God's care of the poor, Psa\_41:1-3. He confesseth his sins, and complaineth of his enemies' treachery, Psa\_41:4-9; but fleeth to God for succour, Psa\_41:10-13.

**That considereth;** or, *that carries himself wisely and prudently with or towards him*, not rashly and foolishly censures and condemns him, as my pretended friends dealt with me, Psa\_41:8; nor insulteth over him, which is a foolish as well as wicked thing; but considereth that it may be his own case, and therefore pitieth and helpeth him; which is the likeliest way to obtain the like pity for himself in his trouble.

**The poor;** or rather, *the weak , or sick , or languishing person* , as may be gathered by comparing this with Psa\_41:3, where the mercy which he is supposed to have afforded to him is returned upon himself, and with Psa\_41:8.

The Lord will deliver him; either,

1. The poor afflicted man. Though his enemies conclude his case to be desperate, Psa\_41:8, God will confute them, and deliver him. Or,
2. The considerer of the poor, of whom also this same pronoun him is confessedly meant, Psa\_41:2,3. And so it is a promise of recompence, the wise and merciful man shall find mercy.

Psalms 41:2

**Keep him alive,** Heb. *quicken him* , i.e. revive and restore him. Either he will preserve him from trouble; or if God see trouble necessary or fit for him, and therefore suffer him to fall into it, he will raise him out of it.

**Unto the will of his enemies,** i.e. to destruction, which they earnestly desire and endeavour to procure.

Psalms 41:3

Either,

1. Change or overturn his bed of sickness; which is done when a man is restored to health. Or rather,

2. Give him ease and comfort, which sick men receive by the help of those who turn and stir their whole bed, to make it soft and easy for them; for the words foregoing and following these suppose him to be and continue in a state of sickness. Thus the Lord elsewhere compares himself to a servant, waiting upon his people at table, Luk\_12:37; as here, to one that makes their bed; metaphors implying strange condescension.

Psalms 41:4

**My soul**, i.e. either,

1. Myself, to wit, my body. So it is a double synecdoche. And *the soul* is so taken Psa\_16:10. Or,

2. My soul properly so called; which is said to be *healed*, when it is pardoned and purged, as 2Ch\_30:20 Isa\_53:5, compared with 1Pe\_2:24 Mat\_13:15, compared with Mar\_4:12 Jam\_5:16. So he strikes at the root of his misery, and prays for the removal of the sin of his soul, as the cause of the disease of his body.

For I have sinned against thee: this may be added, either,

1. As a reason or motive to God; Grant this request, *for I have sinned*, and therefore thy grace in healing me will be more glorious and admirable. Or, for I acknowledge that I have sinned; for the act is oft put for the declaration of it, as Exo\_33:13 Psa\_51:5. Or,

2. As a reason moving him thus to pray, *I said, Lord, be merciful unto me: heal my soul*; and great reason I had to say so, for I have sinned against thee.

Psalms 41:5

**Speak evil of me**; vent their ill wishes against me, in the following words.

Psalms 41:6

**To see me**; to visit me in my sickness, according to the custom.

**He speaketh vanity**, or *falsehood* ; pretending sympathy with me, and friendship to me, whilst they plot mischief in their hearts against me.

**His heart gathereth iniquity to itself**; even when he is with me, and pretends hearty affection to me, his heart cannot forbear its customary practice of meditating and devising mischief against me; for which he watcheth and seeketh for all occasions from my speeches, or carriage, or the circumstances of my condition, which he observes.

**He telleth it**, partly to delight his companions, and partly to encourage them to and direct them in their malicious designs against me.

Psalms 41:7

**Whisper together against me**, i.e. secretly defame me, and closely plot against me.

Psalms 41:8

**An evil disease**, Heb. *a word or thing of Belial* , i.e. either,

1. Some wicked calumny which they had raised, and which stuck close to him. Or,
2. His great wickedness, whereof this is a sign. Or rather,
3. This sore disease or mischief; either sent upon him in way of vengeance for his horrid crimes; or such as God useth to inflict upon the sons of Belial, to show that he is in truth such a one, whatsoever he pretends to the contrary.

**He shall rise up no more**; seeing God hath begun to punish him, he will make an end of him.

Psalms 41:9

**Mine own familiar friend**; he means either Ahithophel, or some other perfidious counsellor or courtier, who was a type of Judas, to whom therefore it is applied, Joh\_13:18, as David was a type of Christ in being thus betrayed. So these words were literally fulfilled in David, and yet the Holy Ghost, which dictated them, looked further in them, even to Christ and Judas, in whom they received a further and fuller accomplishment.

**Hath lifted up his heel;** a phrase implying injury, joined with insolency and contempt; taken from an unruly horse, which kicks at him that owns and feeds him.

Psalms 41:10

**Be merciful unto me:** they censure me grievously, and conclude my case to be desperate; but, Lord, do thou vindicate me, and confute them.

**That I may requite them;** or, *and I will requite them*, i.e. punish them for their malicious, and perfidious, and wicked practices; which, being now a magistrate, he was obliged to revenge, Rom\_13:4; although when he was a private person, he was so far from revenging evil, that he rendered good for it, as we see, Psa\_35:12,13, and elsewhere.

Psalms 41:11

**Thou favourest me;** bearest a good will to me, and art resolved to make good thy promises to me, and wilt plead my righteous cause against them.

**Because mine enemy doth not triumph over me;** because hitherto thou hast helped and supported me, and prolonged my days to the disappointment of their hopes and designed triumphs. This mercy I thankfully receive as a token of further mercy. Compare 1Sa\_17:37 2Co\_1:9,10.

Psalms 41:12

**In mine integrity;** as I have kept my integrity, so thou hast kept me in and with it. Or, *for mine integrity*; because thou hast seen my innocency, notwithstanding all the calumnies of mine enemies; and thou hast promised and usest to afford thy protection to the innocent and upright.

**Settest me before thy face for ever;** or, *hast confirmed or established me in thy presence* (i.e. either under thine eye and special care; or to minister unto thee, not only in thy temple, but as a king over thy people, or in that land, where thou art peculiarly present) *for ever*; either,

1. Properly; and so this was done to David, either in his own person, partly here, and partly in the next *life*; or in regard of his posterity, in whom the kingdom was established for ever. Or,



2. For my whole life, or for a long time, as that phrase is commonly used.

Psalms 41:13

**From everlasting, and to everlasting;** or, *from age to age* , as long as the world lasts, and to all eternity. *Amen* signifies a hearty assent and approbation, and withal an earnest desire and confidence, of the thing to which it is annexed. And as the Psalms are divided into five books, so each of them is closed with this word; the first here, the second **Psa 72**, the third **Psa 89**, the fourth **Psa 106**, the last in the end of **Psa 150**: the doubling of the word shows the fervency of his spirit in this work of praising God.

### **Psalms 42:1 PSALM 42**

#### THE ARGUMENT

The penman of this Psalm is uncertain. as not being named in the title. It was composed either,

1. By David, when he was banished from the house of God, either by Saul's tyranny, or by Absalom's rebellion; or,
2. By the sons of Korah, in the time of the captivity of Babylon; whence some read the words of the title of this Psalm, *Maschil of the sons of Korah* . But this is not usual in this book, to name the author of a Psalm so obscurely and indefinitely; for the sons of Korah were a numerous company. and it is not likely that either all or divers of them did join in the inditing of this and the following Psalms so called. Nor is there any one Psalm where the author is named. but he is one certain and single person. And therefore it seems more probable that David penned this, as it is confessed he did some other Psalms which have not his name in the title.

Who were an eminent order of. singers in the house of God; of whom see 1Ch\_6:33 **9:19 26:1**.

The psalmist being deprived of God's service, ardently desires to be in his house again, Psa\_42:1-4; rouseth up his soul unto a firm hope and confidence in God, Psa\_42:5-9. His enemies reproach him, Psa\_42:10. His faith in God, Psa\_42:11.

The hart is naturally hot and thirsty. And this thirst is increased, partly by its dwelling in desert and dry places, to which it retireth for fear of men and wild beasts; and partly by its long and violent running, when it is pursued by the hunters; and some add, by eating of serpents.

**After thee;** after the enjoyment of thee in thy sanctuary, as it appears from Psa\_42:4.

Psalms 42:2

Thirst is more vehement than hunger, and more impatient of dissatisfaction.

**For the living God:** this he mentions as a just cause of his thirst. He did not thirst after vain, useless idols, but after the only true and living God, who was

**his life, and the length of his days,** as is said, Deu\_30:20, and without whose presence and favour David accounted himself for a dead and lost man, Psa\_143:7.

**Appear before God;** in the place of his special presence and public worship. See Exo\_23:15 **25:30**. What is called before the Lord, 1Ch\_13:10, is before or with the ark, 2Sa\_6:7.

Psalms 42:3

**My tears have been my meat;** which notes both the great abundance and constant course of his tears, and the secret satisfaction and ease which he found in giving vent to his passion this way. Possibly his tears and grief took away his appetite, and so were to him instead of food.

**Where is thy God,** of whom thou hast so often boasted, as of one so able and ready to help all that trust in him and call upon him, and particularly as one engaged to time by many great and special promises? He is gone and departed from thee, and no where to be found of thee. He is either unable or unwilling to help thee, or regardless of thee.

Psalms 42:4

These things; either,

1. Which follow, to wit, my former freedom. Or rather,

2. Last mentioned, my banishment from God's presence, and mine enemies' scoffs and triumphs upon that occasion.

**I pour out my soul:** this phrase notes either,

1. His fervent prayer, as it is taken, 1Sa\_1:15 Psa\_62:8. Or,

2. His bitter sorrows, whereby his very heart was almost melted or dissolved, and his spirits spent, and he was ready to faint away; as it is used Job\_30:16 Lam\_2:12. Compare Psa\_22:14. Or rather,

3. Both together; that he breathed out his sorrows and sad complaints unto God by fervent prayers. *In me* , i.e. within my own breast, between God and my own soul; not openly, lest mine enemies should turn it into matter of rejoicing and insulting over me.

**I had gone,** to wit, in the way to Jerusalem. And my sorrow was increased by the remembrance of my former enjoyments. Compare Lam\_1:7.

**With the multitude;** according to the custom, and in the company of Israelites, who went thither in great numbers. Compare Psa\_84:6,7.

**I went with them;** or, *I led them* , encouraging them by my presence and forwardness.

**That kept holyday;** or, *that kept the feast* , to wit, the three solemn festival solemnities, which they kept holy unto the Lord.

Psalms 42:5

**Why art thou cast down** with excessive sorrow and despair?

**For the help of his countenance,** Heb. *for the salvations of his face* , i.e. for those supports, deliverances, and comforts which I doubt not I shall ere long enjoy, both in his presence and sanctuary, to which he will restore me, and from his presence, and the light of his countenance, which he will graciously afford to me.

Psalms 42:6

That I may revive my drooping spirits, I will consider thy infinite mercy, and power, and faithfulness, and thy gracious presence in

the sanctuary, from whence thou dost hear and answer all those that call upon thee, in all the parts of the land.

**From the land of Jordan, and of the Hermonites, from the hill Mizar**, i.e. from all the places and parts of the land to which I shall be driven; whether from the parts about or beyond Jordan on the east: or, the *Hermonim* , i.e. either the people inhabiting Hermon; or the mountain of Hermon, which was in the northern parts, Num\_34:7 Deu\_3:8 Psa\_89:12, here called *Hermonim* , in the plural number, because of its great largeness, and many tops and parts of it, which are called by several names: or,

**the hill Mizar**; a hill so called, though not mentioned elsewhere, which is supposed to have been in the southern parts of the land; but peradventure it was in the east and beyond Jordan; and David might mention these places, because when he was banished by Absalom, he had been successively at all of them, and in all of them had remembered God, and directed his prayer to him.

Psalms 42:7

**Deep calleth unto deep**, i.e. one affliction comes immediately after another, as if it were called for and invited by the former; which he expresseth by a metaphor taken either,

1. From the old flood, when *the upper deep* , or *abyss of waters* , (in the clouds,) called *the lower deep* , or *abyss of waters in the sea and rivers* , that both might unite their forces together to drown the world. And thus the Chaldee understands it. Or,

2. From the sea, when its waves rage, and it is full of deep furrows, into which ships and passengers sink down, and then rise and sink again, successively and continually. But these tempests are caused in the sea by God's mighty winds, rather than by his water-spouts. Or,

3. From violent and successive showers of rain; which frequently come down from heaven, as it were, at the noise or call of God's *water-spouts* , to wit, the clouds; which by their rattling noises and terrible thunders do in a manner invite and call forth the showers which are contained in their bowels.

**All thy waves and thy billows**; thou hast sent one sharp trial or affliction upon me after another.

**Are gone over me**, i.e. are gone over my head, as this same verb is used, Psa\_38:4. They do not lightly sprinkle me, but almost overwhelm me.

Psalms 42:8

**Will command** i.e. will effectually procure or confer upon me, as this verb is used, Lev\_25:21 Psa\_7:6, &c. The verb is future, but some render it by the time past,

**the Lord hath commanded;** making this rehearsal of his former experiences of God's goodness his argument to support himself, and to prevail with God in prayer; which may seem to suit best with the foregoing and following verses. But we must remember that David's hopes and fears were strangely mixed, and his expressions of them are commonly interwoven in the same Psalm, and sometimes in one and the same verse, as it is here, Psa\_42:5,11. And therefore there is no necessity of departing from the proper signification of the verb.

**His loving-kindness**, i.e. his blessings, the effects of his loving-kindness, which God is oft said to command, as Deu\_28:8 Psa\_133:3.

**And in the night;** both day and night, i.e. continually.

**His song shall be with me**, i.e. I shall have constant matter of singing and praising God for his loving-kindness.

**My prayer shall be unto the God;** and therefore I will boldly and believingly direct my prayers to him, of whose readiness to hear and help me I have had such ample experience.

**The God of my life;** the giver and preserver of my life from time to time.

Psalms 42:9

**I will say unto God;** I will expostulate the case with him.

**My rock;** who hath formerly been a sure refuge to me.

**Why hast thou forgotten me?** why dost thou now seem quite to forget and neglect me? Why go I mourning? why dost thou leave me in this mournful state, and not succour me speedily?

Psalms 42:10

**In my bones**, or *in my body* , the bones being oft put for the *body* , whereof they are a very considerable part. Or, as a sword, which pierceth and cutteth my flesh even to the bones, and cutteth or breaketh the very bones also. So painful and vexatious are their reproaches.

Where is thy God? of which See Poole "Psa\_42:3".

Psalms 42:11

**The health of my countenance**, Heb. *the salvations of my face* i.e. either,

1. Which are present and manifest, being before my face. Or,
2. Which will make my face to shine, and my countenance cheerful, which supposeth the gladness of the heart, and the bettering of his condition. Or,
3. Of his person; *as the face* sometimes signifies, as 2Sa\_17:11 Isa\_3:15. As also the Greek word signifying *face* , is very frequently put for the person, whereof the face is an eminent part. *My God* : as he formerly was, so he still is, and ever will be, and will suddenly show himself to be, my God, although for a season he may hide his face, or withdraw his help from me.

### **Psalms 43:1 PSALM 43**

#### THE ARGUMENT

This Psalm seems to have been composed by the same author, and upon the same occasion with the former.

David, praying against his fierce and crafty enemies, Psa\_43:1; and to be restored to the temple, Psa\_43:2,3; promiseth to serve God joyfully, Psa\_43:4. He encourageth his soul to trust in God, Psa\_43:5.

**Judge me**; or, *judge or give sentence* for me, as this phrase is used, Psa\_26:1, and elsewhere.

**Ungodly**, or *unmerciful* , i.e. cruel or inhuman; for it is a meiosis. Nation; so he calls the company of his enemies for their great numbers, and because they were the far greatest part, and almost the whole body of the nation.

**Deceitful and unjust;** who covereth his wicked designs with fair and false pretences; which sort of men are hateful to thee, and to all good men.

**Man;** either Saul; or rather, Ahithophel or Absalom. For he speaks of *the holy hill* of Zion, Psa\_43:3, which was not so till after Saul's time. Or *man* may be put collectively for the men of that time.

Psalms 43:2

No text from Poole on this verse.

Psalms 43:3

**Send out,** i.e. actually impart and discover them; for at present thou seemest to conceal and withhold them from me.

**Thy light and thy truth,** i.e. thy favour, or the light of thy countenance, and the truth of thy promises made to me; as God's mercy and truth oft go together, as 2Sa\_15:20 Psa\_61:7 Psa\_89:14, &c. Or this may be a figure called *hendiaduo* , whereby *light and truth* is put either for *the light of God 's truth* ; or rather, for true light, the illumination of God's Spirit, and the direction of providence, his gracious whereby he might be led (as it follows) in the right way, which would bring him to God's holy hill.

**Unto thy holy hill,** to wit, of Zion, the place of God's presence and worship.

**To thy tabernacles,** i.e. tabernacle; which he calls *tabernacles* , either,

1. Because there were now two tabernacles, one at Zion, where the ark was; and another at Gibeon, 1Ch\_16:37,**39**. Although he here seems to speak but of one of them, even of that which was upon God's holy hill. Or,

2. Because of the several parts of it, the most holy, and the holy place, and the church. These indeed were in that of Gibeon, but not in that of Zion. Or rather,

3. By a mere enallage of the number, the plural for the singular; which is frequent, as in other words, so in those which belong to this matter, as *tabernacles* , Psa\_46:4, and *sanctuaries* ,

Lev\_26:31 Psa\_73:17, &c.; Psa\_74:7 Jer\_51:51. Nay, the most holy place, though but one simple part, is by the Greeks called *holies* . So in other authors, we read the *rivers of Nilus* , of that one river; and *right hands* , for one right hand; and many like phrases.

Psalms 43:4

**Then will I go unto the altar of God**, to offer sacrifices of thanksgiving for my deliverance.

**My exceeding joy**; the principal author and matter of all my joy and comfort.

Psalms 43:5

No notes from Poole on this verse.

## **Psalms 44:1 PSALM 44**

### THE ARGUMENT

There is no certainty, either concerning the author or the particular occasion of this Psalm. This is evident, that it was composed with respect unto the calamitous condition of the church and people of Israel, whom it supposeth to be in a state of captivity and persecution. But whether it was made by David, who foresaw and foretold by the Spirit of God their future captivity, and framed this for their use in that estate, or by some other holy man of God, when they were actually in this condition, is not determined, nor necessary to know for the understanding of it.

The church commemorates past mercies, Psa\_44:1,2. The arm of God, not the sword of Israel, put them in possession of the land, Psa\_44:3. Their trust is in God, not in their bow, Psa\_44:4-8. They complain of divers troubles, Psa\_44:9-16. They profess their integrity, Psa\_44:17-22. A fervent prayer for help, Psa\_44:23-26.

**What work thou didst in their days**: they allege their former experience, as encouragements to their faith, and motives to God to continue to be gracious to them.

Psalms 44:2

**The heathen**; the Canaanites.



**Plantedst them**, to wit, our fathers, easily understood both from the matter, and from Psa\_44:1, where they are expressed; the pronoun being referred unto the remoter antecedent, as it is Gen\_10:12 **19:13** Psa\_18:5, and oft elsewhere.

**Cast them out:** so *them* must be *the people*, or heathens. But because the comparing of this branch of the verse with the former, *plantedst them*, to which this answers, and with the following *they*, makes it more than probable that this *them* belongs to the fathers, this is to be otherwise rendered; either,

1. Thus, *send them out*, to wit, free or manumitted out of Egypt, of which this same verb is used, Exo\_5:1 **12:33**. And then the foregoing *people* are the Egyptians, not the Canaanites; which yet seems not to agree with the foregoing and following passages both which speak of the Canaanites only; nor with the order of the words in this verse, it being improper to mention their coming out of Egypt, after their being planted in Canaan. Or rather,

2. Thus, *make them send or shoot forth*, to wit, *branches*, as it is more fully expressed, Psa\_80:11 Eze\_17:6, where this verb is used. And this most naturally and properly follows upon and after their planting mentioned in the former clause.

Psalms 44:3

**By their own sword**, i.e. by their arms or valour.

**The light of thy countenance**, i.e. thy favour, as the next words explain it; thy gracious and glorious presence, which went along with us.

Psalms 44:4

**My King;** Jacob's or Israel's King, in a peculiar manner. The whole people speak like one man, as being united together in one body.

**Command**, i.e. effectually procure by thy commanding word.

Psalms 44:5

**Push down**, Heb. smite with the horn, i.e. subdue and destroy. The phrase is taken from Deu\_33:17, and is borrowed from horned beasts. Compare 1Ki\_22:11.

**Through thy name**, i.e. by the help of thy power.

Psalms 44:6

But I will trust in thee only, as the next verse implies; and therefore do not frustrate my hope and confidence fixed upon thee.

Psalms 44:7

No text from Poole on this verse.

Psalms 44:8

In God we boast, as in a most sure rock, and our only refuge.

Psalms 44:9

**Thou hast cast us off;** but now thy countenance and course is quite changed to us.

**Put us to shame;** made us ashamed of our boasting, and trust in thee, which we have oft professed to the face of our enemies.

**Goest not forth with our armies,** to lead them, and fight for them, as this phrase signifies, Jud\_4:14 1Sa\_8:20. He seems to allude to God's marching with and before the Israelites in the wilderness, and afterwards, as occasion was offered. Compare Psa\_68:7.

Psalms 44:10

**Thou makest us to turn back from the enemy,** by withdrawing thy help and our courage, according to thy threatenings, Lev\_26:36.

**Spoil for themselves,** i.e. take away our estates to their own use, and for their only benefit, not in compliance with thy will, which was to punish us for our sins, nor for thy service and glory. They minded nothing but their own advantage.

Psalms 44:11

Those of us who were not slain are carried into captivity, and dispersed in several places.

Psalms 44:12

**For nought;** for a thing of nought. Or, *without money* , and *without price* , as it is said, Isa\_55:1; for a very small, or for no price; for a pair of shoes, as we read, Amo\_2:6.

**Dost not increase thy wealth by their price;** thou hast not advanced thy honour and service thereby; for thy enemies do not serve thee more and better than thy people, nor yet so much.

Psalms 44:13

They contemn our persons, and sport themselves in our miseries.

Psalms 44:14

**A by-word**, or *a proverb* . They used to say proverbially, *More despicable or miserable than an Israelite* .

**A shaking of the head;** a gesture of scorn and insultation. **See Poole "Psa\_22:7"**.

Psalms 44:15

**Before me;** before the eyes of my mind and body too. They vilify me, not only behind my back, but even before my face.

**The shame of my face hath covered me**, i.e. I am filled with shame of my face on every side, being ashamed to show my face in any place or company.

Psalms 44:16

**That reproacheth and blasphemeth;** that doth not only reproach me, which I could better bear; but blaspheme God and our religion for our sakes, which is intolerable to me.

**The enemy and avenger;** who executeth both God's and his own vengeance upon me, persecuting me with a spiteful hatred, and with great cruelty.

Psalms 44:17

Although we cannot excuse ourselves from many other sins for which thou hast justly punished us, yet this we must say for ourselves, that through thy grace we have kept ourselves from apostacy and idolatry, notwithstanding all the examples and provocations, rewards proposed and promised, or punishments threatened to induce us thereunto; which we hope thou wilt graciously consider, and not suffer us to be tempted above what we are able to bear.

Psalms 44:18

**Is not turned back**, to wit, from thee, or thy worship and service, unto idols, as it follows, Psa\_44:20.

**Neither have our steps declined from thy way:** because it is easy and ordinary falsely to pretend sincerity of heart, which men cannot discern nor confute, they prove it from the unblamableness of their lives and actions.

Psalms 44:19

No text from Poole on this verse.

Psalms 44:20

*In the place* : or rather *into* , as others render it; which seems much more emphatical. And so this verb may be rendered, *thou hast humbled* , or *brought us down* , as all the ancients rendered it. Or this is a pregnant verb, as they call them, or one verb put for two; of which there are many instances, as hath been showed. So it may be rendered, *thou hast sore broken us* , casting us *into* ; or, *thou hast by sore breaking brought us into* . By inflicting upon us one breach after another, thou hast at last brought us to this pass. *The place of dragons* ; which signifies a place extremely desolate, such as dragons love, Isa\_13:21, **22 34:13 35:7**, and therefore full of horror, and danger, and mischief. Thou hast thrown us among people as fierce and: cruel as dragons. *With the shadow of death* , i.e. with deadly horrors and miseries. **See Poole "Job\_3:5"; See Poole "Psa\_23:4"**.

**The name of God**, i.e. either God himself; or his worship and service; which we have denied that we have done, Psa\_44:17.

**Stretched out our hands**, in way of prayer or adoration, whereof this is a gesture, Exo\_9:29 1Ki\_8:22 Psa\_143:6.

Psalms 44:21

We appeal to the heart-searching God, concerning the sincerity of this profession of ours.

Psalms 44:22

**Yea;** or, *but* . We do not suffer for our apostacy, but because we will not apostatize from thee.

**For thy sake;** because we are thy people, and continue constantly and resolutely in the profession and practice of thy worship, which they abhor, and from which they seek to draw or drive us.

Psalms 44:23

No text from Poole on this verse.

Psalms 44:24

**Hidest thou thy face**, i.e. dost not regard our miseries, nor affordest us any pity or help.

**Forgettest our affliction and our oppression**, when we have not forgotten thee. This seems not well to become thy faithfulness and goodness.

Psalms 44:25

**Our soul**, i.e. either our lives or persons; or rather bodies, as it is explained in the next clause, and as the soul is oft taken by a synecdoche, as Num\_11:6 Psa\_16:10 **106:15**, &c.

**To the dust**; either to the ground, where we lie prostrate at our enemies' feet, or to the grave.

**Our belly cleaveth unto the earth**; we are not only thrown down to the earth, but we lie there like dead carcasses fixed to it, without any ability or hope of rising again.

Psalms 44:26

We mentioned our sincerity and constancy in thy worship only as an argument to move thee to pity, and not as a ground of our trust and confidence, or as if we merited deliverance by it; but that we expect and implore only upon the account of thine own free and rich mercy.

## **Psalms 45:1 PSALM 45**

### THE ARGUMENT

The subject matter of this Psalm is by the consent both of Jewish and Christian, ancient and modern, interpreters agreed to be the Messiah, and his marriage with the church of God; of which it treats either,

1. Remotely, under the type of Solomon and his marriage with Pharaoh's daughter, of which it is to be primarily and literally understood, and then immediately and ultimately of Christ. Or rather,

2. Immediately and directly; although the words be so ordered, that they carry a manifest allusion either to that or some other

royal marriage; which seems more than probable from the following arguments:

1. From the great congruity of the matter and style of this Psalm with that of the book of Canticles; whereof this seems to be a kind of abridgement.
2. From the magnificent preface, Psa\_45:1, which seems too sublime and spiritual for such carnal and earthly matters.
3. And especially from the matter of the Psalm. For there are many things which do not agree to Solomon; such as the warlike posture and exploits, Psa\_45:3-5, and the title of God, Psa\_45:6, which is appropriated to Christ, and affirmed to be incommunicable to any mere creature, Heb\_1:8. compared with Psa\_45:6, and that numerous posterity, and the amplitude of their dominion, Psa\_45:16, and divers other passages, as we shall see in the progress.

**To the chief musician upon Shoshannim;** which title is also prefixed to **Psa 119**, and with some small addition, **Psa 130**, and with a little variation, **Psa 60**. It seems to be the name of a song or tune, or instrument of music. It properly signifies lilies or roses; which some apply to the subject of the Psalm, because those flowers were used in garlands, or otherwise in nuptial solemnities, and because Christ calls himself the lily and the rose, Son\_2:1.

**A Song of loves,** to wit, of Christ and his church. Or, of the beloved ones, to wit, the virgins, who waited upon the bride, as some men did upon the bridegroom, who thence were called his friends, Joh\_3:29; in whose name and person this Psalm may seem to be uttered.

The psalmist singeth of the beauty of Christ above that of the children of men, Psa\_45:1,2; of his terribleness and conquest over his enemies, Psa\_45:3-5; of his everlasting throne, and unction above his fellows, Psa\_45:6-9. The church is invited to forsake her father's house, that Christ might delight in her, Psa\_45:10-12. Her glory and excellency by his graces, which shall be remembered and praised for ever, Psa\_45:13-17.

**My heart;** I am about to utter not vain, or rash, or foolish, or false words, but such as proceed from my very heart, and most serious thoughts, and cordial affections.

**Is inditing,** Heb. *boileth* , or *bubbleth up* , like water in a pot over the fire. This phrase notes that the workings of his heart in this matter were frequent and abundant, fervent and vehement, free and cheerful, and withal kindled by God's grace, and by the inspiration of the Holy Ghost.

A good matter; either,

1. Pleasant or delightful, and fit for the nuptial solemnity here expressed; as a feast day is sometimes called a *good day* . Or,
2. Excellent, as this word is oft used, as Num\_24:5 Deu\_8:12; or, holy and spiritual, as it is most commonly used. This is no vain, or carnal, or wanton love song, but sublime and heavenly, and full of majesty, as is manifest from the body of this Psalm.

**Which I have made;** which I by Divine inspiration have composed.

**Touching the king;** or rather, *to the king* ; for to him he addresseth his speech in the following verses; and this Hebrew prefix *lamed* generally signifies *to* , though sometimes it be rendered *of* , or *concerning* . *The pen* ; or, *as the pen* ; whereby he intimates that he was only the pen or instrument in uttering this song, and that it had another and a higher original, to wit, the Spirit of God, by whose hand this pen was guided and managed.

**Of a ready writer;** whereby he understands either,

1. God's Spirit, who writ or spoke this by the pen or mouth of the psalmist; or,
2. Himself; whom he so calls, not out of vain ostentation, or self-commendation, but to teach us that this song was not the effect of his own deep and serious study, but did freely flow into him by Divine inspiration, and did as freely and readily flow from him.

Psalms 45:2

**Fairer,** or, *more beautiful* , i.e. lovely and amiable. He speaks not here so much of this outward beauty, which, though it be an ornament both to a bridegroom and to a king, yet is not very

considerable in either, nor is much admired or applauded by wise men, as of the inward and glorious endowments of his mind or soul, such as wisdom, and righteousness, and meekness, &c., as the particulars of this beauty are declared, Psa\_45:4,7. *Than the children of men* ; than all other men: which is most true of Christ, but not of Solomon; whom many have excelled, if not in wisdom, yet in holiness and righteousness, which is the chief part of this beauty, and most celebrated in this Psalm.

**Grace is poured into thy lips;** God hath plentifully poured into thy mind and tongue the gift of speaking with admirable grace, i.e. most wisely and eloquently, and therefore most acceptably, so as to find grace with and work grace in thy hearers. This was in the same sort true of Solomon, but far more eminently and effectually in Christ; of which see Isa\_50:4 Luk\_4:22 Joh\_7:46. The former clause noted his inward perfections, and this signifies his ability and readiness to communicate them to others.

**Therefore;** which notes not the meritorious cause, for that beauty and grace now mentioned are declared to be the free gifts of God, and were the effects, and not the causes, of God's blessing him; but rather the final cause, or the end for which God endowed him with those excellent qualifications; and so the sense of the place is, Because God hath so eminently adorned and qualified thee for rule, therefore he hath trusted and blessed thee with an everlasting kingdom. Or, *because* , as this particule is used, Gen\_38:26 Psa\_42:6, and elsewhere. And so God's blessing him with such solid and everlasting blessings, is noted as the cause of this singular beauty and grace here expressed.

Psalms 45:3

Gird thy sword upon thy thigh; either,

1. As an ensign of royal majesty. But that is usually and much better expressed in Scripture *by putting a crown upon his head* . Or rather,

2. As an instrument for war and battle, to smite his enemies, as it is declared, Psa\_45:4,5. And the *sword* is here put synecdochically for all his arms, as it is in many other places, as appears from Psa\_45:5, where we read also of his arrows. And this sword of the Messiah is nothing else but the word of God



coming out of his mouth; which is fitly compared to a sword, as may appear from Isa\_49:2 Eph\_6:17 Heb\_4:12 Rev\_1:16, which is elsewhere called *the rod of his mouth* , Isa\_11:4, and *the rod of his power* , Psa\_110:2.

**With thy glory and thy majesty;** or, which is thy glory and thy majesty; or, magnificence or beauty; for these words are joined with the sword, by way of apposition; which sword or word is the great instrument of maintaining and propagating thy honour, and glory, and kingdom.

Psalms 45:4

**In thy majesty;** being thus gloriously or magnificently girt and armed. *Ride prosperously* ; march on speedily (which is signified by riding) and successfully against thine enemies, i.e. thou shalt do so, as it is in the last clause,

**shall teach thee.** So imperatives are oft put for futures, and predictions are expressed in the form of commands or exhortations.

**Because of truth, and meekness, and righteousness;** or, *because of thy truth* , &c., i.e. because thou art worthy of this dominion and success; for thou neither didst obtain nor wilt manage thy kingdom by deceit or violence and unrighteousness, as the princes of the earth frequently do, but with truth and faithfulness, with meekness and gentleness towards thy people, and to all that shall submit to thee; with impartial justice and equity, whereby thy throne will be established, Pro\_16:12 **20:28**. Or, as it is in the Hebrew, word for word, *upon the word of truth* , &c.; which may seem best to suit with the foregoing words, which according to the Hebrew are, *prosper thou, ride thou* , and then immediately follows, *upon the Word of truth* , &c., to wit, the gospel; which is oft called truth, as Joh\_8:32 Col\_1:5, &c., and *the word of truth* , Eph\_1:13; and may no less truly be called the word of meekness, because it is not delivered with terror, as the law was at Sinai, but meekly and sweetly by Christ, and by his ministers, Mat\_21:5 2Ti\_2:25; and *the word of righteousness* , because it brings in everlasting righteousness, Dan\_9:24, and strongly obligeth and exciteth all men to the practice of righteousness and holiness. And so the gospel is compared to a horse or chariot, upon which Christ

is said to ride, when the gospel is preached, and carried about from place to place, Rev\_19:11. And this may be here added, to show the great difference between the kingdoms of the world, that are managed with outward pomp and glory, and the kingdom of Christ, which is a spiritual kingdom, and, like a spouse, Psa\_45:13, all glorious within, as consisting in spiritual virtues and graces, truth, meekness, and righteousness. Thy right hand shall teach thee terrible things, i.e. thou shalt do great and glorious exploits, which shall be grievous and terrible to thine enemies, as the next verse explains it, and this not by great forces, and the assistance of others, but by thine own single power; compare Isa\_63:3; which doth by no means agree to Solomon, who was a man of peace, and not engaged in any martial actions against his enemies; and if he had done any thing considerable in that kind, he could not do it by his own right hand, but by the help of his soldiers. But this doth excellently agree to the Messias, and to him only.

**Object.** The things which were done by the Messias at his first coming were rather comfortable than terrible.

**Ans.** They were indeed comfortable to all good men, but withal they were terrible to the ungodly, and particularly to the body of the Jewish nation, to whom Christ was a stone of stumbling, and rock of offence, and an occasion of their utter destruction. And upon that and other accounts, not only Christ's second, but even his first coming, is represented as dreadful, as Joe\_2:30 Mal\_3:2, and elsewhere. For the phrase, *thy right hand shall teach thee*, it is not to be taken properly, for so he taught his hand, and not his hand him; but the meaning is, that his hand should show him, i.e. discover and work before him; for verbal words are oft understood really; as *calling* is put for *being*, as Isa\_1:26 **9:6**; so teaching or showing is put for doing, as Psa\_16:11 **60:3**.

Psalms 45:5

**Thine arrows**; the same thing for substance with *the sword*, Psa\_45:3, both noting the instruments by which he conquers his enemies; which is no other than his word, which is sharp and powerful, and pierceth the hearts of men, Heb\_4:12; which also first wounds sinners, and then heals them; and which is *for the fall as well as for the rising of many*, Luk\_2:34, and *for judgment as*

well as for mercy, Joh\_9:39; to some a savour of death, and to others a savour of life, 2Co\_2:16; and therefore is fitly compared to arrows; which title is sometimes given to words, as Psa\_64:3, and frequently to God's plagues or judgments, Deu\_32:23 Psa\_18:14 **64:7**, such as the word becomes to ungodly men by their own fault. And these metaphorical weapons are oft ascribed to Christ, who hath a bow, Rev\_6:2, and *weapons of warfare* , 2Co\_10:4, and whose mouth God is said to *make a sword* and an arrow, Isa\_49:2.

**Of the king's enemies**, i.e. of thine enemies; the third person being put for the second, as is usual in prophetic writings; which here may seem to have some emphasis, as describing the persons against whom he shot his arrows, and the reason why he did so, because they were the enemies of his kingdom, and *would not have him to reign over them* , Luk\_19:27.

**The people fall under thee**; either as slain by thine arrows; or as prostrate at thy feet, after the manner of conquered persons, Psa\_18:38 **20:8**. According to this and many other translations the words are transplac'd, which in the Hebrew lie thus, *Thine arrows are sharp* , whereby *the people do fall under thee, in the heart* (i. e. in the midst, which is oft called the heart, as Exo\_15:8 Deu\_4:11. And so it may be here; for the army, as such, hath no heart, properly so called. And so this is fitly alleged, as a proof of the sharpness and force of his arrows, that they not only wound those who march in the front, but even those who are in the midst of the army, where they may seem secure, and out of-their reach) *of the king 's enemies* . But the middle words may be, and are by many, included within a parenthesis, and so they may agree with our translation thus, *Thine arrows are sharp* (for *the people fall under thee* , which is an evidence of their sharpness) *in the heart* (or, *against the heart* ; or, *piercing into the heart* ; which is an easy and usual ellipsis) of the king's enemies.

Psalms 45:6

**O God**: it is most evident that the speech is still continued to the same person, whom he calls *King* , Psa\_45:1,**11**, and here

**God**; which change of the title was very expedient, and in some sort necessary, to give us a true understanding of this Psalm, and

to assure us that he doth not speak of Solomon, (to whom neither these, nor the foregoing, nor the following words agree, because his reign was peaceable and short, and stained with many and great iniquities,) but a far greater King, even of the Messias, who is not only a man, but also *the mighty God* , as he is called, Isa\_9:6, and as the apostle solidly proves from this place, Heb\_1:8. For though the name of *Elohim* , or *God* , be sometimes given in Scripture to some creatures, yet in those cases it is always clogged with some diminishing expression, signifying that they are only made or called gods, and that only for a certain time and purpose, as is manifest from Exo\_4:16 **7:1** Psa\_82:6; and it is no where put simply and absolutely for any person, but him, who is *God blessed for ever* , Rom\_9:5. *Is for ever and ever* , to wit, properly and in thine own person, in which as he lives for ever, so he must necessarily reign for ever; whereas David, whose throne is said to be established for ever, 2Sa\_7:16, was a mortal man, and therefore that promise was not intended of, nor could be fulfilled in, his person, without including his posterity. And as he here gives to the Messias the name of *God* , which was never given to David nor Solomon, so he ascribes an everlasting kingdom to him in such a sense as it was never given to them. So Dan\_2:44 **7:14**.

**The sceptre of thy kingdom is a right sceptre;** it is not strange that thy throne is not liable to the same uncertainties and casualties with the thrones of earthly princes, because their sceptres are commonly managed with great injustice and manifold iniquities, which lay the foundation of their overthrow; whereas thou rulest with exact righteousness and equity, whereby thy throne is established, Pro\_16:12.

Psalms 45:7

Thou dost not only do that which is good, and avoid that which is evil; which even bad princes and men may do, and sometimes actually do, for politic or prudential reasons; but thou dost this sincerely, and from an inward principle, even from a true love to God, and goodness, and from an implacable hatred against all wickedness. *Therefore* ; so this particle is commonly used. And so it denoteth, either,

1. The reward of Christ's righteous administration of his kingdom. So the sense is, Because thou hast given so many and great proofs

of thy love to righteousness, and of thy hatred of sin, and that not only by the constant course of thy life, but also by thy death and passion, therefore God hath raised and exalted thee far above all men and angels, to a state of joy and endless glory at his right hand; which is fitly expressed by the

**oil of gladness.** For *anointing* doth not always signify the conferring of inward gifts or endowments, but sometimes only notes the designation or inauguration of a person to some high dignity or employment, as Eze\_28:14, and elsewhere. Or,

2. The final cause or end of Christ's unction. So the sense is, To that end, i.e. that thou mightest love righteousness, and hate wickedness, and govern thyself and thy kingdom accordingly, God *hath anointed thee* , &c., i.e. hath endowed thee with all the gifts and graces of the Holy Spirit, Act\_10:38, in an eminent and peculiar manner, to the comfort and refreshment of thine own and all thy people's hearts; and hath solemnly called thee to be the Priest and Prophet and King of all his people. But the former sense seems to be the truest, and is for substance the same thing which is said in other words, Phi\_2:8-10.

**God, thy God,** according to thy human nature, Joh\_20:17, though in respect of thy Divine nature thou art his *fellow* , Zec\_13:7, and his *equal* , Phil. it. 6, and one with him, Joh\_10:30. *The oil of gladness* ; so called here, as also Isa\_61:3; partly because it not only makes the countenance fresh and pleasant, Psa\_104:15, but also *rejoiceth the heart* , Pro\_27:9; and partly because it was a token of gladness, and used in feasts and other solemn occasions of rejoicing; of which see Psa\_23:5 Dan\_10:3 Amo\_6:6.

**Above thy fellows,** i.e. above all them who partake with thee in this unction; either,

1. Above all that ever were anointed for priests, or prophets, or kings. Or,

2. Above all believers, who also have received this same unction, 1Jo\_2:20,27, and are made *priests and kings unto God* , Rev\_1:6.

Psalms 45:8

**With myrrh, and aloes, and cassia** they used to perfume their garments: see Gen\_27:27. This may denote those glorious and

sweet-smelling virtues, which as they were treasured up inwardly in Christ's heart, so did they manifest themselves outwardly and visibly, and give forth a grateful smell in the whole course of his life and actions; his doctrine also was a sweet savour unto God and men, 2Co\_2:14,15.

**Out of the ivory palaces;** which may be referred, either,

1. To the garments, which were usually kept in, and now upon this extraordinary solemnity were brought out of, palaces, or houses, or wardrobes of ivory; so called here, as also Amo\_3:15, not because they were wholly made of ivory, but because they were adorned or covered here and there with it. Or rather,

2. To the king himself, who is here supposed to reside in his ivory palaces; and his garments are so fragrant, that they do not only perfume the whole palaces in which he is, but the sweet savour thereof is perceived by those that pass by them, or are at some distance from them; all which is poetically said, and with a manifest allusion to Solomon's glorious garments and palaces. By these *ivory palaces* he may mean either,

1. His human nature, in which Christ *dwelt, as in a tabernacle* , as the Greek word signifies, Joh\_1:14; in which all these fragrant virtues were, and from whence they were diffused every where. Indeed the body is called *a temple* , Joh\_2:19, and a *house* or *tabernacle* , 2Co\_5:1,2, and so it might be called *a palace* . But why it should be called palaces, and that of ivory, seems not so plain. Or rather,

2. Those glorious and heavenly mansions, Joh\_14:2, which may not unfitly be called *ivory palaces* , as elsewhere in the same figurative manner they are said to be made of or adorned with *gold and precious stones* , Rev\_21:1 **8,19**; from which mansions Christ came into the world, Joh\_3:13, and into which Christ went, and where he settled his abode, after he went out of the world, Joh\_13:1 Act\_1:11, and from whence Christ poured forth all the fragrant gifts and graces of his Spirit into the world and church, Act\_2:33. Although there is no necessity to strain every particular circumstance in such poetical descriptions, nor to find out some particular thing in Christ to which it agrees; for some expressions may be used only as ornaments in such cases, as they are in

parables; and it may suffice to know and say, that the glories and excellencies of the King Christ are described by such things in which earthly potentates do place their glory.

**Whereby;** or, *from which* ; either,

1. From which place or palaces. Or rather,

2. From which thing, i.e. from the sweet smell of thy garments out of those ivory palaces, or from the effusion of the gifts and graces of thy Spirit from thy Father's right hand in heaven; which as it is a great blessing and comfort to those who receive them, so doth it rejoice the heart of Christ, both as it is a demonstration of his own power and glory, and as it is the happy instrument of doing much good in the world, and of bringing souls to God, which is Christ's great work and delight.

**They have made thee glad,** i.e. thou art made glad; such phrases being oft used indefinitely and impersonally, as Luk\_15:32, and in many other places.

Psalms 45:9

**Among thy honourable women,** i.e. amongst them that attend upon thy spouse, as the manner was in nuptial solemnities; as men attended upon the bridegroom, whence they were called *friends* , Joh\_3:29. In reference to Christ, as the spouse or queen is the church in general, so these honourable women are particular believers, who are daily added to the church, Act\_2:47, and submit themselves to it. And although the church is made up of particular believers, yet she is distinguished from them, for the decency of the parable, as the whole is oft distinguished by our minds from the parts of which it consists, and as the daughters of Jerusalem are distinguished from the spouse in the book of the Canticles, though the spouse be wholly made up of them. And these believers may be said to be *kings' daughters* , either because amongst others many persons of royal or princely races did embrace the faith, as was prophesied of them, Isa\_49:7 **60:10,11**, &c., or because they are in a spiritual sense kings unto God, Rev\_1:6.

**Upon thy right hand;** the most honourable place next to the king's. See 1Ki\_2:9 Mat\_26:64. *Did stand* ; which is the posture of a servant; to show that as she is a queen, she is also his subject

to serve and obey him. Or, *is placed* , or *seated* ; which seems more agreeable to the person of a queen, 1Ki\_2:19, and of a spouse at the nuptial solemnity.

**In gold of Ophir;** clothed in the richest garments made of the choicest gold; by which he designs the graces wherewith the church is accomplished.

Psalms 45:10

**Hearken:** these words are spoken, either,

1. In the person of the attendants upon the bride or bridegroom.  
Or,
2. Of the bridegroom. Or rather,
3. By the prophet himself; who having hitherto spoken to the bridegroom, or king, now addresseth his speech to the bride, or queen.

**O daughter:** so he calls her, partly in token of his respect and affection to her, and partly because she is supposed to be young and beautiful; and therefore the prophet speaks like an eider and graver person, and as her spiritual father and counsellor.

**Consider, and incline thine ear:** he useth several words, signifying the same thing, to show his serious and vehement desire of her good, and the great importance and difficulty of practicing the following counsel.

**Forget also thine own people, and thy father's house;** not simply, but comparatively, so far as they oppose or hinder the discharge of thy duty to thy husband; or so far as they are corrupted in doctrine, or worship, or practice. He alludes to the law of matrimony, Gen\_2:24, and to what Solomon did say, or should have said, to Pharaoh's daughter, to wean her from the idolatry and other vices of her father's house. But this, as well as the rest of the Psalm, respects Christ, and is a seasonable and necessary advice and command to all persons that desire to come to Christ, whether Jews or Gentiles, that they would cast off all their inveterate errors and prejudices, all those superstitious, or idolatrous, or wicked opinions or practices, which they had received by long and ancient, and therefore venerable, tradition from their fathers, and entirely give up themselves to Christ to be



instructed by him, and to receive his doctrine, though it would seem new to them. And by these words he seems to intimate, and tacitly to foretell, that not only the superstitious inventions and traditions of men, but even the legal worship appointed by Moses, and delivered to them from their parents successively for many generations, should be relinquished by the believing Jews, and abolished by Christ's coming.

Psalms 45:11

So doing thou shalt be amiable and acceptable to thy Husband; which will abundantly recompense thee for the loss of thy father's house.

**He is thy Lord;** as he is thy Husband, and also as he is thy King and God, as he was called, Psa\_45:6. And this is added as a reason, not of the last words, why the King would desire her beauty, but of the advice given to her, Psa\_45:10.

**Worship thou him;** by which he implies that her Husband was no mere man, but God also, and therefore might be adored without any violation of that known and immutable precept of worshipping God only.

Psalms 45:12

**The daughter of Tyre,** i.e. the people or citizens of Tyre; as *the daughter of Zion*, or Jerusalem, or Babel, &c., are put for their inhabitants, 2Ki\_19:21 Psa\_137:8 Zec\_9:9. He mentioneth the Tyrians, partly because they did give presents to Solomon, 1Ki\_5:1, &c., to whom here is a continued allusion through the whole Psalm; and partly because they among others, and before many others, were to be converted to Christ, as they were. See Mat\_11:21,22 Mr 3:8 7:24 Act\_21:3-5. But they are here put synecdochically for all the Gentiles, whom that city fitly represents, as being *the mart of the nations*, as she is called, Isa\_23:3. And being a very rich and proud, and therefore a self-conceited and a stiffnecked people, their *merchants being princes*, Isa\_23:8 they may in a particular manner represent all those great and proud princes and stubborn people of the Gentile world, which should be subdued to Christ by the preaching of the gospel.

**With a gift;** partly to testify their homage, which was done by gifts or presents, as appears from 1Sa\_10:27 2Sa\_8:2, &c.; and

partly to procure thine, and consequently thy husband's, favour, as it here follows.

The rich among the people of other nations.

Psalms 45:13

**The king's daughter**, i.e. the spouse; so called, either because she was the daughter of one king, and the wife of another; or because the spouse or wife is sometimes called the husband's daughter; partly because she is supposed to be younger than he; and partly because of that respect and subjection which she oweth to him, and that fatherly care and affection which he oweth to her. See 2Sa\_12:3 Jer\_3:4. So the bridegroom calls his *spouse* his *sister*, Son\_4:9. Thus Livia, the wife of Augustus, is called his *sister* in ancient coins.

**Within;** either,

1. Even in her retiring chambers in the king's palace, and not only when she showeth herself abroad. Or rather,

2. In her mind and soul, or in spiritual endowments, the excellent virtues and graces wherewith she is accomplished. For,

1. This is opposed to her outward clothing.

2. This being so great and so necessary a qualification of a worthy spouse, it is not likely it should be omitted in her description and commendation, especially when the bridegroom is commended for his inward accomplishments as well as for his outward glory, Psa\_45:4,7

3. The church is this bride, as hath been said and proved before, whose true and chief beauty is inward and spiritual, and not consisting in outward pomp and glory.

**Her clothing is of wrought gold;** her inward perfections do not rest within her, but break forth into virtuous and honourable actions, wherewith she is adorned in the view of the world. This suits well with the style of the Holy Scriptures, wherein the saints are oft said to be clothed with virtues and virtuous actions. See Psa\_132:9 1Pe\_5:5.

Psalms 45:14

He alludes to the custom of conducting the bride to the bridegroom's house.

**Her companions**, i.e. her bridesmaids attending upon her, called her *honourable women* , Psa\_45:9, **See Poole "Psa\_45:9"**, and here

**virgins**, because of their spiritual purity and chastity, 2Co\_11:2.

Psalms 45:15

Full of joy for the glory and felicity of the bride and bridegroom, and for the comfort and benefit which redoundeth to themselves from it.

Psalms 45:16

Having directed his speech to the bride, he now returns to the bridegroom, as may be gathered both from the Hebrew words, which are of the masculine gender; and from the next verse, which unquestionably belongs unto him; yet so that he supposeth the bride to be concerned and partaker with him in the privilege here mentioned, and the children to be common to them both. And therefore this verse and Psalm cannot be understood of Solomon, and his marriage with Pharaoh's daughter, because he had no children by her, and but very few by all his wives and concubines; and his children were so far from exceeding their parents in the largeness of their dominions, or being made princes in al the earth, as is here said, that they enjoyed but a small part of their father's dominions, and that with many tribulations, and but for a short time. But this was most truly and fully accomplished in Christ; who instead of his fathers of the Jewish nation; from whom he descended, and by whom he was forsaken and rejected, (which here seems to be implied, and elsewhere is expressly affirmed,) had a numerous posterity of Gentile Christians of all the nations of the earth, which here and elsewhere are called princes and kings, because of their great power with God and with men, because they subdued a very great part of the world to the obedience of Christ, and ruled them in his name and stead.

Psalms 45:17

As he began the Psalm with the celebration of the king's praises, so now he endeth with it, and adds this important circumstance,

that this nuptial song should not only serve for the present solemnity, as others of that kind do, but that it should be remembered and sung in all successive generations; which plainly showeth that it was not composed upon such a slight and transitory occasion as that of Solomon's marriage with Pharaoh's daughter, which was soon forgotten, and the Israelites had little cause to remember it with any satisfaction; but upon that great and glorious and everlasting marriage between Christ and his church, of which this is most properly and literally verified.

## **Psalms 46:1 PSALM 46**

### THE ARGUMENT

The occasion of this Psalm is thought to be that happy success, and settlement, and peace which God granted to the people of Israel in David's time, and by his means, **2Sa 8**

The confidence and safe condition of the church under God's care, Psa\_46:1-5; manifested in his wonderful deliverance from her enemies, Psa\_46:6-9. He exhorteth all to consider it, to the magnifying his name, Psa\_46:10,**11**.

**God is our refuge**, i.e. he hath now manifested himself to be so by the course of his providence.

**A very present**; or, *a sufficient*, as this word is sometimes used, as Jos\_17:16 Zec\_10:10.

Psalms 46:2

Though there should be nothing but shakings, and confusions, and desolations in all the nations round about us; which are oft expressed by such metaphors, as Jer\_51:25 Hag\_2:21,**22 Rev 6:14**.

Psalms 46:3

Though the sea be very tempestuous, and its waters (by which a multitude of people is oft signified, as Rev\_17:1,**15**) rage, to Wit, against us, as appears from the following verses. Though its raging waves assault mighty princes and kingdoms, and make them shake and be ready to fall down.

Psalms 46:4

He either speaks of, or at least alludes to, the river of Kidron, 2Sa\_15:23 Joh\_18:1, and its two streams or rivulets flowing from it, Gihon and Shiloah, 2Ch\_32:30 Isa\_8:6, which being small and contemptible, or still or gentle waters, are not unfitly opposed to the vast and unruly waters of the sea. He insinuates the weak condition of God's church as to outward advantages, that they had not one sea to oppose to another, but only a small river; which though in itself despicable, yet was sufficient to refresh and defend them in spite of all their enemies. And as the *sea and waters* thereof, Psa\_46:2,3, are to be understood metaphorically, as all agree, so also in all probability are this river and streams; which therefore may design the gracious presence, and assistance, and blessing of be Lord, (which is very frequently described under the name of *waters* , as Isa\_11:9 **12:3** Zec\_14:8, &c..) or the Lord himself, who is expressly said to be unto the city of Zion, for its defence, *a place of broad rivers and streams* , Isa\_33:20,21, which probably alludes to this text, or at least explains it.

**Shall make glad**, i.e. shall not barely defend it from utter ruin, but preserve it from danger, and give great occasion for rejoicing and thanksgiving.

**The city of God**, i.e. Zion or Jerusalem, so called also @Psa\_48:1 Isa\_60:14.

**Of the tabernacles**, i.e. of the tabernacle, the plural number for the singular, as Psa\_43:3; the place where God's holy tabernacle is settled.

Psalms 46:5

Heb. as soon as the morning appeareth, i.e. speedily, after a short night of affliction; compare Psa\_30:5; and seasonably, when the danger is greatest, and the enemies prepare to make the assault; which is commonly done in the morning.

Psalms 46:6

**The heathen raged**, to wit, against God, and against his people.

**He uttered his voice**; either he thundered, or he spake to them in his wrath, as is said, Psa\_2:5.

**The earth melted;** the inhabitants of the earth who were combined against Zion were dispirited and consumed.

Psalms 46:7

No text from Poole on this verse.

Psalms 46:8

i.e. Among those people of the earth who were neighbouring and vexatious to God's people, and therefore were cut off by David, and their lands and cities in great part wasted.

Psalms 46:9

He hath ended our wars, and settled us in a firm and well-grounded peace.

**The end of the earth,** or *of this land* , to wit, of Israel; from one end of it to the other.

He speaks of the bows, and spears, and chariots of their enemies; for he preserved those which belonged to his people.

Psalms 46:10

He speaks either,

1. To the Israelites,

**Be still,** i.e. Do you henceforth silently and quietly wait upon me without fear or diffidence. Or rather,

2. *To the heathen* , who had *raged* , Psa\_46:6; and therefore now he seasonably admonisheth them *to be still* , and to stir no more against God's people.

**I am God,** the only true and almighty God; and your gods are but dumb and impotent idols. I will be exalted, i.e. I will make myself glorious by my great and wonderful works.

Psalms 46:11

No text from Poole on this verse.

## **Psalms 47:1 PSALM 47**

### THE ARGUMENT

This Psalm may seem to have been composed upon the occasion of that great solemnity of carrying the ark from the house of

Obed-edom into the city of Zion; of which see 2Sa 6\$ 1Ch 13\$ **1Ch 16\$**. But as Zion was a type of the church, and the ark a type of Christ; so this hath a further reference, even to Christ's ascension into heaven, and, as consequent thereunto, to the spreading of his kingdom in all the parts and nations of the world; which is the chief scope and design of the psalmist. or at least of the Holy Ghost, in this Psalm; as will plainly appear from the words and matter of it.

The church is exhorted to praise God, who subdueth her enemies, Psa\_47:1-3, and giveth her an excellent inheritance, Psa\_47:4-7. A promise of calling and gathering the Gentiles, Psa\_47:8,**9**.

All ye people; either,

1. All the tribes of Israel; for the several tribes are sometimes called several *people* . See Jud\_5:14 Eze\_2:3 Act\_4:27. Or,

2. All nations, not only Jews, but Gentiles; for all of them either had or might have benefit by the ark, upon their addresses to God there, and especially by Christ and his ascension.

**Shout unto God**, in the worship and unto the glory of the God of Israel.

Psalms 47:2

**Most high is terrible**; or, is *most high* (in himself, above all gods) and (which conjunction is off understood) *terrible* , to all his enemies.

**A great King over all the earth**; the universal Monarch of the whole world, and not of Israel only.

Psalms 47:3

Or, *he shall lead like sheep* ; or, *bring into the fold* ; as divers render the word, by comparing Isa\_5:17 Mic\_2:12. He seems to speak of such a subjugation of them, as was for the good of the people subdued, because this is matter of rejoicing to them, Psa\_47:1; which is true both of these people whom David subdued, who thereby had opportunities, obligations, and encouragements to own and worship the true God, which was the only way to their true and lasting happiness; and especially of those Gentiles who were subdued to Christ by the preaching of the gospel. The Gentile converts were in some sort brought under the

Jews, because they were subjected to Christ, and to his apostles, and to the primitive church, which were Jews. Or the psalmist may speak this in the name of the whole church, which then were Israelites only, but afterwards were made up of Jews and Gentiles, unto which all particular believers were to submit themselves in and for the Lord.

Psalms 47:4

**He shall choose**, i.e. he will appoint and bestow upon us. This verb of the future tense may seem to agree well with the Gentiles, because this blessing was not now present, but future, and so the sense designed by the Holy Ghost may be this: Though at present we are wicked and wretched creatures, and strangers to the commonwealth of Israel, yet there is a time coming wherein God will choose or take us into the number of his children by gracious adoption. But futures are variously rendered; and accordingly the vulgar Latin, Syriac, and Arabic render this word. *He hath chosen*. The Chaldee renders this and the following words, *He will take pleasure in us, so as to give us our inheritance. Our inheritance*; either the land of Canaan; or heaven, which was typified by that land; or rather, God himself, who is called his people's *portion* or *inheritance*, as Psa\_16:5 **73:26**, and elsewhere, or the presence, and worship, and blessing of God. This God had chosen for the Israelites, and resolved to choose or set apart for the Gentiles. *The excellency*, or *glory*; wherein Jacob gloried and excelled all other people. See Eze\_24:21 Amo\_6:8 **8:7**.

Of Jacob; either,

1. Of the person of Jacob; who, though he never had the possession of the land of Canaan, yet had the Lord, and his presence and blessing, for his inheritance. Or rather,
2. Of the people of Jacob or Israel, who are frequently called Jacob, as Num\_23:7, **10,23 Psa 14:7 44:4**, &c., for these did actually enjoy the promised inheritance of Canaan, and the presence of God in his sanctuary.

**Whom he loved:** this he adds, partly as the reason why he chose such a noble inheritance for them, not for any peculiar worth in them more than in other people, but only for his free love to them, as he declareth, Deu\_7:7, **8 9:5**; and partly as an evidence of the



excellency of this inheritance, because it was chosen for his beloved people.

Psalms 47:5

**God is gone up:** this is meant literally of the ark, wherein God was present, which went or was carried up to the hill of Zion, where the tabernacle was erected for it, and afterwards to the hill of Moriah into the temple; which solemnity was accompanied with the shouts and acclamations of the people, and with the sound of trumpets: but mystically it respects Christ's ascension into heaven, as may be gathered by comparing this with Eph\_4:8, where the like words uttered concerning the ark upon the same occasion, Psa\_68:18, are directly applied to Christ's ascension.

Psalms 47:6

These words are repeated four times in this verse, to show how vehemently desirous the psalmist was that God might have his due praise and glory; and of how great necessity and importance it was to men to perform this great, though much neglected, duty.

**Unto our King;** for so he is in a special manner.

Psalms 47:7

**The King of all the earth;** not only ours, as I now said, but also of all the nations of the world; and therefore he may well require, and doth highly deserve, all our praises.

**With understanding;** not rashly, or formally and carelessly, but seriously, considering the greatness of this King whom you praise, and what abundant cause you have to praise and admire him; which is an intimation that the matter of this Psalm is more sublime and important than ordinary.

Psalms 47:8

**Over the heathen,** i.e. over all heathen nations, as being *the King of all the earth*, Psa\_47:7; which was not true in David's time, but; was fulfilled by Christ.

**God sitteth upon the throne,** to wit, as Judge and King, exercising dominion, or *reigning*, as he now said; this being only another expression of the same thing. And this *holy throne* is either,

1. The ark, upon which God was said to sit to govern the Israelites. Or rather,

2. Heaven; which is oft called God's

**throne**, Psa\_11:4 Isa\_66:1, whence God is said to behold and to rule all nations; of which general dominion of God he here speaks. And here Christ sits at his Father's right hand for that purpose.

Psalms 47:9

The princes of the people; either,

1. The heads of the tribes of Israel, who were gathered together to the tabernacle or temple upon solemn feasts. Or rather,

2. **The princes** (or *the voluntary or willing ones* , as this word is rendered, Psa\_110:3) of the Gentiles, who are here known by the name of the people, Psa\_47:1,3, who were divided in their principles, and interests, and religions, but are now united and gathered together unto Christ, laying their sceptres at his feet, and jointly owning and promoting his worship and service. So he speaks of the conversion of the Gentiles; although he mentions only their princes, because their conversion might seem to be most difficult in sundry respects, and therefore that being affirmed, the conversion of their people with or after them might very reasonably be supposed.

**The people of the God of Abraham;** so he explains the former clause, and shows what people he spoke of; and it is observable, he doth not say the *people of Abraham* , lest this should be appropriated to the Israelites; but

**the people of the God of Abraham**, i.e. which worship the God of Abraham, whether they be Jews or Gentiles. So this is a prophecy of the conversion of the Gentiles; which also is intimated by the name here used, which is not his old and first name, Abram, but his new name, Abraham, given to him to signify that he should be *the father of many nations* , Gen\_17:5. Or these words with the former may be, and are by divers learned interpreters, rendered thus: *The princes of the people* (i.e. of the Gentiles) *are* (i.e. shall be, as is usual in prophetic style) gathered unto which particle is sometimes understood, as Psa\_5:8 Jer\_26:10 Hos\_2:14 *the people of the God of Abraham* , i.e. unto

the Jews, and so both Jews and Gentiles shall be united in one religion; and so God *shall reign over the heathen* , and be *King of all the earth* , as is here said, Psa\_47:7,8, and *all people shall clap their hands* for joy, as it is Psa\_47:1.

The shields of the earth; either,

1. The protection of the people of all the earth. Or rather,
2. Their princes or rulers, who are fitly called *shields* , Hos\_4:18, because by their office they are or should be the common parents and protectors of all their people, to defend them from all oppressions and injuries. These, saith he, *are the Lord 's* , i.e. at his disposal, or subject to his dominion, both as to their hearts and kingdoms. And so this is here conveniently added, as the reason of that great and improbable event, foretold in the foregoing words, that the princes of the people (which of all others were the most lofty, and wilful, and incorrigible) should join and subject themselves to the Lord, and to his church.

**He is greatly exalted;** by this means God shall be greatly glorified, and appear to be far above all the princes of the world, and above all other gods.

## **Psalms 48:1 PSALM 48**

### THE ARGUMENT

This Psalm was composed upon the occasion of some eminent deliverance vouchsafed by God to the city of Jerusalem from some potent enemy and dreadful danger; either that in Jehoshaphat's time, **2Ch 20**§, or that under Hezekiah, **2Ki 18**§, **19**§; in both which times there were holy prophets, by some of whom this Psalm might be made.

*A Song and Psalm* ; of which see **See Poole "Psa\_30:1"**, which hath the same title.

The prophet describeth the glory and excellency of the church, Psa\_48:1-3, preserved from her potent enemies, Psa\_48:4-8 for which God is glorified, Psa\_48:9,**10**, and the faithful invited to take notice of its beauty and firmness, to transmit it to following generations, Psa\_48:11-14.

**In the city of our God;** in Jerusalem, which he hath chosen for his dwelling-place.

**In the mountain of his holiness,** i.e. in his holy mountain; either Zion, where the ark and tabernacle was; or rather Moriah, where the temple now was. Although both of them are supposed by some to be but one mountain, having two tops; and it is certain that both are frequently called by one name, to wit, Zion.

Psalms 48:2

**The joy of the whole earth:** Jerusalem may be so called here, as it is also Lam\_2:15, not actually, as if all people did rejoice in it, or for it; but,

1. Fundamentally or causally, because here was very great cause or ground or rejoicing for the Gentile world, if they had understood themselves, or their true interest; because here God was graciously present and ready to hear and answer the just desires and prayers, not only of the Israelites, but of any stranger, of what nation soever, according to Solomon's prayer, 1Ki\_8:41, &c.; and here the Gentiles might find that God, whom like blind men they groped for, as the Greek phrase implies, Act\_17:27; and here they might be informed of the nature and properties, as also of the mind and will, of the almighty and everlasting God, of which they were so grossly ignorant, and of that Messiah who was *the desire* of (and consequently matter of great joy unto) all nations, Hag\_2:7. And,

2. Prophetically, because the joyful doctrine of the gospel was to go from thence unto all nations; of which see Isa\_2:2,3 Mic 4:1,2. Yet these words may be and are by others rendered and understood thus, *the joy of the* , or *this* , (for here is an emphatical article,) *whole land* .

**On the sides of the north,** i.e. which is on the northern part of Jerusalem. But because Josephus and some others affirm that Mount Zion stood southward from Jerusalem, this clause possibly may be added to signify that Zion is not here to be understood strictly and properly for that mountain, or part of the mountain so called, but for that other mountain, or part of the same mountain upon which the temple was built, which was strictly called Moriah, but is here called Zion, because that name was far better

known in Scripture, as being oft put for the temple, as Psa\_137:3 Isa\_18:7 Jer\_51:10 Lam\_5:18, and for the whole city, and for the church of God, in a multitude of places of Scripture.

**The city of the great King**, i.e. the city of God, as it was now called, Psa\_48:1, who justly calls himself *a great King* , Mal\_1:14, as being *King of kings* , and *Lord of lords* , Rev\_19:16.

Psalms 48:3

**God is known** to his people by sensible and long experience, and to all neighbouring nations by their own observation.

**In her palaces**, i. e. in the habitations, or to the inhabitants of that city. Possibly he may here point at the king's palace and the temple, which was the palace of the King of heaven; which two palaces God did in a singular manner protect, and by protecting them he protected the whole city and people.

**For a refuge**; under whose shadow we are more safe and secure, than other cities are with their great rivers and impregnable fortifications.

Psalms 48:4

Either those kings confederate against Jehoshaphat, **2Ch 20**; or the Assyrian princes, whom they vain-gloriously called

**kings**, Isa\_10:8.

**They passed by**, in their march towards Jerusalem. Or, *they passed away* , i.e. departed without the success which they desired and confidently expected.

Psalms 48:5

**They saw it**; they did only look upon it, but *not come into it, nor shoot an arrow there, Ñnor cast a bank against it* , as is said upon this or the like occasion, 2Ki\_19:32.

**So they marvelled**, not so much at the structure or strength of the city, as at the wonderful works wrought by God on their behalf.

They were troubled and hasted away: see 2Ki\_19:35.

Psalms 48:6

Partly at the tidings of Tirhakah's coming against them, 2Ki\_19:9, and partly for that terrible slaughter of their army there, 2Ki\_19:35.

Psalms 48:7

This is not reported as a matter of fact, for we read of no ships in those expeditions to which this Psalm relates, nor did any ships come near Jerusalem, because that was at a great distance from the sea, and from any navigable river running into the sea; but only added by way of illustration or allusion. The sense is, Thou didst no less violently and suddenly destroy these proud and raging enemies of Jerusalem, than sometimes thou destroyest the ships at sea with a fierce and vehement wind, such as the eastern winds were in those parts, Exo\_14:21 Job\_27:21 Jer\_18:17 Eze\_27:26. The words are and may be rendered thus, *Thou didst break* them as (such ellipses of the pronoun, and of the note of similitude, being very frequent; as I have again and again showed) *the ships of the sea* (for Tarshish, though properly the name of a maritime place in Cilicia, Eze\_27:25 Jon\_1:3, is usually put for the sea, as 1Ki\_10:22 2Ch\_9:21 Psa\_72:10 Isa\_2:16 Jer\_10:9) are broken

**with an east wind.** Albeit the enemies of Jerusalem, which are compared to the raging waters of the sea in Psa\_46:2,3, may as fitly be compared to ships upon the sea.

Psalms 48:8

The predictions of the prophets, either 2Ch\_20:14, or 2Ki\_19:20, &c., have been verified by the events. Or, we have had late and fresh experiences of such wonderful works of God, as before we only heard of by the report of our fathers. From this miraculous deliverance we plainly see that God hath a singular love to it, and care of it, and therefore will defend her in all succeeding ages against all her enemies. And so God would have done, if Jerusalem had not forsaken God, and forfeited his favour and protection.

Psalms 48:9

It hath been the matter of our serious and deep meditation, when we have been worshipping there in thy temple. For when the

priests were offering incense or sacrifice, the religious people exercised themselves in holy meditation or secret prayer to God, as may be gathered from Luk\_1:10, and many other places of Scripture, and from the nature of the thing. Or, *we have silently or patiently waited for* , as some ancient and other interpreters render it.

Psalms 48:10

For this and such-like glorious actions thou art praised and acknowledged, and evidently proved to be such a one as thou hast affirmed thyself to be in thy word, *God almighty, or all-sufficient, the Lord of hosts, the King of thy church and people, and a strong Tower to all that trust in thee* , and all other things which thou art called in Scripture. Thy name is not an empty title, but is filled up with honourable and praiseworthy works, answerable to it.

**Full of righteousness**, i.e. of righteous actions; by which thou discoverest thy justice and holiness in destroying the wicked and incorrigible enemies of thy people, and in fulfilling thy promises made to thy church.

Psalms 48:11

**Mount Zion**; synecdochically put for Jerusalem. *The daughters of Judah* , i.e. the other and lesser cities and towns or villages (i.e. all the people) of Judah; for such are commonly called daughters in respect of the mother city, to which they are subjects: see Jos\_15:45 **17:16** Psa\_45:12 **137:8**. He mentions Judah only, and not all Israel; partly because they were more immediately and eminently concerned in Jerusalem's deliverance; and principally because ten of the tribes of Israel were now cut off from Jerusalem, and from the kingdom of David's house, and possibly carried away captive, 2Ki\_18:9-11.

**Because of thy judgments** upon thine and their enemies; at which they were glad, not simply, but because it was highly conducive to God's honour, and to the preservation and enlargement of God's church in the world.

Psalms 48:12

He speaketh, either,

1. To the enemies, as triumphing over them. Or rather,

2. To the people of that city and kingdom, who had been eye-witnesses of this glorious work of God, as appears from the following verses. He bids them *mark well her towers, bulwarks, and palaces*, here, and Psa\_48:13, not with vain ostentation, or carnal confidence, for he had said that God only was their refuge, Psa\_48:3; but with thankfulness to God, when they should find upon inquiry, that not one of them was demolished or any way defaced by so potent an enemy.

Psalms 48:13

**Consider;** or, *exalt*, or *admire*, *Tell it to the generation following*, that they may be excited to continue their praises to God for this mercy, by which they hold and enjoy all their blessings, and to trust in God in the like difficulties for the future.

Psalms 48:14

**This God;** who hath done this great work.

**Even unto death**, i.e. whilst we have a being. Birth and life, and the several ages of life and death, are oft ascribed to churches and commonwealths, both in Scripture and in other authors. This promise was made to the old and earthly Jerusalem, upon condition of their obedience, wherein they failing so grossly, lost the benefit of it, but it is absolutely made good to the new and heavenly Jerusalem, the church of Christ.

## **Psalms 49:1 PSALM 49**

### THE ARGUMENT

This Psalm is penned upon the same occasion with **Psa 39 Psa 73**, to wit, upon the contemplation of the afflictions of God's people and of the prosperity and glory of ungodly men The design is to justify God's providence in this dark dispensation, and to show that, all things being considered, good men have no cause for immoderate dejection of spirit, nor wicked men for glorying in their present felicities.

The psalmist having stirred up all men to attention, Psa\_49:1-5, showeth their vain trust in riches, Psa\_49:6-14; and the contrary trust of the faithful in God, Psa\_49:15; exhorteth them not to fear



the prosperity of the wicked, for it cannot deliver him from the grave, Psa\_49:16-20.

**All ye people**, Heb. *all people* ; Jews or Gentiles; for all are concerned in this matter, as being apt to stumble and murmur at it.

Psalms 49:2

No text from Poole on this verse.

Psalms 49:3

It concerns you diligently to attend to me, for I am about to speak not of vulgar and trivial things, or such as come suddenly into my mind, and rush as hastily out of my mouth, but of such things as are the result of my most serious and considerate thoughts, and such as, if you observe them and lay them to heart, will make you truly wise, and keep you from those errors, and follies, and mischiefs, which the generality of mankind, for want of a right understanding, do run into.

Psalms 49:4

**I will incline mine ear:** this is another argument to persuade them to hearken to him: I will hearken what God by his Spirit speaks to me, and that and nothing else will I now speak to you; and therefore it is well worth your hearing. I also shall join with you in attending to it, that whilst I teach you, I myself may learn the same lesson. For as ministers now teach themselves whilst they teach others, so the holy prophets did oftentimes search into and study to find out the meaning of their own prophecies, as appears plainly from 1Pe\_1:10,11. The phrase is thought to be taken from the musicians, who lay their ear close to the instrument when they tune it, and by their ear try how the voice and instrument agree.

**To a parable;** which properly is a figurative and allegorical speech, but is oft more largely taken for any excellent, and important, and withal dark or difficult, doctrine or sentence: see Num\_23:7 **24:3,15** **Psa 78:2**, compared with Mat\_13:35.

**I will open**, i.e. I will not smother it in my own breast, but publish it to the world.

**My dark saying;** so he justly calls the following discourse, because the thing in question is and ever hath been thought difficult and hard to be understood.

## Psalms 49:5

He speaks in his own person, because he had now said that he would *incline his ear*, Psa\_49:4, i.e. learn and practise what he was teaching others; but his meaning is more general, that there is no sufficient cause why he or any good man should *fear*; which is to be understood of excessive or immoderate and prevailing fear, causing dejection or despondency, or distrust of God's providence and goodness, or discontent with his condition; in which sense men are bid not to fear, Gen\_1:19 Mat\_28:5, compared with Mar\_16:6. Thus Gen\_45:5, *Be not grieved*, to wit, inordinately; for otherwise they ought, and he would have had them to grieve for their sin. Thus *to lead a man into temptation*, Mat\_6:13, is *to suffer* him to be overcome by it, by comparing 1Co\_10:13. And the object or cause of this forbidden fear is double; the one, the afflictions of good men, here following; the other, the prosperity of the ungodly, as it is declared Psa\_49:16, and of which he begins to treat in the very next verse, and continues the discourse of it to the end of the Psalm.

In the days of evil; either,

1. Of sin; when iniquity of all sorts abounds; which is many ways grievous and vexatious to every good man. Or,
2. Of misery; in times of great distress and calamity, either public or private, when wicked men flourish, (of which he speaks in all the rest of the Psalm,) and good men are oppressed and persecuted.

**The iniquity of my heels;** by which he understands either,

1. His afflictions; which he might justly call the punishment of his sinful actions; for *iniquity* is commonly put for the punishment of it, and the heels are put for a man's footsteps, and metaphorically for one's ways or actions, as Psa\_56:6 **89:51**. Or,

2.

**The iniquity,** i.e. the violent and injurious designs and practices of his ungodly and malicious enemies, who, as he here saith,

**did compass him about;** whereby he notes their prosperous success against him, and his being endangered and vexed by them, as this phrase implies, Job\_16:13 Psa\_17:9, **11 22:12 140:9**

Hab\_1:4; and withal their intention and endeavour to vex and persecute and destroy him, as this phrase is used, Psa\_17:9 **22:12,16**, and in many other places. This sense is favoured both by the Syriac and Arabic interpreters; whereof the former renders the words thus, *the iniquity of mine enemies hath compassed me* , and the latter thus, *when mine enemies shall compass me about* ; and by the main scope of the Psalm, which is to comfort himself and other good men against that great scandal of the prosperity of the wicked, and the oppressions and miseries of the righteous. But all the difficulty is why or how he calls this *the iniquity of his heels* . For the clearing whereof, it is humbly proposed to consideration, that this genitive case, *of my heels* , seems to note not the efficient or meritorious cause of this iniquity, or punishment of it, but the object about which this iniquity is exercised; as nouns in the genitive case are frequently taken. Thus *the spoil of the poor* , Isa\_3:14, is not that spoil which was made by them, but upon them; and *the violence of the children of Judah* , as it is in the Hebrew text, Joe\_3:19, is that which was done against them, as we truly translate it. See also Dan\_4:27 Mat\_10:1 Act\_4:9. In like manner here,

**the iniquity of my heels**, is the iniquity wherewith they compass and seek to trip up my heels; for we shall find David oft speaking of the malicious practices of his enemies, with respect to his *heels* , *feet* , or *steps* . So he tells us *they pierced his hands and feet* , Psa\_22:16, they *compassed* , and *marked* , and *prepared a net for his steps* , Psa\_17:11 **56:6 57:6**; as Jeremiah also complains of his enemies, that they hid *snare for his feet* , Jer\_18:22. And therefore it is not strange that the iniquity of his enemies is here noted to be exercised about his *heels* or *footsteps* as this word signifies; either because they did malignantly observe all his steps or ways, that they might find occasion to load him with reproaches in order to his ruin; or because they purposed to trip up his heels, or *to overthrow his goings* , as he complains, Psa\_140:4. Besides, the words may be rendered, *the iniquity of my supplanters* ; for the Hebrew word rendered *heels* may be, and is by some learned interpreters taken for a participle of that verb, which signifies *to supplant* or trip up the heels, or circumvent, from whence Jacob had his name And this character fitly agrees to David's enemies,

who were not only most malicious, but also very deceitful and treacherous, as he every where complains.

Psalms 49:6

As that which can and will secure them from God's judgments, and from the calamities of human life. The psalmist having said that he and other good men had no sufficient cause of fear from their present sufferings from ungodly men, now he proceeds, on the contrary, to show that his ungodly enemies had no reason to be secure and confident because of their present riches and prosperous success.

Psalms 49:7

**Redeem**, to wit, from death, as appears from Psa\_49:9,**10** &c.; neither from the first death, nor from the second, which he points at Psa\_49:14,**19**.

**His brother**; whom he would do his utmost to preserve in life; and consequently not himself. But he seems to mention *his brother* rather than himself, because when his brother is sick, he being in health hath the full command and free use of all his wealth, and strength, and wit, and all other means of redeeming his brother; which he hath not, when he himself is dangerously or desperately sick.

**Nor give to God**; the only Lord of life. and the Judge who hath passed upon him the sentence of death.

Psalms 49:8

**Of their soul**, i.e. of their life, as soul is commonly used.

**Is precious**, i.e. rare, as the word is used, 1Sa\_3:1 Dan\_2:11, hard to be obtained. But he doth not call it simply impossible, because Christ hath purchased this privilege for his true disciples, that in some sense they shall not see death, Joh\_8:51.

**It ceaseth for ever**, i.e. it is never to be accomplished, to wit, by any mere man, for himself or for his brother.

Psalms 49:9

Or, *the pit*, or *the grave*, i.e. not die, as that phrase is oft used, as has been noted before.

Psalms 49:10

**He seeth;** an impersonal expression. Every man sees and knows it; it is visible and evident, both from reason and from universal experience, that all men die, without any difference between wise and fools, good and bad. *To others* ; he saith not, to sons or kindred; but indefinitely, *to others* because he is wholly uncertain to whom he shall leave him, to friends, or strangers, or enemies; which he mentions as a great vanity in riches. They neither can save him from death, nor will accompany him in and after death, and after his death will be disposed he knows not how nor to whom.

Psalms 49:11

**Their inward thought is;** though they are ashamed to express it, yet it is their secret opinion, and hope, and wish.

Their houses; either,

1. Their posterity, oft called men's *houses* 2Sa\_7:11, &c.; Psa\_113:9 **115:12**. Or,

2. Their mansion houses, as it is explained in the next clause, which also serve for this purpose, to preserve a man name for ever.

**Shall continue for ever;** not to them in their own persons, but to them and theirs in succeeding generations, as it follows.

**They call their lands after their own names;** fondly dreaming by this means to immortalize their names and memories.

Psalms 49:12

Notwithstanding all these fine fancies and devices

**man being in honour,** living in all the splendour and glory above mentioned,

**abideth not.** The Hebrew word properly signifies *to lodge for a night* , as Gen\_32:21 Jud\_19:10; and thence to abide for a long or considerable time, as Psa\_25:13 **55:7** Pro\_15:31. All his dreams of perpetuating his name and estate shall vanish and be confuted by experience.

**That perish,** i.e. that are utterly lost and extinct. So he is in reference to all his wealth and honour, of which he here speaks.

Psalms 49:13

**This their way**, i.e. their counsel and contrivance to immortalize themselves.

**Is their folly**; though to themselves and some others it seem to be wisdom, yet in truth it is apparent folly and madness. For they neither obtain that immortal name which they seek and hope for; nor, if they do, doth it yield them any comfort or benefit. Their sayings, Heb. *their mouth*, i.e. their counsels and suggestions, which they gave them concerning these matters. The *mouth* is oft put for the words which come out of it, as Num\_35:30 Job\_7:11.

Psalms 49:14

**Like sheep**; which for a season are fed in large and sweet pastures, but at the owner's pleasure are put together in close and comfortless folds, and led away to the slaughter, not knowing nor considering whither they are going.

**In the grave**; or, *in hell*; for the Hebrew word signifies both.

**Death shall feed on them**; the first death shall consume their bodies in the grave, and the second death shall devour their souls.

**The upright**; good men, whom here they oppressed and abused at their pleasure.

In the morning; either,

1. Suddenly, or within a very little time, as this phrase is oft used, as Psa\_30:5 **46:5 101:8 113:8**. Or,

2. In the day of general judgment, and the resurrection of the dead. For death being called the night, Joh\_9:4, and *sleep* in many places, that day is fitly compared to the morning, when men awake out of sleep, and enter upon that everlasting day. But whether this or the former be the true meaning of the phrase, it is sufficiently evident the thing here spoken of is not done in this life, but in the next; for,

1. This proposition and privilege being general, and common to all upright persons, is not verified here, it being the lot of many good men to be oppressed and killed by the wicked, as is manifest both from Scripture, as Psa\_44:22 Ecc\_8:14 **9:2**, and from the experience of all ages of the church.

2. This dominion of the just over the wicked happens after the wicked are *laid in their grave* , as is here expressed, and consequently supposeth their future life and resurrection; for when one person rules over another, both are supposed to exist or have a being. Nor is there any argument against this sense, but from a vain and absurd conceit which some men have entertained, that the saints in the Old Testament had no firm belief nor expectation of the recompences of the life to come; which is against evident reason, and against many clear places of the Old Testament that cannot without force be wrested to any other sense, and against the express testimony of the New Testament concerning them, **Heb 11**, and in many other places.

**Their beauty**; or, *their form* or, *their figure* , or *image* ; all which come to one, and seems to intimate that all their glory and felicity had in this life was rather imaginary than real, and indeed but a *shadow* , as it is called, Ecc\_6:12 **8:13**.

**Shall consume**, Heb. *is to consume* , or *to be consumed* , i.e. shall be consumed; the infinitive verb being here put for the future, as it is Psa\_32:8 Zec\_3:4 **12:10**.

**From their dwelling** i.e. they shall be hurried from their large, and stately, and pleasant mansions, into a close and dark grave. But those words are by divers interpreters rendered otherwise, and that peradventure more truly and fitly to this purpose, word for word,

**the grave** (or rather *hell* , as before and this word *sheol* is confessedly oft used in the Old Testament, but no where more conveniently than here) shall be *a dwelling* , or *for a dwelling*, *unto him* , or *them* , or *every one of them* ; which in the prophet's phrase is called *dwelling with everlasting burnings* , Isa\_33:14, and in the phrase of the New Testament, *to be cast into* and abide in *the lake of fire and brimstone* , Rev\_20:10.

Psalms 49:15

Though no man can find out a ransom to redeem himself or his brother, yet God can and will redeem me.

**My soul**; either properly; or myself or life; for all comes to one.

**Of the grave;** or, *of hell* ; for he speaks of that sheol in which the wicked are left. The grave shall not have power to retain me, but shall be forced to give me up into my Father's hands; and hell shall have no power to seize upon me.

**He shall receive me,** or *take me* , out of this vain, mortal, and miserable life, unto himself, or into heaven, as this phrase is used, Gen\_5:24 Psa\_73:24 Act\_7:59.

Psalms 49:16

**Afraid,** i.e. discouraged or dejected. The prosperity of the sinners is oft matter of fear and dread to good men; partly because it enables them to do more mischief; and partly because it shakes their faith in God's providence and promises, and is apt to engender suspicions in men's minds, as if God did not regard the actions and affairs of men, and made no difference between the good and the bad, and consequently all religion were vain and unprofitable. See Psa\_73:12,13.

Psalms 49:17

For as he will shortly die, so all his wealth, and power, and glory will die with him, and thou wilt have no cause either to envy or fear him.

Psalms 49:18

**He blessed his soul,** i.e. he applauded himself as a wise and happy man: compare Luk\_12:19.

**Men will praise thee:** and as he pleaseth and flattereth himself, so he meets with parasites that applaud and flatter him for their own advantage. For he still speaks of the same man, as is manifest from the foregoing and following words, though there be a sudden change of the third into the second person; which is most frequent in these books.

**When thou doest well to thyself;** when thou dost indulge and please thyself, and advance thy own worldly interest. For the name of *good* in Scripture is oft ascribed unto the pleasures and profits of this life, as Job\_21:13 Psa\_4:6 Ecc\_2:24 **4:8 11:9.**

Psalms 49:19

Now he returns again to the third person. Such sudden and repeated changes are frequent in this book.



**To the generation of his fathers**, i.e. to the grave and hell, where he shall meet with his wicked parents, who by their counsel and example led him into his evil courses; as the godly also are said to be *gathered to their fathers* , Gen\_15:15 Deu\_32:50 Jud\_2:10.

**Never see**, i.e. never enjoy, as *seeing* is oft taken.

**Light**; neither *the light of the living* , as it is called, Job\_33:30 Psa\_56:13; or of this life, to which they shall never return; nor of the next life to which they shall never be admitted, but they shall be cast into utter darkness, Mat\_8:12.

Psalms 49:20

**Understandeth not**, i.e. hath not true wisdom, to know and consider what he is, and what his true business and interest in this world is, and what use he should make of his life, and of all his riches, and honour, and power, and whither he is going, and what course to take for the attainmerit of true and lasting happiness.

**Is like the beasts that perish**; though he hath the outward shape of a man, yet in truth he is a beast, or a brutish, stupid, and unreasonable creature, and he shall perish like a *brute beast made to be destroyed* , 2Pe\_2:12.

## **Psalms 50:1 PSALM 50**

### THE ARGUMENT

The design of this Psalm is, partly, to reprove and protest against the common miscarriages of many professors of religion, who satisfied their own consciences, and fancied that they pleased God, with their external and ceremonial performances, notwithstanding their gross neglect of those more necessary and fundamental duties of piety, and justice, and charity; partly, to instruct men concerning the nature of the true and acceptable worship of God; and partly, to prepare the Israelites for, and tacitly warn them of, that change which would be made in the outward form and way of God's worship under and by the Messias, and of the abolition of the legal sacrifices, which God did not appoint for his own need, nor for his people's perpetual use.

*Asaph* was not only the chief of the sacred singers, **1Ch 15 1Ch 16** 1Ch\_25:2, but also a prophet, 1Ch\_25:1, and a composer of some Psalms, as it is apparent from 2Ch\_29:30, and therefore, as is most probable, of those that go under his name.

God cometh with great majesty into his church, Psa\_50:1-4, and gathereth together his saints, Psa\_50:5,6; testifieth he has no pleasure in ceremonies, Psa\_50:7-13, but in sincerity of obedience, Psa\_50:14,15; threateneth the wicked for contemning his word, Psa\_50:16-22, and showeth who it is that glorifieth him, Psa\_50:23.

i.e. All the inhabitants of the earth, from one end to the other; whom he here summons to be witnesses of his proceedings in this solemn judgment between him and his people, which is here poetically represented; for here is a tribunal erected, the judge coming to it, the witnesses and delinquents summoned, and at last the sentence given, and cause determined.

Psalms 50:2

The place where he was supposed to reside, and where he would now sit in judgment; or from whence he would come to a more public and conspicuous place, where all the world might see and hear the transactions.

**The perfection of beauty;** the most beautiful and amiable place of the whole world, because of the presence, and worship, and blessing of God, which was there, and there only. God hath shined, i.e. hath appeared or manifested himself in a glorious manner, as judges do when they come to the judgment-seat.

Psalms 50:3

**Our God:** these words are used here, as they are also Heb\_12:29, emphatically. The prophet speaks this in the person of the Israelites and worshippers of God, whereof he was one, and thereby takes off their fond pretence, as if because God was *their God*, in covenant with them, and nearly related to them by Abraham his friend for ever, he would bear with their miscarriages, and would not deal so severely with them as some fancied; which also was their conceit, Jer\_7:4, &c.; Mat\_3:9,10. No, saith he, though he be our God, yet he will come to execute judgment upon us.

Shall come; either,

1. From heaven, his dwelling-place, to Zion, to sit in judgment there. Or,

2. Out of Zion to some other place, as was said on Psa\_50:2.

**And shall not keep silence:** so the sense is, he will no longer forbear or connive at the hypocrisy and profaneness of the professors of the true religion, but will now speak to them in his wrath, and will effectually reprove and chastise them. But because the psalmist is not now describing what God did or would say against them, which he doth below, Psa\_50:7, &c., but as yet continues in his description of the preparation or coming of the Judge to his throne, it seems more proper to translate the words, as some do, *he will not cease*, (for this verb signifies not only a cessation from speech, but from motion or action, as it doth 2Sa\_19:11 Psa\_83:1 Isa\_42:14,15) i.e. not neglect or delay to come. So here is the same thing expressed, both affirmatively and negatively, (as is frequent in Scripture, whereof divers instances have been formerly given,) for the greater assurance of the truth of the thing.

**It shall be very tempestuous round about him:** this is a further description of that terrible majesty wherewith God clothed himself when he came to his tribunal, in token of that just severity which, he would use in his proceedings with them. He alludes to the manner of God's appearance at Sinai, **Exo 19**, and intimates to them, that although Zion was a place of grace and blessing to all true Israelites, yet God would be as dreadful there to the hypocrites among them, as ever he was at Sinai. See Isa\_33:14.

Psalms 50:4

Either to *heaven and earth* themselves, and so it is a figure called *prosopopoeia*; or to the inhabitants of them, all angels and men, whom he calls in for witnesses and judges of the equity of his present proceedings. Compare Deu\_4:26 Deu\_31:28 **32:1**. That he may judge his people, to wit, in their presence and hearing.

Psalms 50:5

O ye angels, summon and fetch them to my tribunal; which is poetically spoken; not as if they were actually to do so, but only to

continue the metaphor and representation of the judgment here mentioned.

**My saints;** the delinquents, the Israelites, whom he calls *saints* ; partly, because they were all by profession a *holy people* , as they are called, Deu\_14:2; partly, by an irony, intimating how unworthy they were of that name; and partly, as an argument or evidence against them, because God had chosen and separated them from all the nations of the earth, to be a holy and peculiar people to himself, and they also had solemnly and frequently consecrated and devoted themselves to God, and to his faithful service; all which did greatly aggravate their present apostacy.

**Those that have made a covenant with me by sacrifice,** i.e. which have entered into covenant with me, and have ratified that covenant with me by sacrifice, not only in their parents, Exo\_24:4, &c., but also in their own persons from time to time, even as oft as they offer sacrifices to me. This clause seems to be added here, to acquaint them with the proper nature, use, and end of sacrifices, which were principally appointed to be signs and seals of the covenant made between God and his people; and consequently to convince them of their great mistake and wickedness in trusting to their outward sacrifices, when they neglect the very life and soul of them, which was the keeping of their covenant with God; and withal to diminish that overweening conceit which they had of sacrifices, and to prepare the way for the abolition of them, as being only necessary to confirm the covenant; which being once for all confirmed by the blood of Christ, they might without any inconvenience be laid aside and abrogated.

Psalms 50:6

**The heavens shall declare his righteousness;** which they were called to witness, Psa\_50:4. So was the earth also. But here he mentions the heavens only, as I humbly conceive, because they were the most impartial and considerable witness in the case; for men upon earth might be false witnesses, either through ignorance and mistake, or through prejudice, and partiality, and passion: but the angels understand things more thoroughly and certainly, and are so exactly pure and sinless, that they neither can nor will tell a lie for God; and therefore their testimony is more valuable. Or the meaning is, that God would convince the people of his

righteousness, and of their own wickedness, by terrible thunders and lightnings, and storms, or other dreadful signs wrought by him in the heaven or the air; by which he did convince his people in two like cases, Deu\_5:22,23, &c.; 1Sa\_12:17-19.

**God is Judge himself;** in his own person, or immediately. God will not now reprove them, or contend with them, by his priests or prophets, with whom they may easily strive, as they used to do, but he will do it in an immediate and extraordinary manner from heaven; and therefore they shall be forced to acknowledge his righteousness, and their own unrighteousness; as they must needs do, when the contest is between them and that God who is the great Judge of the world, and cannot possibly do any unrighteous thing, Job\_34:13 Rom\_3:6, who exactly knows all their hearts and works, and cannot be deceived nor contradicted.

Psalms 50:7

Having brought in God as coming to judgment with them, he now gives an account of the process and of the sentence of the Judge, whose words are contained in this and the following verses.

**I will testify against thee;** I will plead with thee, and declare my charge or indictment against thee.

**Even thy God;** not only in general, as thou art my creature, but in a special manner, by many singular favours and obligations, and by that solemn covenant made at Sinai; whereby I avouched thee to be my peculiar people, and thou didst avouch me to be thy God, Deu\_26:17,18.

Psalms 50:8

I do not charge thee, or at least this is not the principal matter of my charge, that thou hast neglected sacrifices which thou shouldst have offered; for although thou hast many times omitted thy duty in that kind, yet I have greater things than these to charge thee with.

**To have been;** or, *they have been* . I confess thou hast been frequent in that work, and hast laid too great a stress upon it, and satisfied thy conscience with it, as if thereby thou hadst made me amends for the errors of thy life.

Psalms 50:9

But be not so vain and foolish as to imagine that thou dost lay any obligations upon me by thy sacrifices; or that I required them because I had need of them, or took any pleasure in them for themselves, or for my own satisfaction by them.

Psalms 50:10

I would command or dispose them at my pleasure, without thy leave or assistance, even the cattle which feed upon innumerable hills, or in valleys and fields.

Psalms 50:11

**I know where they are**, and whence I can easily fetch them when I think good.

**The fowls of the mountains;** not only tame and domestic fowls, but even such as are wild and fly up and down upon mountains; which though out of man's reach, are at God's command.

Psalms 50:12

If I wanted or desired any thing, as I do not, being the all-sufficient God,

**I would not tell thee**, that thou mightest supply my wants.

**The fulness thereof**, i.e. all those creatures wherewith it is replenished.

Psalms 50:13

If I did want anything, hast thou such carnal and gross conceptions of me, that I need or delight in the blood of brute creature.

Psalms 50:14

If thou wouldst know what sacrifices I most prize, and indispensably require, in the first place, it is that of thankfulness and praise proportionable to my great, and glorious, and numberless favours; which doth not consist barely in verbal acknowledgments, but proceeds from a heart truly and deeply affected with God's mercies, and is accompanied with such a course of life as is gratified or well-pleasing to God; all which is plainly comprehended in

**thanksgiving**, as that duty is explained in other Scriptures.

Thy vows; either,

1. Ceremonial vows, the sacrifices which thou hast vowed to God.  
Or rather,

2. Moral vows; for the things here mentioned are directly opposed unto sacrifices, and preferred before them; for having disparaged, and in some sort rejected,

**their sacrifices and burnt-offerings**, Psa\_50:8, it is not likely that he should have a better opinion of, or value for, their vowed sacrifices; which were of an inferior sort. He seems therefore to understand those substantial vows, and promises, and covenants, which were the very soul of their sacrifices, and to which their sacrifices were but appurtenances and seals, as was noted above, on Psa\_50:5, whereby they did *avouch the Lord to be their God, and to walk in his ways*, &c., as it is expressed, Deu\_26:17, and engaged themselves to love, and serve, and obey the Lord according to that solemn vow and covenant which they entered into at Sinai, Exo\_24:3,7,8, which they oft renewed, and indeed did implicitly repeat in all their sacrifices, which were appointed for this very end, to confirm this covenant.

Psalms 50:15

And make conscience of that great duty of constant and fervent prayer to me; which is an acknowledgment of thy subjection to me, and of thy trust and dependence upon me, and therefore is pleasing to me.

**In the day of trouble;** when trouble comes, do not avoid it by sinful shifts, not' trust to creatures for relief, as hypocrites generally do, but give glory to me, by relying upon my promises, and expect help from me by hearty and unfeigned prayer.

**Thou shalt glorify me:** this is mentioned, either,

1. As a privilege; thou shalt have occasion to praise and glorify me for thy deliverance. Or,

2. As a further duty; thou shalt give me the glory of thy deliverance by praising me for it, and improving it to my service and glory.

Psalms 50:16

**Unto the wicked**, i.e. the same ungodly and hypocritical professors whom he calleth saints, Psa\_50:5, in regard of their profession, and here wicked in respect of their practice, and the truth of the thing. God saith: he told them what he would not reprove them for, Psa\_50:8, and why, Psa\_50:9,10, &c.; now he tells them for what he did reprove and condemn them, even for a vain and false profession of religion. With what confidence darest thou make mention of or boast of God's grade and favour vouchsafed unto time, in giving thee such a covenant and statutes, pretending to embrace them, and to give up thyself to the observation of them? This concerns not only the teachers, (of whom some understand these words,) but all the Israelites in general; of whom he rather seems to speak.

Psalms 50:17

Seeing thy practice contradicts thy profession, and makes thee a notorious and impudent liar. Though *with thy mouth thou showest much love* (as is said of them, Eze\_33:31) to my statutes and counsels, yet in truth thou hatest them, as they are curbs to thy beloved lusts, and instruments of thy just condemnation, and a manifest reproach to thy conversation. Or,

**seeing thou hatest reproof**, as this word is oft rendered. And this, above all other parts of God's word, is most hateful to ungodly men, Pro\_9:8 Pro\_12:1 **15:10,12 Am 5:10**. And therefore this is fitly alleged as an evidence of their wickedness.

**Castest my words behind thee**; as men do things which they abhor or despise.

Psalms 50:18

**Sawest**; or, *didst observe*, or *consider*; when he came into thy presence and company, and thou didst understand and consider his ways, and his success and impunity, and he invited thee to a participation of his profit.

**Thou consentedst** with him; or, as many render it, *then didst run with him*; thou didst readily and greedily associate thyself with him in his unrighteous courses. Thou didst yield to his motions, and that with great complacency and diligence.



**Partaker with adulterers**, by joining with them in their lewd and filthy practices.

Psalms 50:19

**Thou givest**, Heb. *thou sendest forth* , to wit, free; for the word is used of men's dismissing their wives or their servants, whom they left to their freedom. Thou hast an unbridled tongue, and castest off all restraints of God's law, and of thy own conscience, and givest thy tongue liberty to speak what thou pleasest, though it be offensive and dishonourable to God, and injurious to thy neighbour, or to thy own soul; which is justly produced as an evidence of their hypocrisy.

**To evil**; either to sinful or mischievous speeches.

**Frameth deceit**, i.e. uttereth lies or fair words, wherewith to circumvent those who deal with them.

Psalms 50:20

Thou dost not only speak evil in a sudden passion, or upon some great provocation, but this is thy constant and deliberate practice and business, which thou dost pursue with great facility and complacency; all which this phrase implies.

**Thy brother**; strictly so called, as the next clause explains it; which is a great aggravation of the sin, and a proof of his inveterate and obstinate wickedness.

**Thou slanderest**; takest away his good name, which is better than all riches; yea, than life itself; which is contrary to my express and oft-repeated commands.

Psalms 50:21

**I kept silence**; I did not express my displeasure against thee in such grievous judgments as thou didst deserve. Or, *I was deaf* ; I carried myself like one that did not hear thy sinful speeches, nor see or take any notice of thy wicked actions. And thou didst misconstrue and abuse this my patience and long-suffering, as if it had proceeded from my ignorance, or regardlessness, or approbation of thy evil courses, which I seemed by my connivance to justify or allow, and thereupon didst grow more audacious and impudent in sin. See Ecc\_11:9 Isa\_26:10 Rom\_2:4,5.

**I will reprove thee**, not with verbal, but real reproofs, i.e. by severe punishments, as this word is used, Job\_13:10 Psa\_6:1 **38:1 39:11**, and oft elsewhere. I will quickly undeceive and convince thee of the contrary to thy cost.

**Set them in order before thine eyes**; I will bring to thy remembrance, and lay upon thy conscience, all thy sins, in full number and in their order, with all their circumstances; and thou shalt then see and know that I diligently observed and hated them all, and that none of them shall go unpunished.

Psalms 50:22

**Ye that forget God**; ye hypocritical and ungodly Israelites, who have *forgotten* (as Moses foretold you would do, Deu\_32:18) *the God that formed you*, and made you his people, and forgotten his mercies and judgments, by which you should have been instructed, and the covenant which you made with him, and by which you stand obliged to him.

**Lest I tear you in pieces**; lest my patience be turned into fury, and I proceed to take vengeance on you.

**And there be none to deliver**; or, *for* (as the Hebrew particle is oft rendered) *there is none that can or will deliver you*. None can rescue you from the power of mine anger.

Psalms 50:23

**Praise**; or, *thanksgiving* as this word is rendered, Psa\_50:14. **See Poole "Psa\_50:14"**.

**Glorifieth me**; he and he only gives me the honour that I require and prize, and not he who loads my altar with a multitude of sacrifices; whereby you vainly and falsely conceit that you please and glorify me, although in the mean time you live in the gross neglect of the more important duties of piety, and justice, and charity; whereas in truth you greatly dishonour me, and my worship and service, by your infamous lives.

**That ordereth his conversation aright**, Heb. *that composeth or disposeth* the way or manner of *his* (which pronoun is frequently understood) life, i.e. that lives orderly, and according to rule; for sinners are said to walk disorderly, 2Th\_3:6,7,11, and by chance, as it is in the Hebrew text, Lev\_26:21,23, which is opposed to

order; and the Scripture owns no order but what God prescribes or approves; and therefore this word

**aright** is justly added in our translation.

**Will I show**, Heb. *I will make him to see* , i.e. to enjoy, as that verb is oft used, as we have showed again and again.

**The salvation of God**, i.e. my salvation; that true and everlasting happiness which I have prepared for all my faithful friends and servants, and for them only. So false is that position of some of the Jewish rabbins, that *every Israelite hath a portion in the world to come* .

### **Psalms 51:1 PSALM 51**

*To the chief musician* ; to be sung by him and other sacred musicians publicly in the temple through all ages; that his repentance might be as manifest and public as his crime and scandal was. *When Nathan the prophet came unto him* : after his conscience was awakened by Nathan's words, **2Sa 12**, and Nathan was gone, David falls very seriously upon the practice of sincere repentance, and digested his meditations into this Psalm.

David prayeth to God for the remission of his original and actual sins, Psa\_51:1,2, whereof he maketh a deep confession, Psa\_51:3-5; and for the renovation of his Holy Spirit, to support himself and instruct others, Psa\_51:6-14; promising him also unfeigned and sincere thankfulness, Psa\_51:15-17; with a prayer for the good of the whole church, Psa\_51:18,19.

**Have mercy upon me**; pity, and help, and answer me, in the desires I am now spreading before thee.

**According to thy loving-kindness**: I pretend to no merit, but humbly implore thy free grace and mercy. Thy mercies are infinite, and therefore sufficient for my relief, and such indeed do I need.

Blot out; either,

1. Out of my conscience and soul, where it hath left a stain and filthy character. Or,

2. Out of thy book of remembrance and accounts, in which all men's sins are written, and out of Which all men shall be judged hereafter, Rev\_20:12; which is spoken of God after the manner of men. **See Poole "Isa\_43:25"; See Poole "Isa\_44:22"**.

Psalms 51:2

**Wash me thoroughly**, Heb. *multiply to wash me* ; by which phrase he implies the greatness of his guilt, and the insufficiency of all legal washings, and the absolute necessity of some other and better thing to wash him, even of God's grace, and the blood of Christ; which as *Abraham* saw by faith, Joh\_8:56, so did David, as is sufficiently evident (allowing for the darkness of the dispensation and expressions of the Old Testament) from divers passages of the Psalms, of which I have spoken in their proper places; and his earnest and passionate desire of pardon, which he desires above all other things; wherein he showeth himself to be a true penitent, because his chief care and desire was to obtain God's favour, and the forgiveness of his sins, and not the prevention of those external sore judgments which God by Nathan threatened to bring upon him and his house, 2Sa\_12:10,**11**, about which here is not one word in this Psalm; whereas the cares and desires of hypocrites chiefly are bent towards worldly things, as we see in Cain, Gen\_4:13,**16,17**, and Saul, 1Sa\_15:30, and others, Hos\_7:14.

Psalms 51:3

**I acknowledge**, with grief and shame, and abhorrency of myself and of my sins; which hitherto I have dissembled and covered. And being thus truly penitent, I hope and beg that I may find mercy with thee.

**My transgressions**; for it was not a single, but a complicated wickedness, adultery, murder, injustice, perfidiousness; and frequent repetition of and long and stupid continuance in abominable filthiness, and that with public scandal.

**My sin is ever before me**; that which I had cast behind my back is now constantly in my view, and fixed in my thoughts and memory.

Psalms 51:4

**Against thee, thee only;** which is not to be understood simply and absolutely, because he had unquestionably sinned against Bathsheba and Uriah and many others, who were either injured by it, or scandalized at it; but comparatively. So the sense is this, Though I have sinned against my own body and conscience, and against others; yet nothing is more grievous and terrible to me, than to consider that I have sinned against thee; partly upon a general account, because this is the chief malignity and sinfulness of sin, that it offends and injures the glorious and blessed God; and partly upon particular reasons, because I set thee at defiance, and having used all wicked arts to conceal my sins from men, and being free from fear of punishment from them, I went on boldly in sin, casting off all reverence to thy holy and omniscient Majesty, and all dread of thy judgments, and because I sinned against thee, to whom I had such numerous and peculiar and eminent obligations, as thy prophet Nathan truly suggested to me, 2Sa\_12:7,8.

**In thy sight;** with gross contempt of God, whom I well knew to be a spectator of my most secret actions.

**That thou mightest be justified;** the particle that is not taken causally or intentionally, as if this was David's design, but eventually, as it is Exo\_11:9 Psa\_30:12 Hos\_8:4. This will be the fruit or consequent of my sin, that whatsoever severities thou shalt use towards me and mine, it will be no blemish to thy benignity, or righteousness, or fidelity, but the blame of all will rest upon my head as I desire it may, and thy justice will be glorified by all men.

**When thou speakest,** Heb. *in thy words* , i.e. in all thy threatenings denounced against me by Nathan, and in any further sentence which thou shalt see fit to pass upon me.

**When thou judgest;** when thou dost plead or contend with me, or execute thy sentence or judgment upon me. Or, when thou art judged, as it is rendered Rom\_3:4, for the word may be taken passively as well as actively; when any man shall presume to censure time, as not keeping thy covenant and mercy promised to David.

### Psalms 51:5

This verse is both by Jewish and Christian, by ancient and later, interpreters, generally and most truly understood of original sin; which he here mentions as an aggravation of his crime: and the sense of the place is this, Nor is this the only sin which I have reason to acknowledge and bewail before thee; for this filthy stream leads me to a corrupt fountain; and upon a serious review of my heart and life I find that I am guilty of innumerable other sins, and that this heinous crime, though drawn forth by external temptations, yet was indeed the proper fruit of my own filthy and vile nature, which, without the restraints of thy providence or grace, ever was, and still is like to be, inclinable and ready to commit these and ten thousand other sins, as occasion offers itself; for which contrariety of my very nature to thine, thou mayst justly loathe and condemn me; and for which I humbly beg thy pardon and grace.

**Conceive me**, Heb. *warm or cherish me* in the womb, before I was

**shapen** or *formed* there.

### Psalms 51:6

**Thou desirest**; or, *delightest in* ; or, *requirest* ; Heb. *willest*. Truth either,

1. Sincerity in confessing my sins; which therefore I have now acknowledged, though hitherto I have practised much falsehood and dissimulation in endeavouring to conceal them from men. Or rather,

2. Integrity or uprightness of heart; which seem to be here opposed to that iniquity mentioned in the last verse, in which he was, and all men are, framed and born. And this may seem to be added, partly as a proof or aggravation of the sinfulness of original corruption, because it is contrary to the holy nature and will of God, which requireth not only unblamableness in men's actions, but also universal innocency and rectitude of their minds and hearts; and partly as an aggravation of his actual sin, wherein he had used such gross deceit and treachery.

**In the hidden part**, i.e. in the heart, called *the hidden man of the heart* , 1Pe\_3:4, and *the secret part* , Rom\_2:16, which in the former branch he called the reins or inward parts.

**Thou shalt make me to know:** so he declares his hope that God would pardon and cure his folly, which he had discovered, and make him wiser for the future. But this seems not to suit well with the context, which runs wholly in another strain. The word therefore is and may be rendered otherwise, *thou hast made me to know* . So this is another aggravation of his sin, that it was committed against that wisdom and knowledge, which God had not only revealed to him outwardly in his word, but also inwardly by his Spirit, writing it in his heart, according to his promise, Jer\_31:33. Or thus, *do thou make me to know* ; the future verb being here taken imperatively, and as a prayer; as the following futures are here translated, Psa\_51:7,8. Having now said, for the aggravation of his sin, that God did *desire or require truth in the inward parts* , he takes that occasion to break forth into prayer, which also he continues in the following verses. Only as he prays there for justification or pardon of sin, so here he prays for renovation or sanctification. So his meaning is this, *therefore* (as the particle and is oft used, as hath been showed) *in the hidden part do thou make me to know wisdom* . Or thus, *thou wouldst have me know* ; for futures are oft taken potentially, as Psa\_118:6 Mat\_12:25, compared with Mar\_3:24, and elsewhere. And verbs which signify *making* or *causing* are sometimes understood only of the will or command; as Jeroboam is said to *make Israel to sin* , 1Ki\_14:16, because he commanded them to do so, Hos\_5:11. This I propose with submission; but if this sense be admitted, the last clause of the verse answers very well to the former, as it doth in the foregoing and following verses, and every where in these books: for this, *thou wouldst have me know* , answers to that, *thou wilt or desirest* ; and *in the hidden part* , answers to that in *the inward parts* ; and *wisdom* is the same thing for substance with truth, only called by another name. *Wisdom* , i.e. true piety and integrity, which is called wisdom, Job\_28:28 Psa\_111:10, and in many other texts, as sin on the contrary is commonly called, as it really is, *folly* . And to *know wisdom* is here meant of *knowing it* practically and experimentally, so as to approve, and love, and

practise it; as words of knowledge are most frequently taken in Scripture, and in other authors.

Psalms 51:7

**With hyssop;** or, as *with hyssop* ; the note of similitude being frequently understood. As lepers and other unclean persons are by thy appointment purified by the use of hyssop and other things, Lev\_14:6 Num\_19:6; so do thou cleanse me, a most leprous and polluted creature, by thy grace, and by the virtue of that blood of Christ, which is signified by those ceremonial usages.

Psalms 51:8

Send me glad tidings of thy reconciliation to me, and by thy Spirit seal the pardon of my sins to my conscience, which will fill me with joy, that mine heart, which hath been sorely wounded and terrified by thy dreadful message sent by Nathan, and by the dismal sentence of thy law denounced against such sinners as I am, now by this occasion brought home to my conscience, may be revived and comforted by the manifestation of thy favour to my soul.

Psalms 51:9

Do not look upon them with an eye of indignation and revenge, but forget and forgive them. See Psa\_51:1.

Psalms 51:10

**Create in me a clean heart;** seeing I have not only defiled myself by these actual sins, but also have a most filthy heart, corrupted even from my birth, Psa\_51:5, which nothing but God's almighty and creating power can purify, do thou effectually work in me a holy frame of heart, whereby both my inward filth may be purged away, and I may be prevented from falling into such actual and scandalous sins.

**Renew** that good temper which before this apostacy I had in some measure, be pleased graciously to restore it to me with advantage.

**Right,** Heb. *firm* , or *constant* , or *steadfast* , that I may not be so easily shaken and cast down by temptation, as I have been, but that my resolution may be more fixed and unmovable.

**Spirit;** temper or disposition of soul or spirit; as the word spirit is very frequently used in Scripture.



**Within me**, Heb. *in my inward parts* . He wisely strikes at the root and cause of all sinful actions.

Psalms 51:11

**From thy presence**, i.e. from thy favour, and care, and gracious communion with thee.

**Thy Holy Spirit**; thy sanctifying Spirit, by which alone I can have acquaintance and fellowship with thee.

Psalms 51:12

**The joy of thy salvation**; the comfortable sense of thy saving grace and help, promised and vouchsafed to me, both for my present and everlasting salvation. *Uphold me* ; a weak and frail creature, never able to stand against corruption and temptation without thy powerful and gracious succours.

**Free**; or, *ingenuous* , or *liberal* , or *princely* ; which he seems to oppose to his own base, and illiberal; and disingenuous, and servile spirit, which he had discovered in his wicked and unworthy practices; and desires a better spirit of God, which may free him from the bondage of sin, and enable and incline him freely, and cheerfully, and constantly to run the way of God's precepts. See Exo\_35:21 Psa\_110:3 Rom\_8:15,16 2Co\_3:17.

Psalms 51:13

Thy ways; either,

1. Thy will and their duty, and the way to their eternal happiness; or rather,

2. The manner of thy dealing with sinners; whom thou dost so severely chastise for their sins, and yet so graciously receive to mercy upon their repentance; both which I will show them in my own example, which I will declare unto them, although I shall therewith publish my own shame; which I shall most willingly bear, that I may in some measure repair the injury which I have done to thee and others by my public and scandalous crimes.

**Sinners shall be converted unto thee**; and I persuade myself that my endeavours shall not want success; and that either thy justice or severity, or thy goodness and clemency, will bring them to repentance.

Psalms 51:14

**From blood-guiltiness**, Heb. *from bloods* , because he had been the cause of the death, not only of Uriah, but of others of the Lord's people with him, 2Sa\_11:17.

Thy righteousness; either,

1. Thy faithfulness in making good thy promises; or rather,
2. Thy clemency and goodness, as that word is frequently used.

Psalms 51:15

**Open thou my lips**; which are shut with shame, and grief, and horror. Restore unto me the opportunity, and ability, and liberty which formerly I had of speaking to thee with freedom, and boldness, and familiarity, as this phrase signifies, Eze\_3:27 24:27 Eph\_6:19,20.

Psalms 51:16

**Thou desirest not sacrifice**; which is not to be understood absolutely, and universally, as appears from Psa\_51:19, but comparatively, of which **See Poole** "Psa\_40:6", and with particular respect to David's crimes of murder and adultery, which were not to be expiated by any sacrifice, but by the law of God were to be punished with death. Thou requirest more and better sacrifices, which here follow.

**Else would I give it**; else I should have spared no cost in that kind.

Psalms 51:17

**The sacrifices**: this is instead of or of more value than many sacrifices.

**Of God**; which God in such cases as mine requires, and will accept; in which sense we read of *the work of God* , Joh\_6:28.

**A broken and a contrite heart**, i.e. a heart deeply afflicted and grieved for sin, humbled under the sense of God's displeasure, and earnestly seeking and willing to accept of reconciliation with God upon any terms. See Isa\_57:15 **61:1 66:2** Mat\_11:28. This is opposed to that *hard* or *stony heart* , of which we read so oft, which signifies a heart insensible of the burden of sin, stubborn and rebellious against God, imminent and incorrigible.

**Thou wilt not despise**, i.e. thou dost highly approve; as such negative phrases oft signify, as hath been formerly proved.

Psalms 51:18

**In thy good pleasure;** or, *for* or *according* to (for the Hebrew prefix *beth* is frequently used both those ways) *thy good grace* , or *favour* , or *pleasure* , i.e. thy free and rich mercy, and thy gracious purpose and promise made to and concerning Zion, of which see Psa\_132:14, and do not repent of it, nor retract it, as I have given thee cause to do. Unto Zion; synecdochically put for Jerusalem, as the next clause explains it, and both put for the whole people of Israel and church of God; whom I have highly scandalized and injured already, and exposed to the danger of utter destruction, which thou mightest inflict upon them for the sins of their king, as thou usest to do in like cases.

**Build thou the walls of Jerusalem;** perfect the walls and buildings of that city, and especially let the temple be built and established in this city, notwithstanding its pollution by my sins, which I pray thee to purge away.

Psalms 51:19

**Then;** when thou hast granted my humble requests expressed in the former verses, when thou hast renewed, and pardoned, and comforted me, and restored thy favour unto thy people and this city.

**The sacrifices;** which now for our sins thou mayst justly reject and abhor.

**Of righteousness;** which I and my people, being justified and reconciled to thee, shall offer with sincere and penitent hearts. These are opposed to the sacrifices of the wicked, which God abhors, Pro\_15:8 Isa\_1:11, &c.

**Then shall they offer**, i.e. they who by thy appointment are to do that work, the priests in the name and on the behalf of thy people.

**Bullocks;** the best and costliest sacrifices, and that in great numbers, in testimony of their gratitude to God, for thy great favour in pardoning mine and their sins, and preventing that total ruin which we had reason to expect and fear upon that account.

## **Psalms 52:1 PSALM 52**

**Doeg the Edomite;** so called, either,

1. Because he was born or bred in Edom. Or,
2. From his treacherous and bloody disposition; for which the Edomites are infamous in Scripture; as the Israelites are called Sodom and Gomorrah, Isa\_1:10.

David reproveth the insolency of Doeg, Psa\_52:1-4; prophesieth his destruction, Psa\_52:5. The righteous rejoice at it, Psa\_52:6. He showeth the Strength and hope of this wicked man, Psa\_52:7; but placeth his own confidence and trust in God, and praiseth him, Psa\_52:8,9.

**Why boastest thou thyself,** as if thou hadst done a great exploit, which none else durst undertake; and thereby established the crown upon Saul's head, and thyself in his favour; and broken all David's designs, by striking a terror into all his favourers by this sad example?

**O mighty man!** he speak ironically. O valiant captain! O glorious action! to kill a few weak and unarmed persons in the king's presence, and under the protection of his guards! Surely thy name will be famous to all ages for such heroical courage.

**The goodness of God endureth continually;** God's love and favour to his people, and in particular to me, is not fading and inconstant, but everlasting and unchangeable, and therefore not to be hindered or defeated by any wicked designs or practices. And therefore though he hath permitted thee, and may do others, to rage for a season, yet he will defend, and in due time deliver, his people.

Psalms 52:2

**Deviseth** i.e. expresseth what thy wicked mind had devised. Thus *skilfulness* is ascribed to those hands which are governed by a skilful or prudent man, Psa\_78:72. This word implies that Doeg's words were not uttered rashly and unadvisedly, but with premeditated malice, and a mischievous design, which he waited for an opportunity to execute; and therefore he readily took the first occasion which offered itself.

**Like a sharp razor, working deceitfully;** wherewith a man pretending only to shave off the hair, doth suddenly and unexpectedly cut the throat. So Doeg pretended only to vindicate himself from the imputation of disloyalty, 1Sa\_22:8, but really intended to expose the priests, who were friends to David, to the king's fury and cruelty.

Psalms 52:3

**Evil** and

**good** may be here taken, either,

1. Morally; Thou lovest wickedness and not goodness; for so comparative passages are oft meant, as Psa\_118:8, *It is better to trust in the Lord than to put confidence in man*, i.e. It is good to trust God, but it is not good to trust man; for this is absolutely forbidden, Psa\_146:3 Jer\_17:5. Or,

2. Physically. Thou lovest to speak or act to the hurt and ruin of others, rather than to their benefit. Thou mightest, without any danger to thyself, have been silent concerning Ahimelech's fact, or have put a favourable construction upon it; but thou hast chosen rather to misrepresent and aggravate it. He saith,

**thou lovest**, to imply that he did this not by any constraint or necessity, but by choice, and with complacency, and out of a love to mischief.

**Lying**, whereof Doeg was guilty, partly in reporting that *he* (i.e. Ahimelech) *inquired of the Lord for him*, (David,) 1Sa\_22:10, which he did not, **1Sa 21**\$, where all that history is recorded; and partly in putting a false interpretation upon what he did, in *giving him victuals and a sword*, as if he had done it knowingly, and in conspiracy with David, and against Saul, as appears by comparing Doeg's answer with Saul's inquiry, 1Sa\_22:7,8.

**Righteousness**, i.e. the whole and naked truth, without any such lying or malicious comment upon it, which was but an act of justice due from thee to any man, and much more on the behalf of so innocent and sacred a person.

Psalms 52:4

**Devouring words**, such as might swallow up and destroy a whole family at once.

Psalms 52:5

**Likewise**, i.e. totally and unavoidably, as thou didst destroy the priests.

**Pluck thee**, i.e. violently, and irresistibly, and suddenly remove thee, as the Hebrew word signifies.

**Out of thy dwelling-place**; from thy house and lands, and all the wages of thy unrighteousness. Or, *out of* his (i.e. the Lord's) tabernacle; in which thou didst seek and take the matter of thy slanders, and from which thou didst cut off the Lord's priests. Therefore God shall excommunicate thee from his presence, and from the society of the faithful.

**Root thee out**; though thou seemest to have taken very deep rooting, and to be the more firmly settled for this barbarous cruelty, yet God shall pluck thee up by the very roots, and destroy thee both root and branch.

**Out of the land of the living**; out of this world, as the phrase is taken, Isa\_53:8 Eze\_32:32, and elsewhere; which was very terrible to him, who had all his portion in this world.

Psalms 52:6

**The righteous shall see**, to wit, thy remarkable downfall, and consequently shall survive thee in spite of all thy power and malice against them.

**Fear**; both reverence God's just judgment upon thee, and be afraid of provoking God to send like judgment upon them.

**Shall laugh at him**; not taking pleasure in his ruin as such, but only in the glory of God's justice vindicated thereby, Rev\_18:20, and deriding their vain and carnal confidence in their wicked courses.

Psalms 52:7

**The man**: these are the triumphant words of the righteous. This is the great and famous man, take special notice of him, and of his doleful end.

**That made not God his strength** that trusted and feared Saul more than God, and was willing to purchase Saul's favour with God's displeasure.

**Trusted in the abundance of his riches;** thought himself secure in his great and growing wealth, without God's protection or blessing.

Psalms 52:8

**I am like a green olive tree;** when Doeg and his brethren shall wither and perish, I, who have made God my refuge, I, whom he despised and persecuted, and thought to be in a desperate condition, shall be established and flourish.

In the house of God; either,

1. In God's church, or among his people. Or,

2. In God's tabernacle, from which Doeg shall be plucked away, Psa\_52:5, and from which I am now banished by the tyranny and malice of this man, and his confederates; but, I doubt not, I shall be restored to it, and  *dwell in it all the days of my life* , which is the one thing that I desire, Psa\_27:4.

Psalms 52:9

**Because thou hast done it,** i.e. destroyed Doeg, and all mine and thine implacable enemies, and established me in the throne, and in thy house; of which I am no less assured than if it were already done.

**I will wait on thy name;** I will continue in thy way, placing my whole trust and confidence in thy power, and goodness, and faithfulness, all which are called God's name, and not turn aside to any crooked paths for my deliverance, as others do, Psa\_125:5.

**Before thy saints,** i.e. in the eyes of thy saints. They, whose judgments only are to be valued, approve of this practice, of trusting God and keeping his way, as the wisest and safest course, and have ever found it so to be by their own experience, however Doeg and his accomplices account it mere folly, and the ready way to ruin. But the last words of this clause may very conveniently be joined with the former clause, thus,

**I will wait upon thy name before thy saints;** which seems best to suit with the first clause,  *I will praise thee* ; which surely was meant of praising God publicly, or before the saints; and then it follows conveniently. And in the mean time

**I will wait on thy name**, *in the presence of thy saints* , who shall plainly see that I do so by the whole course of my life. And those words,

**for it is good**, may be enclosed within a parenthesis, as is very usual in Scripture, and may be referred, either to God's name, *for thy name is good* ; or to *wait on it, for it is good to wait upon it* .

### **Psalms 53:1 PSALM 53**

#### THE ARGUMENT

This Psalm, some few words excepted, is wholly the same with **Psa 14**, and therefore the reader must resort thither for the interpretation of it. And it is repeated, partly because the matter of it is so important and necessary to be known and considered; and partly because there arose some new and suitable occasion which made David sing it a second time, and that with some small alterations. And the compiler or compilers of David's Psalms had so great a reverence for their composer, whom they knew to be guided by Divine inspiration, that they would not lose any of his fragments, and therefore repeated this Psalm with the variations which he had made.

**Mahalath** seems to be the name of a musical instrument, or tune; wherein, as in the rest of them, it is better to confess our ignorance, as the Hebrew doctors themselves do, than to give way to vain and groundless conjectures about them.

David describeth the atheism and corruption of men, &c. See **Psa 10 Psa 14**.

No text from Poole on this verse.

Psalms 53:2

No text from Poole on this verse.

Psalms 53:3

No text from Poole on this verse.

Psalms 53:4

No text from Poole on this verse.



Psalms 53:5

**Where no fear was**, i.e. where there was no great nor sufficient cause of fear. See Lev\_26:36 Deu\_28:65 Job\_15:21 Pro\_28:1. They who designed to secure themselves from all fear and danger by their contempt of God, and by the persecution of good men, and by other wicked courses, were by those means filled with the terrors which they sought to avoid.

**Hath scattered the bones**; hath not only broken their *bones*, i.e. their strength and force, which is oft noted by the bones, as Psa\_6:2 **31:10 51:8**, but also dispersed them hither and thither, so as there is no hopes of a reunion and restoration.

**Against thee**, i.e. against my people, expressed, Psa\_53:4, or Israel, or Zion, as it is in the next verse.

**Thou**, O Zion, or Jerusalem, which they besiege,

**hast put them to shame**, for the great and strange disappointment of their hopes and confidence. It was a great reproach to them, for such numerous and mighty forces to be baffled and conquered by those whom they thought to swallow up at a morsel.

**Despised them**; or, *rejected them*; cursed them. Therefore it is no wonder if they could not stand before thee.

Psalms 53:6

No text from Poole on this verse.

### **Psalms 54:1 PSALM 54**

Of which he speaks **1Sa 23**, when they did seek to betray him a second time.

The psalmist, complaining of his oppressors, prayeth for God's protection; and for the righteous punishment of his enemies, Psa\_54:1-3. Placing his hope in God's help, Psa\_54:4,5, he promiseth a free sacrifice of thanksgiving to him, Psa\_54:6,7.

**By thy name**, i. e. by thy own strength, as the next words explain it, because I have no other refuge. Or, *for thy name*, i.e. for thy own glory, which is concerned in my deliverance.

**Judge me**, i.e. judge or give sentence for me, or plead my cause, as this phrase is oft taken, as we have seen.

Psalms 54:2

No text from Poole on this verse.

Psalms 54:3

**Strangers;** the Ziphites, whom, though Israelites, he calls *strangers*, in regard of their barbarous and perfidious disposition and carriage towards him, by which they showed themselves to be estranged from God, as the wicked are said to be, Psa\_58:3, and from the commonwealth of Israel, and from all the laws of piety and humanity; for which causes he calls such persons heathens, Psa\_59:5, and elsewhere.

**They have not set God before them;** they cast off all regard to thy presence and authority, and all fear of thy judgments.

Psalms 54:4

**Behold;** consider it, and see the vanity of all your wicked practices against me.

**The Lord is with them that uphold my soul;** he fights for them, and on my behalf, and therefore against all mine enemies.

Psalms 54:5

**In thy truth;** or, *for* or *according to thy truth*; whereby thou art engaged to fulfil thy promises made to me, and thy threatenings denounced against thine and mine implacable enemies.

Psalms 54:6

**Freely sacrifice;** not by constraint, as many do, because they are obliged to it, and cannot neglect it without shame and inconvenience to themselves; but with a willing and cheerful mind, which thou lovest in and above all sacrifices.

**It;** either thy name; or rather, to praise thy name;

**is good,** i.e. an act of justice, and piety, and gratitude.

Psalms 54:7

He speaks of it as a thing already done, either to express his assurance of it, or because this Psalm was made after it was done.

**His desire;** or, *thy vengeance*; which may be understood out of Psa\_54:5. But there is no necessity of any supplement. The words in the Hebrew run thus,

**mine eye hath looked upon mine enemies;** either with delight, as this phrase signifies, Psa\_22:17 **27:4**, and elsewhere; or without fear or shame. I shall not be afraid to look them in the face, having God on my side.

## **Psalms 55:1 PSALM 55**

### THE ARGUMENT

This Psalm was certainly composed by David, when he was greatly distressed and persecuted, either by Saul, or rather by Absalom, and betrayed by some pretended or former friend.

David, being surrounded and surprised with danger and distress, complaineth to God, Psa\_55:1-8, prayeth for the frustrating the practice of his cruel and false enemies, Psa\_55:9-15, and strengtheneth himself with God's protection, Psa\_55:16-18, and his enemies' utter destruction, Psa\_55:19-23.

Turn not away thy face and ear, as one resolved not to hear nor help.

Psalms 55:2

For my misery is very great, and forceth tears and bitter cries from me.

Psalms 55:3

**The voice of the enemy**, i.e. their clamours, and threats, and slanders, and insolent boastings; all which are hateful to thee, as well as injurious to me.

They cast iniquity upon me: the sense is, either,

1. They make me the great object of their wicked, and injurious, and mischievous practices; or,
2. They lay many crimes to my charge falsely, as if by my wickedness I was the cause of all my calamities.

**They hate me;** their anger and rage against me is no sudden and transitory passion, but is boiled up into malice and hatred.

Psalms 55:4

**My heart is sore pained within me;** with pains like those of a travailing woman, as the word signifies. My heart, which hath

commonly supported me in my distresses, is now ready to sink within me; therefore, Lord, pity and help me.

**The terrors of death;** either deadly terrors, such as seize upon men in the agonies of death; or fear of death; which is the more grievous to me, because my death will reflect dishonour upon thee, and bring many miseries upon the people.

Psalms 55:5

No text from Poole on this verse.

Psalms 55:6

No text from Poole on this verse.

Psalms 55:7

*Like a dove* ; which being fearful, and pursued by birds of prey, flies away, and that very swiftly and far, and into solitary places, where it hides and secures itself in the holes of the rocks, or in some other secret and safe place; all which fitly represents David's present disposition and desire. *And be at rest* ; or, *that I might* , or *where I might, be at rest* , or  *dwell* , in some settled and safe place, and be delivered from those uncertainties and wanderings to which I am now exposed.

**In the wilderness;** where I might be free from the company, and rage, and treachery of my wicked enemies, who are worse than the wild beasts of the wilderness.

Psalms 55:8

From the force and fury of mine enemies, which now highly threaten me.

Psalms 55:9

**Divide their tongues,** i.e. destroy them by dividing.

**Their tongues,** i.e. their speech, as thou didst at Babel, **Ge 11;** their votes, and opinions, and counsels; which was eminently done among Absalom's followers, **2Sa 17.**

**I have seen;** or, *I do see* or *perceive* , by certain and general report. Violence and strife in the city; that injustice, and fraud, and oppression, and contention bear rule there, instead of that public justice and peace which I established and maintained in it. In the city; either,

1. In Keilah, where David thought to abide, **1Sa 23**, Or,
2. In Gibeah, where Saul had his abode. Or rather,
3. In Jerusalem; which is called the city by way of eminency; and which in Absalom's time was the chief seat of rebellion, and a mere sink of all sins. And this circumstance is noted as an aggravation of their wickedness, that it was committed in that city, where the throne and seat of public justice was settled; and where God was in a special manner present and worshipped; and where they had great opportunities, both for the knowledge and practice of their several duties.

Psalms 55:10

**They**, i.e. the violence and strife last mentioned, Psa\_55:9, go about it; do encompass it, and are as it were the garrison by which they design to defend it.

**Upon the walls thereof**; in the more outward parts, as also in the very midst of it, as it follows. So that all parts were horribly corrupted.

Psalms 55:11

The places of buying and selling, and of public and common conversation. So their sins were both universal and impudent.

Psalms 55:12

Not an enemy; either,

1. Not an open and professed enemy; or rather,
2. Not an old and inveterate enemy, as may be gathered from the following description.

**I could have borne it** with more patience, because I could expect nothing else from such persons.

**Hated me** with a manifest or old hatred.

**I would have hid myself from him**; I could and should easily have prevented or avoided the effects of his hatred.

Psalms 55:13

**Mine equal**; not in power and dignity, which could not be, but in reputation for his deep wisdom and excellent conduct, and the great influence which he had upon me, and upon all my people.

**My guide;** whose counsel I highly prized, and constantly sought and followed: all which agrees very well to Ahithophel. See 2Sa\_15:12,**31 16:23**.

Psalms 55:14

**We took sweet counsel together;** I imparted my secret thoughts and designs to him with great delight and satisfaction.

**We walked unto the house of God;** we agreed no less in exercises of piety, than in acts of state and policy. *In company* ; or, *in comfort* , or *with consent* ; as all the ancients render it. He seemed as forward in religion as I.

Psalms 55:15

**Them,** i.e. him and all such false-hearted wretches, that pretended religion with wicked design, and now have manifestly apostatized, both from the profession and practice of it, and fallen into all manner of wickedness; for such are the vilest of men, and most obnoxious to the curse of God.

**Into hell;** or, *into the grave* ; cut them off by a sudden and violent death, as thou didst those Num\_16:32. But these imprecations used by inspired persons in extraordinary cases is no precedent for our imitation.

**Their dwellings;** or, *where they sojourn* . They carry their wickedness along with them from place to place, and leave the impressions and effects of it wheresoever they come.

**Among them,** Heb. *in their inwards* . Wickedness is deeply rooted in their hearts, and it breaks forth in all their houses and actions.

Psalms 55:16

Whilst he destroys them. As they and I differ in the courses of our lives, so shall we in our ends.

Psalms 55:17

The three stated times of prayer amongst the Jews. See Dan\_6:10 Act\_3:1 **10:3,9,30**.

Psalms 55:18

**He hath delivered my soul:** either this is an argument whereby he encourageth himself now to trust God, because of former

deliverances; or *lie* speaks of a future deliverance as a thing done, because of the certainty of it.

**In peace;** or, *into peace* . He hath restored me from the state of war to my former peace and tranquillity.

**For there were many with me;** for there were more with me than against me; even the holy angels, whom God employed to defend and deliver me. See 2Ki\_6:16 Psa\_34:7 **57:3**.

3. Or, *for* (or rather *though* , as this particle is oft rendered) there were many with me, or about me, or against me, as this particle is rendered, Psa\_85:3 **94:16**, and in other places. So he speaks here of his enemies; which seems best to suit with the context; for of them he speaks implicitly in the foregoing words, and expressly in the following.

Psalms 55:19

God shall hear; either,

1. My prayers against them, mentioned Psa\_55:15. Or,
2. Their reproaches, Psa\_55:12; their deceitful and treacherous speeches, Psa\_55:21. He said God would *hear his voice* , Psa\_55:17; now he adds that God will hear his enemies' voice also, of which he spake Psa\_55:3.

**Afflict them;** or, *testify against them* , or *give an answer to them* ; not in words, but really, and by dreadful punishments, as this word signifies, Eze\_14:4; which seems best to agree with the next foregoing word, *God will hear and answer them. He that abideth of old* , Heb. *he that inhabiteth antiquity* or *eternity* ; who is eternal, and therefore unchangeable and almighty; and consequently, as he ever was, so he still is and will be, ready to defend his people, and to destroy their enemies; and none can prevent nor hinder-him in either of those designs.

No changes; either,

1. For the better; because they do not repent nor turn from their sins. But then the next clause must be rendered, as it is in the Hebrew, *and not fear God* . Or rather,
2. For the worse; for of such destructive changes this word, when applied to persons. is generally used in Scripture, as Job\_10:17

Job\_14:14, &c., because they meet with no crosses nor disappointments, and hitherto all their counsels succeed well, and the people flow in to them unanimously; as it was in the beginning and progress of Absalom's rebellion.

**They fear not God;** their prosperous success makes them go on securely and obstinately in their wicked courses, without any regard to God, or dread of his judgments; there being nothing which more hardens men's hearts, and makes them presumptuous and incorrigible, than uninterrupted prosperity. See Psa\_30:6 Pro\_1:32 Jer\_22:21.

Psalms 55:20

**He**, i.e. they, the persons last mentioned. Before the singular number, Psa\_55:13,**14**, was suddenly changed into the plural, Psa\_55:15, that the punishment might reach not him only, but his partners, in those treacherous and treasonable actions; and here is as sudden a change from the plural into the singular, and he returns to that person who was the chief contriver and promoter of this rebellion under Absalom, even to Ahithophel, of whom he spoke Psa\_55:13; and though he doth not excuse the rest, as we have seen, yet he lays the chief blame upon him, and here he adds new aggravations of his treason.

**Hath put forth his hands**, in way of force or violence, as this phrase is used, Gen\_37:22 1Sa\_26:9 Neh\_13:21 Act\_12:1.

**Against such as be at peace with him;** against me, who gave him no provocation nor disturbance, but lived in great peace, and security, and friendship with him.

**Hath broken his covenant;** all those solemn obligations by which he was tied to me, both as his king and as his friend.

Psalms 55:21

He covered his treasonable and bloody design with fair and flattering speeches.

**Drawn swords;** pernicious in their design and consequences.

Psalms 55:22

**Thy burden**, or *portion*, Heb. *gift*; whatsoever affliction God giveth or sendeth to thee; for even the sufferings of good men are called God's gifts in Scripture, Phi\_1:29 Joh\_18:11. So it is a



synecdochical expression. Or, whatsoever gift thou desirest from him. Although the following words of the verse seem to restrain it to afflictions. The sense is, All thy affairs, and crosses, and cares, and fears, lay them upon the shoulders of the Almighty by faith and prayer, with a confident expectation of a good issue. He directeth this speech to himself, or his own soul, as he oft doth in this book, and withal to all good men in like circumstances. *To be moved*, i.e. to be removed, to wit, from his sure and happy estate. Or, which agrees as well with the Hebrew,

**he shall not suffer the righteous to be moved,** or *fall for ever*, as he doth wicked men; though he may for a season suffer them to be shaken, yet he will not suffer them to be utterly overwhelmed.

Psalms 55:23

**Shalt bring them down;** my wicked enemies, of whom I have hitherto spoken.

Bloody and

**deceitful men;** that colour their cruel intentions with specious and deceitful pretences; which are most hateful to God and all men.

**Shall not live out half their days;** not half of what others live, and they by the course of nature might live; but shall be cut off by God's just judgment, by an untimely and violent death.

**But I will trust in thee;** and in this confidence I will quietly and patiently wait upon thee, for their downfall, and for my deliverance.

### **Psalms 56:1 PSALM 56**

**Jonath-elem-reehokim** is supposed to be the name of a song; but many render it, as the words signify, *concerning the dumb dove afar off*; all which agrees very well to David in his present circumstances. He calls himself a *dove* for his innocency, and folly (which is ascribed to the dove, Hos\_7:11) in casting himself into this snare; and for his vexation and persecution by his enemies, those birds of prey; and for his sad and mournful posture. *Silent* he was, and it was his prudence so to be in this place and condition; and he was in a place remote enough from his father's house, and from God's sanctuary, where his heart was.

**When the Philistines took him in Gath;** when being chased by Saul's restless malice, he had put himself into the hands and power of the Philistines at Gath; where when he was the following meditations came into his mind, which after his escape he digested into this order and Psalm.

David, praying to God, complaineth of his sufferings, and magnifieth his word, Psa\_56:1-10; is confident of God's fulfilling it, and promiseth to praise him for it, Psa\_56:11-13.

**Man**, i.e. men, weak and miserable men, as the word signifies, whom thou canst crush in an instant; Saul and his courtiers, who have driven me hither; and now Achish and the Philistines, who have oft sought my ruin, which now they have opportunity to effect.

**Would swallow me up;** like wild and ravenous beasts, rather than men. Heb. *hath swallowed me up* . The thing is begun, and in a manner done, if thou dost not miraculously prevent it.

Psalms 56:2

**Mine enemies**, Heb. *my observers* , that narrowly look to all my paths, and watch for my haltings, and for an opportunity to destroy me.

**Many that fight against me:** they trust to their great numbers, wherein they know themselves to be much superior to me.

**O thou Most High;** who from thine high place beholdest all their plots, and canst most easily disturb and blast them.

Psalms 56:3

When I have the greater cause of fear, I will rely upon thy providence and promise for my deliverance.

Psalms 56:4

In God I will praise his word: the sense is, either,

1. I will praise or boast in the Lord's word, or the Lord for his word. Or,

2. *With* or *by the Lord* (i.e. by his favour or help) I will praise his word. Or rather,

3. This, as I humbly conceive: There are many things to be praised and celebrated in God, his power and wisdom, &c.; but amongst all, and above all, I shall at this time praise him for his word, which he hath magnified above all his name, as is said, Psa\_138:2, even for his promises of protection and deliverance made to his people in all their exigencies, and particularly and especially for that promise of the kingdom made to me; for which I will now praise him, because I am as sure of its accomplishment as if I had it already in mine hand.

**Flesh;** infirm and mortal men, altogether unable to oppose thy infinite Majesty; called *flesh* by way of contempt, as Psa\_78:39 Isa\_31:3 Jer\_17:5.

Psalms 56:5

**They wrest my words;** they misconstrue and pervert my most innocent expressions, and turn them into matter of calumny, wherewith they may incense Saul against me. Or, *they perplex my affairs* . All their thoughts are against me for evil; it is their whole study to do me mischief.

Psalms 56:6

**They gather themselves together;** after they have severally employed their thoughts against me, they meet together to compare their thoughts, and to put them in execution.

**They hide themselves;** they lurk secretly, either that they may pry into all my most private actions, or that they may surprise me with mischief unawares. Compare Psa\_10:8 Pro\_1:11.

**They mark my steps,** i.e. all my goings and doings, that they may find some occasion to reproach or entangle, and so destroy me.

**My soul,** or *life* , to wit, to take it away from me.

Psalms 56:7

**Shall they escape by iniquity?** shall they secure themselves by such injurious and malicious practices, whereby they do not only vex me, but provoke and despise thee? Shall they have success instead of the punishments which thou hast threatened, and they have deserved? God forbid. But the words may be read without an interrogation,

**By their iniquity they hope to escape;** or, they do escape at present; but, Lord, do not suffer them thus to escape.

**Cast down:** this is opposed to their present exaltation and triumphs over poor David, and to their hopes and confidence of safety and success.

**The people,** i.e. these people of whom I am speaking, to wit, my malicious and wicked enemies, as well those followers of Saul, as these Philistines, amongst whom I now am.

Psalms 56:8

**My wanderings:** here I have been hunted from place to place, and am now driven hither.

**Put my tears into thy bottle;** regard, and remember, and pity them.

**Are they not in thy book?** but why do I pray to God to do that which I am well assured he is of himself inclined to do, and hath already done?

Psalms 56:9

When I have no other arms or force, which is my present case, my prayers shall be sufficient to overthrow mine enemies.

Psalms 56:10

What I have already engaged to do, Psa\_56:4, that I do again and again promise to do, and I cannot sufficiently praise thy goodness in making promises, and thy faithfulness in keeping them.

Psalms 56:11

No text from Poole on this verse.

Psalms 56:12

As I have prayed to thee, and am assured that thou wilt deliver me; so in confidence thereof I have made vows to express my gratitude to thee, and I acknowledge myself obliged and do resolve to perform them.

Psalms 56:13

**From death;** which my enemies designed, and my extreme dangers threatened. I am confident that thou wilt deliver, because of thy promises, and my former experience.

**That I may walk before God**, i.e. that I may please, and serve, and glorify thee, as this phrase implies, Gen\_5:24, compared with Heb\_11:5, as also Gen\_6:9 **17:1** 1Sa\_2:30; which is the great end for which I desire life.

In the light of the living: either,

1. In heaven. Or rather,
2. In this life, which is here opposed to the death last mentioned, as it is Job\_33:30, which is called *light* , Job\_3:20, as death is called *darkness* , Job\_10:21,**22**, and oft elsewhere, and which is expressed by beholding the light and the sun, Ecc\_11:7.

### **Psalms 57:1 PSALM 57**

**Al-taschith** signifies *destroy not* ; which some think to be a preface containing the sum of the Psalm, and reminding David of his great distress, in which he then was; which obliged him to make fervent prayers to God that he would not destroy him, nor give him up into the hands of his enemies, who always designed and desired to destroy him, and now seemed to have a fair opportunity to do it.

The cave; either,

1. That of Adullam, 1Sa\_22:1; or,
2. That of En-gedi, 1Sa\_24:1.

The psalmist in prayer fleeth to God for protection and favour in his dangerous condition, Psa\_57:1-5; describeth the wicked projects of his enemies, Psa\_57:6, and encourageth himself from God's mercy to praise him, Psa\_57:7-11.

Be merciful unto me: the repetition implies both the greatness of his danger, and the fervency of his spirit in this request, and withal that his whole trust and hope was in God's mercy. In the shadow of thy wings, i.e. of thy protection; to which alone I trust, and not to the shadow of this dark cave, in which I now hide myself. These calamities; or, the time of these calamities, which I know will shortly have an end.

Psalms 57:2

Heb. *that performeth* (or *perfecteth* , or *finisheth* , as this word is rendered, Psa\_138:8, i.e. will certainly perform or finish) for, or towards, or concerning me. He doth not express what he performeth, or perfecteth, or fulfilleth, but leaveth it to be understood, as being easy to be understood.

**He performeth**, or *perfecteth* , to wit, all that he hath promised; engageth himself to perform what he hath begun to do, or what is yet to be performed; it being usual in the Hebrew language to understand a verbal noun after the verb. He implies that God is not like men, who make large promises, but either through inability, or carelessness, or unfaithfulness, do not perform them, but will certainly be as good as his word.

Psalms 57:3

He shall send, either,

1. His angels, as Dan\_3:28. Or,
2. His help. Or,
3. His hand; which is understood after this verb, 2Sa\_6:6, by comparing 1Ch\_13:9, where it is expressed. Or rather,
4. His mercy and his truth as it here follows, where also this verb is repeated before those words. Save me from the reproach of him that would swallow me up, i.e. from that shameful destruction which they design to bring upon me. Or rather, as it is rendered in the margin of our Bible, and by many others, and as it is in the Hebrew, *he hath reproached* (i.e. he will certainly put to shame or reproach) him that would swallow me up, by disappointing his expectation, and delivering me from his rage.

**Shall send forth his mercy and his truth**, i.e. shall discover them by their proper fruits, to wit, by affording his gracious help in pursuance of his promises.

Psalms 57:4

I live in the midst of a generation of fierce and bloody men; which both in Scripture and other authors are oft called lions.

**I lie**, I have my abode and conversation, even among (which particle is easily borrowed out of the foregoing clause)

**them that are set on fire**, to wit, of or *from hell* , as is fully expressed, Jam\_3:6; who are mere fire-brands and incendiaries, that are continually breathing out their wrath and threatenings, and incensing Saul against me. The sons of men; whereby he explains what he meant by lions, and tells us they were beasts in the shape of men.

**Teeth**; which may be considered, either,

1. As instruments of destruction, as they are in lions. Or rather,
2. As instruments of speech, as they are in men; for it here follows by way of explication, as the manner is, and their tongue. And both seem to signify their wicked and pernicious calumnies, of which he every where complains, and particularly in the history to which this Psalm seems to relate, 1Sa\_24:10, and by which they designed to promote his destruction.

**Are spears and arrows**, i.e. they grievously wound my name, and are devised to do me mischief.

Psalms 57:5

**Be thou exalted**; glorify thy power, and goodness, and justice, and faithfulness by my deliverance, all which are exposed to censure and reproach, whilst thou sufferest ungodly wretches to oppress and triumph over the innocent and righteous, that put their trust in thee.

**Above the heavens**, i.e. higher than the heavens, or to the highest degree possible; or above all the false gods which are supposed to reside in heaven.

**Above all the earth**, i.e. above all men upon earth, some whereof do now audaciously lift up themselves against thee, and above thee. Or, *through* (as the Hebrew particle is commonly rendered, and it is no new thing to have the same word or particle diversely taken in the same verse, as hath been formerly showed) *the whole earth* ; not only amongst thine own people, but so that the heathens shall be forced to acknowledge and admire thy glorious deeds.

Psalms 57:6

**Is bowed down;** or, *was bowed down* : I was even ready to fall and perish. Or, mine heart was oppressed, and almost overwhelmed.

**Before me,** Heb. *before my face* ; not in my sight, for that would have been in vain, Pro\_1:17; but in my way, where they thought I would go. They are fallen themselves: this was fulfilled in Saul, who by pursuing fell into his hands, 1Sa\_24:4.

Psalms 57:7

**Fixed,** or *established* , in a full assurance of thy merciful help. It was ready to sink with fear, or *bowed down* , Psa\_57:6; but now I have through thy grace conquered my fears, and am fixed in a stedfast belief of thy promises. Or, *is prepared* , to wit, to sing and give praise, as it follows.

Psalms 57:8

My glory; either,

1. My soul; or rather,

2. My tongue, the instrument of singing, which he was now about to do, Psa\_57:7,9.

**I myself will awake early;** I will rouse up and employ all the powers of my soul and body to set forth God's praises.

Psalms 57:9

**Among the people;** in the great congregations; amongst the Israelites of all tribes, who are called by this name, Deu\_33:19, and amongst the heathens, as I shall have occasion, as he often had.

Psalms 57:10

i.e. Is most evident, and greatly exalted.

Psalms 57:11

See Poole "Psa\_57:5".

## **Psalms 58:1 PSALM 58**

### THE ARGUMENT



This Psalm was composed, as very many others were, upon the occasion of those wicked calumnies, and unjust censures and sentences, which were passed upon him by Saul and his courtiers.

David, reproving wicked judges, describeth their nature, Psa\_58:1-5; and prayeth God to punish and destroy them, Psa\_58:6-9, for his own glory, and the joy of the righteous, Psa\_58:10,11.

**Do ye indeed speak righteousness?** the question implies a denial. You censure me freely, without any regard to truth or justice.

**Congregation:** the word signifies a band or company of men, and seems to point at Saul's judges and counsellors; who met together to consult what they should do against David, and probably passed a sentence upon him, as guilty of treason and rebellion.

**Sons of men;** so he calls them, either,

1. In contempt and opposition to the sons of God, or good men.  
Or,

2. By way of admonition, to mind them that they also were men, and must give an account to God for all their hard speeches and unrighteous decrees against him.

Psalms 58:2

**In heart;** or, *with your heart* ; with free choice and consent, and not only by constraint, and out of compliance with Saul.

**Ye weigh the violence of your hands;** or, you weigh violence or injustice with your hands. The phrase of *weighing* hath respect to their office, which was to administer justice, which is usually expressed by a pair of balances. So he intimates that they did great wrong under the pretence and with the formalities of justice; and whilst they scented exactly to weigh and consider the true and fit proportion between the actions and the recompences allotted to them, they turned the scale; and partly to curry favour with Saul, and partly from their own malice against David, pronounced an unjust sentence against him. In the earth; or, in this land, where God is present, and where you have righteous laws to govern you, and you profess better things.

Psalms 58:3

**Estranged**, to wit, from God, Eph\_4:18, and from all goodness.

From the womb; either,

1. Hyperbolically; even from their tender years. Or,

2. Strictly and properly. So the sense is, No wonder they act so unrighteously, for their very natures and principles are corrupt, even from their birth; they are the wicked offspring of sinful parents. And this hereditary and native corruption, though too common to all men, he particularly ascribes to these men; either because their immediate parents were such as did not only convey a corrupt nature to them, but greatly improved it by wicked counsel and example; or because they themselves had improved that stock of original corruption, and instead of mortifying it, had made it their great design and constant business to gratify and obey it.

**They go astray**, by actual sins, the fruit of their original sin, as soon as they be born; from their childhood, as soon as ever they were capable of the exercise of reason, and the practice of sinning.

Psalms 58:4

**Their poison**, their virulent and malicious disposition, is like the poison of a serpent; partly in itself, being natural, and inveterate, and incurable; and partly in its most pernicious effects.

Psalms 58:5

This similitude doth neither justify the practice of charming, which, in the very word here used, is condemned, Deu\_18:11, no more than those which are drawn from the unjust steward, Luk\_16:1, &c.; Luk\_18:2, &c., and from a *thief*, Rev\_16:15; nor yet affirm the truth of what is reported concerning the asps or adders, which are said to lay one ear close to the ground, and to cover the other with their tail, that so they may avoid the danger of enchantment; but only was taken from the common opinion, which he poetically mentions to this purpose: As they commonly say of the asps or adders, &c., such really are these men; deaf to all my counsels, and to the dictates of their own consciences, and to the voice of God's law. And yet of the

**charming** or *enchanting* of serpents, mention is made both in other places of Scripture, as Ecc\_10:11 Jer\_8:17, and in all sorts of authors, ancient and modern, Hebrew, and Arabic, and Greek, and Latin *of which see my Latin Synopsis* . And particularly the Arabic writers (to whom these creatures were best known) name some sorts of serpents, among which the adder is one, which they call *deaf* , not because they are dull of hearing, but, as one of them expressly saith, because they will not be charmed.

Psalms 58:6

**Their teeth;** their power and instruments of doing mischief. He mentions teeth, partly because the adder's poison lies in its teeth; and partly to make way for the following metaphor.

**The great teeth,** called *the grinders* ; which are more sharp and strong than the rest, and more used in breaking and tearing what they are about to eat.

Psalms 58:7

**As waters which run continually;** as waters arising from melted snow, or great showers, or some other extraordinary cause, which at first run with great force and noise, and throw down all that stands in their way, but are suddenly gone, and run away and vanish, and return no more.

**When he bendeth his bow,** to wit, any or every one of mine enemies, as appears from the foregoing and following words.

**Is cut in pieces,** i.e. like arrows broken asunder whilst a man shoots, which can do no hurt.

Psalms 58:8

**Which melteth;** Which thrusts forth, and seems to threaten with its horns, but is quickly dissolved; for when it goes out of its shell, it spends its vital moisture, until by degrees it waste away and perish.

**The untimely birth of a woman;** which endeavouring violently and unseasonably to break forth from the womb, is choked in the attempt, and doth not live to see the light of the sun.

Psalms 58:9

**Feel the thorns**, i.e. the heat of the fire kindled by the thorns put under them for that purpose; before your pots can be thoroughly heated.

**Take them away**, to wit, mine enemies; whose sudden destruction he describes under this similitude.

**As with a whirlwind**, i.e. violently and irresistibly.

**Both living, and in his wrath**, Heb. *as living* (i.e. alive, as he did Korah, **Num 16**, the particle *as* being here not a note of similitude, but of truth or asseveration as it is Joh\_1:14, and oft elsewhere, as hath been noted) as in (which preposition is frequently understood)

**wrath**, i.e. as a man moved with great wrath destroys his enemy without mercy, and is ready to devour him alive, if it were possible; or, *both that which is raw*, (as the Hebrew word *chai* signifies, Lev\_13:16 1Sa\_2:15, to wit, the raw flesh, which is supposed to be put into the pot that it may be boiled,) and *the burning fire*. There is indeed great variety of construction and interpretation of these Hebrew words, which is not strange, especially considering the conciseness of the Hebrew language, and that this is a proverbial speech; nor is it of any great importance, because it is not in any great point of faith, and because the sense of it is agreed, the only difference being about the manner and ground of the phrase. The learned reader may see more upon this place in my Latin Synopsis.

Psalms 58:10

**The vengeance**, i.e. the vengeance of God upon his implacable enemies; not simply for himself, but for the blessed effects of it, the vindication of God's honour, and the deliverance of himself and of all good men.

**He shall wash his feet in the blood of the wicked**, i.e. there shall be so great a slaughter of his enemies, that he might, if he so pleased, wash his feet in their blood. See the same or like expressions, Psa\_68:23 Isa\_63:3 Rev\_14:20.

### Psalms 58:11

And these administrations of God's providence shall be so evident and convincing, that not only good men shall be sensible thereof, but any man that sees them, yea, even such as were apt to dispute or doubt of God's providence, shall upon this eminent occasion break forth into such exclamations as this: Now I see that religion is not a vain and unprofitable thing, and that there is a God who doth now observe and govern, and, when he sees fit, judgeth the inhabitants of the earth, and will hereafter judge the whole world in righteousness, and recompense every man according to his works.

### **Psalms 59:1 PSALM 59**

#### THE ARGUMENT

The matter and design of this Psalm is the same in general and for substance with the former, to wit, a declaration of the cruelty and treachery of his enemies; and a prayer to God to deliver him out of their hands.

David, in danger, prayeth unto God for deliverance from his enemies, Psa\_59:1,2, relating his own innocency and their cruelty, Psa\_59:3. He trusteth in God, and prayeth against them, Psa\_59:4-15; promiseth thankfulness to God for being his defence and refuge, Psa\_59:16,17.

He chiefly understands Saul, but speaks in the plural number, out of, reverence to his king, and that he might, as far as he could in truth, derive the envy and hatred of these odious practices upon those that were about him; as he doth 1Sa\_26:19, and elsewhere.

#### Psalms 59:2

No text from Poole on this verse.

#### Psalms 59:3

Without any provocation or cause given them by me. I am a sinner before thee, O Lord, but I have done them no injury.

#### Psalms 59:4

**They run** to and fro, first to receive Saul's commands and then to execute them with all speed and diligence.

**Prepare themselves;** or, *dispose themselves* , here and there round about my house, that they may catch me when I go out of it.

**To help me,** Heb. *to meet me* , as I come abroad and to conduct me away with safety.

Psalms 59:5

**The God of Israel;** a God in covenant with all true Israelites, whom thou hast promised to protect and bless. *The heathen* ; or, *these heathens* , or *Gentiles* ; who though they are called and accounted Israelites by their birth, yet in truth, and in their dispositions and manners, are mere heathens and barbarians; in which respect such men are elsewhere called strangers, Psa\_54:3, *men of Sodom and Gomorrah* , Isa\_1:10, and as *Ethiopians* , Amo\_9:7; as among us ungodly Christians are oft called *Jews* , or *Turks* or *heathens* .

**Be not merciful;** for indeed thou canst not with thine honour, nor according to thy word, be merciful to any such incorrigible offenders.

**Wicked transgressors;** or, perfidious transgressors; such as persecute me, and other good men, out of malice, and against their own consciences, which tell them that I am innocent, and with pretences of friendship. He might well pray so vehemently against such, not only for his own preservation, but for the just and necessary vindication of God's honour, and for the public good of mankind, whose common interest it was that such vile miscreants should be taken out of the way.

Psalms 59:6

**They return at evening,** after they have been busy all day, either in plotting against me, or in hunting after me. In the evening, when they should compose themselves to rest, they return to their old trade of watching for me which they did at this time all the night long, 1Sa\_19:11.

**They make a noise like a dog;** either when he is hungry and pursuing his prey, and howls for meat; or when he is enraged, and grins and snarls where he cannot or dare not bite. And go round about the city: when they did not find him in his own house, they sought for him in other houses and parts of the city, where they supposed him to lurk.

Psalms 59:7

**They belch out;** or, *they pour forth* , (to wit, words, for what else should come out of the mouth? even sharp and bitter words, as the next clause explains it,) abundantly and vehemently, as a fountain doth waters, as this word signifies. See Pro\_15:28 Jer\_6:7.

**Swords,** i.e. words as keen and mischievous as swords, as Psa\_55:21 **57:4.**

**Who, say they, doth hear?** David doth not hear us, either to discover, and so to prevent our plots; Or to punish us for them; and God either doth not hear or not regard what we say and do against David; and therefore we may speak and act what we think fit.

Psalms 59:8

Disappoint their high confidences and hopeful designs, and then deride them, and make them ridiculous and contemptible to others.

Psalms 59:9

**His strength,** i.e. Saul's strength; because he is too strong for me. Or rather, *O my strength* , as it is Psa\_59:17. And all those ancient and venerable translators, the LXX., and Chaldee, and vulgar Latin, render it *my strength* . In the Hebrew it is his strength, i.e. David's. For David speaks of himself in the third person, as he oft doth. And such sudden changes of persons are usual, both in these poetical books (as hath been noted before) and elsewhere, as Dan\_9:4 Mic\_1:2.

Psalms 59:10

**The God of my mercy,** i.e. the giver of all that mercy and comfort which I either have, or hope for. Heb. *of his mercy* . But here also there is (as appears by comparing this with Psa\_59:17) a change of the person, as there was in the foregoing verse.

**Shall prevent me,** to wit, with the blessings of goodness, as it is more fully expressed, Psa\_21:3. *Thou shalt help me* , and that seasonably, before it be too late, and sooner than I expect.

**My desire** in their disappointment and overthrow, as it follows; which was very desirable to David, no less for the public good, than for his own safety and happiness.

Psalms 59:11

**Slay them not**, to wit, suddenly, or at once.

**My people**; my countrymen; or those over whom thou hast appointed me to be governor in due time. Forget their former danger, and thy glorious mercy in delivering them, and their own duty to thee for it. Hereby it most plainly appears that David, in these and the like imprecations against his enemies, was not moved thereunto by his private malice, or desire of revenge, but by the respect which he had to God's honour and the general good of his people.

**Scatter them**, Heb. *make them to wander* . As they wandered about the city and country to do me mischief, Psa\_59:6, so let their punishment be agreeable to their sin; let them wander from place to place, to wit, for meat, as it is expressed, Psa\_59:15, that they may carry the tokens of thy justice and their own shame to all places where they come.

**Bring them down** from that power and dignity in which thou hast set them, which they do so wickedly abuse; and from the height of their carnal hopes and confidences of success against me.

Psalms 59:12

**For the sin of their mouth and the words of their lip**; for their ungodly, and injurious, and pernicious speeches, of which he speaks Psa\_59:7, and in many other places.

**Let them be taken, as in a snare, in order to their ruin. Let thy judgments overtake them. In their pride**; for their proud and insolent speeches against thee, Psa\_59:7. *For cursing and lying* ; for their execrations and lying reports, which they have raised or spread abroad concerning me. *Which they speak* ; which they are ready to utter upon all occasions.

Psalms 59:13

**Consume them** by degrees, and after thou hast made them to wander about, Psa\_59:11.

**That they may not be**, to wit, in the land of the living, any more; as this phrase is frequently understood, whereof divers instances have been given.



**Let them know** experimentally, and to their cost, that God ruleth over and above them; that though Saul be king, yet God is his superior in power and authority, and all things among us shall be disposed, not as it pleaseth Saul, which his parasites are always suggesting to him, but as God will; and therefore I shall be preserved, and in fit time crowned, in spite of all that Saul or his forces can do against me.

**In Jacob;** in the land and over the people of Israel, whose king and governor he is in a peculiar manner.

**Unto;** or, and *into* ; the contraction *and* being oft understood, as hath been noted before. These words may be referred, either,

1. To God's ruling; let them know that God ruleth, not only in Jacob, but also to the ends of the earth. Or,

2. To men's knowing; *let them* , or *let men, know, even to the ends of the earth, that God ruleth in Jacob* ; let thy judgments be so manifest and dreadful in the destruction of thy wicked enemies, that not only Israelites, but even the remote nations of the world, may see it, and acknowledge thy power and providence in it.

**The ends of the earth;** either of this land; or rather, of the world. The sense is, That by those eminent and extraordinary discoveries of thy power, and wisdom, and justice it may be evident, both to them and to all that hear of it, that thou art no puny, or inferior, or topical god, like the gods of heathens, whose government is confined to a narrow compass; but the high and mighty God, and the great Ruler of the whole world.

Psalms 59:14

What was their sin and their choice to do with evil design, let it be their punishment to do it by constraint, and for meat, as it follows, Psa\_59:15.

Psalms 59:15

**Wander up and down for meat,** to get a livelihood. *And grudge if they be not satisfied* : when their bodies are hungry, let their minds be discontented. Or, as others render the words, *and lodge , or be forced to lodge, all night, when they are not satisfied* . Let them go to their rest with an empty stomach.

Psalms 59:16

No text from Poole on this verse.

Psalms 59:17

**Unto thee**, i.e. to thy honour; or rather, *of or concerning thee* , as that particle is sometimes used.

### **Psalms 60:1 PSALM 60**

**Shushan-eduth:** this, like the rest, seems to be the name of an instrument, or song, or tune, then well known, but now quite unknown and forgotten; it may be and is by some rendered, *the lily or rose of thy testimony or oracle* ; but why it was so called is a matter of mere conjecture, and of small importance to us to know. To teach, to wit, in an eminent manner; or for the special instruction of God's church and people in some points of great moment; as, concerning the grievous calamities to which God's church and people were obnoxious, Psa\_60:1-3, and concerning the certainty of God's promises, and of their deliverance out of them, upon condition of their faith and obedience; which doctrines were of great moment, especially to the Israelites, who were, and were likely to be, exercised in the same manner, and with the same variety and vicissitudes of condition, under which their ancestors had been. Or whereas other songs were to be learned only by the Levites, or by some of them, this possibly was one of them, which the people also were to be taught, and were to sing upon occasion, because of the public and general concernment which they all had in the matter herein contained.

**Aram-naharaim;** or, *the Syrians* (so called from Aram, the son of Shem, Gen\_10:22) *of the two rivers, or of Mesopotamia* , the country between those two great and famous rivers, Tigris and Euphrates. *Aram-zobah* , or, *the Syrians of Zobah* , part of Syria so called, 2Sa\_8:5,12.

This report seems not to agree with the histories to which this Psalm is supposed to relate, 2Sa\_8:13 1Ch\_18:12, neither in the persons slain, who are Edomites 1Ch\_18:12, but Syrians here, and 2Sa\_8:13; nor in their numbers, which are here only twelve thousand, and there eighteen thousand; nor in the persons to whom this victory is ascribed, who is Joab here, David 2Sa\_8:13,

and Abishai 1Ch<sub>18</sub>:12. But these difficulties may easily be resolved by these considerations:

1. That David being king, and Joab lord-general of all his forces, and Abishai his lieutenant-general as to a considerable part of his army, the same victory may well be ascribed to any or every one of them; as it is usually done in like cases in the Roman and Grecian histories.
2. That the Edomites and Syrians were united in this war.
3. That twelve thousand might be slain in the pitched battle, and the rest by the pursuers in their flight.
4. That these several places may speak of several fights. See more of this business **See Poole** "2Sa<sub>8</sub>:13".

The psalmist, complaining of former sad judgments, Psa<sub>60</sub>:1-3, acknowledgeth God's present mercy, Psa<sub>60</sub>:4. Comforting himself in the promises, he prayeth for help, and therein trusteth, Psa<sub>60</sub>:5-12.

**Cast us off;** or, rejected or forsaken us, as to thy gracious and powerful presence, not only in the time of the judges, but also during Saul's reign.

**Scattered us,** Heb. *broken us* ; partly by that dreadful overthrow by the Philistines, **1Sa 31**, and partly by the civil war in our own bowels, between me and Ishbosheth.

Psalms 60:2

**Made the earth to tremble;** a poetical and hyperbolical expression, signifying great and dreadful changes among the people, as Hag<sub>2</sub>:7, compared with Heb<sub>12</sub>:26,**27**. See also 1Sa<sub>14</sub>:15.

**Heal the breaches thereof;** reconcile all those differences which our civil wars have made among us.

Psalms 60:3

**Thou hast showed,** Heb. *made them to see* , i.e. to experience or feel, as seeing is oft put, as Psa<sub>49</sub>:10, and oft elsewhere. Thou hast filled us with no less horror and trembling, than men intoxicated with strong and stupefying drink, which they are forced to drink. Compare Isa<sub>51</sub>:17,**21**.

Psalms 60:4

Thou hast given; either,

1. Formerly. As thou hast sometimes afflicted thy people, so at other times thou hast delivered them. Or rather,
2. Now lately by and under me.

**A banner;** which is a sign and instrument,

1. Of union. This people, who were lately divided and under several banners, thou hast now gathered together and united under one banner, to wit, under my government.
2. Of battle. Thou hast given us an army and power to oppose our enemies. We had our banner to set against theirs.
3. Of triumph. We have not lost our banner, but gained theirs, and brought it away in triumph: compare Psa\_20:5.

**To them that feared thee;** or, *for or on the behalf of them that feared thee* . An emphatical passage, implying that God gave so great a blessing to the people of Israel, for the sake of those few sincere Israelites which were among them.

**Because of the truth;** not for any merit of ours, but to show thy faithfulness in making good thy promises which thou hast made, both to me, concerning the establishing of this kingdom to me and to my seed for ever, and to thy people in general, whom thou hast frequently promised to hear and help when they call upon thee in times of trouble.

Psalms 60:5

Thy beloved people, last mentioned.

Psalms 60:6

**God hath spoken:** having prayed that God would save and hear him, he now intimates that God had done it already, and had prevented his prayers, and *had spoken* to him and of him, about the stablishing of his throne.

**In his holiness;** or, *in the sanctuary or holy place* , to which David used to resort to ask counsel, and from whence God usually gave out his oracles. Or rather, *by his holiness* , as this very word is rendered, Psa\_89:35, which carries the form of an oath, and

implies that God did not simply speak, but *swore by his holiness* as it is there expressed. *I will rejoice* ; therefore I will turn my prayers into praises and rejoicings for what God had already done, and, as I am assured, will further do, on my behalf.

**I will divide;** or, *distribute* ; which supposeth possession and dominion. *Shechem* ; a place within Jordan, in Mount Ephraim. See Gen\_33:18 Jos\_20:7.

**Succoth;** a place without Jordan. See Gen\_33:17 Jos\_13:27. He mentions Shechem and Succoth, either synecdochically for all the land of Canaan within and without Jordan, which, having been formerly divided between him and Ishbosheth, was now entirely in his possession; or because these two places had been in Ishbosheth's hands, and possibly were extraordinarily devoted to Saul's house, and utterly averse from David; or for some other reason now unknown.

Psalms 60:7

**Gilead;** all their land beyond Jordan, which was possessed by Reuben and Gad, and half of the tribe of Manasseh, Num\_32:29, **39, 40 Deu 3:10**, &c.; Jos\_13:25, &c.

**Manasseh;** the other half of that tribe within Jordan.

Mine head; either,

1. Mine horns, wherewith I shall push mine enemies, according to Moses's prophecy of that tribe, Deu\_33:17. Or,

2. *The keeper of mine head* , as Achish spake 1Sa\_28:2. A chief part of my strength, either to offend mine enemies, or to defend myself. For this tribe was very numerous, and valiant, and rich. See Gen\_48:19 Deu\_33:17 Psa\_78:9.

**Judah is my lawgiver;** the chief seat of my throne and kingdom, and of the inferior *thrones of judgment* , Psa\_112:5; the tribe to which the royal sceptre and lawgiver are appropriated by God's appointment, Gen\_49:10.

Psalms 60:8

**Moab is my wash-pot,** in which I shall wash my feet. I shall bring them into the lowest degree of servitude, and make them contemptible and miserable. See 2Sa\_8:2.

**Over Edom**, an old, and proud, and insolent, and cruel enemy of Israel,

**will I cast out my shoe**, i.e. I will use them like slaves; either holding forth my shoes, that they may pluck them off; or throwing my shoes at them, either in anger or contempt, as the manner of many masters was and is in such cases. Or, *I will take possession of them* ; which was done by treading upon their land. Or, *I will tread upon their necks* ; as they did in like case, Jos\_10:24. But these notions suit not with this phrase of *casting* or *throwing* the shoe.

**Philistia, triumph thou because of me**; or, *over me* , as thou didst in former years use to triumph and insult over the poor Israelites. It is an ironical expression, signifying that her triumphs were come to an end.

Psalms 60:9

**Who will bring me?** None can do it but God, as he declareth in the following verses.

**Into the strong city**, i.e. the cities; the singular number for the plural, which is usual. Having beaten his enemies out of the field, and into their strong cities, from whence they hoped to renew the war, he desires God's assistance, whereby he may take their strong holds, and so secure himself from further attempts against him.

**Into Edom**; which was a high and rocky country, Oba\_1:3, fortified by nature as well as by art, and therefore not to be invaded and subdued without a Divine hand.

Psalms 60:10

To wit, in former times, but now hast graciously returned to us. He brings to his own and people's minds their former calamities, that they may be more thankful for present mercies and deliverance.

Psalms 60:11

Though I have some reputation for valour and conduct, and though my people are very numerous, and now united under me, yet all this will avail little or nothing without thy almighty help.

Psalms 60:12

No text from Poole on this verse.

## **Psalms 61:1 PSALM 61**

### THE ARGUMENT

The occasion of this Psalm was some great distress of David's, either by Saul or by Absalom, though it might be composed some time after it was past.

David, in great danger, fleeth to God for deliverance, upon experience of his former love, Psa\_60:1-3, promising him perpetual service for hearing his prayers, Psa\_60:4,5; and assuring himself a long life, he voweth thankfulness, Psa\_60:6-8.

No text from Poole on this verse.

Psalms 61:2

**Of the earth;** or rather, *of the land* ; to which David was driven by the tyranny of his enemies.

**Lead me to the rock that is higher than I;** convey me into some high and secure fortress, which I could not reach without thy succour, and where mine enemies cannot come at me. He alludes to their custom of securing themselves in rocks, 1Sa\_13:6.

Psalms 61:3

No text from Poole on this verse.

Psalms 61:4

I shall, I doubt not, be restored to the tabernacle from which I am now banished, and, according to the desire of my heart, worship and enjoy thee there all my days. In the mean time, whilst I am in danger and trouble, I will cast myself upon thy protection with full confidence.

Psalms 61:5

**My vows;** my fervent prayers, attended with many vows and promises, as was usual, especially in cases of great danger or difficulty, Gen\_28:20 Jud\_11:30,31. Thou hast allotted me my portion with and amongst them that fear and worship thee, who are the

**excellent** ones, in whom is all my delight; and upon that account I must acknowledge it to thy praise, that *the lines are fallen to me in pleasant places* ; yea, I have a goodly heritage, Psa\_16:3,6. Thou hast granted me this singular mercy, to live in God's land, and to enjoy his presence and favour, and to worship in his tabernacle; which is the heritage that I and all that fear thee prize and desire above all things in the world.

Psalms 61:6

**The king's life**, i.e. my life. He calls himself king, either,

1. Because he was actually king, though Absalom usurped the throne; or,
2. Because he was designed and anointed to be king; and by calling himself

**king**, he supports himself under his present straits, and declares his confidence in God's promise of the kingdom to him. Yet we must not think that David did commonly and publicly call or own himself to be king, which had neither been true nor convenient for his affairs; but this Psalm either was not composed whilst Saul lived, or at least was penned only for his private use and comfort, and not

**committed to the chief musician**; which indeed it could not be till David had the kingdom, and the inspection of the sacred music and service of the tabernacle.

**His years**, i.e. the years of my life and reign.

**As many generations**; as long as if I had a lease of it for many ages. Thus he speaks, partly because his kingdom was not like Saul's, a matter of one age, expiring with his life, but established to him and his heirs for ever; and partly because Christ, his Son and Heir, should actually and in his own person possess the kingdom for ever.

Psalms 61:7

**He shall abide**, or sit, to wit, in the throne, Jer\_13:13.

**Before God**; living and ruling as in God's presence, and serving God with his royal power, and worshipping him in his tabernacle.



**Prepare**, or *order* , or *appoint* , as this word signifies, Jon\_1:17 **4:6**.

Mercy and truth; either,

1. The graces of *mercy* or *compassion* , and *truth* or *faithfulness* ; which are the great supporters of thrones, Pro\_20:28 **29:14**. Or rather,

2. Thy mercy and truth, i.e. the effects of them; thy truth in giving me those mercies which thou hast promised to me, and thy mercy in giving me such further blessings as I need and thou seest fit to give me.

Psalms 61:8

That so I may pay unto thee those services and sacrifices which I vowed to thee when I was in trouble.

### **Psalms 62:1 PSALM 62**

This Psalm was made in a time of great danger and distress, or at least with respect to it, as is manifest from Psa\_62:3,4.

**To Jeduthun**, a famous musician; of whom see 1Ch\_9:16 **16:42**. Heb. *upon Jeduthun* ; which might be the name of a musical instrument or tune, invented by that Jeduthun, and therefore called by his name.

David testifieth his safety and quietness in God, to the discouragement of his enemies, Psa\_62:1-7, but to the encouragement of the godly, Psa\_62:8. No trust to be put in man, or worldly things; but in God, Psa\_62:9,**10**, to whom power, mercy, and justice belong, Psa\_62:11,**12**.

**Truly**, or *surely* . This is my certain and fixed resolution. Or, *nevertheless* , as this particle is oft rendered. So the beginning of this Psalm is abrupt, as it is in some and hard conflict, which David had within himself, as he often had, what course he should take to get out of his trouble.

**Waiteth**, Heb. *is silent* , as it is also Psa\_37:7, i.e. silently. quietly, and patiently looks up to God for deliverance, and that in his time and way without murmuring or despair, or using indirect and sinful practices.

**From him cometh my salvation;** I have no hope of deliverance but from and by him.

Psalms 62:2

Though I may be shaken, yet I shall not be overthrown. Compare Psa\_37:24 2Co\_4:9.

Psalms 62:3

Ye, mine enemies, to whom now he turneth his speech.

**Against a man**, i.e. against me, a man like yourselves, whom common humanity obligeth you to pity; a single man, who is no fit match for you; a poor, contemptible, miserable, and impotent creature, as the word

**man** is oft used, as Psa\_9:20 **82:7**, &c., a *dead dog* , or a *flea* , or a *partridge* , as upon the same account he calleth himself, 1Sa\_24:14 **26:20**, whom you cannot thus pursue without reflecting disparagement upon yourselves, as he there saith. *Ye shall be slain all of you* ; the mischief which you design for me shall fall upon your own heads. And accordingly Saul and the generality of these men were slain, **1Sa 31**.

As a bowing wall shall ye be, and as a tottering fence, i.e. as suddenly and easily overthrown as these are.

Psalms 62:4

**Him**, to wit, the man mentioned Psa\_62:3, i.e. himself; of whom he continues to speak in the third person.

**From his excellency;** from the hopes and attainment of that royal dignity, to which God hath designed and anointed me.

**In lies;** in secret slanders and execrations, covered with flatteries and fair speeches, as it here follows.

Psalms 62:5

No text from Poole on this verse.

Psalms 62:6

No text from Poole on this verse.

Psalms 62:7

**In God**, Heb. *upon or with God* . It depends upon him and his favour and help.

My glory; either,

1. The manner of my glorying. Or,
2. That honour which I either have or hope for.

Psalms 62:8

**Trust in him at all times, ye people;** by my example be encouraged, and learn to trust God.

**Pour out your heart before him,** i.e. make known all the desires, and cares, and griefs of your hearts to him freely and frequently, with confident expectation of obtaining what you want or desire from him.

Psalms 62:9

**Vanity,** i.e. most vain, impotent, and helpless creatures in themselves. This he delivers as a reason or argument to enforce his foregoing exhortation; *trust in God*, because there is no other person or thing to which you can safely trust.

**A lie,** because they promise much, and raise men's expectations upon consideration of their great power and dignity, but are not able to perform, and generally deceive those who trust in them; in which respect *lying* is ascribed to *a fountain*, Jer\_15:18, to *wine*, Hos\_9:2, to *the olive*, Hab\_3:17, when they do not give what they promise.

Psalms 62:10

**Trust not in oppression;** as you may not trust any other men, so neither must you trust to yourselves, nor to your own wit, or industry, or courage, by which you may oppress others, and so think to secure and enrich yourselves.

**Become not vain;** lifting up and feeding yourselves with vain hopes, and expectations of safety and felicity, from those riches which you take from others by robbery or violence.

**Set not your heart upon them;** so as to please yourselves immoderately in them, to place your hope, and trust, and chief joy in them, or to grow proud and insolent because of them.

Psalms 62:11

**Twice,** i.e. frequently, as Job\_33:14, both immediately, as at Sinai, and by his holy prophets from time to time.

**That power belongeth unto God;** that power is God's prerogative; and consequently all creatures, either against or without him, are poor impotent things, to which no man can trust without certain disappointment, and God alone is fit to be trusted.

Psalms 62:12

**Belongeth mercy,** or *benignity* , or readiness to do good. Thou art no less willing than able to defend and preserve all that put their trust in thee.

**For;** or, *therefore* ; for the following words seem to be either a reason or proof of, or an inference from, the two foregoing properties of God, *power and mercy* . God is almighty, therefore he can easily subdue and destroy all his and mine ungodly enemies, and recompense unto them all their malicious and wicked practices. He is also mild and merciful, and therefore will pardon good men's failings, and graciously reward me and others of his people according to our integrity.

**According to his work;** according to the nature and quality, though not according to the proportion, of their works, whether they be good or bad. And this, as he is obliged to do by his holy nature, and by that respect which he oweth to his own glory, so he is able to do it, being omnipotent, and willing to do it to the godly, (which was the only thing that might be doubted, because of their manifold and great corruptions, and imperfections, and miscarriages,) because he is merciful and gracious.

**Psalms 63:1 PSALM 63**

Where he hid himself from Saul, 1Sa\_22:5 **23:14,15 26:1,2**

David in the wilderness, complaining bitterly of his banishment from God's house, thirsteth and longeth for it, Psa\_63:1-3. His manner of blessing God. His experience, hope, and delight in God, Psa\_63:4-8. Comforteth himself that his enemies shall be destroyed, and that he shall be in safety, Psa\_63:9-11.

**My God;** in covenant with me.

Early, Heb.

**in the morning;** which implies the doing it with greatest diligence and speed, taking the first and the best time for it, as Job\_8:5 Psa\_78:34 Pro\_1:28.

**Thirsteth for thee,** i.e. for the presence and enjoyment of thee in thy house and ordinances, as the next verse declareth it.

**Longeth;** or, *languisheth* , or *pineth away* . The desire of my soul after thee is so vehement and insatiable, that my very body feels the effects of it, as it commonly doth of all great passions.

A dry and thirsty land, where no water is; so called, either,

1. Metaphorically; in a land where I want the refreshing waters of the sanctuary. Or,

2. Properly; I thirst not so much for water (which yet I greatly want) as for thee.

Psalms 63:2

**To see,** i.e. to enjoy, as seeing is oft taken.

Thy power and thy glory; either,

1. The ark, which is called God's strength and glory, 1Sa\_4:21 1Ch\_16:11 Psa\_78:61. Or rather,

2. The powerful and glorious effects and evidences of thy gracious presence there.

**So as I have seen thee;** whereof I have formerly had great and comfortable experience; which makes me more sensible of my present loss, and more thirsty after these enjoyments.

Psalms 63:3

This is the reason of the foregoing thirst after God.

**Thy loving-kindness,** i.e. the discoveries and influences of thy grace and favour, which thou usually impartest to thy people in the sanctuary.

**Is better than life;** is more durable, and comfortable, and satisfactory than the present life, with all imaginable advantages belonging to it.

**My lips shall praise thee**, both for my former taste and experiences of this truth, and for the assurance of my restitution to the same blessed enjoyments.

Psalms 63:4

**Thus**, i.e. so as I have done and now do. Or, upon that occasion, when I shall be restored. Or, for this reason, being so sensible of the sweetness of thy favour. Or, *certainly* ; for this particle is sometimes used as a note of asseveration, as it is Psa\_127:2 Isa\_16:6.

**I will lift up my hands** towards thee in heaven, in prayers and praises.

**In thy name**; according to thy command. Or, with confidence in thy name.

Psalms 63:5

When thou shalt fulfil my earnest desire of enjoying thee in the sanctuary; though now in my exile I groan and pine away for want of that mercy.

Psalms 63:6

No text from Poole on this verse.

Psalms 63:7

**Remember thee**: in the mean time, whilst I cannot enjoy thee, I will quiet and comfort myself with the thoughts and remembrance of thy kindness to me. *Upon my bed* , Heb. *upon my beds* , implying that he was frequently forced to change his bed and lodging, being driven from place to place. *In the night watches* ; in the several seasons of the night, which was divided into three or four watches; of which see Exo\_14:24 Jud\_7:19 Mar\_13:35. When others sleep securely, my sleep is interrupted by my perplexity and grief for my absence from thy house, and when I awake my thoughts are fixed upon thee, &c.

**I will rejoice**; I will rest securely and joyfully in thy protection.

Psalms 63:8

**Followeth hard after thee**, i.e. pursueth thee eagerly, diligently, and resolvedly, and as it were step by step, when thou seemest to run away from me; which is the emphasis of this Hebrew word.

My soul and spirit cleaveth to thee, as this verb signifies, Gen\_2:24 Jer\_13:11, when my body is absent from thy sanctuary.

**Upholdeth me:** I do not lose my labour in following hard after thee; for though I am not, yet restored to the enjoyment of thy presence in thy house, yet I have present supports from thee, whereby my spirit is kept from fainting under my manifold pressures, and is enabled with faith and patience to wait upon thee, till thou seest fit to deliver me.

Psalms 63:9

**To destroy it**, i.e. to take away my life.

Into the lower parts of the earth; either,

1. Into hell. Or rather,

2. Into their grave, as this phrase is used, Eze\_31:14,**18**. But how is this true, when they are supposed to be devoured by foxes, Psa\_63:10? **Answ.** This may be understood, either,

1. Of divers persons. Some of their slain might be buried, and others lie unburied. Or,

2. Of the same persons; they did go into the earth, but not immediately, but were first devoured of foxes, and the remainders of them were buried, as is frequently done in such cases. Or this phrase may note not so much the place as the state of the dead; this being universally said of those that die, whether they are buried or unburied, that they *return to the earth or dust*, Job\_1:21 Ecc\_12:7.

Psalms 63:10

**They shall fall by the sword**, i.e. die in battle, as David foretold, 1Sa\_26:10, and as was accomplished in Saul and his followers, who were David's greatest enemies, **1Sa 31**.

**They shall be a portion for foxes;** their carcasses shall be unburied upon the earth, and thereby become a prey to wild and ravenous creatures, and especially to foxes, which were in those parts in great abundance and which did and do feed not only upon fruits, Son\_2:15, but also upon flesh, as experience showeth. Besides, some very learned men think that the word rendered *foxes* is more general, and comprehends, besides foxes, another

sort of creatures, like unto them called *thoes* , which were very numerous in this country; of which **See Poole** "Jud\_15:4".

Psalms 63:11

**The king;** I, who am already anointed king, and who shall be actually king, when these mine enemies are fallen by the sword. He speaks of himself in the third person, either out of modesty or out of prudence, because it was ambiguous, and might be understood either of himself or of Saul, whereby, he might avoid the envy of the expression, if this Psalm was composed before he was king. *That sweareth by him* ; either,

1. By the king; by whom they sometimes did swear, as \Gen\_42:15 2Sa\_15:21. But they did also swear by some other persons, of eminent place and authority, though under the king, as 1Sa\_1:26 **20:3**. Nor is it likely that the psalmist would justify those kinds of oaths; this practice of swearing by one's name being accounted a part of that worship which is proper to God, both in the Old and New Testament. If this were meant of the king, it might better be rendered, *that sweareth it* , (for so the particle *beth* is sometimes used) *him* , as subjects used to swear homage to their prince. So the sense is, all those that shall own me for their king. Or,

2. By God, who was last mentioned, that sweareth by the name of God, to wit, *in truth, and judgment, and righteousness* , as it is expressed, Jer\_4:2, i.e. every sincere servant and worshipper of God; swearing being oft put for the whole worship of God, whereof it is a considerable part, and swearers by God for worshippers of him, as Isa\_19:18 **45:23**, compared with Rom\_14:11 Isa\_65:16. *Shall glory* ; shall rejoice in my deliverance and exaltation, both for their respect to the honour and service of God, which I shall advance, and for the benefits which all good men and the whole kingdom shall feel by my government; whereas in Saul's time the vilest men were exalted, and good men oppressed and persecuted, and the whole kingdom groaned under his tyranny.

**That speak lies;** that now make it their business to invent or spread lying and slanderous reports concerning me and others of God's people.



**Shall be stopped;** I shall severely restrain and punish such wicked practices.

## **Psalms 64:1 PSALM 64**

### THE ARGUMENT

The matter of this Psalm plainly declares that it was made in a time when David was greatly distressed and reproached; which he was both under Saul, and in the time of Absalom's rebellion.

The psalmist complaining of his enemies, and describing their crafty and wicked practices, prayeth unto God for guard and deliverance, Psa\_64:1-6; foretelleth also their utter ruin, to the honour of God, and joy of the righteous, Psa\_64:7-10.

**From fear,** i.e. from danger; the act or passion of *fear* being oft put for its object, *danger*, as Psa\_14:5 1Pe\_3:14, and oft elsewhere.

Psalms 64:2

**From the secret counsel,** i.e. from the ill effects of their plots against me.

Psalms 64:3

**Bend their bows to shoot their arrows;** of which phrase See **Poole** "Psa\_58:7". *Bitter words*; slanderous and pernicious speeches against me.

Psalms 64:4

**In secret;** lying in ambush, or hiding themselves in secret places, as fowlers commonly do.

**The perfect;** or, *upright* man; i.e. at me, who in spite of all their calumnies dare avow that my heart is perfect with God, and that I am blameless as to them, having given them no just provocation.

**Suddenly;** at the very first opportunity.

**Fear not;** neither men, because they conceal it from them, as appears from the foregoing and following words; nor God, whose judgments they despise.

Psalms 64:5

**They encourage themselves**, Heb. *they strengthen or fortify themselves*, by firm resolutions, by assured confidence of success, by uniting their counsels and forces together, and by mutual encouragements and exhortations.

**Who shall see them?** their snares are so secretly laid that David cannot discern, and therefore not avoid them.

Psalms 64:6

**They search out iniquities;** they study diligently and constantly to find out either matter, which they may lay to my charge, or new ways and means of doing me mischief.

**They accomplish a diligent search;** they have long and accurately searched, till at last they have ripened and perfected their thoughts, and found out a very cunning and deep plot. Or, they say, *We have accomplished* our accurate search. By long searching we have at last found what we desired. *The heart is deep*; mine enemies are not only cruel and malicious, but also very cunning, both to contrive and conceal, and to execute their plots.

Psalms 64:7

**God shall shoot at them;** though I can neither search out or prevent their subtle devices, yet God can and will certainly do it.

**Suddenly;** shortly and unexpectedly.

Psalms 64:8

The mischief of their hard speeches, and threats, and crafty counsels against me shall be turned against themselves.

**Shall flee away;** partly through abhorrency of them, and partly through fear of being involved in their destruction.

Psalms 64:9

**All men**, i.e. the greater number of those who shall see these events.

**The work of God**, i.e. this admirable work of Divine power, and wisdom, and faithfulness.

**Wisely consider of his doing;** learning wisdom by their folly and misery, and avoiding those evil courses which brought them to ruin.

Psalms 64:10

**In the Lord;** or, *for the Lord* , i.e. not out of malice or ill will to the persons of their enemies, but for the honour of God, which by this means is fully vindicated and greatly advanced.

**Shall glory,** to wit, in God, as their sure Rock and all-sufficient Portion.

## **Psalms 65:1 PSALM 65**

### THE ARGUMENT

The design of this Psalm seems to be to declare the great and glorious work of Divine Providence, both towards his church and the land of his people, and towards the rest of mankind.

David praiseth God for spiritual blessings, as hearing prayer, and purging away sin, Psa\_65:1-3, and for the blessedness of those that dwell in his courts, Psa\_65:4; and also for temporal blessings, as governing the world, and the abundance of all worldly enjoyments, Psa\_65:5-13.

**Waiteth,** Heb. *is silent* , or *silence* , i.e. quietly waits, as this phrase is used also Psa\_62:1. And *praise* may be here put for the person or persons who use to praise God upon all occasions, and who are now prepared and ready to do so; as *deceit* is put for a deceitful man, as Pro\_12:24, and sin for the sinner, Pro\_13:6, and *dreams for dreamers* , Jer\_27:9. So the meaning may seem to be this, God's people patiently and believingly wait for an opportunity to offer their praises to God; for at present they seem to be in some straits, as divers passages of this Psalm do intimate. *In Zion* : though all the people of the world have great cause to praise thee, yet none pay thee this tribute, but thy people *in Zion* ; and they indeed have really peculiar and eminent obligations and occasions to perform this duty.

**Unto thee shall the vow be performed;** all the thank-offerings which thy people vowed unto thee in the time of their danger shall be faithfully paid, to wit,

**in Zion;** which is to be repeated out of the first clause of the verse.

Psalms 65:2

**That hearest prayer;** that usest and delightest to hear and answer the prayers of thy people in Zion; which he justly mentions as one of the chiefest of God's favours and privileges vouchsafed to his church.

**All flesh,** i.e. men of all sorts and nations, who were allured by this and other singular benefits to join themselves to the Jewish church, according to Solomon's prediction, 1Ki\_8:41-43. Withal this may be a tacit prophecy of the conversion of the Gentiles.

Psalms 65:3

**Iniquities prevail against me;** they are a burden too heavy for me, as he complains, Psa\_38:4. They are so many and great, that for them thou mightest justly reject my prayers, and destroy my person. But this is another glorious privilege granted to thy people, and that, in answer to their prayers, thou dost graciously pardon and purge away their sins.

Psalms 65:4

**Thou choosest,** out of the lump of mankind, to be one of thy peculiar people.

**Causest,** i.e. permittest and commandest, and by the disposal of thy providence, and the influences of thy grace, procurest and orderest.

**To approach unto thee;** to draw near to God in his house and ordinances by prayer and praises, and other acts of acquaintance and communion with him.

**In thy courts;** in the courts of thy house. He mentioneth courts, because the people were permitted to go no further into God's house.

**Shall be satisfied;** for they only get that solid satisfaction which all men desire, but no other persons or people can find elsewhere.

**With the goodness of thy house;** with the spiritual and everlasting blessings there conferred upon thy people, the grace, and favour, and fellowship of God, remission of sins, renovation

of heart and life, the knowledge of God, and of ourselves, and of our duty and true interest, joy, and peace, and well-grounded hopes or assurance of eternal life; in comparison whereof all the enjoyments of this world are but dross and dung.

Psalms 65:5

**By terrible things;** or, *in a terrible manner* , i.e. so as to strike thy people with a holy awe and reverence of thee and of thy judgments, and thine enemies with dread and horror. Or, *in a wonderful manner* , as this word is rendered in the Chaldee, Deu\_10:21; *things wonderful* and *terrible* being put together, as expressing the same thing, Psa\_106:22. *In righteousness* , i.e. by virtue of thy justice, or faithfulness, or goodness; whereby thou art inclined and engaged to help thy people when they are in distress, and resort unto thee by prayer. Wilt thou answer us; thou wilt graciously answer and grant our prayers and desires.

**The confidence,** i.e. the only object of a safe and undeceiving confidence; for there is no other person or thing in the world that any man living can trust to without fear and certainty of disappointment. Or, thou art the stay and support of all mankind, by thy powerful and gracious providence, Psa\_104:27 Act\_17:28 Heb\_1:3. Others refer this to the calling of the Gentiles. But that seems not to suit with the following verses, which manifestly speak of God's general providence. *Of all the ends of the earth* ; not only of thy people Israel, but of all persons and nations, even as far as to the end of the earth, or of this vast continent in which we live.

**Upon the sea;** or, in the sea, i.e. in the islands of the sea, which are here distinguished from the continent; and under those two heads are comprehended all the inhabitants of the world.

Psalms 65:6

**Settest fast the mountains;** that they are not overthrown by floods, or winds, or earthquakes, or other natural or violent causes; which stability they have only from God's providence, which sustains all persons and all things.

**Being girded with power;** this our God being able to do it, and that with one single word.

Psalms 65:7

**The noise of their waves**, when the sea is tempestuous, and threatens to swallow up ships and men that are in it, or to overflow the earth. And the tumult of the people; and as he stills the natural, so also he quiets the metaphorical seas, tumultuous and unruly people; for multitudes of people are oft called seas in prophetic writings, as Isa\_17:12, **13 Jer 51:42** Rev\_17:15.

Psalms 65:8

**The uttermost parts**, to wit, *of the earth* , which is added to this word, Psa\_65:5.

**Thy tokens**, or *signs* ; either,

1. At the sun, and moon, and stars, which are called signs, Gen\_1:14. But these are not matter of terror, but of delight to men; and the commonness and constancy of their courses makes most men neither fear nor much regard them. Or,

2. At the great and terrible judgments which God inflicts upon wicked men, and particularly upon the enemies of his people. Or rather,

3. At those terrible thunders, and lightnings, and earthquakes, and comets, or other strange meteors or works of God in the air; for he is here speaking of the natural works of God.

The outgoings of the morning and evening; by which he understands, either,

1. The east, from whence the morning, or the sun, the cause of it, goeth forth, as it is expressed, Psa\_19:6; and the west, from whence the evening or night is poetically supposed to come forth. So the meaning is, that God gives all the people of the world, from east to west, occasion to rejoice in the effects of his bounty and goodness to them. But if the psalmist had meant this, it is not probable that he would have expressed it in such a dark and doubtful phrase, which is never used in that sense; but rather by those known and usual expressions, *from east to west* , or, *from the rising of the sun to the going down thereof* , which phrase he useth Psa\_1:1 **113:3**. Or rather,

2. The successive courses of the morning and evening; or of the sun and moon, which go forth at those times, thereby making the

morning and evening; both which are said to rejoice poetically, because they give men occasion of rejoicing, which the sun or the morning doth, because it gives them opportunity for the despatch of business, and for the enjoyment of manifold recreations and delights; and the moon or evening doth so, because it invites men to that rest and sleep which is both refreshing and necessary for them. Thus this whole verse speaks of the natural works of God; the former clause of such as are extraordinary and terrible, the latter of such as are ordinary and delightful.

Psalms 65:9

**Visitest**, to wit, in mercy, or with thy favour, as this word is oft used.

**The earth;** the whole earth, which is full of thy bounty. So he continues to declare the general providence of God to all men and people. Or rather *the land*, or this land, for here is an emphatical article. And so he comes from God's general providence over all places and nations, to his particular and special providence over his people in the land of Canaan, whereof he gives one eminent and considerable instance, to wit. his giving them rain and fruitful seasons, and that after a time of drought and scarcity, to which it is not improbably supposed that this Psalm relates. And this may be the particular occasion for which the psalmist said that *praise waited for God in Zion*, Psa\_65:1. *Waterest it*: this is added to determine and explain the former general word, or to show how or wherein God visited it.

With the river of God; either,

1. With the rivers which God hath made in the several parts of the earth, to make it moist and fruitful; although the fertility of the greatest part of the earth doth not depend so much upon the rivers below, as upon the rains from above. Or,
2. With the river Jordan, which sometimes overflowed its banks. But that overflow reached only to a small part of the land. Or rather,
3. With showers of rain, which he very significantly calls a *river* for their plenty, and the *river of God*, i.e. of God's immediate making and providing when he sees fit; which is opposed both to those little rivulets or channels which husbandmen or gardeners

cut for the watering of their grounds; and to those greater rivers which run with a constant course, and by their little channels derived from them, or by their overflows, do water and enrich the earth, as Nilus did Egypt; to which these words may seem to have a special reference, especially if they be compared with Deu\_11:10-12, &c.

**Thou preparest;** by this means thou preparest the earth for bringing forth corn, and ripenest the corn in the earth. *Preparest them* ; for them, to wit, the inhabitants of the earth or land here mentioned, for their use and benefit.

**Provided for it;** or, *disposed* , or *ordered* , or *prepared* it, to wit, the earth, which without this would be hard and barren.

Psalms 65:10

**Thou settlest,** to wit, in that condition which is fit for fruit. Or, *thou bringest down* ; for the rain dissolves the high and hard clods of earth. When all is done, the fruitfulness of the earth must not be ascribed to the rain or sun, or any second causes, but to thy blessing alone.

Psalms 65:11

Thou, by thy powerful goodness, dost enrich and adorn all the seasons of the year with their proper fruits and blessings.

**Thy paths;** the clouds, upon which God is frequently said to walk or ride, as Job\_36:28 **38:26,27** **Psa 104:3** Nah\_1:3; which sense is favoured by the next verse, where these paths are said to *drop* , &c.

**Drop fatness;** make the earth fat and fruitful.

Psalms 65:12

**They,** God's paths,

**drop upon the pastures of the wilderness;** which, though neglected by men, are furnished by God with food for wild beasts, which, being his creatures, he careth for by this means.

**The little hills;** the hills of Canaan, which for the generality of them were but small, if compared with the great and high mountains in divers parts of the world. He mentions



**the hills**, because these being most dry and parched with the sun, most need and are most refreshed with the rain.

**Rejoice on every side;** as being moistened and satisfied with rain in all parts and sides of them.

Psalms 65:13

This is added as the effect of these comfortable rains, that they fill the pastures with grass for cattle, and the valleys (which he mentions as the most fruitful places, though he doth not exclude the rest) with corn for the use of man.

**They shout for joy**, they also sing, i.e. they are abundantly satisfied with thy goodness, and in their manner sing forth the praises and declare the goodness of their Creator and Benefactor. Compare Psa\_147:8. Such passions or actions as these are oft figuratively ascribed to lifeless creatures, both in sacred and profane poetical writings; which are said to rejoice or mourn, &c, when their condition is such as calls for rejoicing or mourning, and would cause them to do so, if they were capable of such actions

## **Psalms 66:1 PSALM 66**

### THE ARGUMENT

The author and time of the composing of this Psalm are uncertain. This is manifest, and sufficient for our understanding of it. That it was made upon the occasion of some great and glorious deliverance afforded to the Israelites, after and out of some grievous and general calamity, and, as some not improbably conceive, that out of Babylon.

The prophet exhorteth all to praise God for his wonderful works, Psa\_66:1-8, especially for delivering his church out of all trouble, Psa\_66:9-12. He promiseth unto God thanksgiving, and to pay the vows he made in trouble, Psa\_66:13-15; calling to others to see God's goodness to his soul, blesseth him for it, Psa\_66:16-20.

Ye people of all nations, who have seen the wonderful power, and wisdom, and fidelity, and goodness of God in our deliverance, it becomes you to acknowledge it with admiration and rejoicing. Or,

**all the land**, or *this land* . But the former sense is more probable from Psa\_66:4, where this word is so used. And it is very proper in this place, and usual in other places of Scriptures, to invite the Gentile world to the contemplation and celebration of God's works to and for his people. See Deu\_32:43 1Ch\_16:23,24.

Psalms 66:2

i.e. Praise him in an extraordinary and eminent degree, so as he may have much glory from you.

Psalms 66:3

**How terrible art thou in thy works!** To wit to thine enemies, as it follows. *Submit themselves unto thee* , Heb. *lie unto thee* , i.e. profess subjection to thee, not sincerely and freely, but by constraint, and out of a servile fear.

Psalms 66:4

Many people of divers nations shall be so affected with thy stupendous works, that they shall worship and praise thee for them, and all people shall do so, and shall have just cause to do so; and the time will come when all nations will actually do so, to wit, in the days of the Messias.

Psalms 66:5

**See the works of God;** consider them wisely and seriously, for God's glory, and for your own good.

**Toward the children of men;** to all his enemies; whom he calls the children of men, partly in way of contempt, to show how unable they are either to avoid or resist the great God; and partly in opposition to his own people, who are frequently called the children of God.

Psalms 66:6

**The flood**, or river, to wit, Jordan. *We* , i.e. our nation, or our ancestors, in whose loins we then were, and the benefit of which ancient deliverance we at this day enjoy. See the like expressions Psa\_81:5 Hos\_12:4. The whole people of Israel are oft considered as one body, continued through all succeeding generations, united in the bond of the same covenant and worship, and in the possession of the same promises, and privileges, and blessings, and acted by one and the same spirit; and therefore several and contrary things may reasonably be ascribed to them, in regard of

their several parts and ages, and what was done in one age may be imputed to another by virtue of their strict conjunction with the same body.

Psalms 66:7

The same power which God had and put forth for his people in ancient time, he still hath in as great vigour as ever, and is not at all weakened by age, and is as able and ready to act for them now as ever he was; which he hath showed by this late and glorious instance.

**His eyes behold the nations;** he sees all their secret and subtle devices, and can and will defeat them, when he sees fit.

**Let not the rebellious exalt themselves;** lift up their hands against God, or against his people. Or, *the rebellious* (i.e. those people which rebel against this almighty God and his laws) *shall not exalt themselves*, as they vainly hope and design to do; but shall be brought down and destroyed, as is hereby implied.

Psalms 66:8

**Ye people** of other nations, that have served or yet do serve other gods.

Psalms 66:9

**Which holdeth our soul in life;** who by a succession of miracles of mercy hath kept us alive in the midst of a thousand deaths, to which we were exposed, and hath restored us to life, when we were like dead men, and dry bones scattered at the mouth of the grave.

**To be moved,** to wit, so as to fall into mischief and utter ruin, as our enemies designed.

Psalms 66:10

**For,** or *yet*, or *nevertheless*. Though thou hast hitherto helped us, and now delivered us, yet for a season thou hast sorely afflicted us.

**Tried us, as silver is tried,** i.e. severely, as if it were in a burning furnace; and with a design to try our sincerity, and to purge out the dross, or the wicked, from among us.

Psalms 66:11

**Thou broughtest us into the net** which our enemies laid for us, and which could never have taken or held us but by the permission and disposal of thy providence, which gave us into their hands.

Psalms 66:12

**Men;** weak, and mortal, and miserable men, as the word signifies, no better nor stronger than we, if thou hadst not given them power over us.

**To ride over our heads;** to ride upon our shoulders. By thy permission they have used us like slaves, yea, like beasts, to carry their persons or burdens. Compare Isa\_51:23.

**Through fire and through water,** i.e. through various and dangerous trials and calamities. See Psa\_32:6 **69:2** Eze\_15:7 **30:8**.

**Into a wealthy place,** Heb. *into a moist or well-watered place* ; such as Canaan was, both in a proper sense and figuratively, as being replenished with Divine graces and blessings.

Psalms 66:13

No text from Poole on this verse.

Psalms 66:14

Hitherto he spoke in the plural number, but now he begins to speak in the singular number; but still the speech is continued of the same person or persons; only sometimes the whole body speaks, and sometimes one man speaks in the name of all the rest.

Psalms 66:15

**With the incense of rams;** with the fat of rams, which in these peace-offerings was burnt upon the altar, and so vanished into smoke like incense, and which is no less pleasing to God than incense.

Psalms 66:16

**All ye that fear God;** whether Israelites, or Gentiles proselyted to them. Let every Israelite take notice of what God hath done for the nation in general, and let the Gentiles observe God's goodness to the children of Israel.

**What he hath done for my soul;** which he hath held in life, as he said, Psa\_66:16, in the greatest dangers of death.

Psalms 66:17

**With my mouth;** with a loud voice and great fervency: or it is a pleonasm, as Psa\_44:1, *We have heard with our ears. Extolled*, i.e. praised by me, to wit, for answering my prayers.

Psalms 66:18

**If I regard,** Heb. *if I have or had seen, or looked upon*, to wit, with approbation and affection, as Job\_31:26 Hab\_1:13. Men look upon what they like, and turn away their face from what they loathe or hate.

**Iniquity;** any sin whatsoever, and especially idolatry, which is oft expressed by this word, to which the Israelites were very prone, and to which they had most powerful temptations from the examples, and counsels, and promises, and threats of the idolaters, in whose land and power they had been. And so this is a purgation of themselves from that crime, somewhat like that Psa\_44:20,**21**, and in general from those gross and reigning sins whereof they had been guilty formerly.

**In my heart;** if my heart was false to God, and did cleave to idols or to any wickedness, although I might for some prudential reasons forbear the gross and outward acts. Compare Psa\_44:17,**18**. If I had been guilty of that hypocrisy wherewith mine enemies charged me, and had been a secret favourer of wickedness when I pretended great piety. Or, If I did not cry unto God with my heart, but only howled for corn and wine, &c.; and whilst I cried to God with my tongue, my heart was set upon sin, or I desired only that which I resolved in my heart to spend upon my lusts.

**Will not hear me;** or, *would not have heard me*; as divers learned interpreters translate it; the future being put potentially, as is usual among the Hebrews. For God heareth not sinners, Joh\_9:31, nor hypocrites, Job\_27:8,**9 Pr 15:29**.

Psalms 66:19

Which is a public vindication and a Divine testimony of my integrity against all my false accusers.

Psalms 66:20

**Turned away**, or *rejected* , or *removed* , to wit, from his sight and audience, but hath received and granted it.

**His mercy:** though he had now asserted his own innocency and sincere piety, yet he imputeth not God's hearing of his prayers to that, but solely unto God's grace and mercy.

## **Psalms 67:1 PSALM 67**

### THE ARGUMENT

This Psalm contains a prayer for the church of Israel, as also for the Gentile world, whose conversion he prophetically describes.

The church prayeth for the enlargement of the kingdom of God, Psa\_67:1,2, to the joy of the nations, Psa\_67:3-5; and for the increase of spiritual and temporal blessings, Psa\_67:6,7.

**Unto us**, thy people of Israel. As thou hast hid thy face and favour from us, so now do thou manifest it to us. For the phrase, Num\_6:25,26 **Psa 31:16**.

Psalms 67:2

Nor do we desire this mercy only for our comfort, but also for the advancement of thy glory, and the propagation of the true religion among all nations, who by the contemplation of thy gracious and wonderful works to and for us will be induced to love and serve thee, and to list themselves among thy people. By God's way he understands, either,

1. That way wherein God walks; or the manner of his dealing with his people: How gracious and bountiful a Master thou art to all thy servants! Or rather,

2. That way wherein God requires men to walk, the way of God's precepts, the way of truth, or the true religion; as the *way* or *ways of the Lord* are frequently taken, Gen\_17:19 Jud\_2:22 Psa\_18:21 Psa\_119:1 Act\_18:25,26, &c.; the same which in the next clause is called his

**saving health**, Heb. *salvation* ; and both together signify the way of salvation, which the psalmist desires may be known among all nations; which was expected by the ancient and godly Jews at the

coming of the Messiah, who is called *the way* , Joh\_14:6, and God's salvation, Luk\_2:30. And so the sense of the place is this, Deal so graciously with thy people Israel, that thereby the Gentile world may at last be allured to join themselves with them, and to embrace their religion and Messiah; according to that famous prophecy, Zec\_8:23, *In those days ten men out of all nations shall take hold of the skirt of a Jew, saying, We will go with you, for we have heard that God is with you .*

Psalms 67:3

O hasten that time, when all the Gentiles shall forsake their dumb idols, and serve and praise thee the living God, as they will have abundant cause to do.

Psalms 67:4

**Be glad and sing for joy**, for thy transcendent mercy to them, in rescuing them from the vanities and damnable errors of their fathers, and in bringing them to the knowledge of the true God, and of eternal life.

**Shalt judge**, i.e. rule and govern them, as it is explained in the next clause, and as this phrase is used.

**Righteously**; which is the great commendation of any government, and the greatest argument and encouragement to the Gentiles to put themselves under it; the rather, because they had found the misery of living under the unrighteous and tyrannical government of the devil, and of their idolatrous and heathenish rulers.

**Govern**, Heb. *lead* , to wit, gently, as a shepherd doth his sheep; and not rule them with rigour, as other lords had done.

Psalms 67:5

No text from Poole on this verse.

Psalms 67:6

When the people of the earth shall be converted to the worship and service of the true God, God will take away his curse from the earth, and cause it to yield them abundance of all sorts of fruits; under which one blessing promised under the law to them that obey God, all other blessings both temporal and spiritual are comprehended, as is very usual in the Old Testament.

**Our own God;** he who is Israel's God in a peculiar manner, by that everlasting covenant which he hath made with us.

Psalms 67:7

No text from Poole on this verse.

## **Psalms 68:1 PSALM 68**

### THE ARGUMENT

The occasion of this Psalm seems to have been David's translation of the ark to Zion, which was managed with great solemnity and devotion, and celebrated with some Psalms, and this among the rest. For the first words are the very same which Moses appointed for such occasions, Num\_10:35, and the following verses pursue the same matter with the first. Thence he falls into a description of some of the excellent properties and glorious works of the God to whom this ark belonged. But because David very well knew that both himself and the ark were types of Christ, and that the church and people of Israel were a type of the catholic church, consisting of Jews and Gentiles, and that the legal administrations and actions were types of those of the gospel, he therefore, by the Spirit of prophecy, looked through and beyond the present actions and types, unto the great mysteries of Christ's resurrection and ascension into heaven, and of the special privileges of the Christian church, and of the conversion of the Gentiles unto God, and therefore intermixeth some passages which directly and immediately belong to these things, although the words be so ordered that they carry a manifest allusion to the present actions, and may in some sort be applied to them, though in a more obscure and improper and secondary sense. Nor is it at all strange that in the same Psalm there is such a mixture of things, whereof some belong only to the actions or events of that time, and some only to Christ and the gospel times, if it be considered that the psalmist in himself doth frequently express divers, and those contrary, passions and dispositions, as hope and fear, &c., in the same Psalm, and sometimes in the same verse, and especially that the sacred penmen in the composition of these writings were men wholly inspired, and governed, and moved by the Holy Ghost, 2Pe\_1:21, by whom they were variously transported, as he saw fit, and sometimes carried away to speak of the highest mysteries of



the gospel, even such things as they themselves did not fully understand, as appears from 1Pe\_1:10,11.

At the removing of the ark, David exhorteth to praise the Lord, Psa\_68:1-5, for his wonderful power and love in delivering his people out of Egypt, Psa\_68:6; leading them through the wilderness, Psa\_68:7-11; subduing their enemies, Psa\_68:12; and choosing Zion for his habitation, Psa\_68:13-18. He blesseth God for his judgments on the church 's enemies, Psa\_68:19-21; for his promises to his people, Psa\_68:22-29; and for his threats to the cruel, Psa\_68:30. The kingdoms of the earth are called to sing to the Lord, whose power and majesty is heard in the heavens, and whose strength and excellency is over Israel, Psa\_68:31-35.

*Let God arise* ; oh that God would arise from his seat, and bestir himself and go forth to fight with his enemies! who, if he do so, will easily and suddenly be scattered. Or, *God will arise* . And so the other verbs following may be rendered, as being of the future tense, *shall be scattered* , *shall flee* , &c. Although the futures are frequently rendered imperatively; and so they are truly rendered Num\_10:35, whence this verse is taken. *Hate him* . All God's enemies are here said to hate God, not directly and formally, for there are few such persons, but because they hate his laws and government, and his people and image, and because they fight against him and his, which is justly taken for an evidence of hatred.

Psalms 68:2

**As smoke is driven away**; as smoke at first mounts high and fills a great space of air, but speedily vanisheth into air, or is dispersed with the wind.

Psalms 68:3

For God's gracious appearance on their behalf, and for his settled presence with them.

Psalms 68:4

**Extol him**, by praising him; of which this verb is used, Pro\_4:8. Or rather, *raise up or prepare the way for him* ; for so this word is commonly used, as Isa\_57:14 **57:10**, and elsewhere. And this doubtless they did for this solemnity of bringing the ark to Zion. Compare Isa\_40:3. That rideth upon the heavens; which phrase is

used below, Psa\_68:33, though in differing words. Or, *that did ride in the desert* , where the ark was carried, and God marched along with it in the cloudy pillar. Or, *that now rideth* as (which particle is frequently understood) *in the desert* , i.e. that is now carried from place to place as it was in the desert. The word here rendered *heavens* doth generally signify the desert or plain fields, as Num\_33:48,50 36:13 Jos\_5:10 2Sa\_4:7 Isa\_40:3, compared with Luk\_3:4.

**By his name Jah;** whereby he is known and distinguished from all false gods; for *Jah* is generally conceived to be an abbreviature of the name Jehovah, which the heathens pronounced *Jao* .

**Before him;** before the ark, where he is present, as David himself is said, *to dance before the Lord* upon this occasion, 2Sa\_6:14.

Psalms 68:5

He now enters upon some of the matters or reasons for which God is to be extolled; whereof this is one, that he is the patron of such as are injured and oppressed, and have not power to help themselves.

**In his holy habitation;** either in his tabernacle, or in heaven. Though he dwells there, yet the eyes of his fatherly providence and care run to and fro to help his people when they are distressed.

Psalms 68:6

**Setteth the solitary in families;** such as were single and solitary he blesseth with a wife and children, as he did Abraham. *Houses* are oft put for posterity, as Exo\_1:21 Rth\_4:11 2Sa\_7:11.

**Bringeth out those which are bound with chains;** he setteth captives and prisoners at liberty, as he did the Israelites, &c.

**The rebellious;** those who rebel against God, as the Egyptians did.

**Dwell in a dry land;** are deprived of all true comfort, and plagued with manifold calamities.

Psalms 68:7

In the cloudy pillar, as their Captain leading them out of Egypt.

Psalms 68:8

The earth; either,

1. Metonymically, the inhabitants of those parts of the earth, by comparing Exo\_15:14. Or,
2. Properly, by comparing Psa\_114:5-7. There was a great earthquake, as a token of God's dreadful presence.

**Dropped**, i.e. poured down great showers, which accompanied those mighty thunders, as usually it doth. Was moved; or, dropped; which may be repeated out, of the former clause; was even melted or dissolved with fear. It is a poetical representation of the terribleness of God's appearance.

Psalms 68:9

Send a plentiful rain; either,

1. In the wilderness; where they oft wanted water, and were by God's extraordinary care supplied with it. Or rather,
2. In the land of Canaan, which he calls God's inheritance in the next words; as also Exo\_15:17, and in many other places of Scripture; in which God's people are said to dwell in the next verse, of which, and the things done in it, lie speaks in the following verses, and which, being destitute of those constant supplies from the overflowings of a great river which Egypt enjoyed, God took a special care to supply with rain as occasion required; of which see Deu\_11:10,11.

**Confirm**; or, *stablish* , or *support* , or *sustain* .

**Thine inheritance**; either thy people; or rather thy land, as was now said. Weary; dry and thirsty, and parched with excessive heat, and ready to faint for want of rain: compare Psa\_63:1.

Psalms 68:10

**Thy congregation**; thy people of Israel, who are all united in one body under thee, their Head and Governor. For though this word commonly signifies *living creatures* , yet sometimes it signifies a company of men, as here below, Psa\_68:31, and 2Sa\_23:13, compared with 1Ch\_11:15 Psa\_74:19. Or the proper signification of the word may be retained, and it may be rendered *thy flock* ; for God oft compares himself to a *shepherd* , and his people to sheep,

and particularly he is said *to have led his people like a flock by the hand of Moses and Aaron* , Psa\_77:20, to wit, in the wilderness; and consequently he may be here said to have brought his sheep into and made them to dwell in Canaan, as in a green and good pasture, as God speaks of his people under this very metaphor, Psa\_23:2.

**Prepared;** or, *prepared it* ; which pronoun is oft understood, and here most easily out of the foregoing clause of this verse, where it is expressed. *Prepared it* , to wit, this land, for the use of thy people; which God did many ways; partly by designing it for them, and expelling the old inhabitants to make way for them; and partly by furnishing it with all sorts of provisions, both for necessity. and delight, and making it fruitful by his special blessing, in giving rain in its proper seasons.

**Of thy goodness;** by thy free and singular goodness; which may be referred both to the cause of this preparation, God did it not for their righteousness or worthiness, but out of his mere mercy, as God oft telleth them; and to the manner and measure of it, God did wonderfully increase the fruits of it, that it might suffice for the supply of such a numerous people; which without his extraordinary blessing it would not do, as appears by the state of that land at this day, as it is reported by travellers and eye-witnesses of it.

**For the poor,** to wit, for thy people of Israel, whom he here calls poor, partly to repress that pride and arrogance to which they are exceeding prone, and to mind them of the dependence upon God for all that they have and hope for; and partly because they really were, when God undertook the conduct of them into Canaan, a very poor and beggarly people, and so they would have still been, if God had not provided for them in a singular manner.

Psalms 68:11

**Gave the word,** i.e. the matter of the word or discourse here following. He put this triumphant song into their mouths; he gave his people all those successes and victories which are here celebrated. Or, *gave the matter or thing* which was published.

**Great was the company of those that published it:** the works of God on the behalf of his people were so glorious and wonderful,

that all sorts of persons, both men and women, that heard of them, broke forth into songs of praise to God for them. The Hebrew word is of the feminine gender, because it was the manner of the Hebrews, that when the men returned victorious from the battle, the women went out to meet them with songs of triumph, Psa\_68:25 Exo\_15:20 Jud\_11:34 1Sa\_18:6.

Psalms 68:12

**Kings of armies;** the kings of Canaan and other nations which came forth against the Israelites, accompanied with great and numerous armies.

**The spoil** was so much, that there was enough, not only for the proper use of those who took it, but also to be divided to their wives and children when they came home. This verse and that which follows may be taken, either,

1. For the triumphant song sung by those publishers mentioned Psa\_68:11. Or,

2. For the words of David, continuing the relation of the victories granted by God to Israel ever their enemies.

Psalms 68:13

**Though ye, ye Israelites,** to whom he now turneth his speech,

**have lien among the pots;** like scullions, that commonly lie down in the kitchen among the pots or hearthstones, whereby they are very much discoloured and deformed; which is fitly opposed to the following beauty. Though you have been filled with affliction and contempt.

**Shall ye be;** or, *ye have been* ; which may seem more suitable to the context, both foregoing and following, wherein he doth not speak prophetically of things to come, but historically of things past. So the sense of the verse is, Though you have formerly been exposed to great servitude, and reproach, and misery, to wit, in Egypt, yet since that time God hath changed your condition greatly for the better.

**As the wings of a dove covered with silver, and her feathers with yellow gold;** beautiful and glorious, like the feathers of a dove, which according to the variety of its postures, and of the light shining upon it, look like silver or gold.

Psalms 68:14

**In it;** in Canaan, at the coming of the Israelites thither. The land was as white as Mount Salmon is with the snow, which falls and lies for a long time upon it; which is opposed to the native obscurity of that mountain by the many shady trees which were there, Jud\_9:48. But because there is nothing certain, either concerning the great height of this mountain, or concerning its snow, as we do read of snow of Lebanon, Jer\_18:14, other interpreters, both Hebrew and Christian, and the Chaldee among the rest, take this word Salmon for a common, and not a proper name, signifying *darkness* or a *shadow*, as the root from whence it comes unquestionably signifies. Nor is it strange if this word be no where else taken in that sense but here, because that is the lot of many Hebrew words, or of some significations of them, that they are to be found but in one text of Scripture. This being granted, the words are or may be rendered thus, *it was snow-white*, or *thou madest it snow-white in darkness*, or, as the Chaldee renders this word, in the shadow of death, i.e. thou didst cause light to shine out of darkness. When the state of thy people, and of the land of Canaan which thou hadst given to them, was dark and dismal or bloody, by reason of the wars raised against them by the Canaanitish kings, thou didst quickly change it; and whereas it was red like scarlet or crimson, thou madest it whiter than snow.

Psalms 68:15

**The hill of God,** i.e. *of Zion*, the seat of God's ark.

**As the hill of Bashan;** equal to it, to wit, in height, as the next clause explains it; which yet is not to be understood of an external and visible height, for Zion was a low and little hill, and Bashan a very high hill; but of its spiritual height, or exaltation, in regard of the glorious privileges of God's presence, and worship, and blessing conferred upon it, in which respect *the mountain of the Lord 's house is said to be established on the top of the mountains, and exalted above the hills*, Isa\_2:2.

Psalms 68:16

**Why leap ye?** why do you triumph and boast of your height, and look upon poor Zion with scorn and contempt, as an obscure and inconsiderable hill, if compared with you? He speaks to the hills by a usual figure called *prosopopaeia*. This hill, though

despicable in your eyes, is precious and honourable in God's eyes, and chosen by him for his settled and perpetual residence. For though the ark was removed from this particular place, in which it was now to be placed, to the hill of Moriah, upon which the temple was built, yet it must be remembered that Zion and Moriah stood one near to the other, being both in Jerusalem, and are by some said to have been but two tops of one and the same hill.

Psalms 68:17

**The chariots of God**, i.e. the hosts or armies (whereof chariots were a great and eminent part in those times and places) which attend upon God to do his pleasure, and to fight for him and for his people.

**Twenty thousand**, i.e. an innumerable company; a certain number being put for an uncertain, as Psa\_3:6 **91:7**, and in many other places.

**The Lord is among them**; here is not only the presence of the angels, but of the great and blessed God himself. And here the psalmist seems to be transported by the prophetic spirit, from the narration of those external successes and victories of which he had been speaking in the former part of the Psalm, unto the prediction of higher and more glorious things, even of the coming of the Messiah, and of the happy and transcendent privileges and blessings accruing to mankind by it, described in the next verse. And the connexion of this new matter with the former is sufficiently evident. For having preferred Zion before other hills, Psa\_68:15,**16**, he now proves its excellency by an invincible argument, because this is the place to which the Lord of hosts himself, the Messiah, God manifested in the flesh, was to come, as is manifest from Psa\_2:6 **90:2** Isa\_2:3 **28:16**, compared with 1Pe\_2:6 Isa\_59:20, compared with Rom\_11:26, and many other places of Scripture. And when he did come into the world, he was attended with a multitude of holy angels, which celebrated his birth, Luk\_2:13,**14**.

**As in Sinai, in the holy place**; God is no less gloriously, though less terribly, present here than he was in Sinai, when the great God, attended with thousands of his angels, solemnly appeared there to deliver the law. Heb. *Sinai is in the sanctuary*, or *holy*

*place* ; which is a poetical and a very emphatical expression, and very pertinent to this place. For having advanced Zion above all other hills, he now equals it to that venerable hill of Sinai, which the Divine Majesty honoured with his glorious presence. Here, saith he, you have in some sort Mount Sinai itself, to wit, all the glories and privileges of it, the presence of Jehovah attended with his angels, and the same law and covenant, yea, and a greater privilege than Sinai had, to wit, the Lord Jehovah descending from heaven into a human body, as appears by his ascending thither again, which the next verse describes, and visibly coming into his own temple, as it was prophesied concerning him, Mal\_3:1.

Psalms 68:18

**Thou hast ascended on high;** having spoken of the Lord, and of his presence upon earth, he now turneth his speech to him, as is most usual in this book. And the contents of this verse do not agree to the present occasion of carrying the ark to Zion, but have a manifest reference to Christ, and to his ascension into heaven, in whom, and in whom alone, they are literally and fully accomplished, and to whom therefore they are ascribed, Eph\_4:8. Although the expressions here used are borrowed from the ancient custom of princes, or generals of armies, who, after some glorious achievements and victories, used to go up into their royal cities in triumphant chariots, being attended by their captive enemies, and afterward to distribute divers gifts to their soldiers and subjects, and sometimes to do some acts of grace and clemency even to their rebels and enemies, and to receive them into the number of his own people.

Captivity; either,

1. Those who did formerly take thy people captives. Or rather,
2. Those whom thou hast taken captive, as this word is most commonly used, as Num\_21:1 Deu\_21:10 Jud\_5:12, &c. So *poverty* is put for the poor, 2Ki\_24:14. This is meant of death, and sin, and the devil, and all the enemies of Christ and of his people, whom Christ led in triumph, having *spoiled them* , and *making a show of them openly* , as it is expressed, Col\_2:15.



**Thou hast received gifts;** though as thou art God thou art incapable of receiving any thing more than thou hast, yet according to thy manhood thou hast received from God all the treasures of wisdom and knowledge, and all those gifts and graces of the Holy Spirit which are necessary either to the perfection of thy nature, or to the discharge of thine office, or to the service and good of thy church and people. *For men* : not for thyself, for thou didst not need them, having the fulness of the Godhead dwelling in thee bodily, Col\_2:9; but for the sons of men, or which thou mightest give unto men; whence for *receiving for men* , the apostle justly saith gave unto men, Eph\_4:8, because he received them for no other end but to give them, and in such cases *receiving* or *taking* is oft put for *giving* , or for *taking* and *giving* , as Exo\_25:2 Jud\_14:2 1Ki\_3:24 **17:10**, &c.

**For the rebellious also:** nor didst thou only receive gifts for and give them to thy friends and people, as the manner of other conquerors is, but also to thy most stubborn and rebellious enemies, whether Jews or Gentiles, who resolved to *break thy bands asunder, and to cast away thy cords from them* as is said, Psa\_2:3; and *would not have thee to reign over them* , Luk\_19:14; who crucified him, and put him to open shame; and yet to these, as well as others, thou didst give those saving gifts and graces, as we read, **Ac 2**, and elsewhere.

**That the Lord God might dwell among them;** that having received such gifts, and thereby being made fit habitations for God, he who as man is ascended into the highest heavens, might as God come down to them, and dwell with them, not only in and by his ordinances, in which he is present, but also by his Spirit dwelling in their hearts by faith. Or, *that they might dwell with the Lord God* ; the particle *with* being either understood, as it is in many places, or being contained in the Hebrew verb *shacan* , which, as some Hebrew critics observe, signifies not only to dwell, but *to dwell* with another; of which the learned may see many instances in Forsterus's Hebrew Lexicon. So the sense is, that they who were estranged and at a distance from God, and enemies to him, might draw near to him, and dwell with him both here and in heaven.

Psalms 68:19

**Who daily loadeth us with benefits;** and besides that great and glorious blessing of his ascension which once he wrought for us, he is daily conferring new favours upon us. Heb. *who layeth load upon us* ; which may be understood either,

1. Of the burden of afflictions, for which God's people have cause to bless God upon many accounts. Or rather,
2. Of mercies and favours, which is more agreeable to the context; wherewith in common speech men are said to be loaded by another when they receive them from him in great abundance.

**The God of our salvation;** the only Author and Finisher both of our present and of our eternal salvation.

Psalms 68:20

**Belong,** i.e. they are only in his hand and power to dispose them as he pleaseth.

**The issues,** Heb. *the outgoings* or *evasions* , escapes or deliverances, as a Greek word of the same signification is used, 1Co\_10:13. *From death* ; or, *in* (as the Hebrew lamed is used, Psa\_16:10 **31:17**) *death* , i.e. the most deadly dangers, yea, even death itself, in and from which God through Christ delivers his people.

Psalms 68:21

The head; either,

1. The political head, their ruler or rulers, the devil or other wicked Christians. Or rather,
2. The natural head, as appears from the following expression, added to explain this, and

**the hairy scalp;** and he speaks of the heads or hairy scalps not of one, but of all his enemies; the singular number being put for the plural, than which nothing is more frequent. *The hairy scalp* , i.e. his most fierce and terrible enemies. For in ancient times many people used to wear long and shaggy hair, that their looks might be more terrible to their enemies.

**Of such a one as goeth on still in his trespasses;** of those who persist in their enmity and rebellion against him; whereby he

opens a door of hope and mercy to his very enemies, if they return and submit themselves to him.

Psalms 68:22

**The Lord said;** either within himself, he purposed or he promised; for so he had done by divers of his prophets, though not in the same words which are here used, yet to the same purpose.

**I will bring again from Bashan;** I will repeat my ancient favours, and give my people as great deliverances as I formerly did, when I saved them from that great giant Og king of Bashan, who came out against them with all his forces, Deu\_3:1; whom I delivered into their hand, as it there follows; which deliverance is oft mentioned in succeeding scriptures as one of the most eminent.

**From the depths of the sea;** from the Egyptians at the Red Sea, and from the Red Sea itself, through which I brought them with honour and safety, when it overwhelmed their enemies.

Psalms 68:23

And as it was at the Red Sea and at Bashan before, so yet again thine enemies shall be slain in such great numbers, that thou mayst wade in their blood, and thy dogs lick it up in the field.

Psalms 68:24

**They have seen:** it is an indefinite expression; men saw and observed it, thy people to their comfort, and thine enemies with terror and astonishment.

Thy goings; either,

1. How thou didst march before them through the Red Sea and the wilderness, even until thou didst bring them into Canaan, and afterward, as occasion was, and how thou didst subdue their enemies before them. Or rather,

2. The procession of the ark to Zion, the solemnity whereof is particularly described in the following verses.

**In the sanctuary;** or, *in holiness* ; for it was not a light and carnal, but a holy pomp; or, *in the holy place* ; as the ark, in and with which God is supposed to go, might very fitly and truly be called. Or *into the sanctuary* , or holy tabernacle, prepared for it; whither the ark was now going.

Psalms 68:25

**The singers went before, the players on instruments followed after;** of which see 2Sa\_6:15 1Ch\_13:8. Playing with timbrels, according to the usage of those times. See **Exo 15**, &c.

Psalms 68:26

Or, as it is rendered in our margin, and by many others, ye that are *of or from the fountain of Israel, or Jacob* , i.e. all ye people of Israel, who are called the

**fountain of Jacob**, Deu\_33:28, and said to *come forth out of the waters of Judah* , Isa\_48:1, and consequently of *Jacob or Israel* . See also Pro\_5:18 Isa\_51:1. And this sense seems to be confirmed by the following verse, wherein this fountain is distributed into its several streams, the tribes of Israel. But these words may be and are by some joined with the former, either thus, *Bless Ñthe Lord for the fountain of Israel* , i.e. for that *fountain* which God hath *opened to Israel* for the purging away of *sin and uncleanness* , as it is expressed Zec\_13:1, even the blood and Spirit of Christ. and all those spiritual blessings which God confers upon his people in his sanctuary, and by his ordinances; which are oft compared to waters, as Isa\_12:3 Eze\_47:1; and to a *fountain or well* , as Joe\_3:18 Joh\_4:14. See also Pro\_14:27 Jer\_2:13. Or thus, *Bless Ñthe Lord who is of the fountain of Israel* , i.e. who though he be the most high God, yet according to the flesh is descended from Israel, as is noted, Rom\_9:5. But the first sense seems most natural and easy.

Psalms 68:27

**There is** present in this solemn pomp of carrying the ark to Zion, under the conduct of David their king,

**little Benjamin.** That tribe is called *little* , partly because it was the youngest, as being descended from Jacob's youngest son Benjamin; and principally because it was exceedingly diminished, and almost extinguished, under the judges, **Jud 20 Jud 21**. He mentions this tribe, partly because they were nearest unto Judah, and to the place whither the ark was going; and partly to note their reconciliation and submission to David, against whom they had stood out with more obstinacy than any other tribe, as having been

so long used to govern, and loth to part with the regal dignity which was by God's appointment first seated among them.

**With their ruler;** with the prince of their tribe, who marched in the head of them. Heb. *the ruler*, i.e. the tribe which had lately swayed the sceptre, but now submitted themselves to David, and waited upon him in this expedition. But the first sense seems the truest, because *the princes* of all the following tribes are here mentioned.

**Their council;** their counsellors; or rather, their company, as it is in the margin, the people of that tribe who waited upon them in that action; which may seem to be here noted, to intimate that though the princes only of the following tribes be yet the people are comprehended under them, and were present with them in that solemnity. *Zebulun and Naphtali*: he mentions these tribes, either,

1. Because they excelled in learning and knowledge, as is gathered from Gen\_49:21 Deu\_33:19 Jud\_5:14. Or,

2. Because they were more hearty and forward in complying with David and in his service than the rest, as may seem from the great number of them which came from the ends of the land to David in Hebron, 1Ch\_12:33,**34**. Or,

3. Because they lived in the remotest parts of the land of Canaan. And so by naming two of the nearest tribes, and two of the furthest, he leaves it to be understood that the other tribes also did come upon this occasion, as is manifest from 2Sa\_6:15,**19** 1Ch\_13:2,**5,6,8 15:3,28**.

Psalms 68:28

Having spoken of Israel, and of their several tribes, Psa\_68:26,**27**, he now directeth his speech to them.

**Hath commanded**, i.e. hath ordained or effectually procured, as this word is oft used, as Lev\_25:21 Deu\_28:8 Psa\_42:8 **44:4**.

**Thy strength;** all that strength and power which thou hast put forth at any time in fighting with thine enemies, and which is now greatly increased by the re-collection and union of all the tribes under one head, which is the work of God himself, without whom all the differences and animosities which had for many years been among them could never have been composed and quieted. Seeing

therefore all our strength is in thee and from thee alone, we pray unto thee for the continuance and increase of our strength, and that thou wouldst proceed to finish that good work which thou hast begun among us, by preserving, and confirming, and perpetuating this blessed union, and by giving us a more full and universal deliverance from our enemies.

Psalms 68:29

Thy temple; either,

1. The old tabernacle which then was; which is oft called by this name. But that was now at Gibeon, not at Jerusalem. Or rather,

2. The temple which Solomon should build, which David knew should be *very magnificent, of fame and of glory throughout all countries*, as he saith, 1Ch\_22:5; and such as would command esteem and reverence even from heathenish princes and people, and that not only for its most splendid and glorious structure, but especially for the wonderful works of the God of that temple wrought by him on the behalf of his people, and in answer to the prayers made in the temple; of which see 1Ki\_8:41-43.

**Kings;** kings of the Gentiles; which was done in part in the times of Solomon and Hezekiah, 1Ki\_10:11,**24,25** 2Ch\_32:23, and afterwards by others; but more fully when the Lord Christ was come into his temple, according to that prophecy, Mal\_3:1, and had built a better temple instead of it, even the Christian church, to which the kings and nations of the earth were to flow in great abundance, according to the tenor of many prophecies in the Old Testament.

Psalms 68:30

**Rebuke,** to wit, really; humble and chastise those that will not bring presents to thee, as the kings did, Psa\_68:29, till they see their error and submit themselves, as it here follows.

**The company;** so this word signifies here above, Psa\_68:11 2Sa\_23:11 Psa\_74:19. Or, *the beast*, or *wild beast*, as this word is elsewhere used, i.e. the beasts; the singular being put for the plural: so the sense is the same.

**Spear-men,** Heb. *of the reed*, i.e. that use spears or arrows; which may be called *reeds*, either because in length and form they

resemble *reeds* , or because anciently they were made of reeds. And this sense seems favoured by the last words of this verse, in which he explains this and the other metaphors of warriors. Or the *reed* may be taken properly; and by *the beast of the reed* he may understand the king of Egypt, who then was a very potent and a most idolatrous king, and a great and old enemy to the true religion, and to the people of Israel, whom therefore he desires God to rebuke and humble, that he may acknowledge the true God, which is foretold that he shall do, Psa\_68:31. As for this enigmatical designation of this king, that is agreeable enough both to the usage of the prophets in such cases, and to the rules of prudence; and upon the same account the prophet Jeremiah, threatening destruction against Babylon, calls it enigmatically *Sheshach* , Jer\_25:26 **51:41**, and St. Paul calls Nero *the lion* , 2Ti\_4:17. But then this one king, being eminent in his kind, is by a usual synecdoche put for all of them which were enemies to God's people.

**Bulls;** by which he doubtless understands men of war, as the following words expound it; the great, and potent, and fierce, and furious adversaries of God, and of his church, as this word is used, Psa\_22:12 Isa\_34:7. And consequently

**the calves** must be their people or soldiers depending upon them, and joining with them in these acts of hostility against thine Israel.

**Submit himself with pieces of silver:** this he adds as a limitation of his request; Rebuke them, O Lord, not to utter destruction, but only till they be humbled and submit themselves, and in token thereof bring pieces of silver for presents, as was foretold, Psa\_68:29. For *submit himself* , it is in the Hebrew *cast himself down* , or *offer himself to be trod upon* . But because this supplement may seem too large, and not necessary, the words are and may be rendered otherwise, *that tread upon* , or *walk proudly in or with, fragments or pieces of silver* , wherewith eminent captains used to adorn themselves and their very horses. And so this belongs to the *bulls and calves* , whose pride, and wealth, and power is described in this manner. *Scatter thou* , Heb. *he hath scattered* , i.e. he will certainly scatter, according to the prophetic style. So this may contain an answer, or his assurance of an answer, to his prayer: I prayed, *Rebuke the company* , &c.,

and God hath heard my prayer, and I doubt not will rebuke or scatter them.

**That delight in war;** that without any necessity or provocation, and merely out of a love to mischief and spoil, make war upon others, and upon us particularly. Now that thou hast given thy people rest, and settled the ark in its place, O Lord, rebuke all our malicious and bloody enemies, and give us assured peace, that we may worship the Lord without disturbance. And withal David may seem to utter this for his own vindication. It is true, O Lord, I have been a man of war, and therefore have lost the honour of building the temple, and am now forced to lodge the ark in a mean tabernacle, which I have erected for it; but this thou knowest, that I have not undertaken any of my wars out of wantonness, or ambition, or love to war and mischief, but only by constraint and necessity, for the just defence of myself and of thy people; and therefore do not lay my wars to my charge.

Psalms 68:31

**Egypt, Ethiopia:** he names only these, as the great and ancient enemies of God, and of his people, and as a most wicked, and idolatrous, and incorrigible sort of men; see Jer\_13:23 Amo\_9:7; but by them he synecdochically understands all other nations and people of the like character.

**Stretch out her hands unto God;** either in way of humble supplication and submission, begging mercy of him; or to offer up the presents expressed, Psa\_68:29. But this prophecy, as also the next verse, evidently belongs to the times of the Messiah, when the Gentiles were to be brought in to the knowledge and worship of the true God; with the thoughts and hopes whereof David oft comforteth himself in that confined and afflicted state of the church in his time.

Psalms 68:32

Not only Egypt and Ethiopia, but other kingdoms and nations also, who shall partake of the same grace with them.

Psalms 68:33

**Upon the heavens;** upon the highest heavens, as Deu\_10:14, his truest and best sanctuary; by which expressions he prevents all mean and carnal conceptions of God, as if he were confined to the



ark or tabernacle, and lifteth up the minds, both of Jews and Gentiles, to heaven, and representeth God as dwelling there in infinite glory and majesty, and from thence looking down upon all the inhabitants of the earth, and ruling them by his almighty power, and therefore most fit to be owned and received by all kings and kingdoms, as their Lord and Governor.

**Of old**, i.e. from the very beginning of the world; whereas the ark was only some hundred years old. Or,

**which are everlasting**; for this Hebrew word answers to *olam*, which looks not only backward to time past; but forward to the future, of which this word is by divers understood, Deu\_33:15. This is also opposed to the condition of the ark, and tabernacle, and temple; all which, as David by the Spirit of prophecy well knew, would be abolished and dissolved.

**A mighty voice**; by which he understands, either,

1. The thunder, called God's *voice*, Psa\_29:3, and elsewhere. Or rather,

2. *His word*, to wit, the gospel, published by Christ and by his apostles, assisted by the Holy Spirit sent from heaven; which might well be called God's *voice*, and that a *mighty voice*, because it produced such great and wonderful effects, as are here above mentioned, in converting all the kings and kingdoms of the earth.

Psalms 68:34

**Ascribe ye strength unto God**; acknowledge that he is mighty and able to do whatsoever he pleaseth for his people, or against his and their enemies.

**His excellency**; his excellent power and goodness.

**Is over Israel**; dwells among them, and is employed for them, as occasion requires. He is indeed the universal Lord of the whole heaven and earth, but in a special and excellent manner he is the God of Israel.

**In the clouds**; or, *in the heavens*, He hath two dwellings and thrones, the one in his church and people, and the other in heaven. See Isa\_57:15.

Psalms 68:35

**Terrible;** or, *venerable* ; deservedly to be both revered and feared.

**Holy places;** or, *sanctuaries* . He useth the plural number; either,

1. Of the sanctuary in Zion, because the tabernacle and temple consisted of three parts; the court, the holy place, and the holy of holies. Or rather,

2. With respect to that twofold sanctuary here mentioned, one in Zion, and the other in heaven. And out of both these holy places God appeared, and put forth such acts of his power as might justly terrify his enemies.

**God giveth strength and power unto his people;** the strength which the kingdom of Israel now hath, is not to be ascribed to my valour or conduct, nor to the courage or numbers of the people, nor to that happy union now made, and established among all the tribes, but only to the might and grace of God.

## **Psalms 69:1 PSALM 69**

### THE ARGUMENT

This Psalm of David consists of his complaints and fervent prayers, and comfortable predictions of his deliverance, and of the ruin of his enemies. But the condition of this Psalm is like that of divers others, wherein although the matter or substance of it agree in some sort to David, yet there are some singular passages, which he delivers with a particular respect unto Christ, of whom he was an eminent type, and upon whom his thoughts were much and often fixed, and of whom they are more fitly and fully understood; and therefore they are justly applied to him in the New Testament, as we shall see.

David (as a type of Christ) complaineth of his heavy and manifold afflictions, Psa\_69:1-12; fervently prayeth for help and deliverance, Psa\_69:13-21; giveth over his enemies to, destruction, Psa\_69:22-29; and praiseth God in confidence of being accepted, Psa\_69:30-34, and Zion saved, Psa\_69:35,**36**.

**Waters**, i.e. tribulations, which are oft expressed by *waters* ; as hath been observed.

**Unto my soul**, i.e. to my vital parts; so that I am ready to be choked with them. My soul is exceeding sorrowful even unto death.

Psalms 69:2

**In deep mire**, Heb. *in the mire of the deep waters* . I am not in the shallows, or nigh the bank, but in the middle and deepest parts, and in the very mire, which is at the bottom of the waters.

**No standing**; no firm and sure footing, but I sink in deeper and deeper, and, without thy speedy and almighty help, shall be overwhelmed and destroyed.

Psalms 69:3

**I am weary of my crying**; I have prayed and cried to God long and fervently, and yet God seems to neglect and forsake me.

**My throat is dried** with loud and frequent cries.

**Mine eyes fail** with looking to God for that assistance which he hath promised, and I confidently expected, but in vain.

Psalms 69:4

**Without a cause**; without any injury or occasion given them by me.

**Restored that which I took not away**; either because they unjustly and violently forced me to it, or because I was willing to do it to my own wrong for peace sake. By this one kind of wrong he understands all those injuries and violences which they practised against him.

Psalms 69:5

This is added, either,

1. As a proof of his innocency, which he had now asserted by way of appeal to God. Do thou, O Lord, judge between me and them, whether I be guilty of those rallies and sins which they lay to my charge. And such appeals indeed David useth, Psa\_7:3,4, and elsewhere; but then they are delivered in form of a supposition, and not a positive assertion, as this is. Or rather,

2. As an exception to what he last said. But, O Lord, although I have been innocent to mine enemies, and have given them no cause to hate or persecute me, as they do; yet I must confess I am guilty of many sins and follies against thee, and have given thee just cause to punish me, and to give me up into their hands, and to deny or delay thine help unto me. By foolishness he means sin, as he explains it, which is commonly so called in Scripture; or by his **foolishness** he means lesser sins, committed through ignorance or inconsiderateness, and by sins those of a grosser nature.

Psalms 69:6

**Them that wait on thee**, i.e. thy godly people, who rely upon thy promises which thou hast made to all thine in general, and to me in a special manner, wherein they also are concerned.

**Ashamed**, i.e. frustrated of their just hopes; which will make them ashamed, either to look upon God, or to look upon their enemies, when they shall reproach them for their confidence in God.

For my sake; either,

1. For the sake of my sins last mentioned; let not all good men suffer for my sins. Or,

2. Because of my sad disappointments. For if they see me rejected and forsaken of God, whom they have esteemed a great example of faith, and prayer, and all virtue and piety, they will be exceedingly discouraged by this example; which will tend much to thy dishonour and disservice.

Psalms 69:7

**For thy sake**; for my trust in thy promise, and obedience to thy commands, and zeal for thy glory, and against all wickedness; all which they turn into matter of derision and reproach.

**My face**; in which man's majesty and glory is most evident, which I am in a manner ashamed to show amongst men.

Psalms 69:8

My nearest kinsmen estranged themselves from me; partly out of fear, lest they should be involved in my sufferings; and chiefly out of dislike of his piety and excessive zeal in religion, as it here follows.

Psalms 69:9

**For:** this is the reason of that alienation of my brethren and others from me, because there is a vast difference and contrariety in our tempers. They mind not the concerns of God and of religion, but are wholly intent upon wealth, and honour, and worldly greatness.

**The zeal of thine house;** that fervent passion which I have for thy house, and service, and glory, and people.

**Eaten me up;** exhausted and wasted my natural moisture and vital spirits, which is oft effected by grief and anger, and fervent love and desire; of which passions zeal is composed.

**That reproached thee:** that speak contemptuously or wickedly of thy name, or providence, or truth, or worship and service. Fallen upon me; either,

1. By imputation. They reflect upon me, because I am engaged in the defence of thy cause and glory, which wicked men oppose and despise, and therefore must needs suffer in it, and with it. Or,

2. By choice and affection. I have been as deeply affected with thy reproaches as with mine own. This whole verse, though truly belonging to David, yet was also directed by him, at least by the Spirit of God in him, to a higher use, to represent the disposition and condition of Christ, in whom this was more truly and fully accomplished than in David; to whom therefore it is applied in the New Testament, the first part of it, Joh\_2:17, and the latter, Rom\_15:3.

Psalms 69:10

**Wept** for their impiety and reproaches which they cast upon God and godliness.

**Chastened;** which word is here understood out of Psa\_35:13; as it is also in 2Ch\_10:11,14, out of 1Ki\_12:11, where it is expressed.

**My soul;** either my body, or myself; the soul being oft used both ways. That was to my reproach; they derided me for my piety and devotion, and for my faith in God's promises, and hopes of assistance from him.

Psalms 69:11

**My garment;** wearing it next to my skin, in token of my humiliation and hearty sorrow, as the manner then was in days of fasting.

**A proverb to them;** they used my name proverbially of any person whom they thought vainly and foolishly religious.

Psalms 69:12

They that sit in the gate; either,

1. Vain and idle persons, that spend their time in the gates and markets, in which there used to be a confluence of people. Or rather,

2. The judges and magistrates, who *used to sit* (which was their posture, Exo\_18:14 Pro\_20:8, &c.) *in the gates* of cities, the usual places of judicature; for David oft complains of his hard usage from these men, as Psa\_58:1,2 **119:23**, and elsewhere; which was the more grievous, because these, who were obliged by their office to protect and right him, did join with others in reproaching and oppressing him.

**Of the drunkards;** of the scum of the people; of all lewd and debauched persons. Thus both-high and low conspired against him.

Psalms 69:13

**But my prayer is unto thee;** but whilst they scoff I will pray, and not be driven from God, and from my prayers and other duties, by all their reproaches or other discouragements.

**In an acceptable time,** Heb. *in a time of acceptance* , or *grace* , or *thy good will* , or *good pleasure* . These words may be joined, either,

1. With the following words, by way of limitation: *Hear me in thy accepted time* , i.e. I do not limit thee to a day or time, but when thou seest fit hear and help me. Or rather,

2. With the foregoing, as an argument to enforce his prayer: *I pray in a time of grace or acceptance* ; I seek thee when thou mayest be found, as Psa\_32:6 Isa\_55:6; *in a good day* , as they said, 1Sa\_25:8, in the day of grace and mercy, in a time of great

trouble, which is the proper season for prayer, Psa\_50:15; and whilst I have thee engaged to me by promises, which thy honour and truth oblige thee to perform, I come not too late, and therefore do thou hear me.

**In the truth of thy salvation;** or, *for or according to thy saving truth or faithfulness* ; whereby thou art obliged to grant unto me that salvation which thou hast graciously promised.

Psalms 69:14

**Them that hate me;** whereby he explains his meaning in these metaphors of mire, and waters, and deep, and pit.

Psalms 69:15

No text from Poole on this verse.

Psalms 69:16

**Is good,** i.e. is eminently and unspeakably good; the positive degree being put for the superlative, as it is Luk\_1:28 1Co\_12:23, &c. It is most ready to communicate itself to indigent and miserable creatures.

Psalms 69:17

No text from Poole on this verse.

Psalms 69:18

**Draw nigh unto my soul,** to support and relieve it, O thou who seemest to be departed far away from me.

**Because of mine enemies;** partly because they persecute it, and greedily seek to destroy it; and partly because they are thine as well as mine enemies, and if they succeed, will triumph not only over me, but in some sort over thee, and over religion.

Psalms 69:19

**Thou hast known my reproach,** & c.; thou seest how much of it I suffer, and that for thy sake; as he said, Psa\_69:7.

**Are all before thee;** thou knowest them thoroughly, and all their injurious and wicked devices and implacable malice against me, and all their impiety and contempt of thee; for which they deserve to be utterly and speedily destroyed.

Psalms 69:20

**Hath broken my heart:** for reproach is most grievous to the most generous and noble souls; and besides, this was the highest degree and the worst kind of reproach, being cast upon him for God's sake, and upon God also for his sake.

**None**, i.e. few or none, as that word is frequently used, both in sacred and profane writers. For whether you understand it of David, or of Christ, there were some who pitied both of them.

Psalms 69:21

**Gall**, or *poison* , or *bitter herbs* , Hos\_10:4. See Deu\_29:18 Jer\_9:15 Lam\_3:19. Instead of giving me that pity and comfort which my condition required, they barbarously added to my afflictions. These things were metaphorically fulfilled in David, but properly and literally in Christ, the description of whose sufferings was principally intended here by the Holy Ghost, who therefore directed David's pen to these words, and possibly informed him that this should be accomplished in Christ; which may not seem improbable to him that considers the following imprecations, which are so many and so severe, that they may seem to exceed the bounds of justice and charity, if they be applied to David's enemies, as a recompence for their injuries done to him; whereas they most deservedly and fitly belong to the enemies and murderers of Christ.

Psalms 69:22

These and the following words, which are expressed in the form of imprecations, are thought by divers to be and that the imperatives are put for the as sometimes they are. And accordingly they translate the words thus, *Their table shall become a snare* , But if they be imprecations, here was sufficient cause for them. And besides, it is apparent that they were not the dictates of human passion, but of Divine inspiration, from a just zeal for God's glory, as hath been before.

**Their table**, i.e. their food, and all their for necessity or delight, either for body or soul; curses here following are spiritual and eternal as temporal. And so this may comprehend their sacrifices and other legal ordinances, and the word of God; all to the Jews through their own default a great occasion of stumbling at Christ.



And this punishment in their table exactly answers to their sin in giving Christ *gall* for his meat, Psa\_69:21. *Become a snare before them* , Heb. *before them* (i.e. their table or meat, which is set

**before them**, which is the usual expression in this case, as Gen\_18:8 2Ki\_6:22) *become a snare* , i.e. the occasion or instrument of their destruction. It is a metaphor taken from birds or fishes, that are commonly ensnared and taken with their baits.

**And that which should have been for their welfare, let it become a trap;** Heb. *and as for their great peace* , (which the plural number seems to import, all that tranquillity and prosperity which they do or may enjoy,) let it be *a trap* ; or, *and their peace offerings* (which sacrifices may be here mentioned, because the offerers did partake of them, and feast upon them; and so this agrees with the *table* expressed in the former clause) *a trap* . And so they were to the unbelieving Jews, whose false conceit of the everlastingness of the Mosaical dispensation was one cause of their rejection of Christ. Or thus, *and for recompences* , (i.e. an abundant compensation of all their injuries,) and *for a trap* . For thus it is rendered by divers, both ancient and modern, interpreters, and, which is more considerable, by the apostle, Rom\_11:9.

Psalms 69:23

**Their eyes;** not the eyes of their bodies, (for so this was not accomplished in David's nor in Christ's enemies,) but of their minds, that they may not discern God's truth, nor their own duty, nor the way of peace and salvation. Punish them in their own kind; as they shut their eyes and would not see, so do thou judicially blind them. This was threatened and inflicted upon the Jews, Isa\_6:10 Joh\_12:39,40.

**Their loins:** this also belongs to the loins of their minds or souls; of which we read Luk\_12:35 1Pe\_1:13. The loins of the body are the seat of strength, and the great instrument of bodily motions and actions; which being applied to the mind, the sense may be, either,

1. Take away their courage and alacrity, and give them up to pusillanimity, and terror, and despair; or rather,

2. Take away their strength and ability for spiritual actions. In the former branch, he wisheth that they may not be able to see or choose their way; and here, that they may not be able to walk in it, nor to execute the good counsels which others may give them. As, on the other side, when God gives men strength, they are able not only to walk, but to run in the ways of God, Psa\_119:32 Son\_1:4 Isa\_40:31.

Psalms 69:24

In such other ways and judgments as thou shalt think fit.

Psalms 69:25

**Their habitation**, Heb. *their palace* , as this word signifies, Gen\_25:16 Num\_31:10 Son\_8:9. Either,

1. Their temple, in which they place their glory and safety. Or rather,

2. and more generally, Their strongest and most magnificent buildings and houses, in which they dwelt, as it follows in the next clause, which explains this.

**None**; either,

1. None of their posterity. Destroy them both root and branch. Or,

2. None at all. Let the places be accounted execrable and dreadful.

Psalms 69:26

**Smitten**; which is an act of barbarous cruelty and inhuman malice. They talk; reproaching them with and insulting and triumphing in their calamities.

Psalms 69:27

**Add iniquity to their iniquity**; give them up to their own vain minds and vile lusts, and to a reprobate sense, and take off all the restraints of thy grace and providence, and expose them to the temptations of the world and of the devil, that so they may grow worse and worse, and at last may fill up the measure of their sins; as is said, Mat\_12:32: compare Rom\_1:28,29. Or, *Add punishment to their punishment* ; as this word is oft taken. Send one judgment upon them after another, without ceasing. Let them not

**come into thy righteousness;** let them never partake of thy righteousness, i.e. either,

1. Of thy faithfulness, in making good thy promises to them. Or,

2. Of thy mercy and goodness. Or rather,

3. Of thy righteousness, properly so called, of that everlasting righteousness which the Messiah shall bring into the world, Dan\_9:24, which is called the *righteousness of God* , Rom\_1:17 Phi\_3:9, &c., which is said to be *witnessed by the law and the prophets* , Rom\_3:21, by and for which God doth justify or pardon sinners, and accept them in Christ as righteous persons. For this was the righteousness which the Jews rejected to their own ruin, Rom\_10:3, according to this prediction. Thus as the first branch of the verse maketh or supposeth them guilty of many sins, so this excludes them from the only remedy, the remission of their sins. And that justifying rather than sanctifying righteousness is here meant seems most probable from the phrase, which seems to be a judicial phrase, as we read of *coming or entering into judgment* , Job\_22:4 **34:23**, and *into condemnation* , Joh\_5:24, opposite unto which is this phrase, *of coming into justification* ; or, which is all one, *into thy righteousness* .

Psalms 69:28

**Of the living;** or, *of life* : either,

1. Of this life. Out of the number of living men; which anciently used to be written in catalogues, out of which the names of those who died were blotted. Or rather,

2. Of eternal life, as both Jewish and Christian interpreters commonly understand it; which agrees best,

1. To the use of this phrase in Scripture; for in this sense men are said to be *written in the book* , Dan\_12:1, or *in God 's book* , Exo\_32:32, or *in the book of life* , Phi\_4:3 Rev\_3:5 **13:8 17:8 20:12 21:27**.

2. To the last clause of the verse, which explains it of that book, wherein none but

**the righteous** are written; whereas this life, and that attended with health and prosperity, is promiscuously given to and taken from good and bad men.

3. To the quality of the persons of whom this is said; which are the malicious enemies of God, and of his people, and the murderers of the Lord of glory, who shall be punished with eternal death. In this book men may be said to be written, either,

1. In reality, by God's election or predestination. Or,

2. In appearance, when a man is called by God to the profession and practice of the true religion, and into covenant with himself, and professeth to comply with it; and so is *written in the writing of the house of Israel*, which is said of all that are in the assembly of God's people, Eze\_13:9, and so seems to others, and it may be to himself, to be really written in the book of life. And when a man renounceth this profession and religion, he may be said to be

**blotted out** of that book, because his apostacy makes it evident that he was not written in it, as he seemed to be. For this is a known and approved rule for the understanding of many texts of Scripture, that things are oft said to be done when they only seem to be done, and are not really done; as he is said to *find his life*, . Mat\_10:39, who falsely imagined that he did find it, when in truth he lost it; and to *have*, Mat\_13:12, who only *seemed to have*, as it is explained in the parallel place, Luk\_8:18; and to *live*, Rom\_7:9, when he vainly conceited himself to be alive. And in like manner men may be said to be *written in* or *blotted out* of this book, when they seem to be so by the course of their lives and actions. But that this *blotting out* is not meant properly and positively, is clear from the last branch of this verse; which, after the manner of these books, expounds the former, wherein this doubtful phrase is explained by one which is evident and unquestionable, even by his *not* being *written* in it; for it is impossible that a man's name should be properly blotted out of that book in which it was never written. The sense of the verse seems to be this, Let their wickedness be so notorious, and the tokens of God's wrath upon them so manifest, that all men may discern that they are blotted out; that is, that they never were written in the book of life, in which the righteous are written.

**With the righteous**, i.e. in the book of life, in which all righteous or holy persons, and only they, are written; whereby it may appear that whatsoever show or profession they once made, yet they neither are nor were truly righteous persons.

Psalms 69:29

Out of the reach of mine enemies; or, lift me out of the deep waters, and the mire, in which I was sinking, Psa\_69:14.

Psalms 69:30

No text from Poole on this verse.

Psalms 69:31

This sincere and hearty sacrifice of praise is and shall be more grateful to God than the most glorious legal sacrifices, for so such moral services ever were, 1Sa\_15:22 Hos\_6:6, and such sacrifices shall be accepted when those legal ones shall be abolished.

**That hath horns and hoofs:** this is added as a description and commendation of the sacrifice, or bullock, which he supposeth to be of the best sort, both tender and mature, as it is when the horns bud forth, and the hoofs grow hard.

Psalms 69:32

**Be glad;** those pious persons who are grieved for my calamities shall have occasion to rejoice, and they will heartily rejoice in my deliverance and exaltation.

**Shall live,** or *be revived*, to wit, with joy, which were dejected, and in a manner dead with sorrow. Compare Gen\_45:27 Psa\_22:26 **109:21**.

Psalms 69:33

Those who are in prison, or any straits and afflictions for his sake; which is my case, Psa\_69:7.

Psalms 69:34

The heaven and earth; either,

1. Angels and men. Or rather,

2. The heaven and earth themselves, as in the next branch,

**the seas, and every thing that moveth therein:** all which by a usual figure he invites to praise God, as he doth elsewhere, because they all give men occasion to praise God.

Psalms 69:35

**Zion;** the city of Zion or Jerusalem; and his church and people, which are frequently expressed under that title.

**They;** the *humble and poor* , Psa\_69:32,**33**, or *his servants* , as is explained in the following verse.

**Dwell there;** in the literal Canaan for a long time, and in the heavenly Canaan for ever.

Psalms 69:36

Their posterity shall flourish after them, and partake of the same happiness with them.

## **Psalms 70:1 PSALM 70**

### THE ARGUMENT

The contents of this Psalm are almost all to be found Psa\_40:13, &c. Nor is it strange that they are here repeated, because the same or like occasions were oft repeated; and David's returning distresses might well make him sometimes repeat the same words. And as these things were joined with many other passages in **Psa 40**, so they are distinctly repeated, as a form of prayer, which himself or others might use in such a condition. What is necessary for the understanding of this Psalm, the reader may find **See Poole** "Psa\_40:1", etc.

David prayeth to God for speedy help, to the shame of his enemies, Psa\_70:1-3, the joy of the godly, and the magnifying of his name, Psa\_70:4,**5**.

No text from Poole on this verse.

Psalms 70:2

No text from Poole on this verse.

Psalms 70:3

No text from Poole on this verse.

Psalms 70:4

No text from Poole on this verse.

Psalms 70:5

No text from Poole on this verse.

## **Psalms 71:1 PSALM 71**

### THE ARGUMENT

The matter of this Psalm plainly showeth that it was written in a time of David's great distress, and his old age, mentioned Psa\_71:9 and Psa\_71:18 which proves that it belongs not to Saul's time, but rather to the time of Absalom's rebellion, which happened in his old age.

The psalmist, in confidence of his faith, and in experience of past favours, prayeth unto God to deliver him, but consume his enemies, Psa\_71:1-13; promising constancy of hope in him, Psa\_71:14-16; praying for his persevering strength and power, Psa\_71:17,**18**; acknowledgeth his troubles to be from God, Psa\_71:19-21; Promiseth thankfulness to him for his deliverance, Psa\_71:22-24.

This verse and the next are taken out of Psa\_31:1,**2**.

Psalms 71:2

No text from Poole on this verse.

Psalms 71:3

**Commandment;** by which he understands God's purpose and promise, and his providence watching to execute them; all which are as certain and powerful as a command.

Psalms 71:4

No text from Poole on this verse.

Psalms 71:5

No text from Poole on this verse.

Psalms 71:6

**From the womb,** i.e. from the time when I came out of the womb.

**My mother's bowels**, i.e. out of her womb; which he justly mentions as a great and wonderful, though a common and neglected, work of God's power and goodness.

Psalms 71:7

**A wonder**, or *prodigy* ; either,

1. Of mercy, for the wonderful protections and deliverances which God hath given me. Or rather,

2. Of judgment, for my many and sore calamities, as appears from the next words. They wondered both at the calamities themselves which befell me; which were great, and various, and strange; and that they should befall me, one who have made it the chief care and business of my life to please, and serve, and glorify God; and one whom God hath owned in so eminent a degree, and crowned with such a constant succession of blessings and deliverances from time to time. That such a man should be forsaken by so gracious a God; and persecuted even to death by his own son, whom he had so tenderly loved; and deserted by the body of his own people, who had generally expressed so great an opinion of him and affection to him, and had so many obligations to him, and such singular benefits by his wise, and just, and pious government; this was indeed cause of wonder.

**But thou art my strong refuge**; but although men desert me, and look askew at me, God is a sure refuge to me.

Psalms 71:8

Give me occasion to multiply my praises to thee, for delivering me out of my present distress.

Psalms 71:9

When I am most feeble, and most need thy help, and one who is grown old in thy service.

Psalms 71:10

**Lay wait for my soul**, or *watch it* , that they may find occasion to destroy it, and that it may not escape their hands.

Psalms 71:11

**God hath forsaken him**, for his adultery, and murder, and other wickednesses, and therefore we shall certainly prevail against him.



Psalms 71:12

No text from Poole on this verse.

Psalms 71:13

No text from Poole on this verse.

Psalms 71:14

For which I know thou wilt yet give me abundant occasion.

Psalms 71:15

i.e. Of thy salvations and mercies vouchsafed to me, which being innumerable, oblige me the more to celebrate thy praises.

Psalms 71:16

I will not sit down in despair, but *I will go on* or proceed in my business courageously and cheerfully, in making necessary provisions for my own defence; relying only upon thy strength, and not upon my own military preparations.

**Make mention;** partly to praise and celebrate it, and partly to support and comfort myself with the remembrance of it.

Of thy righteousness; either,

1. Of thy mercy and goodness. Or rather,
2. Of thy faithfulness in making good all thy promises to me, as this word is commonly used in this book. *Of thine only*; not of my subjects' and friends', who are false and perfidious to thee and to me; nor of my own; for I have been most unfaithful to thee, and have broken my covenant with thee.

Psalms 71:17

**Taught me;** partly by thy word and Spirit, convincing and assuring me; and partly by my own experience *of thy righteousness* last mentioned, the wondrous effects whereof I have received and declared from time to time, as it here follows.

Psalms 71:18

Thy strength; either,

1. This further act or instance of thy strength. Or rather,
2. Thy great power, which will more eminently appear in this than it hath done in former deliverances, as my danger is now greater, because this is a civil war, and the generality of mine own people

are engaged against me, and my forces are very inconsiderable to theirs, and without thy help my case is desperate.

**To every one that is to come**, i.e. to all succeeding generations, to whom I will leave a lasting monument of this glorious example of all-sufficiency, such as this Psalm is.

Psalms 71:19

**Very high**, i.e. most eminent and evident, as high things are.

Psalms 71:20

i.e. From the grave; for I was like one dead and buried, and past all hope of deliverance, without thy almighty assistance.

Psalms 71:21

I am assured that thou wilt not only restore to me that royal majesty which my son hath invaded, but also increase my honour and power.

Psalms 71:22

No text from Poole on this verse.

Psalms 71:23

No text from Poole on this verse.

Psalms 71:24

No text from Poole on this verse.

## **Psalms 72:1 PSALM 72**

### THE ARGUMENT

That this Psalm was made by David is evident from Psa\_72:20, and that it was made with respect to Solomon is no less certain from the very title of it: and that David, or at least the Holy Ghost, which dictated this Psalm, did look beyond Solomon, and unto the Messiah, of whom Solomon was an illustrious and unquestionable type, seems as manifest from divers passages of this Psalm, which do not agree to Solomon, nor to any other king but the Messiah, and from the confession of the Jewish doctors themselves, who so understand it. It must therefore be acknowledged, that, as many others are, this Psalm is also a mixed Psalm, belonging to Solomon in part, and obscurely and imperfectly, but unto Christ more clearly and fully; divers expressions being designedly so

ordered, that the reader might be led by them to the contemplation of Christ and of his kingdom upon this occasion; which was the more necessary, for the support and comfort of God's true Israel, because the Spirit of God foresaw Solomon's dreadful apostacy, and the great miscarriages and calamities of his successors, and of the kingdom under their hands, and therefore was pleased to fortify their hearts with that glorious condition which they should certainly enjoy under the Messiah, who should certainly come.

David, praying for Solomon, showeth the blessed and glorious state of his kingdom (as typifying Christ's) in its duration, Psa\_72:1-7, largeness, Psa\_72:8-11, and graciousness, Psa\_72:12-17; and concludeth all with a hearty thanksgiving, Psa\_72:18-20.

**The king;** Solomon, who was now anointed king, his father yet living, 1Ki\_1:39. And this Psalm may seem to be made for that great and solemn occasion.

Thy judgments, i.e. either,

1. Thy statutes and precepts, which are oft called God's *judgments* ; which as thou hast given already in thy book, so give them to him a second and a better way, by writing them upon his heart, or by giving him a solid knowledge of them, and a hearty love and obedience to them. Or rather,

2. Thy manner of government or administration, which is oft called *judgment* , as Psa\_94:15 Isa\_28:6, &c.; that he may follow thy example in governing thy people, as thou governest them, to wit, in

**righteousness**, as it follows. He saith *judgments* , in the plural number, because though the office of judging and ruling was but one, yet there were divers parts, and branches, and acts-of it; as to acquit the innocent, to condemn the guilty, &c.; in all which he begs that Solomon may be directed to do as God doth, or would have him to do in such cases.

**Thy righteousness;** that grace of righteousness which is a part of thine image, and is absolutely necessary for good government.

Psalms 72:2

**He shall judge**, to wit, if thou givest him what I have desired. And by this prediction he doth tacitly admonish him of, and oblige

him to, the performance of his duty herein. Or, *Let him judge* ; the future being put for the imperative, as hath been oft observed. So it is a prayer.

**Thy people;** for they are thine more than his; and therefore he must not govern them according to his own will and pleasure, but according to the rules of thy word, and for thy service and glory.

**Thy poor;** or, *thy afflicted or oppressed ones* , for such are *thine* in a special manner; thou art their Judge and Patron, Psa\_68:5, and hast commanded all thy people, and especially kings and magistrates, to take a singular care of them, because they have few or no friends.

Psalms 72:3

He mentioneth the

mountains and

**hills**, as bringing forth this blessed fruit; either because such places are usually barren, and therefore this was an evidence of extraordinary fruitfulness, and a special blessing of God; or because they are dangerous to passengers, in regard of the robbers and wild beasts, which commonly abide there; whereby it is implied that other places should do so too, and that it should be common and universal.

**Peace;** all manner of prosperity and felicity, which the Hebrews frequently express by that word.

Psalms 72:4

**Judge**, i.e. vindicate them from their potent oppressors, as *judging* is used, Psa\_43:1, and oft elsewhere.

**The children of the needy;** whom the rich peradventure did seize upon for bondmen, upon some pretence or other.

Psalms 72:5

**Fear;** or, *reverence* , or *worship* , as this word is used, Isa\_29:13, compared with Mat\_15:9, and elsewhere. *Thee* ; either,

1. Thee, O king, to whom he suddenly turneth his speech. And so this is hyperbolically true of Solomon, but truly and literally of Christ. Or rather,

2. Thee, O God, of whom he had spoken before, and that in the second person, Psa\_72:1,2, as it is here; whereas he never speaks of the king in the whole Psalm in the second person, but constantly in the third. And so the sense is, This shall be another blessed fruit of this righteous government, that together with peace true religion shall be established, and that

**throughout all generations**, as it here follows; which was begun in Solomon's days, and continued, though not without interruption, in the time of his successors, the kings of Judah, and afterwards until Christ, in and by whom this prediction and promise was most fully accomplished.

**As long as the sun and moon endure**, Heb. *with the sun and before the moon* , i.e. whilst they continue in the heavens. Others expound it thus, both day and night, as the *twelve tribes* are said to *serve God* , Act\_26:7. But the former interpretation seems more probable, by comparing this verse with Psa\_72:17.

Psalms 72:6

**Come down**, to wit, by the influences of his government upon his people under him. But this phrase doth much better agree to Christ, who was yet to come, and who did come down from heaven, and brought or sent down from heaven his doctrine, which is oft compared to rain, and the sweet and powerful influences of his Spirit.

**Rain upon the mown grass**; which it both refresheth and improveth, or causeth to grow and flourish, and therefore was very acceptable, especially in Canaan, where rain was more scarce and more necessary than in many other places, because of the scorching heat, and the natural dryness of the soil, and the want of rivers to overflow or water the land.

Psalms 72:7

**Shall the righteous flourish**; as the wicked shall be discountenanced and punished, so good men shall be encouraged, and advanced, and multiplied.

**So long as the moon endureth**, i.e. as long as time and the world shall last; which neither was nor could be true of Solomon, who lived not long, and the peace of whose kingdom was sadly disturbed, and in a manner wholly lost, presently after his death,

but was undoubtedly and eminently accomplished in Christ, who brought peace upon earth, Luk\_2:14, and left it as his legacy to his disciples, Joh\_14:27.

Psalms 72:8

From sea to sea; either,

1. From the Dead Sea or the Lake of Sodom, or from the Red Sea, to the Midland Sea; for so far did Solomon's dominion extend: but so did David's also; and therefore in that respect Solomon hath not that pre-eminence which this promise plainly seems to give him above his predecessors. Or,

2. More generally from one sea to another, or in all the parts of the habitable world. So it was truly and fully accomplished in Christ, and in him only.

**The river**, to wit, Euphrates, which was the eastern border of the kingdom of Canaan allotted by God, Exo\_23:31 Num\_34:3, but enjoyed only by David and Solomon, and afterwards by Christ; of whose kingdom this may be here mentioned, as one of the borders; partly because the kingdom of Christ is here described under the type and shadow of Solomon's kingdom, whose bound this was; and partly because though Christ's kingdom did for a time extend itself beyond Euphrates, yet the chief part, and almost the whole body of it, both did and doth lie on this side of it; and things do generally receive their denomination from the greatest part.

The ends of the earth; either,

1. Of the land of Canaan. Or,

2. Of the world.

Psalms 72:9

**In the wilderness**; in solitary places; even rude and barbarous people, who lived without order and government among themselves; of which sort great numbers submitted to Christ, and received the gospel.

**Shall lick the dust**, i.e. shall prostrate themselves to the ground, in token of reverence and subjection, as the custom of the Eastern people was. See Isa\_49:23 Mic\_7:17.

Psalms 72:10

**Of Tarshish and of the isles;** or, *of the sea* (as Tarshish is understood, 1Ki\_22:48 Psa\_48:7) *and* (or, that is; for that conjunction is oft used exegetically) *of the isles* , i.e. of remote countries, to which they used to go from Canaan by sea; all which are frequently called *isles* in Scripture, as hath been noted before. The kings that rule by sea (where Solomon had no great power) or by land.

**Sheba and Seba;** two Arabian countries; unless the one be Arabia, and the other Ethiopia beyond Egypt.

Psalms 72:11

Which cannot be said of Solomon with any truth or colour, but was unquestionably verified in Christ; of whom therefore this must be understood. For what is said 1Ki\_4:21, that *Solomon reigned over all kingdoms* , is there limited to them that reigned *from the river unto Egypt* ; whereas the expressions here are unlimited and universal.

Psalms 72:12

The fame of his just and merciful government shall induce multitudes either to put themselves under him, or to show great respect and reverence to him.

Psalms 72:13

**The souls,** properly so called; this being Christ's proper work to save souls; or, the lives, which oppressors shall endeavour to take away.

Psalms 72:14

**Deceit and violence;** the two ways whereby the souls or lives of men are usually destroyed.

**Precious shall their blood be in his sight;** he will not be prodigal of the lives of his subjects, casting them away merely to gratify his own revenge, or covetousness, or insatiable desire of enlarging his empire, as earthly kings commonly do, but, like a true father of his people, will tenderly preserve them, and severely avenge their blood upon those who shall shed it.

Psalms 72:15

**He shall live**, to wit, long and prosperously, as Solomon did; yea, eternally, as Christ did. Other kings must lose both their lives and kingdoms; but this King, whom Solomon typified, shall live for ever, and his kingdom shall have no end.

**Of the gold of Sheba**; as a present, or tribute. This was done to Solomon, 1Ki\_10:15, and to Christ, Mat\_2:11, and afterwards as need required. Although such expressions as these, being used of Christ and his kingdom, are commonly understood in a spiritual sense.

**Prayer shall be made for him**; his subjects shall be obliged and excited by his righteous and happy government to pray heartily and frequently for him; either,

1. For Solomon. Or,

2. For Christ; not so much for his person, which needed not their prayers, as for the protection and propagation of his kingdom, and gospel, and interest in the world.

Psalms 72:16

**An handful of corn**; which intimates the small beginnings of this kingdom; and therefore doth not agree to Solomon, whose kingdom was in a manner as large at the beginning of his reign as at the end; but it exactly agrees to Christ and his kingdom, Mat\_13:31,32.

**In the earth**; sown in the earth.

**Upon the top of the mountains**; in the most barren grounds; and therefore this was an evidence of extraordinary and prodigious fertility.

**Shake like Lebanon**; it shall yield such abundance of corn, that the ears, being thick, and high, and full of corn, shall, when they are shaken with the wind, make a noise not unlike that which the tops of the trees of Lebanon sometimes make upon the like occasion; which expressions, as well as many others of the like nature in the prophets, being applied to Christ, are to be understood in a spiritual sense, of the great and happy success of the preaching of the gospel.



**They of the city;** the citizens of Jerusalem, which are here synecdochically put for the subjects of this kingdom.

**Shall flourish like grass of the earth;** shall both increase in number, that there may be mouths to receive the meat provided, and enjoy great prosperity and happiness.

Psalms 72:17

**His name;** the honour and renown of his eminent wisdom, and justice, and goodness; which agrees but very obscurely; and imperfectly to Solomon, who stained the glory of his reign by his prodigious luxury and oppression, and apostacy from God, into which he fell in the latter part of his days.

**Shall be continued;** or, *shall be propagated or transmitted* to his children; which suits much better to Christ, from whom we are called Christians, than to Solomon.

**As long as the sun,** Heb. *before the sun* ; either,

1. Publicly, and in the face of the sun. Or,
2. Perpetually; as a constant and inseparable companion of the sun; as long as the sun itself shall continue. **See Poole** "Psa\_72:5".

Be blessed in him; either,

1. As a pattern of blessedness. When any man shall wish well to a king, he shall say, The Lord make thee like Solomon. **See Poole** "Gen\_22:18". Or rather,
2. As the cause of it, by and through his merits and mediation.

Psalms 72:18

Who hath given to his people such a glorious and excellent king and governor, and such wonderful blessings as they do and shall enjoy under his government.

Psalms 72:19

Heb. *the whole earth shall be filled with his glory* . For this may be either a prayer for or a prophecy of the spreading of the true religion in the Gentile world; which evidently relates to Christ and his kingdom.

## Psalms 72:20

This Psalm is called the last of David's Psalms; (which are called prayers, because they consist very much of prayers;) either,

1. The last of that part or book of the Psalms, which reached from the beginning of the Psalms hitherto, whereof the far greatest number were composed by David, and all of them digested into this order; the rest of which follow, being collected by some other holy man or men of God after David's death, and composed part by David, and part by other prophets. Or rather,

2. The last Psalm which David composed; for this was done but a little before his death, of which see the first note on this Psalm.

## **Psalms 73:1 PSALM 73**

### THE ARGUMENT

The subject of this Psalm is the same with **Psa 77**, concerning the promiscuous carriage of God's providence towards good and bad men

Or, *for Asaph*, the famous musician, to whom divers of David's Psalms were committed, as **Psa 1**, &c. But because Asaph was not only a skilfull musician, but also was divinely inspired, and the author of some Psalms, as is manifest from 2Ch\_29:30, and the style of this Psalm may seem to be something differing from that of David, it may be thought not improbable that Asaph was the author or penman of it.

The prophet under temptation by reason of wicked men's prosperity, Psa\_73:1-12. His diffidence thereupon, Psa\_73:13-16. His way to overcome such temptations, i.e. the knowledge of God's purpose in destroying the wicked, Psa\_73:17-20, and that the faithful might be contented alone with God, and communion with him, Psa\_73:21-28.

**Truly;** or, *nevertheless*. The beginning is abrupt and sufficiently intimates that he had a great conflict within himself about this matter, and that many doubts and objections were raised in his mind concerning it. But at last he breaks forth like the sun out of a cloud, and having by God's grace silenced and conquered his scruples, he lays down this following conclusion.

**God is good to Israel;** though he may sometimes seem negligent of, and harsh and severe to, his people, yet, if all things be considered, it is most certain, and another day will be made manifest, that God is really and superlatively *good*, i.e. most kind and bountiful, and a true friend to them, and that they are most happy in him, and have no reason to envy sinners their present and seeming felicity.

**To such as are of a clean heart;** to all true Israelites, who love God with their whole heart, and serve him in spirit, and truth, and uprightness. See Joh\_4:23 Rom\_2:28,29. So this clause limits the former, and takes off a great part of the force of the objection, even all that concerns the calamities which befell the profane or false-hearted Israelites, which were vastly the greatest number of that people.

Psalms 73:2

Yet I must acknowledge this with grief and shame concerning myself; notwithstanding all my knowledge of this truth, and my own experience and observation of God's gracious dealings with me, and other good men,

**my feet were almost gone;** my faith in God's promises and providence was almost overthrown by the three of this temptation; and I was almost ready to repent of my piety, Psa\_73:13, and to follow the example of ungodly men.

**Had well nigh slipped,** Heb. *were almost poured forth*, like water upon the ground, which is unstable, and runs hither and thither, with great disorder and uncertainty, till it be irrecoverably lost. So was I almost transported by my own unruly passions into unworthy thoughts of God, and a sinful course of life.

Psalms 73:3

I grudged and murmured at it, and had a secret desire to partake of their delicacies.

Psalms 73:4

**There are no bands in their death;** they are not dragged to death, neither by the hand and sentence of the magistrate, which yet they deserve; nor by any lingering and grievous torments of mind or body, which is the case of many good men; but they enjoy a sweet and quiet death, dropping into the grave, like ripe

fruit from the tree, without ally violence used to them. Compare Job\_5:26 **21:13**.

**But their strength is firm**, Heb. *and their strength is fat* , i.e. sound and good; the best of any thing being called *fat* in Scripture, as Gen\_41:2 Dan\_1:15. And in their lifetime they have great ease, and health, and content, till they expire like a lamp, merely for want of moisture.

Psalms 73:5

Either,

1. As good men frequently are. Or
2. As men generally are. They do by a secret and favourable providence of God escape even common calamities.

Psalms 73:6

**Pride compasseth them about as a chain:** this phrase notes both the extent of their pride, which appears on every side of them, in their countenances, discourses, gestures, &c, and their glorying in it. The like may be said of the next phrase.

Psalms 73:7

**Their eyes stand out with fatness;** as they do in some fat persons, though not in others. The meaning is, they live in great plenty and prosperity, as the next clause explains it.

Psalms 73:8

**They are corrupt;** or, *dissolved* in pleasure. Or, *they corrupt* themselves.

**Speak wickedly concerning oppression;** wickedly boasting of their oppressions; either of what they have done, or of what they intend to do, in that kind.

**They speak loftily;** arrogantly presuming upon their own strength, and despising both God and men.

Psalms 73:9

**Against the heavens,** i.e. against God, blaspheming his name, denying or deriding his providence, reviling his saints and servants.

**Walketh through the earth;** using all manner of liberty, introducing and reproaching all sorts of persons, not caring whom they displease or hurt by it.

Psalms 73:10

His people; either,

1. The people of those wicked blasphemers; all their children, and servants, and friends, encouraged by their example. Or rather,

2. The people of God, who is oft understood under the pronoun relative *he* or *his* , though he be not expressed, as Psa\_105:19 Isa\_30:23. See the like Psa\_87:1 Son\_1:2. But then as God's *people are of two sorts* , some that are so really and sincerely, and others that are so only in profession and show, in which sense the whole body of the Israelitish nation, yea, even the wicked among them, are called his

**people**, as Psa\_81:11 Isa\_1:3 Jer\_2:11, &c.; so this may be understood, either,

1. Of those true Israelites, Psa\_73:1. Even the godly were startled and stumbled at this, as David was, **Psa 37**, and Jeremiah, **Jer 12** But although they might have some murmuring thoughts about this matter, it seems not probable that they would either give way to such thoughts, or break forth into such expressions, as are here ascribed to them, Psa\_73:11; nor are such things to be imputed to them without necessity; nor did either David or Jeremiah in their conflicts utter any thing of this nature. Or rather,

2. Of the carnal, hypocritical Israelites, who perceiving the impunity and prosperity of these ungodly wretches, were easily drawn to the approbation and imitation of their courses. And this may seem most suitable to the context; for the description of the condition, and carriage, and words of these ungodly men, which begins Psa\_73:4, seems to be continued to Psa\_73:13; then follows the psalmist's reflection and consideration upon the whole matter, from Psa\_73:13 to the end.

**Return hither**, or, *turn hither* , i.e. to this wicked company, or to their course.

**Waters of a full cup are wrung out to them:** *waters* , in Scripture, do oftentimes signify afflictions, and as oft comforts and mercies. So the sense may be, either,

1. And whilst the wicked prosper, God doth wring out waters out of the cup of tribulation, and causeth his holy ones to drink them up: compare Psa\_75:8 **80:5** Isa\_51:17 Jer\_25:15, &c. Or rather,

2. And those hypocritical Israelites find themselves gainers by their apostacy, and they partake of the same prosperity with their leaders, and God seems to give them a full cup of consolation, and to pour forth his mercies upon them in such abundance, as if he would wring or squeeze out all his blessings out of his stores to bestow upon them. And meeting with such success to their wickedness, it is not strange if they put that question, Psa\_73:11.

Psalms 73:11

**They;** either,

1. The godly. Or rather,

2. Those wicked ones, whose words and actions he hath been hitherto describing, or the people confederate with them. For these and such-like opinions are oft ascribed to the wicked in Scripture, but never, as far as I know; to any good man. And Job, though he used many intemperate speeches, and though some such expressions as this were charged upon him by his friends, as Job\_22:13, yet he utterly disowned them. *Is there knowledge in the Most High ?* seeing these cursed and impudent blasphemers of God, and enemies of all goodness, are crowned with so many blessings, how is it credible that there is a God who sees and orders the affairs of this lower world? for if God did know these things, certainly he neither could nor would suffer them to be thus managed.

Psalms 73:12

**These are the ungodly;** this is their condition and carriage in it. These seem to be the words of the psalmist, summing up the matter, and preparing his passage to the other part of the Psalm.

Psalms 73:13

Hence I was sometimes tempted to think that religion was a vain and unprofitable thing, at least as to the happiness of this life,

which yet God had promised as a reward to piety. True religion is here fitly and fully described by its two principal parts and works, the cleansing of the heart from sinful lusts and passions, and of the hands, or outward man, from a course of sinful actions, And although it be God's work to cleanse the heart, yet he saith,

**I have cleansed it**, because every good man doth co-operate with God's grace in cleansing it. Compare 2Co\_6:1 **7:1**.

**Washed my hands in innocency**, i.e. kept my hands (the great instruments of action, and consequently the rest of the members of my body) innocent and pure from evil practices. I have washed my hands, not only ceremonially with water, wherewith hypocrites satisfy themselves, but also morally, or with the waters of God's grace and Spirit, innocency or purity.

Psalms 73:14

Whilst their ungodliness hath been attended with constant prosperity, my piety hath been exercised with continual afflictions.

Psalms 73:15

**I will speak thus**; I will give sentence for the ungodly in this manner.

**I should offend against the generation of thy children**, by grieving, and discouraging, and condemning them, and by tempting them to revolt from God and godliness. But because the Hebrew verb *bagad* in this sense is always, so far as I have observed, construed with the preposition *beth*, which is not here, and is constantly put before that preposition and word which it governs, and not after, as here it is, I rather join with them who render the place thus; which is more agreeable to the words and order of the text; *Behold the generation of thy children*, (or, *Behold*, these are *the generation of thy children*, as appears by thy fatherly care of and indulgence and kindness to them, whilst thou dost at present seem to treat them like bastards who are more truly called thy children, dealing roughly and severely with them,) *I shall* (or rather, *should*, to wit, in speaking so) transgress, or prevaricate, speak against the truth, and against my own conscience, which assureth me that these are the haters of God, and hated and cursed by him.

Psalms 73:16

**To know this;** to find out the reason of this mysterious course of thy providence.

**It was too painful for me;** I was gruelled with the difficulty.

Psalms 73:17

Till I consulted with the oracle, or word of God. He alludes to the practice of those times, which was, in dark and difficult cases, to resort to God's sanctuary, and the oracle in it, for satisfaction.

**Then understood I their end;** there I learned that their posterity was short, and would quickly have an end, and that a most dismal and terrible one; that their fair morn would be followed with a black and dreadful evening, and an everlasting night.

Psalms 73:18

Their happiness hath no firm foundation; it was very unstable, like a man's standing in very slippery ground. The same hand which raised them will cast them down into the pit of utter destruction.

Psalms 73:19

Their fall is wonderful, both for its soreness and for its suddenness.

**Consumed with terrors;** either, with the horrors of their own minds; or rather, with God's dreadful judgments unexpectedly seizing upon them.

Psalms 73:20

Their happiness is like that in a dream, wherein a man seems to be highly pleased and transported with ravishing delights, but when he awakes he finds himself deceived and unsatisfied. *Awake*, i.e. stirrest up thyself to punish them. Or rather, *when they shall awake* out of the pleasant dream of this vain, sinful life by death, and the torments following it. For this seems to agree best with the metaphor here before mentioned. And the Hebrew words being only these, in awaking, may be applied either to God or to them, as the context directs.

**Despise their image;** not so much really, for so God ever did despise it, in the height of all their glory; but declaratively, things being oft said to be done in Scripture when they appear, or are manifested; as hath been more than once noted. Thou shalt pour



contempt upon them; make them despicable, both to themselves and to all others; and raise them to shame and everlasting contempt, as is said, Dan\_12:2.

**Their image**, i. e. all their felicity and glory, which as indeed it ever was, so now it shall be evidently discerned to be, no real or substantial and solid thing, but a mere image, or shadow, or vain show, which can neither abide with them, nor yield satisfaction to them. See Psa\_39:6 Act\_25:23, where what is rendered pomp, in the Greek signifies a mere fancy or imagination, 1Co\_7:31.

Psalms 73:21

**Thus**; so as I have above expressed; for this particle so taken, doth not belong to what he had now wisely and piously said in the next foregoing verses, but to what he had unadvisedly spoken in the former verses, as is evident from the following verse. Or, *nevertheless* , as this particle is oft used. Although I knew very well that the prosperity of sinners would have a sudden and dismal end, yet I was so foolish as to be grieved at it.

**I was pricked in my reins**; was heartily and deeply wounded with disquieting thoughts, and tormenting passions, envy, and sorrow, and anger.

Psalms 73:22

**As a beast**. Heb. *beasts* , which may signify a great beast; a most stupid and sottish creature, like one not only void of grace, but of reason too; for reason itself, especially assisted by the Holy Scriptures, did sufficiently discover that, all things considered, I had no sufficient cause to envy the prosperity of wicked men. I minded only present things, as the brutes do. and did not consider things to come, as reasonable creatures do, and ought to do.

**Before thee**; in thy sight or judgment, and therefore in truth, Rom\_2:2, howsoever I seemed to myself or others to have some degree of reason and discretion.

Psalms 73:23

**Nevertheless**; notwithstanding all my temptations, and my gross folly in yielding to them.

I am continually with thee; either,

1. In a way of duty. Yet I did not depart from thee, nor from thy ways; but did at last conquer them, and firmly cleave unto thee by faith. Or rather,

2. In a way of mercy and favour, of which he speaks in the next clause of this and in the following verse. Although I gave thee just cause to cast me off, yet thou didst continue thy gracious presence with me, and thy care and kindness to me. And this phrase, with thee, seems to have some emphasis in it, as being opposed to the other *with thee*, Psa\_73:22. I was a beast with thee, such was my folly and wickedness; and yet I was in favour with thee, such was thy goodness: thou didst pardon and cure it.

**Thou hast holden me by my right hand**, that my faith might not fail, and I might not be overthrown by this or any other temptations.

Psalms 73:24

**Thou shalt guide me:** as thou hast kept me hitherto in all my trials, so I am assured thou wilt lead me still into right paths, and keep me from wandering or straying from thee, or falling into mischief.

**With thy counsel;** partly, by thy gracious providence, executing thy purpose of mercy to me, and watching over me; partly, by thy word, which thou wilt open mine eyes to understand, as Psa\_119:18; and principally, by thy Holy Spirit, sanctifying and directing me in the whole course of my life.

Receive me to glory; either,

1. Advance me to honour here. Or rather,

2. Translate me to everlasting glory in heaven. For,

1. Thus God doth for his people most constantly and certainly, whilst all the occurrences of the present life do happen indifferently to good and bad; which was the common observation of Job, and David, and Solomon, and other holy men of God in Scripture.

2. This is far more considerable than the former, and the more satisfactory relief against the present prosperity of the wicked, and the afflictions of good men.

3. This future glory is that mystery which was to be learned only in God's sanctuary, Psa\_73:17.

4. As the destruction of the wicked, mentioned Psa\_73:18-20, looks beyond this life, so doth the glory of God's people.

Psalms 73:25

**Whom have I in heaven,** or *in earth* ? as it follows. There is no other person nor thing in the world from which I can seek or hope for happiness, or which I am willing to accept as my portion. Let sinners have an earthly prosperity, I am satisfied with thee, and with thy favour. Since thou givest me support and conduct here, and carriest me safe from hence to eternal glory, what do I need more? or what can I desire more?

**But thee;** which words must necessarily be understood here from the next clause, where they are expressed.

Psalms 73:26

In myself, I confess I am a poor weak creature, and my body and spirit may fail and be ready to faint under such temptations and tribulations as these, and I know I shall shortly return to the dust, out of which I was taken. But though I have no strength in myself; I have it in God, my never-failing refuge, to whom I will trust whilst I live, and who will be my portion to eternity.

Psalms 73:27

**They that are far from thee;** they that forsake thee and thy ways, preferring the prosperity of this present evil world before thy love, and favour, and service; they who estrange themselves from the love, and life, and acquaintance of God; that *say to God, Depart from us, for we desire not the knowledge of thy ways* , as they did, Job\_21:14.

**Thou hast destroyed;** thou will certainly and dreadfully destroy them.

**Them that go a whoring from thee;** those who having professed subjection to thee, shall afterwards revolt from thee, and sell themselves to work wickedness; which is called *whoredom* in Scripture. For none are more hateful to God, than willful and wicked apostates from the principles and practice of the true religion, which once they owned.

Psalms 73:28

But whatsoever they do, I am abundantly satisfied that it is, as my duty, so my interest and happiness, to cleave unto thee, by faith, and love, and obedience, and diligent attendance upon all thine ordinances.

**I have put my trust in the Lord God;** I depend upon him alone for all my comfort and felicity.

**That I may declare all thy works;** from which I know I shall have this benefit, that I shall have many and great occasions to declare God's acts of mercy and kindness to me.

### **Psalms 74:1 PSALM 74**

i.e. Composed by Asaph; either,

1. By that famous Asaph who flourished in David's time, and by the Spirit of God foresaw and foretold the things here mentioned. But the clear, and exact, and particular, and most pathetic description of the thing here expressed, looks much more like a narrative of what is past than a prophecy of what is to come; which usually is delivered more darkly. Besides, such a prophecy of the destruction of the temple before it was built would have been a great discouragement to the building of it, and would probably have been taken notice of by Solomon in his prayer for it, when it was newly built. Or,

2. By some of his posterity, who is called by their father's name, *Asaph*, as the children of Israel are frequently called Jacob, or Israel, and David's successors David; as hath been noted. Or,

3. By some other person of that name, though of another family; who then was a man of renown, though now his memory be lost. Or this may be rendered *for Asaph*, i.e. for his posterity; and it might be said by some other holy man of God. But the former seems more probable. This is evident, that this Psalm speaks of the destruction of the temple, and of Jerusalem, and of God's people, by the Chaldeans; though some think it looks further, even to the pollution of the temple by Antiochus; although the things said to be done, Psa\_74:6-8, agree much better to the former, and were not done by Antiochus.

The church complaineth of the desolation which the enemies had made in the temple and synagogue, Psa\_74:1-9; prayeth God to help by his great power, Psa\_74:10-17, against the reproach and blasphemy of the enemies, Psa\_74:18. He prayeth for God's beloved and covenanted ones, Psa\_74:19-23.

**Why hast thou cast us of for ever**, so as to leave us no visible hopes of restitution?

**Thine anger**; or, *thy nose* ; a metaphor from a man who in a great rage sends forth fumes out of his nostrils.

**Against the sheep of thy pasture**; against thy chosen and peculiar people.

Psalms 74:2

**Remember**; show by thine actions that thou hast not utterly forgotten and forsaken them.

**Thy congregation**; thy church or people. *Purchased* ; or, *redeemed* , as it follows; or, *bought* , as it is Deu\_32:6; or, *procured* , though without price, as this word is used, Rth\_4:9,10.

**Of old**; when thou broughtest them out of Egypt, and formedst them into a commonwealth, and gavest them laws, and didst enter into covenant with them at Sinai.

**The rod of thine inheritance**; that people which thou hast measured out as it were by rod, to be thy portion or inheritance, as they are called also Deu\_32:6 See also Psa\_16:5,6 Jer 10:16. Or, *the tribe* (as this word commonly signifies)

**of thine inheritance**, i.e. the tribe of Judah, which thou hast in a special manner chosen for thine inheritance, and for the seat of the kingdom, and for the birth of the Messiah. And thus here is an elegant gradation from the general to particulars; first the *congregation* , consisting of all the tribes; then the *tribe* of Judah; and lastly,

**Mount Zion**. Nor is it strange that he mentions this tribe particularly, because the calamity and captivity here remembered did principally befall this tribe and Benjamin, which was united with it and subject to it, and the most that returned were of this tribe; for the generality of the other tubes were long before

dispersed into other lands, and continue in their captivity to this day. Mount Zion; which is oft put for the temple, or the hill of Moriah, on which it was built.

Psalms 74:3

**Lift up thy feet**, i.e. come speedily for our rescue, and do not sit or stand still, as hitherto thou seemest to do.

**Unto the perpetual desolations**; or rather, because of (as this prefix oft signifies) *the perpetual desolations* . So it is a powerful motive to God, to come to their help, because otherwise our destruction is everlasting and irrecoverable.

**In the sanctuary**; or, *against thy sanctuary* ; of which see Psa\_74:7.

Psalms 74:4

**Roar**, i.e. make loud outcries; either from their rage and fury against the conquered and captivated Israelites now in their power; or rather, in way of triumph for their success and victory.

**In the midst of thy congregations**; in the places where thy people used to assemble together for thy worship; whereby they designed to insult not only over us, but over thee also, as if their gods had been too strong for thee.

**Signs**; or, *trophies* , or monuments of their victories obtained over God, and over his people, as conquerors used to do in like cases.

Psalms 74:5

So the meaning is this, The temple was so noble a structure, that it was a great honour to any man to be employed in the meanest part of the work, though it were but in cutting down the trees of Lebanon. And this translation may seem to be favoured by the opposition in the next verse, *But now* , &c. But others understand the words thus translated in another sense, that every one of the enemies got renown accordingly as they showed most barbarous rage in destroying *the thick wood work* (which in the next verse is called *the carved work* ) of the temple. But this seems not to suit well with the opposition between this work and that of the next verse, which is ushered in by *but now* . The words therefore may be (and in part are by some) rendered thus, *It is known* , (or *manifest* , Heb. *It will be known* ; it will be published to all

posterity, as matter of astonishment and admiration,) that, *as one lifteth up his axe* (Heb. *axes* , the plural number for the singular, as it is elsewhere)

**upon thick trees**, to cut them down. This is the first part of the similitude, called the *protasis* ; then follows the latter part of it, called the *apodosis* , in the next verse. (Heb. *and* ; which is sometimes put for a note of similitude, as in that passage of the Lord's prayer, Mat\_6:10, *as it is in heaven* ; and oft in the book of the Proverbs) now (for though this Psalm was composed after the thing was done, yet he speaks of it as if it were now in doing, as the manner of the sacred writers frequently is, that it may be more lively represented to men's minds) *they break down the carved works* , &c. The meaning is, they neither regard the sacredness of the place, nor the exquisite curiosity and art of the work, but cut it down as indifferently and rashly as men cut down the thick and entangled boughs of the trees of the forest.

Psalms 74:6

See Poole "Psa\_74:5".

**Axes and hammers:** it hath been ingeniously observed that these two words are not Hebrew, but Chaldee or Syriac words, to point out the time when this was done, even when the Chaldeans brought in their language together with their arms among the Israelites.

Psalms 74:7

First they polluted it, and then they burnt it, and broke it in pieces.

Psalms 74:8

**Destroy them together**, root and branch, one as well as another, or all at once. So they desired, and many of them intended, although afterwards, it seems, they changed their counsel, and carried some away captives, and left others to manage the land.

**All the synagogues of God in the land**, i.e. all the public places wherein the Jews used to meet together to worship God *every sabbath day* , as is noted, Act\_13:27, and upon other occasions. That the Jews had such synagogues is manifest, both from these and other places of Scripture; and from the testimony of the Hebrew doctors, and other ancient and learned writers, who affirm it, and particularly of Jerusalem, in which they say there were

above four hundred synagogues; and from the nature and necessity of the thing; for seeing it is undeniable that they did worship God publicly, in every sabbath, and other holy times, even then when they neither did nor could go up to Jerusalem, both conscience and prudence must needs direct them to appoint convenient places for that purpose.

Psalms 74:9

**Our signs**, i.e. those tokens of God's gracious presence which we and our ancestors formerly used to enjoy; either,

1. Miracles wrought for us, which are called

**signs**, Psa\_78:43 **135:9**. Or,

2. The ordinances of God, the temple, and ark, and sacrifices, and solemn feasts, all which were signs between God and his people.

Any prophet: either,

1. Any teacher. We have few or no teachers left to us. Or,

2. Any extraordinary prophet, who can foretell things to come, as the next words explain it. For as for Ezekiel and Jeremiah, they might be dead when this Psalm was composed; and Daniel was involved in civil affairs, and did not teach the people as a prophet; and the prophetic Spirit which sometimes came upon him, and made those great discoveries to him which we read in his book, might possibly at this time suspend his influences. Besides, it is not unusual in Scripture, to say that there is none of a sort of persons or things, when there is a very great scarcity of them. But others make this their great argument, that this Psalm speaks of that persecution in the time of Antiochus, when indeed there was no prophet at all.

How long; either,

1. How long their captivity should continue; for though seventy years were determined, yet there might arise doubts among them, as there now are among us, whence they were to be computed, which might make their end uncertain. Or,

2. How long they should lie under reproach, as it follows, Psa\_74:10, which they really did, and might foresee that they should, even after the expiration of their captivity, Neh\_1:3.



Psalms 74:10

**Reproach;** understand here thy name, which is expressed in the next clause of the verse, by saying that thou art either unkind to thy people, or unfaithful in thy covenant, or unable to deliver thine out of their miseries.

Psalms 74:11

**Why withdrawest thou thy hand?** why dost thou suspend or forbear the exercise of that power, which thou hast so oft put forth on the behalf of thy people?

**Pluck it out of thy bosom,** in which thou now seemest to hide it, as idle persons use to do, Pro\_19:24 **26:15.** Bestir thyself on the behalf of thy people.

Psalms 74:12

**My King,** in a singular manner: it belongs therefore to thine office to protect and save me.

**In the midst of the earth;** in the view of the world; so saving thy people so eminently and gloriously, that all people round about them observed and admired it.

Psalms 74:13

**The dragons;** or, *the crocodiles* . He means Pharaoh and all his mighty men, who were like these beasts in strength and cruelty.

**The waters,** to wit, of the sea, where they were drowned.

Psalms 74:14

**The heads,** i.e. the head; called *heads* , partly for the greatness of this beast, as that great monster is called *beasts* , Job\_40:20, for the same reason; and partly for the several heads or princes who were and acted under his influence.

Leviathan; Pharaoh.

**To the people inhabiting the wilderness,** Heb. *to the people in or of the desert* ; either,

1. To the Israelites then in the wilderness, to whom the destruction of Pharaoh and his host was *meat* , i.e. matter of great support and refreshment. Or,

2. To those savage people to whom they were *meat* , because they lived upon fishes, and might eat those very fishes which had devoured Pharaoh's host in the bottom of the sea. Or rather,

3. To those ravenous birds and beasts of the desert, which after their manner fed and feasted themselves upon the carcasses of the Egyptians, who were cast upon the sea-shore, Exo\_14:30, which were properly and immediately *meat* unto them. And when words can be taken properly, we ought to prefer that before the metaphorical sense, as is agreed by interpreters. And this was a very suitable punishment for this proud and insolent people, that they who were so haughty, that they would not own nor submit to the Lord himself, Exo\_5:2, should be devoured by these contemptible creatures, which was a great reproach, 1Sa\_17:44,46, and oft threatened by God as a grievous curse, as Deu\_28:26 Jer\_7:33 16:4, &c. Neither let any think it strange that the name of

**people** is given to these creatures, for it is given to conies, grasshoppers, pismires, &c., both in Scripture, as Pro\_30:25,26 **Joe 1:6**, and in Homer, and other ancient profane writers. Nay, here is an elegancy in the expression; for these creatures are significantly called the people of the wilderness, because they are the only people that inhabited it, this being *a wilderness wherein was no man* , as is said, Job\_38:26.

Psalms 74:15

**Thou didst cleave the fountain and the flood**, i.e. thou didst by cleaving the rock make a fountain in it, and a flood or stream to flow from it, for the refreshment of thy people in those dry deserts. The phrase is like that Isa\_47:2, *grind meal* , i.e. by grinding the corn make meal.

Mighty rivers; either,

1. Jordan, which was then more mighty than ordinarily, as having overflowed all his banks, and therefore may be called *rivers* , because it was now equivalent to two or three such rivers; or it is only an ensilage of the plural number for the singular, whereof I have given many instances formerly. Or rather,

2. Both Jordan and the Red Sea; for the sea itself, yea, a greater sea than that, is called a river, Jon\_2:3; for the Hebrew word is the

same which is here used, though there it be rendered floods. And the same title is expressly given to the sea by Homer and other ancient writers. To these the ancient Chaldee interpreter addeth the rivers of Amen and Jabbok, in or about which some extraordinary work was wrought, yea, something which was like God's work at the Red Sea, as may seem by the conjunction of these together, Num\_21:14.

Psalms 74:16

It is not strange nor incredible that thou hast done these great and wonderful works, for thou hast made the heavenly bodies, and the vicissitudes of day and night, depending upon them, which is a far greater work.

**Prepared;** or rather, *established* , as this word oft signifies; not only created, but settled in a constant and orderly course.

The light; either,

1. That primitive light, Gen\_1:3, which afterwards was condensed and gathered into the sun. Or rather,

2. The moon, as divers, both ancient and modern, interpreters understand it, called here *the light* , to wit, *the lesser luminary* or light; wherein there is either a synecdoche of the general for the particular, or an ellipsis of the adjective, both which figures are very usual. And that the lesser light is here meant, may seem probable, both because it is opposed to the greater light, the sun here following; and because this is to rule the night, as the sun is to rule the day, Gen\_1:16; and so this clause answereth to and explains the former, wherein both *day* and *night* are mentioned.

Psalms 74:17

**Thou hast set all the borders of the earth:** thou hast fixed the bounds, both of the habitable world in general; so as the seas, though they do encompass and assault them, yet they shall never be able to remove them; and of all the countries and people upon earth, whom thou hast confined to such bounds as thou seest fit. And as this clause of the verse showeth God's power and government over all places, so the next clause displays his dominion over all times and seasons; and both together are, fitly alleged as a motive to God, that he would at this time take care of

his poor people, and restore them to their ancient land and borders, in which he had been pleased to set them.

Psalms 74:18

Though we deserve to be forgotten and destroyed, yet remember thyself, and do not suffer thine and our enemies to reproach and blaspheme the name of that great and glorious God, the Creator and sovereign Lord of the whole world, whom they ought always to reverence and adore.

**The foolish people;** who, though they think themselves and are thought by others to be wise, yet in truth are fools, and herein show their stupendous folly, that they vilify and provoke that God whose powerful anger they can neither resist, nor escape, nor endure.

Psalms 74:19

**The soul,** i.e. the life. Thou hast delivered thy people into captivity; do not deliver them to death, nor suffer their enemies utterly to destroy them.

**Of thy turtle-dove,** i.e. of thy church, which is fitly compared to a turtle-dove, because of the great resemblance of their dispositions and conditions, being simple, and harmless, and meek, and faithful, and mournful, and exposed to manifold injuries, and unable to defend itself from them.

**Unto the multitude of the wicked;** or, to the wild beast, as this word oft signifies; or, *to the troop*, to wit, of her enemies.

Psalms 74:20

**Have respect unto the covenant** made with Abraham, whereby thou didst give the land of Canaan to him, and to his seed for ever; and thou didst further promise, that if thy people were carried captive into strange lands and did there humble themselves, and pray and turn unto thee, thou wouldst mercifully restore them, 1Ki\_8:46-50: do thou therefore now restore us to that pleasant and lightsome land which thou hast given to us.

**The dark places of the earth,** i.e. this dark and dismal land in which we live, wherein there is nothing but ignorance and confusion, and all the works of darkness; of which the psalmist speaks in general terms, out of a principle of prudence, because

the particular designation of the place was unnecessary, and might have been of ill consequence.

**Are full of the habitations of cruelty;** here is nothing but injustice, and oppression, and tyranny, under which we groan in all the parts of this great empire, where we have our abode.

Psalms 74:21

Return ashamed from thee, and from the throne of thy grace, to which they make their resort in this their distressed condition.

Psalms 74:22

**Plead thine own cause;** maintain thy honour, and worship, and service against those that reproach thee, as it here follows, and was noted before, Psa\_74:10,18. As we are reviled and persecuted for thy sake, so thou art injured in all our wrongs.

Psalms 74:23

**The voice;** their insulting and reproachful expressions against time, as well as against us.

**The tumult,** i.e. the tumultuous noise of the loud clamours.

**Increaseseth,** Heb. *ascendeth* , to wit, into heaven, being either directed thither by them; their mouth being set against heaven, as theirs was, Psa\_73:9; or at least being perceived there by God, whose ears were pierced with the loud cry of their sins. See Gen\_4:10 **18:20**. Or *ascending* may be here put for increasing, as it is Isa\_55:13 Jer\_46:7. So the sense is, They grow worse and worse, encouraging and hardening themselves in their wicked courses by their continual success and prosperity, and by thy patience extended to them.

## **Psalms 75:1 PSALM 75**

**Of Asaph;** as the author. Or, *to* or *for* Asaph; which may be put by way of opposition to the foregoing and general expression,

**to the chief Musician,** which is here limited to and explained of Asaph. As Psa\_62:1, having said *to the chief Musician* , he adds *to Jeduthun* ; and then follows the author, *David* . This Psalm was either composed by David, or by Asaph in David's name and person, as it is not unusual for poets to bring in princes speaking

in their poems. It seems to relate to the time when David had entered upon, but not got full possession of, the kingdom.

The psalmist, praising God for his wondrous works, promiseth to judge uprightly, Psa\_75:1-3. Rebuking the proud and foolish with God's providence, Psa\_75:4-8, pulleth them down, but exalteth the righteous, Psa\_75:9,10.

**Do we give thanks;** I, in my own and in my people's name.

**Thy name,** i.e. thyself; or thy power. Is near; is present with us, and most ready to help us when we cry unto thee, as this phrase is taken, Psa\_34:18 **145:18**. Thou art not departed from us; thou dost not now stand afar off, as once thou didst, Psa\_10:1.

**Thy wondrous works,** wrought on my behalf, and for the good of thy people.

Psalms 75:2

**When I shall receive the congregation,** to wit, the whole congregation, or body of thy people, to wit, all the tribes; which are now distracted and disordered by a civil war, which is a great hinderance to the administration of justice. Or, *when I shall receive or obtain the appointment*, i.e. what God hath appointed and promised to me, to wit, the full and firm possession of the kingdom; or, the time or place appointed by God for that work. Some make these and the following passages the words of God concerning his church or people; which seems not probable; partly because he speaks of God in the third person, as one distinct from him that speaks these words, Psa\_75:7,8; and partly because it is evident that one and the same person speaks from hence to the end of the Psalm, and the ninth verse cannot be spoken by God.

**I will judge uprightly;** I will not use my power tyrannically and wickedly, as Saul did, and as most other princes do; but holily and righteously, for the good of my people.

Psalms 75:3

**Dissolved;** or, *melted*, consumed or destroyed; partly by the ill government of Saul and Ish-bosheth, and the great officers of state and war under them; and partly by intestine divisions and wars.

**I bear up the pillars of it:** howsoever I am traduced by mine enemies as the great disturber of the land, I must do myself this

right, to affirm that, under God, I do support and establish it, by maintaining religion and justice, and by setting us good magistrates, and encouraging good ministers, and good men, which are indeed the pillars of a nation.

Psalms 75:4

**I said**, with authority and command; I charged them.

**The fools**, i.e. *the wicked* , as that is explained in the next clause.

**Deal not foolishly**; desist from your impious and injurious practices, which shall not now go unpunished, as they have done.

**Lift not up the horn**; do not carry yourselves either arrogantly, boasting of your own strength, or scornfully and maliciously towards me or others of God's people.

Psalms 75:5

**Lift not up your horn on high**; a metaphor from untamed and stiff-necked oxen, which will not bow their heads to receive the yoke, but lift up their heads and horns to avoid it. Or, *against the High* , i.e. against God, who is mentioned under this same title, Psa\_56:2, though there it be rendered *Most High* . Speak not, to wit, against me and my government.

**With a stiff neck**; with pride and contempt of my person, and with rebellion against God's will declared concerning my advancement, of which you are not ignorant. See 2Sa\_3:17,**18**.

Psalms 75:6

For though you envy and oppose my advancement, because I was but a poor shepherd, and of a mean family; yet you ought to know and consider what is notorious and visible in the world, that the dignities and sceptres of the world are not always disposed according to human expectations and probabilities, but by God's sovereign will and providence, as it follows. It is true, men that expect preferment have their eyes fixed upon the great persons of the world, who are thought to have the <sup>Ô</sup>disposition of them in their hands, and according to their several inclinations or interests; some look eastward, others westward, and others southward, expecting assistance from some of these quarters; but all in vain.

Psalms 75:7

**The judge**, to wit, the righteous Judge, and supreme Lord and Governor of all the kingdoms of the world, giving them to whomsoever he pleaseth. It is he who hath rejected Saul and his family, and put me in his stead. And who art thou that disputest with God, and resistest his declared will?

Psalms 75:8

This verse is added, either,

1. As a reason or confirmation of the assertion, Psa\_75:7, and to show that God in removing one king to make way for another did not proceed in a way of absolute sovereignty, which yet he might have done, but in a way of justice and equity. Or,

2. As another argument to enforce his advice given Psa\_75:4,5, which he had now pressed by one argument, Psa\_75:6,7. God is here compared to the master of a feast, who then used to distribute portions of meats or drinks to the several guests as he thought fit.

**A cup**, in Scripture, is sometimes taken in a good sense, for God's blessings, as Psa\_16:5 **23:5**; and sometimes, and more frequently, in a bad sense, for God's vengeance and judgments, as Psa\_11:6 Isa\_51:22 Jer\_49:12 Mat\_20:23, &c.; and so it is here understood, as the following words show. *The wine is red* ; such as the best wine of Judea was, Deu\_32:14 Pro\_23:31; and so strong, and heady, and intoxicating. Or, *is troubled* ; as the word more properly signifies, and is rendered by divers; which may note its newness, when it is in fermentation, not yet cleared nor settled, and so more intoxicating. So he expresseth the power and fierceness of God's wrath and judgments. *It is full of mixture* : the wine is mingled, not with water, as was usual in those hot countries, Pro\_9:5, but with spices, as Son\_8:2; or rather, strengthening and intoxicating ingredients, which drunkards used, Isa\_5:22. *He poureth out of the same* , to wit, to the children of men; promiscuously to good and bad; whereby he removes the scandal which his enemies might take from those troubles which God saw fit to inflict upon David and his followers. *The dregs thereof* ; the worst and most dreadful part of those tribulations. *Of the earth* ; or, *of the land* , to wit, of Canaan, of which he spoke Psa\_75:3. *Shall wring them out* ; which expression may imply,



either that they shall be forced to squeeze out the worst for their own drinking, or that this dreadful draught was prepared for them and brought upon them by their own choice and wickedness.

Psalms 75:9

**Declare**, to wit, this great and glorious work of God, or the praises due unto God for it, as the next words imply.

Psalms 75:10

**The horns of the wicked;** their honour and power, which they made an instrument of mischief to oppress good men. A metaphor from horned and mischievous beasts.

**I will cut off**, when I shall be advanced to the throne, and have power and authority to do what now I can only desire and pray for.

**The horns of the righteous shall be exalted;** good men shall be encouraged and promoted, and intrusted with the management of all public affairs, which will be a great blessing to all my people.

### **Psalms 76:1 PSALM 76**

Or, *for Asaph* . Either it was composed by the prophet Asaph; or composed by David, or some other holy prophet of God, and committed to Asaph, or to his posterity; it being usual to put the parent's name for his children, of which I have formerly given divers instances. The special. and immediate occasion of this Psalm was unquestionably some eminent deliverance vouchsafed by God to his people of Israel, and especially to Jerusalem, which the psalmist thought fit to celebrate; but which and when it was is both needless to inquire, and hard to determine.

A declaration of God's majesty and gracious presence in his church, Psa\_76:1-5. At his rebuke the enemy spoils, and by his arm the meek are saved, Psa\_76:6-10. An exhortation to serve him with reverence, Psa\_76:11,12.

God's people do not worship an unknown God, as the Athenians did, Act\_17:23, but one who hath made himself known, not only by his word and ordinances, but also by the glorious effects of his wisdom and power on their behalf, and against their potent and malicious enemies.

**Is great**, i.e. famous and renowned, and greatly to be praised and admired.

Psalms 76:2

**In Salem**; in Jerusalem, which was anciently called *Salem*, Gen\_14:18 Heb\_7:1.

**Zion**; largely so called, as it includes Moriah, an adjoining hill, or another branch of the same hill.

Psalms 76:3

**There**, i.e. in Judah, or at or near Jerusalem.

**The arrows**, Heb. *the sparks*; the sparkling arrows, bright and shining, swift and piercing, like sparks of fire. *The bow, the shield, and the sword*; both offensive and defensive weapons, so as they could neither hurt God's people, nor save themselves from ruin.

**The battle**; the force and fury of the battle, and all the power of the army, which was put in battle-array.

Psalms 76:4

**Thou**, O God; to whom he directeth his speech here, as also Psa\_76:6-8.

Than the mountains of prey; either,

1. Than the greatest kings and emperors of the earth, which in prophetic writings are oft compared to mountains, as Psa\_46:2,3 **Isa 41:15** Jer\_51:25 Hab\_3:6. And they are called mountains of prey, because then they generally were established by tyranny, and maintained by preying upon their own subjects, or other inferior kingdoms. Or,

2. (which amounts to the same thing) Than the most powerful enemies of thy people, upon whom they used and now desired and expected to prey; such persons being oft expressed by the name of mountains, as Psa\_144:5 Zec\_4:7, &c.

Psalms 76:5

**Are spoiled** of all that glory and advantage which they either had already gotten, or further expected, from the success of their present expedition, which they promised to themselves. They became a prey to those upon whom they hoped to prey.

**Their sleep;** even a perpetual sleep, as Jer\_51:39,57, or *the sleep of death* , Psa\_13:3; called *their sleep emphatically* , as being peculiar to them and such-like men, and not that sleep which is common to the good and bad. Their death he seems to call *sleep* , because they were slain in the night, when they had composed themselves to rest and sleep, and so passed insensibly from one sleep to another. For it is thought by many that this Psalm was composed upon the occasion of that prodigious slaughter of the Assyrians in Judah, 2Ki\_19:35. *None have found their hands* ; they had no more strength in or use of their hands against the destroying angel, than they who have no hands.

Psalms 76:6

**The chariot and horse;** the men who rode upon and fought from chariots and horses, who fight with most advantage, and usually have most courage; and much more unable were their footmen to resist or avoid the stroke.

Psalms 76:7

**Stand in thy sight,** to wit, to contend with thee. *Standing* is here opposed to flight or failing before the enemy. See Jos\_7:12 Dan\_8:4.

Psalms 76:8

Thou didst execute judgment upon thine enemies by an angel sent from heaven; which is said to be heard, either because that was accompanied with terrible thunders and earthquakes, which was not unusual in the descent of an angel, as Mat\_28:2, and elsewhere; or because the fame of it was quickly spread abroad in the land, and in the world. The effect of this terrible judgment was, that the rest of the world were afraid to invade or disturb the land and people of Israel, and chose rather to sit still in their own territories.

Psalms 76:9

**When God arose to judgement;** when God, who for a season had sat still, began to bestir and show himself against his enemies. Or, *after God had risen* , &c. Or, *because God did arise* , &c.

**To save all the meek of the earth;** to save all the godly persons (who are oft called meek ones, as hath been noted again and

again) in Israel, for whose sakes God wrought this great deliverance, which reached to all the people of the land.

Psalms 76:10

**The wrath of man shall praise thee;** the blasphemous speeches and furious attempts of thine enemies shall serve thy glory, and cause thy people and others to praise and magnify thee for that admirable wisdom, and power, and faithfulness, and goodness which thou shalt discover upon that occasion.

**The remainder of wrath shalt thou restrain;** thou shalt prevent and disappoint the succeeding malicious designs of thine enemies, who will meditate revenge for those shameful and terrible overthrows. Or,

**the remainder of wrath thou shalt gird thyself with,** i.e. put it on as an ornament, which the girdle was; thou shalt adorn thyself with it, as a conqueror doth with the spoils of his enemies.

Psalms 76:11

**Vow** a sacrifice of thanksgiving; either at this time, for this wonderful deliverance; or hereafter, in all your future straits and troubles. Let this experience encourage you to make such vows to God with confidence of success. But when God hath accepted your vows, and given you the desired deliverance, forget not to pay your vows.

All that be round about him; either,

1. All the tribes of Israel, who have the benefit of this mercy. Or rather,
2. All the neighbouring nations on every side, to whom the fame of this mighty work of God shall come, I advise them for the future, if they love themselves, to cease from all hostilities against God or his people, and to submit themselves to the God of Israel.

**Him that ought to be feared;** whom though they do not love, yet they see and feel that they have great reason to fear and to seek his favour.

Psalms 76:12

**Cut off;** as men do their grapes in time of vintage, as the Hebrew verb implies, to wit, suddenly, violently, and irresistibly. This is

all which they shall get by opposing him, and therefore it is their wisdom to bring presents to him.

The spirit of princes; either,

1 Their courage. Or rather,

2. Their breath and life, as he did in the Assyrian army.

## **Psalms 77:1 PSALM 77**

### THE ARGUMENT

This Psalm was composed upon the occasion of some sore and long calamity of God's people; either the Babylonish captivity, or some other.

Either that Asaph who lived and prophesied in David's time; or one of his successors long after him, called, as was usual, by his progenitor's name.

The prophet showeth what great striving and combat (though by prayer and watching) he had with diffidence, Psa\_77:1-9. By the consideration of God's wonderful works and former mercies, he is raised and strengthened, Psa\_77:10-20.

This verse seems to contain the sum of the whole Psalm, consisting of two parts, to wit, his earnest cry to God in his deep distress; and God's gracious return to his prayers, by supporting him under them, and giving him assurance of a good issue out of them; of both which he speaks more distinctly and particularly, of the first from Psa\_77:2-10, of the latter thence to the end.

Psalms 77:2

**My sore ran:** *the hand* in the Hebrew tongue, and Scripture use, is oft put for a blow or stroke given by the hand. Heb. *My hand*, or *hands*, (the singular number being frequently put for the plural.)

**flowed or poured forth,** i.e. spread abroad to God in prayer. This phrase he useth rather than were stretched out, which is frequent in like cases, to imply that his case was low and almost desperate, his spirits and strength quite gone, so that he was not able to stretch them out, as he had done.

**In the night;** which to others was a time of rest and quietness, but to me of torment.

**My soul refused to be comforted;** I rejected all those consolations which either my friends or my own mind suggested to me.

Psalms 77:3

Yea, the thoughts of God, and of his infinite power, and truth, and goodness, which used to be very sweet and comfortable to me, were now matter of terror and trouble, because they were all engaged against me, and God himself, my only friend, was now very angry with me, and become mine enemy.

**I complained** unto God in prayer.

**My spirit was overwhelmed;** so far was I from finding relief by my complaints, that they increased my misery.

Psalms 77:4

**Thou holdest mine eyes waking,** by those sharp and continual griefs, and those perplexing and tormenting thoughts and cares, which from time to time thou stirrest up in me.

**I am so troubled that I cannot speak;** the greatness of my sorrows stupifies my mind, and makes me both lifeless and unable to speak; nor can any words sufficiently express the extremity of my misery.

Psalms 77:5

**I have considered,** if by that means I could get any comfort, the days of old, i.e. the mighty works of God done for his people in former times.

**Days** are put for events done in them, as Psa\_37:13 **137:7**  
Oba\_1:12 Mic\_7:4.

Psalms 77:6

**I call to remembrance my song in the night,** the many and great mercies and favours of God vouchsafed by him to me, and to his people, which have obliged me to adore him, and sing his praises not only in the day, the time appointed for that work. but also by night, as oft as they come into my mind.

**My spirit made diligent search**, what should be the cause of this strange and vast alteration, and how these sore calamities could come from the hand of so gracious and merciful a God as ours is, and what might be expected as to their continuance or removal.

Psalms 77:7

**Will the Lord cast off** his peculiar and chosen people? This doth not seem to agree either with God's nature, or with that everlasting covenant which he hath made with them.

Psalms 77:8

Are all the stores of his mercy quite spent? Doth he now cease to be what he hath stiled himself, the Lord gracious and merciful, long-suffering, and abundant in goodness? Will he never more make good those gracious promises upon which he hath commanded us to hope?

Psalms 77:9

**Hath God forgotten to be gracious**, because he hath so long disused it?

**Hath he in anger shut up his tender mercies**, so as they can never flow forth, no, not to his own people?

Psalms 77:10

**I said**; I thus answered these objections.

**This is my infirmity**; these suspicions of God's faithfulness and goodness proceed from the weakness of my faith, and from the mistake of a diseased mind.

**But I will remember**; which words may be understood out of the following verse, as other words frequently are in like cases.

**The years of the right hand of the Most High**; the years wherein God hath done great and glorious works, which are oft ascribed to God's right hand, as Psa\_17:7 **20:6 45:4 118:15**. But the word rendered *years* doth also signify *changing*, and accordingly this verse is by other learned interpreters, and may well be, rendered otherwise, without any such supplement as is in our translation, thus, And I said,

**This is my affliction or grievance**, ( the sum of all, and the chief cause of my trouble and anxiety, is this,)

**the change of the right hand of the Most High;** that right hand which formerly hath done such great and wonderful things for his people, is at this time not only hid in God's bosom, and not drawn forth for their defence, but is also stretched forth against them, and is the principal cause of all our present miseries. I could bear the malice and rage of our enemies, from whom we could not expect better things, but that our gracious and covenanted God should forsake and persecute his own people, this is that which makes it intolerable.

Psalms 77:11

And yet upon second and serious thoughts of what God had formerly done for his people, many times far above their expectations, I will take comfort in remembrance of them, because God is still the same that he was in power, and goodness, and love to his people, and therefore will pity and help us in this present calamity, as he hath oft done in others of the same nature.

Psalms 77:12

No text from Poole on this verse.

Psalms 77:13

**Thy way**, i.e. thy doings, or the course of thy providence, which is oft called God's way; the various methods and causes of thy dealings with thy people.

**In the sanctuary;** is there contained and declared. As the prosperity of wicked men, so also the grievous calamities of God's people, are great riddles and stumbling-blocks to the ignorant and ungodly world; but a full and satisfactory resolution of them may be had from God's sanctuary, as is observed in the former case by this same Asaph, Psa\_73:16,17, and here in the latter. Or, is in *holiness*. So the sense is, God is holy, and just, and true in all his works; yea, even in his judgments upon his own people, as will evidently appear from the issue of them.

**Who is so great a God as our God?** And although our God at present suspends his power, and doth not put it forth to deliver his people out of the hands of their idolatrous enemies, who thence take occasion to blaspheme his name, and to exalt their idol gods above him; yet he is still infinitely superior in power, both to them



and to their gods, and can and will in his due time rescue his people from them.

Psalms 77:14

By the mighty effects of it here following.

Psalms 77:15

**Redeemed thy people**, to wit, out of Egypt, after a long and hard bondage; which he here mentions to strengthen his faith in their present captivity.

**Jacob and Joseph**; whom he mentions, partly, as a most eminent portion of the sons of Jacob, branched forth into two numerous tribes; partly, because the sons of Joseph were born in Egypt, which Jacob's other sons were not; and partly, because he laid the foundation of that redemption by bringing them into Egypt, and preserving and *nourishing* Jacob and his sons there, as a little child is nourished, as it is expressed in the Hebrew text, Gen\_47:12; in which respect he was a second father to them, and they might well be called his sons; without whose care (to speak humanly) there had been no such redemption, nor people to be redeemed.

Psalms 77:16

**The waters saw thee**; they felt the visible effects of thy powerful presence.

**They were afraid**; and stood still, as men or beasts astonished commonly do.

Psalms 77:17

**The clouds poured out water**, when the Israelites passed over the sea; in respect whereof the Israelites are said to have been *baptized in the cloud* (i.e. sprinkled with water poured forth from the clouds) *and in the sea* , 1Co\_10:2.

**Thine arrows**; either hail-stones, or rather lightnings or thunderbolts, which are called Gods *arrows* , Psa\_18:14 **144:6**.

Psalms 77:18

This tempest is not particularly recorded in its proper place, yet it may well be gathered from what is said Exo\_14:24,**25**, and is in effect acknowledged by Josephus in his history. And this is no new thing in Scripture, for some circumstances of history omitted

in the first and properest places to be supplied in following passages; whereof instances have been already given.

Psalms 77:19

**Is in the sea;** or rather was at that time; thou didst walk and lead thy people in untrodden paths.

**Are not known,** because the waters suddenly returned and covered them.

Psalms 77:20

**Thou leddest thy people;** first through the sea, and afterwards through the vast howling wilderness to Canaan.

**Like a flock;** with singular care and tenderness, as a shepherd doth his sheep. And therefore I hope thou wilt take care of thy poor dispersed and distressed flock, and bring them once again into their own land.

## **Psalms 78:1 PSALM 78**

### THE ARGUMENT

The scope of this Psalm is plainly expressed Psa\_78:6-8, and is this, that the Israelites might learn to hope and trust in God, and steadfastly to keep his laws and covenant; which great lesson he presseth upon them, from the sad effects of the contrary practices in their forefathers, of which he gives a brief yet full account in a recapitulation of the most remarkable passages in the history of their church and nation.

An exhortation to attend to and instruct others in the word and works of the Lord, Psa\_78:1-8. A rehearsal of God's love and long-suffering to the unbelieving and obstinate Israelites, Psa\_78:9-11, in their journey out of Egypt to the land of Canaan, Psa\_78:12-65. Rejecting the rest of the tribes, he chooseth Zion for a place of worship, and David to the kingdom, Psa\_78:67-72.

**My people:** if Asaph was the composer of this Psalm, he might well call the Israelites *his people*, not only as he was their prophet and teacher, but also because they were of the same country and parentage with him; upon which account this very phrase of *my*

*people* is used of them, not only by queen Esther, Est\_7:3,4, but also by the Shunammitish woman, 2Ki\_4:13.

**My law**, i.e. the doctrine which I am about to deliver to you, concerning your duty, and the danger of neglecting it.

Psalms 78:2

**Open my mouth**, speak to you with all freedom and plainness, in a parable; uttering divers and weighty sentences (for such are oft called

**parables** in Scripture) or passages of great moment for your instruction and advantage.

**Dark sayings**; so he calls the following passages, not because the words and sentences are in themselves hard to be understood, for they are generally historical and easy, but because the things contained in them, concerning God's transcendent goodness to an unworthy people, and their unparalleled ingratitude for and abuse of such eminent favours, and their stupid ignorance and insensibleness under such excellent and constant teachings of God's word and works, are indeed prodigious and hard to be believed.

**Of old**; of things done in ancient times, and in a great measure worn out of men's minds.

Psalms 78:3

No text from Poole on this verse.

Psalms 78:4

**The praises**, i.e. his glorious and praiseworthy actions, as the following words explain it.

Psalms 78:5

**He established**: this is justly put in the first place, as the chief of all the following mercies, and the foundation both of their temporal and of their eternal felicity.

**A testimony**, i.e. his *law*, as it is called in the next clause; which is very oft called a *testimony*, because it is a witness between God and men, declaring both the duties which God expects from man, and the promises and blessings which man in the performance of his duty may expect from God.

**In Jacob**, peculiarly; for no other nation enjoyed this privilege, as is more fully expressed, Psa\_147:19,20. Which testimony or law God revealed to them, not for their own private use, but for the benefit of all their posterity, whom their parents were obliged to teach, Deu\_6:7, and all their children to hear, and read, and study; by which we may see how contrary to the mind of God that foolish and wicked assertion is, that ignorance is the mother of devotion.

Psalms 78:6

No text from Poole on this verse.

Psalms 78:7

**That they might set their hope in God;** that by the consideration of God's gracious promises, and wonderful works wrought by God for his. people, they might be encouraged to trust in him.

Psalms 78:8

**That set not their heart aright;** who though they outwardly and seemingly complied with the forms of worship which God had prescribed, yet

**did not direct or prepare their hearts** to the obedience and service of God.

**Whose spirit was not stedfast with God;** who quickly discovered their hypocrisy by their apostacy from God, and from the religion which they had professed.

Psalms 78:9

**The children of Ephraim:** this passage concerns, either,

1. The tribe of Ephraim, and some exploit of theirs, wherein they met with this disaster; whether it were that mentioned 1Ch\_7:21, or some other not particularly related in any other place of Scripture. For we must not think that all the actions and events of the several tribes are recorded in Scripture, but only some of the most memorable ones. Or,
2. The ten tribes, who are very frequently called *Ephraim* , because that tribe was the chief of them, and the seat of the kingdom. And so this is referred by some to the captivity of the ten tribes, 2Ki 17, although the historical references of this Psalm seem not to go beyond David's time. Or rather,

3. All the tribes and people of Israel, who are sometimes designed by the name of *Ephraim* , as Jer\_31:9,**18,20 Zec 10:7**; as well they might be, because of the eminency of this tribe, out of which came Joshua their first governor in Canaan, and in which the ark of God continued for a long time, and whose people were both most numerous and most valiant; and therefore they are fitly named for all, to show that this slaughter was not made amongst them for any defect of power or courage in them, but merely from God's just judgment upon them for their sins here following. And that *Ephraim* is here put for all Israel seems to be evident from the following verses, wherein the sins upon which this overthrow is charged are manifestly the sins of all the children of Israel, and they who are here called Ephraim, are called *Jacob and Israel* , Psa\_78:21. And so this passage is by divers learned interpreters referred unto that dreadful overthrow related **1Sa 4**; wherein they did not stand to fight, but turned their backs and fled, as is there expressed, which though it reached all Israel, yet Ephraim is particularly named, because as the ark, so the fight, was in that tribe; and therefore it may be presumed that the Ephraimites were a very considerable part of that Israelitish army. And the psalmist having related this amazing providence and judgment of God upon his own people, he falls into a large discourse of the causes of it, to wit, the great, and manifold, and continual sins of that and the former generations; which having prosecuted from hence to Psa\_78:60, he there returns to this history, and relates the sad consequences of that disaster, to wit, the captivity of the ark, and God's forsaking of Shiloh and Ephraim, and removing thence to the tribe of Judah and Mount Zion, the reason of which change of place he designed to give in the relation of this passage.

**Bows**; which includes arrows; and these being then the chiefest and most common weapons, are put for all other arms.

Psalms 78:10

Their disobedience was accompanied with obstinacy and contempt of God's laws.

Psalms 78:11

**Forgot**; not historically, but practically. They did not so remember them, as to love, and serve, and trust that God of whose infinite power and goodness they had such ample experience.

Words of knowledge, such as knowing, remembering, &c., in Scripture use frequently comprehend affection and practice, as hath been oft observed.

Psalms 78:12

**In the field**, i.e. in the territory or jurisdiction, not excluding the city itself. In the like sense we read of *the field of Edom, and of Moab*, Gen\_32:3 **36:35** Num\_21:20.

**Zoan**; an ancient, and eminent, and the royal city of Egypt. See Num\_13:22 Isa\_19:11 **30:4**.

Psalms 78:13

No text from Poole on this verse.

Psalms 78:14

**A cloud**; which was very comfortable, both for a shadow from the scorching heat of the climate and season, and for a companion and director in their journey.

Psalms 78:15

**Rocks**; he useth the plural number, because it was twice done; once in Rephidim, Exo\_17:6, and again in Kadesh, Num\_20:1,**11**.

**The great depths**; in great abundance.

Psalms 78:16

Which did miraculously follow them in all their travails even to the borders of Canaan. See Deu\_9:21 Psa\_105:41 1Co\_10:4.

Psalms 78:17

Where they had such strong and singular obligations to obedience, both from the great things which God had then and there done for them, and from their dependence upon God's favour and help for their safety and subsistence. This was a great aggravation of their sin and folly.

Psalms 78:18

**Tempted**; desired a trial and proof of God's power, as the next verse plainly showeth. See Num\_11:4.

**For their lust**; not for their necessary subsistence, for which they had manna, but out of an inordinate and luxurious appetite.

Psalms 78:19

No text from Poole on this verse.

Psalms 78:20

**The waters gushed out;** which, all things consider seems not so wonderful, since fountains of water something break forth unexpectedly from or through rocks. But it is far more difficult to give us bread and flesh, which we know not whether he can do. Or at least we have just cause to doubt of his good will to us, who hath made a a penurious provision for us, and denies us these common blessings of bread and flesh, which he gives to the was of men.

Psalms 78:21

**A fire** was kindled; either properly, as it was Num\_11:1; or figuratively, the fire of God's anger, as it follows.

Psalms 78:22

That he both could and would save them from the famine and destruction which they feared.

Psalms 78:23

Which he compares to a granary or store-house, where God keeps the key, and either shuts or opens the doors it, either gives or withholds provisions, as he sees fit.

Psalms 78:24

Which was made in heaven, or the air, and sent down thence to the earth.

Psalms 78:25

**Angels' food;** manna, so called, either,

1. Because was made by the ministry of angels. Or rather,
2. Because of its excellency, such food as might befit the angels they could cat food, and such as hath some resemblance with the blessed angels in regard of its heavenly origin; its pure and spirituous substance, its rigour and efficacy preserving and nourishing those who used it according God's appointment. Or this place may be translated as is in the margin, *every one did eat the bread of the mighty* i.e. even the common Israelites fed upon as delicious as the greatest nobles and princes used to do.

Sent them meat to the full; which may belong, either,

1. To the flesh mentioned in the following verses, which God gave them even to satiety or gluttony, which he threatened to do, Num\_11:18-20. Or rather,

2. To the manna, of which he is here speaking, which he gave them in such plenty, that their desire of other food could not proceed from their necessity, but merely from wantonness and lust.

Psalms 78:26

Either he brought in first an eastern, and afterwards a southern wind, or the wind was south-east; from which quarter these quails might come as well as from the west, where their more common abode is; this work being confessedly miraculous.

Psalms 78:27

**Feathered fowls**, Heb. *winged fowl* ; which is noted to show that it was a supernatural work, whereby God took away from them the use of their wings, and made them to fall into the hands of the Israelites.

Psalms 78:28

**Of their camp**, Heb. *of his camp* ; either Israel's camp, or God's camp; for seeing Israel was God's people, and he dwelt among them, their camp was his camp.

Psalms 78:29

What they desired both for quality and quantity.

Psalms 78:30

The sense is either,

1. Whilst their greedy appetite yet continued, and was not fully satisfied, before, they began to loathe it, as they did afterwards, Num\_11:20. Or,

2. Before they were deprived or destitute of their desired food, which they enjoyed it, and were still feeding upon it, as the next clause explains this. God's patience did not wait upon them till that food was spent, but fell upon them instantly.



Psalms 78:31

**The fattest of them;** the most healthy and strong, who probably were most desirous of this food, and fed most eagerly upon it, and grew fatter by it, and least suspected their own danger.

Psalms 78:32

No text from Poole on this verse.

Psalms 78:33

**In vanity;** in tedious and fruitless marches hither and thither, sometimes forward, and sometimes backward, which they knew would never bring them in their own persons to their promised and much-desired land.

**In trouble;** in manifold diseases, dangers, perplexities, and horrors of their own minds and consciences.

Psalms 78:34

**They sought him;** they prayed to him to deliver them from their deadly dangers; which even Pharaoh frequently did.

**They returned,** to wit, from their idols, unto the outward worship of God; or being moved with fear, they ceased for the present from their grossly wicked courses, which they might easily do without a dram of true repentance or hearty conversion to God.

**Inquired early after God;** speedily and earnestly sought to God for ease, and safety, and comfort, as wicked men in such cases frequently do.

Psalms 78:35

They considered that God, and God alone, had preserved them in all their former exigences, and that he only could now help them, and not those idols or creatures which they had preferred before him; and therefore being driven by absolute necessity, they fled to him for relief.

Psalms 78:36

They made glorious but false professions and protestations of their sincere resolutions of future obedience, if God would spare them.

Psalms 78:37

All their confessions and petitions were but hypocritical and forced, and did not proceed from an upright heart truly grieved for

their former offences, and firmly resolved to turn unto the Lord. They discovered their hypocrisy by their apostacy from God as soon as their danger was past.

Psalms 78:38

**Forgave their iniquity;** not simply and absolutely, for so it is undeniably certain from the Holy Scriptures that God pardons none but true penitents, such as these were not; but respectively, and so far as not to destroy them at that time, which he threatened, and was about to do, as the next words limit and explain it. He remitted their punishment, for

**iniquity** is oft put for the punishment of it. Heb. *he expiated their iniquity* . He accepted of their atonement, or of their professed repentance, so far as to compensate it with a removal of this outward and present affliction; as he did also to wicked Ahab upon his hypocritical humiliation, 1Ki\_21:29. And this God doth for the encouragement of all true penitents, who may hence learn how much greater and better recompences they may expect and shall receive from God.

**Did not stir up all his wrath;** but set bounds to it; and though he chastened them, yet he would not utterly destroy them, as they deserved.

Psalms 78:39

**Flesh;** which here notes either,

1. The corruption of their natures, which was perpetually inclining them to sin, and consequently exposing them to God's wrath, which must needs have consumed them utterly and speedily, if God had let loose his anger upon them. See the same argument used to a like purpose Gen\_8:21. Or rather,

2. The frailty or infirmity of their natures, as the next clause interprets this; which is such, that if I should not restrain my wrath, I should quickly cut off the body of this wicked people, and their children with them, whom I have promised to carry into Canaan, Num\_14:31.

**A wind that passeth away, and cometh not again;** that are quickly cut off; and when once they are dead, they never return to this life.

Psalms 78:40

No text from Poole on this verse.

Psalms 78:41

They limited either,

1. God's power, as above, Psa\_78:19,**20**. Or,

2. God's will, directing and prescribing to him what to do, and when, and in what manner, and murmuring at him if he did not always grant their particular and various desires.

Psalms 78:42

**His hand**; the great and glorious works of his hand on their behalf.

**Nor the day**; nor that remarkable and never to be forgotten day, that *self-same day* , as it is called, Exo\_12:41, which God had fixed four hundred years before, Gen\_15:13, in which God delivered them from their greatest enemy, the tyrant Pharaoh.

Psalms 78:43

No text from Poole on this verse.

Psalms 78:44

The several branches and streams of the river Nilus, and those many rivulets which they brought from it.

Psalms 78:45

**Devoured them**; or, *destroyed them* ; which they might do by their cruel and numerous stings, for these flies were doubtless extraordinary in their nature and quantity, and poisonous and hurtful qualities. And the like is to be thought concerning the frogs here following, which also might destroy the people by infecting the air with their stink, and corrupting their meats and drinks.

Psalms 78:46

The herbs and grains which were come up by their care and diligent labour.

Psalms 78:47

**Sycamore trees**; or, *wild fig trees* , which were there in great plenty. Under these and the vines all other trees are

comprehended. And this hail and frost did destroy the fruits of the trees, and sometimes the trees themselves.

Psalms 78:48

**He gave up**, Heb. *he shut up* , as in a prison, that they could not escape them.

Psalms 78:49

**Indignation and trouble**; other most grievous plagues, which were mixed with and were the effects of his anger and wrath; whereby their miseries were greatly aggravated, and distinguished from the afflictions which God sent upon the Israelites in Egypt, which were only fatherly chastisements, and the effects of God's love and occasions of their deliverance.

**By sending evil angels**, Heb. *the sending* (or the operation or effects) *of evil angels* , or *of the angels* or *messengers of evil things* ; either of the angels whom God employed in producing these plagues; or of Moses and Aaron, who were to the Egyptians messengers of evil, and by whom these judgments were sent to and inflicted upon them.

Psalms 78:50

**He made a way**, Heb. *He weighed a path or causeway* , i.e. he made a most smooth, and even, and exact path, as if he had done it by weight and measure, that so his anger might pass swiftly and freely without interruption. The phrase also seems to note the wisdom and justice of God in weighing out their plagues proportionably to their sins, and exercising great severity towards them answerably to their great and barbarous cruelty towards his people.

**He spared not their soul from death**, i.e. he punished them with death or killing plagues, as the next words explain it.

**Their life**; or, *their beasts* . So he speaks of the murrain among their cattle. But our translation seems better to agree with the next foregoing and following passages, which plainly speak of the death of persons.

Psalms 78:51

**The chief of their strength**; another expression noting the first-born, who are so called, Gen\_49:3.

**Of Ham;** of the Egyptians, the posterity of Ham, Gen\_10:6; which title he there gives them, to intimate that they were the cursed children of a cursed parent, Ham, Gen\_9:25, and therefore were proper objects for Divine wrath and vengeance.

Psalms 78:52

No text from Poole on this verse.

Psalms 78:53

**They feared not.** But it is said that *they were sore afraid* , Exo\_14:10.

**Ans.** 1. They were afraid at first, but after Moses had encouraged them they grew bold and secure; one evidence whereof was, that they confidently went into the middle of the sea, and passed between the vast heaps of water which were on both sides of them.

2. The meaning may be that they had no just cause to fear; for men are oft said to do not only what they actually do, but also what they ought to do, as Mal\_1:6 **2:7**, &c.

Psalms 78:54

**Of his sanctuary;** or, *of his holiness* , or his holy place i.e. the land of Canaan, which is so called, Ezr\_9:8 Zec\_2:12, &c., as being separated by God from all other lands for his people and service, and sanctified by his presence and dwelling in it.

This mountain; either,

1. The mountain upon which the tabernacle or temple stood. Or rather,

2. The mountainous country of Canaan, which called a land of hills and valleys, Deu\_11:11. And the word mountain is oft used in Scripture for a mountainous country, as Gen\_36:8 Deu\_1:7 Jos\_11:21.

Psalms 78:55

No text from Poole on this verse.

Psalms 78:56

No text from Poole on this verse.

Psalms 78:57

Which either breaketh when it is drawn, or shooteth awry, and frustrateth the archer's design and expectation So when they pretended, and both God and men expected, obedience and gratitude to their great Benefactor, they behaved themselves undutifully and unfaithfully towards him.

Psalms 78:58

No text from Poole on this verse.

Psalms 78:59

**Heard**, i.e. perceived or understood, as *hearing* is oft used, as Gen\_11:7 **41:15**, &c. It is spoken of God after the manner of men.

Psalms 78:60

**The tabernacle of Shiloh**; which then was placed in Shiloh, from whence, as the Israelites fetched the ark, so God withdrew himself.

**Which he placed among men**; whereby he insinuates both God's wonderful condescension and favour to such worthless and wretched creatures, and their stupendous folly and wickedness in despising and sinning away so glorious a privilege.

Psalms 78:61

**His strength**, to wit, the ark, called God's strength, 1Ch\_16:11, *and the ark of his strength*, Psa\_132:8, because it was the sign and pledge of his strength or power put forth on his people's behalf.

**His glory**; so the ark is called, as being the monument and seat of God's glorious presence, and an instrument of his glorious works.

**The enemy**; namely, the Philistines; of which see **1Sa 4**.

Psalms 78:62

No text from Poole on this verse.

Psalms 78:63

Because the young men who should have married them were slain. Heb. *were not praised*, to wit, with marriage songs, which was usual at marriage solemnities among the Jews, as appears from Jer\_7:34 **16:9 25:10**.

Psalms 78:64

**Their priests**, Hophni and Phinehas, and others.

**No lamentation**; no funeral solemnities; either because they were prevented by their own death, as the wife of Phinehas was, or disturbed by the invasion of the enemy; or so overwhelmed with the sense of the public calamity, that the resentment of their private losses was swallowed up by it. See Job\_27:15 Eze\_24:23.

Psalms 78:65

**Awaked as one out of sleep**; for God, by giving up not only his people, but his ark, to the contempt and insolency of the Philistines, might seem to be asleep, and insensible of his own honour and interest, till by a sudden and unexpected blow he convinced his enemies of the contrary.

**Shouteth by reason of wine**; whose spirit and courage is revived and inflamed by a liberal draught of generous wine; which comparison is no more injurious to the Divine Majesty than that of a *thief 's coming in the night* , to which Christ's second coming is compared, 1Th\_5:2.

Psalms 78:66

**Smote his enemies in the hinder part**, with the disease of the emerods, which was both painful and shameful. He caused them to perpetuate their own reproach by sending back the ark of God with their golden emerods, the lasting monuments of their shame.

Psalms 78:67

**Moreover**; and as he smote his enemies for their sins, so he punished his own people for the same cause.

He refused the tabernacle of Joseph; either,

1. He rejected the kingdom of the ten tribes, whereof Ephraim was the head. But this Psalm reacheth not so far as the erection of that kingdom. Or rather,

2. He would not have his ark to abide longer in the tabernacle of Shiloh, which was in the tribe of Joseph or Ephraim: see 1Sa\_6:12 **7:1,2 Jer 7:12,14 26:6,9.**

**And chose not the tribe of Ephraim**; the same thing repeated in other words, after the manner.

Psalms 78:68

Chose the tribe of Judah; either,

1. For the seat of the kingdom. Or rather,
2. For the seat of the ark and of God's worship.

**Object.** Jerusalem was in the tribe of Benjamin, Jos\_18:28.

**Answ.** 1. It was so in part, and part of it was in Judah, as appears from Jos\_15:63; to which tribe Zion belonged by special reason, because David the head of that tribe conquered and took it.

2. Benjamin, after the division of the two kingdoms, was incorporated with Judah, and is oft comprehended under the name of Judah.

Psalms 78:69

**His sanctuary;** the temple of Solomon.

**High palaces;** magnificent and glorious.

**Established for ever;** not now to be removed from place to place, as the tabernacle was, but as a fixed place for the ark's perpetual residence, unless the people by their apostasy should cause its removal.

Psalms 78:70

No text from Poole on this verse.

Psalms 78:71

**Following the ewes great with young;** by which employment he was inured to that care, and diligence, and self-denial which is necessary in a king or governor; and instructed to rule his people with all gentleness and tenderness.

Psalms 78:72

He commends David for the two necessary ingredients of a good prince.

1. **Integrity;** whereby he sincerely sought the good and welfare of his people, avoiding and abhorring those counsels and courses which were contrary thereunto.
2. **Skilfulness;** whereby he managed all the public affairs with singular prudence; which is here ascribed to his hands, not because it was seated in them, but because it was acted and



discovered by them, and appeared in all his actions or administrations.

## **Psalms 79:1 PSALM 79**

### THE ARGUMENT

This Psalm was doubtless composed upon the sad occasion of the destruction of Judea and Jerusalem, either by Antiochus, or rather by the Chaldeans; as may be gathered from /**APC 1Ma 7:16,17**, where, in the relation of the persecution of Antiochus, the second and third verses of this Psalm are cited.

The psalmist, complaining of the desolation and ruin of Jerusalem, Psa\_79:1-4, expostulateth with God about his long anger and jealousy, Psa\_79:5-7; entreateth for the forgiveness of their sins, and speedy help and mercy, Psa\_79:8-12, to the everlasting praise of his name, Psa\_79:13.

**Are come**, as invaders and conquerors. Into thine inheritance; into Canaan and Judea, which thou didst choose for thine inheritance. Defied, by entering into it, and touching and carrying away its holy vessels, and shedding blood in it, and burning of it. Heaps, made of the ruins of those goodly houses which they burned, or threw down.

### Psalms 79:2

Of thy servants ; either,

1. Of thy faithful and holy servants, whom they used as cruelly as the worst of the people. Or,
2. Of the Jews, whom, though the generality of them were very wicked, he calleth God's servants and saints, because they were all such by profession, and some of them were really such; and the Chaldeans did never know nor regard those that were so, but promiscuously destroyed all that came in their way. *Given to be meat unto the fowls of heaven* , by casting them out like dung upon the face of the earth, and not suffering any to bury them.

### Psalms 79:3

**Like water**; plentifully and contemptuously, valuing it no more than common water.

**None to bury them,** because their friends, who should have done it, were either slain or fled, or were not permitted, or durst not undertake, to perform that office to them.

Psalms 79:4

We, who were their terror and scourge, are now neither feared nor pitied, but become the matter of their scoffs and reproaches. See Psa\_80:6 **137:7** Eze\_35:2,12, &c.

Psalms 79:5

No text from Poole on this verse.

Psalms 79:6

Though we confess that we have deserved thy wrath, yet the heathen, by whom thou hast scourged us, deserve it much more, as being guilty of far greater impieties than we, living in gross ignorance and contempt of God and of his worship; and therefore we pray transfer thy wrath from us to them.

Psalms 79:7

**Jacob;** the posterity of Jacob, whom thou didst love, and with whom and his seed thou madest a sure and everlasting covenant; whereby thou didst engage thyself to be *an enemy to their enemies*, Exo\_23:22. Besides, thou hatest cruelty, especially when the wicked devour those who are more righteous than themselves, Hab\_1:13.

Psalms 79:8

**Former iniquities;** the sins committed by our forefathers, and by us, who have filled up the measure of their sins, for which we confess thou hast most righteously brought this desolating judgment upon us.

**Thy tender mercies;** upon which all our confidence is fixed; for merit and righteousness we have none. See Dan\_9:7,9.

**Prevent us;** prevent our utter extirpation, which we have deserved, and have great reason to expect.

**Brought very low;** past the hopes of all human help, and therefore the glory of our deliverance will be wholly thine.

Psalms 79:9

**O God of our salvation;** from whom we have oft received, and from whom alone we now expect, salvation.

**Thy name;** which is now obscured by the insolency and blasphemy of thine enemies, who ascribe this conquest to their idols, and triumph over thee no less than over thy people, as one unable to deliver them out of their hands. See Dan\_3:15.

Psalms 79:10

**Their God;** he whom they served, and of whom they boasted. He is lost and gone, or grown impotent or idle.

**Let him be known among the heathen,** by the execution of his judgments upon them, according to Psa\_9:16.

**In our sight;** that we may live to see it, and praise thy name for it.

Psalms 79:11

**Of the prisoner;** of thy poor people now in prison, or, at least, in captivity.

**Those that are appointed to die,** Heb. *the children of death* , i.e. which were either designed to death, or in manifest danger of it, as being wholly in the power of their cruel and barbarous enemies.

Psalms 79:12

**Sevenfold,** i.e. either,

1. Abundantly, as this phrase notes, Isa\_65:6,7 Jer 32:18 Luk\_6:38. Or,

2. Sensibly, so as it may come home to them, and fall heavily upon them in their own persons. Reproached thee, as impotent, or unfaithful, or unmerciful to his own people. So they intimate that this desire did not proceed from a revengeful mind, but from a due sense of God's favour.

Psalms 79:13

No text from Poole on this verse.

## **Psalms 80:1 PSALM 80**

### THE ARGUMENT

This Psalm was composed either,

1. Upon the same occasion with the former, to wit, the destruction of Jerusalem by the Chaldeans, as most conceive; which yet seems not probable, because here is no mention of the temple, nor of Jerusalem, as there is in the foregoing Psalm; nor of the tribe of Judah, which was most concerned in that desolation; but of Joseph, Psa\_80:1, and of the tribes of Ephraim and Manasseh, which were carried captive long before that time; nor do the expressions of this Psalm import such a desolating judgment as those of the former do. Or,

2. Upon occasion of the captivity of the ten tribes, as some others think. But why then is Benjamin named, which is none of that number, nor went into captivity with them, but was joined with Judah? Or,

3. Upon occasion of some other calamity or calamities which befell the tribes of Israel after their division into two kingdoms, and before the captivity and destruction of either of them; in which time all the evils mentioned in this Psalm bid befall them, sometimes in one tribe or part, and sometimes an another, as is manifest from their history.

**Shoshannim-Eduth** seems to be the name of a musical instrument; though many separate the latter part of the word from the former, and expound Eduth, a testimony, or witness between God and his people, of his relation to them, and of their dependence upon him.

The psalmist bemoaneth the miseries and sad condition of the church, Psa\_80:1-7; that God's past manifold mercies are changed into desolating judgments, Psa\_80:8-13. He prayeth for deliverance out of them, with a promise of that fulness, Psa\_80:14-19.

**O Shepherd of Israel;** thou who hast undertaken to feed and govern thy people of Israel, as a shepherd doth his flock, now perform thine office, and rescue thy flock from those grievous wolves which devour and destroy them.

**That leadest;** or didst lead formerly, though now thou hast forsaken them.

**Joseph**, i.e. the children of Joseph, or of Israel, as he now said, this clause being but a repetition, the former in other words. Compare Psa\_77:15. And the name of Joseph, the most eminent of the patriarchs both for his dignity and piety, and the right of primogeniture transferred upon him from Reuben, 1Ch\_5:1, is elsewhere put for all the ten tribes, as Eze\_37:6, **19 Am 5:6, 15 6:6** Zec\_10:6; and for all the tribes, as Psa\_81:5 Oba\_1:18.

**Between the cherubims**; which were the mercy-seat above the ark; by which title he prudently and piously minds the ten tribes of their revolt from God, and of the vanity of their superstitious addresses to their calves at Dan and Beth-el, and of the necessity of their returning to the true worship of God before the ark at Jerusalem, if they desired or expected any relief from him. And by this title it seems more than probable that this Psalm was not made upon occasion of the Babylonish captivity, in and after which time there was no ark nor cherubims, nor do I remember that Daniel or any prophets did then apply themselves to God by that title. See **Da 9**\$. Shine forth out of the clouds, wherein thou seemest to hide thyself. Show forth thy power and goodness to and for thy poor oppressed people in the face of thine and their enemies.

Psalms 80:2

i.e. Before all the tribes of Israel; for whom he mentions only these three tribes, either,

1. Because of their special relation to Joseph here named, Psa\_80:1; Ephraim and Manasseh being his sons, and Benjamin his brother both by his father and mother. Or,

2. Because these were eminent tribes:

**Ephraim**, the head of the kingdom of the ten tribes;

**Manasseh** was planted and powerful on both sides of Jordan; and Benjamin, because the greatest part of Jerusalem and the temple was in its lot. Or,

3. With respect and allusion to the ancient situation of the tabernacle in the wilderness, where these tribes were placed on the west side of the tabernacle, Num\_2:18, &c., in which the ark was, which consequently was before them. So the sense is, O thou who

didst of old go forth before these tribes, &c., do so again at this time. Or,

4. Because these tribes had a greater share of the calamities here designed than others; which might be very true, though it be not expressed in the sacred history, in which we have only the substance of things, and such circumstances are commonly omitted.

**Stir up thy strength;** which seems now to be asleep, or idle and useless.

Psalms 80:3

Turn us again; either,

1. To our former quiet and flourishing estate; or,
2. To thyself, from whom Ephraim and Manasseh with the rest of the ten tribes have apostatized. See the like prayer of Elijah for them, 1Ki\_18:37.

Psalms 80:4

Thou art so far from answering our prayers whereby we seek to appease thee, that by thy continuance and increase of our miseries thou seemest to be the more incensed against us by them.

Psalms 80:5

**With the bread of tears;** either with tears instead of bread, which they either want, or cannot eat because their grief hath taken away their appetites; or with tears as frequent and constant as their eating it. See the like phrase Psa\_42:3.

Psalms 80:6

**A strife,** i.e. the object or matter of their strife or contention; either,

1. They strive one with another who shrill do us most mischief, or take our spoils to themselves; or,
2. They are perpetually quarrelling with us, and seeking occasions against us. Our neighbours, who used and ought to live peaceably and kindly with us. Laugh among themselves; insult over us, and take pleasure in our miseries.

Psalms 80:7

Ver.7. **No** text from Poole on this verse.

Psalms 80:8

**A vine;** to which the Israel or church of God is oft compared; as Isa\_5:2 Jer\_2:21 Eze\_17:6 Mat\_21:32.

**Out of Egypt;** he alludes to the custom of transplanting trees for their more advantageous growth.

**The heathen;** the nations of Canaan.

Psalms 80:9

**Thou preparedst room;** or, didst purge or cleanse the soil; taking out stones or sticks, or other roots or plants, which might hinder its growth or fruitfulness. Thou didst root out those idolatrous and wicked nations which might either corrupt or destroy them.

**Didst cause it to take deep root;** thou gavest them a firm settlement in that land.

Psalms 80:10

They grew so numerous, that they filled not only the fruitful valleys, but even the barren mountains.

**Goodly cedars;** far differing from ordinary vines, whose boughs are weak and small, and creep upon the walls or ground.

Psalms 80:11

They possessed or subdued the whole land from the midland sea to the river Euphrates; which were the bounds allotted to them by God, Gen\_15:18.

Psalms 80:12

**Broken down her hedges;** taken away thy protection, which was to them for walls and bulwarks.

**Pluck her;** pluck up her grapes and boughs, and strike at her very root.

Psalms 80:13

**The wood;** where boars use to lodge, as it is noted by many authors; by which he understands their fierce and furious enemies.

Psalms 80:14

No text from Poole on this verse.

Psalms 80:15

**The vineyard;** or, *the root* , or *stock* , or *plant* , as others render it. Thy right hand hath planted; which thou hast planted or fixed with thy might and power; whereof the right hand is both a sign or symbol and an instrument. *The branch* , Heb. *the son* , i.e. either,

1. The son of man, as it is more fully expressed, Psa\_80:17. Or rather,

2. The branch; for as yet he continues the metaphor; which is called the son, to wit, of the root or stock mentioned in the former clause, as the branches are called *daughters* in the Hebrew text, Gen\_49:22.

Thou madest strong; either,

1. By supporting it with stakes or walls, upon which the vine groweth up or rather,

2. By causing it to grow in bulk and thickness, and consequently in strength. *For thyself* ; for thy own especial delight, and service, and honor.

Psalms 80:16

**It is burned with fire,** to wit, thy vineyard or branch.

**They perish;** thy people of Israel, signified by the vine. So now he passeth from the metaphor to the thing designed by it.

**At the rebuke of thy countenance;** through the effects of thine anger, without which their enemies could do them no hurt.

Psalms 80:17

**Upon the man,** to protect and strengthen him.

**Of thy right hand;** whom thy right hand planted, Psa\_80:15; whom thou hast loved and respected even as thy right hand, which is very dear to us, Mat\_5:30 **18:8**; compare Zec\_13:7; thy Benjamin, whom he mentioned

Psa\_80:2, to whose name he seems to allude, which signifies

**the son of the right hand,** i.e. a dearly beloved son, as Benjamin was to Jacob. *Son of man* : by man, or son of man, he understands either,



1. The Messias, oft called in Scripture *the Son of man* : let him come, and let his kingdom be established, and so thine Israel shall be saved and delivered out of all its troubles. Or,

2. The royal family, the house of David, in whose safety and welfare. the happiness of the whole nation was wrapt up. Or rather,

3. The people of Israel, who are oft spoken of as one person, as God's *son and first-born* , Exo\_4:22, and here as one vine. And seeing all the foregoing complaints have been concerning the calamities of the people of Israel, it seems most reasonable to understand this prayer to be made for them; the rather, because the following clause here applied to the man and son of man,

**who thou madest strong for thyself**, is used of the root or branch of the vine, Psa\_80:15.

Psalms 80:18

This glorious favour of thine shall oblige us to love and serve thee, and trust in thee so long as we have a being, and no more to revolt from thee to idolatry or wickedness, as we have too oft done.

**Quicken us**; revive and restore us to our former tranquillity and happiness.

Psalms 80:19

No text from Poole on this verse.

## **Psalms 81:1 PSALM 81**

### THE ARGUMENT

This Psalm seems to have been made for the use of the church in solemn feasts; particularly either upon every first day of the month, or upon the first day of the seventh month, which was celebrated with more solemn blast of trumpets, Lev\_23:24 Num\_29:1; because that month was more sacred than others by reason of the concurrence of divers religious solemnities in it.

**Gittith**; of which title **See Poole** "Psa\_8:1".

*An exhortation to a solemn praising of God* , Psa\_81:1-3; which he requireth for his manifold mercies and deliverances, Psa\_81:4-

7; and, exhorting to obedience, and the worshipping of him the true God, Psa\_81:8-10, complaineth of their disobedience, which tended to their own hurt and affliction, Psa\_81:11-16.

Our strength; who is all our refuge and safeguard against all our enemies.

Psalms 81:2

All which instruments were then prescribed and used in their solemn meetings.

Psalms 81:3

**The new moon;** which was a sacred and festival time, as appears from Num\_10:10 **28:11,14** 2Ki\_4:23 Isa\_66:23. But this may be understood either,

1. Generally of every new moon. Or rather,
2. Specially of that new moon, as the word may be rendered, which begun the seventh month; as may be gathered both from the following words, and by comparing this place with Lev\_23:24 Num\_29:1, where this very day is called *a day of blowing of trumpets* . In the time appointed, on our solemn feast day; or, for the day or time of our solemn festivity; whereby may be understood either,
  1. The day of the new moon, on which the trumpets were blown for the celebration of that solemn time. Or,
  2. The seventh month, which that new moon did introduce or begin, and in which, besides other solemnities, they kept the feast of tabernacles, which the Hebrew doctors call *the feast* by way of eminency, and Josephus affirms to have been the most sacred and the chief of all the Jewish feasts.

Psalms 81:4

For this is no human device, but an appointment and command of the great God, and your Lord.

Psalms 81:5

**This he ordained,** to wit, the blowing of trumpets. *In Joseph* ; among the posterity of Joseph, to wit, the people of Israel, as is evident both from the foregoing verse, where they are called Israel, and from the following words in this verse, where they are

described by their coming out of Egypt, which was common to all the tribes of Israel, who are sometimes called by the name of Joseph, of which see on Psa\_80:1.

For a testimony; either,

1. For a law, which is oft called a testimony. Or rather,
2. For a witness and memorial of that glorious deliverance mentioned in the following words. For,
  1. That this was a *statute* and law be had expressed, Psa\_81:4, which it is not likely that he would here repeat, especially in a more dark and doubtful phrase.
  2. He seems to declare the end of that law, which was to be a testimony.

**When he**, to wit, God, *he who ordained*, as was now said, *went out*, as a captain at the head or on the behalf of his people, through the land of Egypt, to execute his judgments upon that land or people. Or, *against*, &c., to destroy it. Or, *out of it*, as both ancient and other interpreters render this participle *al*, which is elsewhere put for *meal*, and *meal* is put for *min*, *from or out of*, as is manifest by comparing 2Ki\_21:8 with 2Ch\_33:8. So this text notes the time when this and the other feasts were instituted; which was at or presently after their coming out of Egypt, even at Sinai.

**Where I**; i.e. my progenitors; for all the successive generations of Israel make one body, and are sometimes spoken of as one person; heard a language that I understood not; either,

1. The language of God himself speaking from heaven at Sinai, which was strange and terrible to me. Or rather,
2. The Egyptian language, which at first was very ungrateful and unknown to the Israelites, Gen\_42:23, and probably continued so for some considerable time, because they were much separated both in place and conversation from the Egyptians, through Joseph's pious and prudent design. This exposition is confirmed from Psa\_114:1, where this very thing is mentioned as an aggravation of their misery; and from other places of Scripture,

where this is spoken of as a curse and plague, to be with a people of strange language, as Deu\_28:49 Jer\_5:15.

Psalms 81:6

I delivered him from burdensome slavery. *Pots* ; as this word is taken, 1Sa\_2:14 2Ch\_35:13. Or, *baskets* , as it signifies, 2Ki\_10:7 Jer\_24:2. In the general, it seems to note all those vessels wherein they carried water, straw, lime, bricks, &c.

Psalms 81:7

**Thou calledst in trouble;** at the Red Sea, Exo\_14:10-12.

**In the secret place of thunder;** from the dark and cloudy pillar, whence I thundered and fought against the Egyptians. See Exo\_13:21 **14:19,24**. Others refer this to the thunder at Sinai. But at that time they were

**not in trouble,** but in a safe and glorious condition.

Psalms 81:8

**I will testify unto thee,** concerning my will and thy duty. I will give thee statutes and judgments, in the execution of which thou mayst live and be happy for ever. This God did presently after he brought them from Meribah, even at Sinai.

Psalms 81:9

Thou shalt renounce all false gods and worship, and worship me only.

Psalms 81:10

Open thy mouth wide; either,

1. To pray for mercies. Ask freely, and abundantly, and boldly, (as this phrase oft signifies,) whatsoever you need, or in reason can desire. Or,

2. To receive the mercies which I am ready to give you.

**I will fill it;** I will give or grant them all, upon condition of your obedience.

Psalms 81:11

**Or, did not assent to me,** or *acquiesce in me* , or *obey me* , or my commands.

Psalms 81:12

Upon their obstinate and oft-repeated rebellions and rejections of my grace and mercy offered to them, I withdrew all the restraints of my providence, and my Holy Spirit, and grace from them, and wholly left them to follow their own vain and foolish imaginations and wicked lusts.

**They walked in their own counsels;** they practised those things, both in common conversation and in religious worship, which were most agreeable, not to my commands or counsels, but to their own fancies and inclinations, as appeared in the golden calf and many other things.

Psalms 81:13

No text from Poole on this verse.

Psalms 81:14

Those remainders of the Canaanites whom now for their unbelief and apostacy I have left in the land to be snares and plagues to them.

Psalms 81:15

**The haters of the Lord;** all the haters and enemies of God's people, as the neighbouring nations were; whom he calls *haters of God* , partly because they hated the Israelites for God's sake, and for the singularity of their religious worship, as the heathen oft declared; and partly to show the strict league and union which was betwixt God and them, by virtue whereof God had declared all their friends and enemies to be his own, which was a great aggravation of their wickedness.

**Should have submitted themselves unto him;** should have professed and owned their subjection to him. For the phrase, **See Poole** "Psa\_18:44". *Their time* , i.e. Israel's time; the relative belonging to the remoter antecedent; as it is in many other places of Scripture, whereof I have formerly given instances. By their time he means either,

1. Their happy time, as *life* is oft put for a happy life or State, as Psa\_34:12 **49:18** Deu\_4:1 **5:33**, &c. Or,

2. The duration of their commonwealth. Endured for ever, i.e. lasted for a very long time; whereas now their latter and doleful end is hastening towards them.

Psalms 81:16

With honey; either,

1. Metaphorically, with all pleasant and precious fruits, and with all delights, as all necessities may be expressed under the name of wheat. Or rather,

2. Properly; this land of Canaan being commended for its excellent and plentiful honey; and the bees there did oft-times harbour and make their honey in the holes of rocks and such-like places, from which it flowed down upon the ground. See Deu\_32:13 1Sa\_14:25,26.

## **Psalms 82:1 PSALM 82**

### THE ARGUMENT

This Psalm contains an admonition, either,

1. To the chief rulers of Israel, whether judges or kings, or their great council called the Sanhedrim. Or rather,

2. To all the rulers of the several nations of the world, to whom this word might come; as may be gathered, partly from the expressions here used, which are general, and not peculiar to the governors of Israel, and therefore not rashly and unnecessarily to be restrained; and partly from the last verse, where he mentions the whole earth and all nations as concerned in the contents of this Psalm.

The psalmist, exhorting and expostulating with the judges, Psa\_82:1-4, reproveth their want of judgment and negligence, Psa\_82:5-7, and prayeth the Lord to judge, Psa\_82:8.

**Standeth**, as a judge, diligently to observe all that is said or done there; and to give sentence accordingly. The judge sits when he heareth causes, but standeth up when he giveth sentence. Or standing doth not note the posture, but only the being or presence of a person, as Isa\_11:10 Dan\_11:20 Joh\_3:29; whence this

Hebrew word is by some learned interpreters rendered *is present* , and by others, *presideth* , as this word is used, 1Sa\_19:20 **22:9**.

**Of the mighty;** or, *of the gods* , as it is explained and expressed in the next clause; the singular number being here, as it is frequently elsewhere, put for the plural. By *gods* , or the *mighty* , he understands kings, or other chief rulers, who are so called, because they have their power and commission from God, and act as his deputies, in his name and stead, and must give an account to him of all their actions. And by their congregation he understands not a convention or assembly of such persons which seldom meet together, but either,

1. All congregations or assemblies of people in which magistrates sit to execute justice. Or,
2. All persons whatsoever of this high and sacred order or number; for the Hebrew word here rendered

**congregation** doth not always signify an assembly of persons met together in one place, but sometimes notes all the particular persons of or belonging to such a sort and body of men, though dispersed in divers places, as Psa\_26:5, *I have hated the congregation of evil-doers* , i.e. all evil-doers; Pro\_21:16, he *shall remain in the congregation of the dead* , i.e. shall be one of that number and state. See also Jos\_22:20 Psa\_74:19. Some render it as it is in the Hebrew, in the congregation of God, in his own congregation, the noun being put for the pronoun, as is usual in the Hebrew text, i.e. in the conventions or tribunals of princes or rulers, which he rightly calls his, because their authority is wholly derived from him. But the former exposition seems more agreeable, both to the following words, and to the scope and whole body of the Psalm. *Judgeth* ; accurately observeth all their carriages, and passeth sentence upon them accordingly. *Gods* , i.e. judges and magistrates, who are called *gods* , below, Psa\_82:6 Exo\_12:12 **12:28**, compared with Act\_23:5 Psa\_138:1, and of whom this is expounded, Joh\_10:34,**35**.

Psalms 82:2

The psalmist speaketh to them in God's name, and reproves them for their continued and resolved unrighteousness in their public administrations.

**Accept the persons**, by overlooking the merits of the cause, and giving sentence according to your respect or affection to the person.

Psalms 82:3

**Defend the poor and fatherless**; so far as justly you may; as this clause must be limited, by comparing this with Lev\_19:15.

**Do justice to**, Heb. *justify* , to wit, when his cause is just, and he is oppressed by a potent adversary.

Psalms 82:4

These he recommends to the special care and protection of magistrates, because such are commonly neglected and crushed by men in higher place and power, and they are unable to right themselves.

Psalms 82:5

**They**, the magistrates, of whom this Psalm treats,

**know not**, to wit, the truth and right of the cause, nor the duty of their place. Men are oft said in Scripture *not to know* what they do not love and practise.

**Neither will they understand**: this their ignorance is wilful and afflicted; they will not search out the truth, and they shut their eyes lest they should see what they would not.

**They walk on**; they persist and proceed; it is not one rash and transient action, but their constant course.

In darkness; either,

1. In ignorance; or,

2. In their sinful and unrighteous courses, as darkness is taken, Eph\_4:17,18 5:8 1Jo\_1:6; being blinded by their corrupt affections and interests, Exo\_23:8.

**All the foundations of the earth are out of course**: this corruption of the supreme rulers doth flow from them to their inferior officers and members, and manifestly tends to the dissolution of all civil societies, partly by subverting that order and honesty by which they are supported, and partly by provoking



God the Governor of the world to destroy them for their wickedness.

Psalms 82:6

**I have said, Ye are gods;** I have given you my name and power to rule your people in my stead.

**All of you;** not only the rulers of Israel, but of all other nations; *for all powers are ordained by God* , Rom\_13:1.

**Children of the Most High;** representing my person, and bearing both my name and lively characters of my majesty and authority, as children bear the name and image of their parents.

Psalms 82:7

**But ye shall die:** but let not this make you insolent and secure; for though you are gods by name and office, yet still you are mortal men, you must die and give up your account to me your superior Lord and Governor; and you shall die and fall by the hands of my justice, if you persist in your unjust and ungodly courses.

**Like men;** or, *like ordinary men* , as the Hebrew word *adam* sometimes signifies, as it doth Psa\_49:2. If it be objected, that there *adam* is opposed to *ish* , which notes persons of a higher rank; in like manner it is here opposed to the same sort of men, who are here called *gods* .

**And fall like one of the princes:** so the sense is, You (who are esteemed by yourselves and others gods upon earth) *shall fall* (or *die* , as he said in the former branch; *falling* being oft put for dying, with this addition, that it notes not an ordinary, but a violent and judicial death, as Exo\_19:21 Jer\_39:18 Hos\_5:5)

**like one** (or, *like other* , or *other 's* , as this very word is rendered, Jud\_16:7,11, which also is expounded there, Jud\_16:17, *like every* , or *any* ) *of the princes* , i.e. as other unrighteous or tyrannical rulers have done in all foregoing ages, and still do, your eyes seeing it; even in like manner shall you, to whom now I speak, fall and perish, if you do not learn by their examples. But these words are by some late learned interpreters translated otherwise, and that very agreeably to the Hebrew words and accents, *And you, O ye princes* , (or, *you that are princes* , before called *gods* .) *shall fall like one* , or *like every* , or *any* , of them, i.e. of the ordinary men

last mentioned. So there is only an ellipsis of the pronoun, which is frequent in the Hebrew language. Or, *shall fall together*, as this word is translated, Ezr\_2:64 **3:9**; or *alike*, as it is rendered Ecc\_11:6, *in like manner*, to wit, as ordinary men do. Your godhead shall be taken away from you, and your death shall show you to be but mortal men, as others are.

#### Psalms 82:8

Seeing the state of the world is so universally corrupt and desperate, and thy vicegerents betray their trust, and oppress and ruin the nations of the earth, whom they were appointed to preserve, do thou therefore, O God, take the sword of justice into thine own hand, and maintain the cause and rights of the oppressed against their potent oppressors, and let truth and justice be established in all the parts of the earth. For as thou wast the Creator, so thou still art the supreme and unquestionable Lord, and Possessor, and Ruler of all nations, and therefore do thou protect and rescue them from all those who invade thine and their rights. And although at present thou seemest in some sort to confine thy care to Israel, and to neglect other nations; yet there is a time coming when thou wilt bring all nations to the knowledge of thyself, and the obedience of thy laws, and govern them by thy Son and Spirit, which thou wilt send into the world for that purpose. Do thou therefore preserve them in the mean time till that blessed day cometh, and hasten the coming of it.

#### **Psalms 83:1 PSALM 83**

##### THE ARGUMENT

The occasion of the Psalm is manifest from the body of it, and it seems to have been a dangerous attempt and conspiracy. of divers neighbouring nations against Israel or Judah. Probably it was that which is mentioned **2Ch 20**, wherein all the people here mentioned might be engaged, though all of them be not there expressed; this being usual in the sacred historians, for the latter to record some passages which the former omitted. Or it may belong to some other history. Or it may have a more general respect unto the several enterprises and combinations of all these people against them, some at one time, and some at another.

The church's complaint to God of her enemies' conspiracies, Psa\_83:1-8. Her prayer against oppressors, Psa\_83:9-15, that God would fill them with shame, and make them know that he alone is Jehovah, Psa\_83:16-18.

**Keep not thou silence;** plead for us, not by words, but by thine actions.

**Hold not thy peace;** or, *be not deaf* , to our prayers, and to the blasphemies of thine and our enemies.

**Be not still,** i.e. inactive and unconcerned for us.

Psalms 83:2

**Thine enemies;** they are not only enemies to us thy people, but also to thy will, and name, and glory.

**Make a tumult;** or, *make a tumultuous noise* , both with their tongues reproaching thee and threatening us, and with their arms.

**Have lift up the head;** are grown potent, and insolent, and scornful.

Psalms 83:3

i.e. Thy people of Israel, as it is explained in the foregoing words, and in the next verse; who are called God's hidden or secret ones, to intimate the singular care and respect which God hath to them, as to his peculiar treasure, as they are called, Exo\_19:5 Psa\_135:4, whom he will hide and preserve in the secret of his presence, and under the shadow of his wings; and withal, to note their folly in seeking the destruction of those whom God was engaged and resolved to protect.

Psalms 83:4

Whereby they showed both their implacable rage and malice, and their great assurance of success.

Psalms 83:5

They have laid aside all their private quarrels and animosities, and agreed together against thee.

Psalms 83:6

**The tabernacles,** put for the people dwelling in them, as Job\_12:6 Pro\_14:11 Hab\_3:7.

**Edom;** called *the children of Seir* , **2Ch 20**. *The Ishmaelites* ; some of the posterity of Ishmael, called by their father's name, as others of them are supposed by divers to be called

**Hagarenes**, from their grandmother Hagar. See 1Ch\_5:10,20.

Psalms 83:7

**Gebal;** either,

1. The Giblites or Gebalites, dwelling near Zidon, of whom 1Ki\_5:18 Eze\_27:9. Or,

2. An Arabian people, so called by ancient writers, dwelling in the southern border of Canaan, where most of the people here mentioned had their abode. Yet some of these were in the northern parts, and not far from the other Gebal, as some of the Philistines and the Tyrians.

Psalms 83:8

**Is joined with them** in their counsels, and possibly with some of their forces, though not so openly and powerfully as afterwards.

**The children of Lot;** Moab and Ammon, who were the principal parties in that war, **2Ch 20**, called here the children of Lot, to intimate their horrible degeneration from their pious progenitors.

Psalms 83:9

No text from Poole on this verse.

Psalms 83:10

Which perished at En-dor: either,

1. The Midianites. Or rather,

2. Jabin and Sisera, who were overthrown near Taanach and Megiddo, Jud\_5:19, nigh unto which places was this En-dor, as appears from Jos\_17:11.

**They became as dung for the earth;** they were trodden under foot, and their carcasses left unburied. Compare 2Ki\_9:37 Jer\_8:2 **16:4**.

Psalms 83:11

No text from Poole on this verse.

Psalms 83:12

**The houses of God;** the houses and lands of the Israelites, which their God, as they pretend, gave them in Canaan, to which they have no rightful title; for that we see was formerly objected by the Ammonites, Jud\_11:13, who were a chief party in this war. So they seem to call them houses of God, by way of irony and derision.

Psalms 83:13

Whereas they promise to themselves a sure and firm possession in our land, let them be like

**a wheel,** or *a round ball* , which being once tumbled down from the top of a hill, runs down with great force and swiftness, and stays not till it comes to the bottom, and there also is very unstable, and soon removed.

Psalms 83:14

**The mountains;** understand by a metonymy the woods or forests upon the mountains, which in those hot countries, when they had once taken fire, either by lightning, or by the design of men, or by any accident, did burn with great speed and irresistible violence.

Psalms 83:15

No text from Poole on this verse.

Psalms 83:16

That being disappointed of their hopes, and discerning the impotency of their idols, they may own and worship thee as the only true God.

Psalms 83:17

But those of them that will not humble themselves before thee, let them be utterly destroyed.

Psalms 83:18

**That men may know,** or *that they may know* , to wit, by costly experience, even by their own ruin, what they would not know by information for their own good, *that thou art the Most High* , the most high God, and the God not only of his people Israel, as the heathen fancied, and as their gods were confined to their particular and several territories, but the God and Governor of all the nations and parts of the earth.

## **Psalms 84:1 PSALM 84**

### THE ARGUMENT.

The author of this Psalm seems to have been David, partly because it is ascribed to no other, and partly because it is most agreeable to his style and condition, and the occasion of it, his banishment or absence from the place of God's worship; either,

1. In Saul's time, which suits not with Psa\_84:7, for then the tabernacle was not in Zion. Or rather,
2. During Absalom's rebellion.

The prophet, commending the sanctuary, Psa\_84:1, longeth for communion with it, Psa\_84:2,3; showeth the blessed state and condition of such as dwell therein, Psa\_84:4-7; prayeth to be restored unto it, Psa\_84:8,9; preferreth one day therein before a thousand elsewhere, Psa\_84:10. What the Lord is to them that trust in him, Psa\_84:11,12.

**Thy tabernacle**, called *tabernacles* , either

1. Because it consisted of several parts; or,
2. To note its excellency; as *behemoth* , or *beasts* , is put for one eminent beast, Job\_40:15, and *wisdoms* for excellent wisdom, Pro\_1:20.

Psalms 84:2

**Fainteth**, or, *is consumed* , with grief for want of them, and with vehement desire to enjoy them, and with the deferring and disappointment of his hopes. See Pro\_13:12.

**For the courts**; to enter into the outward court with the people, and to see what is done by the priests in the inner court, and to join with them in their religious exercises.

**My heart and my flesh crieth out** with a doleful cry, of which this word is used also Lam\_2:19, which elsewhere and commonly signifies a joyful shout. The sense is, my soul and body are pained; or the passion of my heart maketh my tongue cry out.

Psalms 84:3

**The sparrow hath found an house**, i.e. a habitation, to wit, a nest, as it here followeth.

**Even thine altar;** or, *nigh* (as this Hebrew particle *eth* is elsewhere used, and as it is rendered by the Septuagint and the Chaldee, Jud\_4:11) *thine altar* , Heb. *altars* , that of burnt-offerings, and the other of incense; at or near which these birds might well and truly be said to have their nests, because they were either in some part of the tabernacle or temple in which the altars were, or in some buildings belonging, or near at least, to it.

Psalms 84:4

They that constantly or frequently resort to and abide in thy house; either the priests and Levites, who kept continual watch there; or other devout Jews who were there perpetually, as Anna, Luk\_2:37. For they are continually employed in that blessed and glorious work of praising and serving thee in the place which thou hast appointed for that end.

Psalms 84:5

**Whose strength is in thee;** who trusteth in thee as his only strength, and refuge, and portion. Or, *who hath strength in* (or rather *for* , as the Hebrew prefix *beth* is frequently used, as hath been noted again and again) *thee* , i.e. who hath (or who useth; for *having* is sometimes put for *using* ; of which see Mat\_13:12 1Co\_7:2) ability of body and mind for thee, and for thy service; or for that journey which here he seems to insinuate, and in the following words and verses he particularly describes. For it must be considered that all the males of Israel were obliged to come to the tabernacle or temple thrice in a year, Exo\_34:23,24, and that some of them lived at a great distance, and consequently were to take a long and troublesome journey, which also might at some times and places be accompanied with hazards and other inconveniences; and therefore such as wanted either courage or bodily strength might be discouraged or hindered from undertaking it, and from the enjoyment of God in his solemn and public worship; which though in some cases it might not be their sin, yet surely it was a great affliction and infelicity; and consequently it was a blessed thing to be freed from those impediments, as the psalmist here observes.

**In whose heart are the ways of them,** i.e. of these men; for though man be thee singular number, it is understood collectively of all that sort or company of men. But these words, *of them* , are

not in the Hebrew, and, as some learned men have observed, seem to disturb or darken the sense. Others therefore seem to render the words better and more agreeably to the Hebrew text,

**in whose heart are thy** (which pronoun is oft understood)

**ways**, to wit, those ways which lead to thy house; or, *the ways*, so called emphatically, or by way of eminency, *the ways of* (or, *to*) *Zion*, as they are called Lam\_1:4, as is evident from Psa\_84:7. So the meaning is, Blessed are they whose thoughts and affections are much and strongly fixed upon the highways, and their journeys to Zion, who have both strength of body, as is said in the former branch, and readiness of heart, as is here added, to go to Zion; which are the two qualifications requisite for their journey. Blessed are they whose hearts are set upon Zion and their journeys thither; that are continually, or from time to time, stirring up and bespeaking themselves and others, as they did, Jer\_31:6, *Arise ye, let us go up to Zion unto the Lord our God*. As when a man's heart is knit in true friendship to one that lives at some distance from him, he is oft thinking with great desire and delight of the place where he dwelleth, and of the way leading to it.

Psalms 84:6

**Passing**; or, *being used to pass*; for he seems not to speak of one particular act, but of a common course or custom.

**Baca**; a place, so called, which some Jewish and other writers affirm to have been a very dry place, and therefore incommodious for travellers in those hot countries, and in hot seasons; which place may be here mentioned not exclusively to other ways and passages, for this highway being but one, and on one side of Jerusalem, could not be a general way for all the Israelites thither, but synecdochically for all places of like nature, which made their journey to Jerusalem unpleasant or inconvenient. But their zeal for God's service did easily overcome this and other difficulties. Or, *the valley of tears*, as this valley might be called, for the trouble or vexation which travellers found there by reason of drought, or otherwise. A well, or *wells*, i.e. they dig divers little pits or wells in it for their relief. This trouble they willingly undertook rather than to neglect the opportunity of going up to Jerusalem at their solemn times. And possibly they did this, not only for themselves,



but for the benefit of other travellers who came after them; whereby they showed both their piety and charity.

**The rain also filleth the pools;** God recompenseth their diligence in making pits, or little pools, or cisterns with his blessing, sending rain wherewith they may be filled, and the thirsty travellers refreshed. Possibly the words may be thus rendered, which is more agreeable to the order of the Hebrew text, *yea* , or *also* , (and so the Hebrew particle *gam* hath that emphasis which, as some learned interpreters observe, is not given to it in other translations; they do not only make little pits or wells, as it was now said, but also,) *pools* or *cisterns* (for this Hebrew word is by the learned rendered both ways) which (so the relative particle is to be understood, as it is very frequently in many texts of Scripture) *the rain filleth* , or *may fill* , i.e. which may receive and keep the rain which God sendeth for the refreshment of these travellers, whose great numbers made the provision of water more necessary. But it is not necessary to understand this and the foregoing clause of what these passengers did for their own use, as they travelled through this or such, like places; but it may be meant of what pious persons did before that time, who, having their hearts set upon God's house, and the pathways leading to it, as was said, Psa\_84:5, and being desirous to advance the worship of God, and to encourage the people to come to Jerusalem, endeavoured to make those ways (some parts whereof were very incommodious) easy and convenient; and particularly, because those Eastern countries were hot and dry, and springs of water were scarce there, as we may learn from Gen\_26:15 Jud\_1:15, and many other passages of sacred Scripture and other authors, which was a great annoyance to travellers, they made these pits and pools or cisterns in such places where they were most necessary, and through which great numbers of people passed in their journey to the house of God.

Psalms 84:7

**They go from strength to strength;** the farther they travel onward in that way, instead of being faint and weary, as travellers in such cases use to be, they grow stronger and stronger, being greatly refreshed with the comfortable end of their journey, expressed in the following words. Or, *They go from company to*

*company* . For they used to travel in troops or companies for many reasons, and some companies were before others, accordingly as they were nearer to the place of worship, or more diligent or expeditious in their travel. And such as were most zealous would use their utmost endeavours to outstrip others, and to overtake one company of travellers after another, that so they might come with the first unto God in Zion.

**Every one of them in Zion appeareth before God:** this is here added as the blessed design and fruit of their long and tedious journey, as that which put life into them, and made them bear all inconveniences with great cheerfulness, they are all graciously admitted into the presence of God in Zion. But the words are and may be otherwise rendered, until every one of them *appear before the God of gods in Zion* ; or, *the God of gods shall be seen (or useth to appear , or manifest himself* ; for the future tense oft notes the continuance of the action) *in Zion* ; which is mentioned in the close as the reason of that affection and industry which is described in the foregoing passages.

Psalms 84:8

**O Lord God of hosts,** who canst easily remove and subdue those enemies of mine who banish and keep me from the place of thy worship,

**hear my prayer,** in restoring me to thy house and service; which is my chief desire, Psa\_84:2,3.

Psalms 84:9

**Look upon the face;** do not turn away thine eyes from him, as men do from those whom they hate or despise, but cast a favourable eye towards him. By *face* he means either his person, the word *face* being oft redundant, as it is Gen\_43:3, or his state and condition.

Of thine anointed: either,

1. Of Christ, whose proper name is *the Messiah* , or *the Anointed* . So the meaning may be, Lord, I deserve not one good look from thee, because by my great wickedness I have procured thy just displeasure, and this banishment; but look upon thy Christ, whose coming and meritorious passion, though future to us, is present to thee, and for his sake look upon me. Or,

2. Of me, who, though a vile sinner, am thine anointed king, 2Sa\_12:7 **23:1**.

Psalms 84:10

**A thousand;** understand *elsewhere* ; which is necessary to complete the sense: or, *in the tents of wickedness* ; which may be supplied out of the next clause. Such ellipses are usual in Scripture, as Psa\_91:7, *at thy side* , i.e. left side; Pro\_19:1, &c.

**Door-keeper;** which was generally held a mean and contemptible office, and belonged to the common Levites, 1Ch\_9:19 **26:1**, and therefore might seem very dishonourable for David.

**Than to dwell in the tents of wickedness;** than to live in the greatest glory, and plenty, and pleasure; which is ordinarily the lot of wicked men, as David observed before, Psa\_17:14 **73:6,7**, and elsewhere.

Psalms 84:11

**A sun,** to enlighten, and quicken, and direct, and comfort all his people; whereas they that live without God in the world *walk in darkness, and know not whither they go* , as is said, Joh\_12:35.

**Shield,** to save his people from all their enemies, and from those dreadful and deadly miseries which attend all other men.

**Grace;** his favour and friendship, which is better than life, Psa\_63:3, and all the blessed fruits of it.

**Glory;** not the vain-glory and splendour of this world, of which David would not have spoken so magnificently, because upon all occasions he expresseth a great contempt of those things; but the honour which comes from God here, and that eternal and ineffable glory laid up for God's people in the future world.

**No good thing;** nothing that is truly good in itself, and which is good for them; for sometimes afflictions, which are evil in themselves, are good and necessary, and highly advantageous to good men; and the good things of this world would do them much hurt; which is verified by frequent experiments.

**Them that walk uprightly;** that worship God sincerely, and order their conversations aright; which clause David seems to me to add designedly to prevent or remove an objection against what

he had now said, which might be taken from his own case, whereby it appeared that God was no such sun or shield to him, but exposed him to great and sore calamities; which being certain and evident, David here assigns the true reason of it, which was not from any defect in God's goodness and sufficiency, but only from his own gross miscarriages, whereby he had clouded this sun, and cast away this shield, and forfeited these privileges by departing from his integrity.

Psalms 84:12

Who, though he be deprived of the opportunity of paying that outward worship to thee which is appropriated to thy house, yet giveth thee that inward worship which is more valuable in thy account, and placeth his chief trust, and hope, and happiness in thee alone.

## **Psalms 85:1 PSALM 85**

### THE ARGUMENT

This Psalm is thought to have been made after the people's return from the Babylonish captivity, wherein he partly gives God thanks for that glorious deliverance, and partly implores God's mercy in completing that work, and rescuing his people from the relics of their bondage, and from the vexation which they had by their neighbours after they were returned to Canaan.

The psalmist, out of the experience of former mercies, prayeth for the continuance of them, Psa\_85:1-7; resolveth to wait on the Lord: and hear what he will speak, Psa\_85:8. His confidence in his goodness, mercy, and truth, Psa\_85:9-13.

Unto thy land, i.e. unto thy people, in removing the sad effects of thy displeasure.

**The captivity;** the captives, as the word is used, Psa\_14:7 **68:18**, and elsewhere.

Psalms 85:2

So as not to impute it to them, or to continue the punishment which thou didst inflict upon them for it.

Psalms 85:3

**All thy wrath;** those calamities which were the effects of thy just wrath conceived against us.

Psalms 85:4

Turn us; either,

1. Convert us. As thou hast brought back our bodies to thy land, so bring back our hearts to thyself, from whom many of them to this day are alienated. Or rather,

2. Restore us to our former tranquillity, and free us from the troubles which we yet groan under from our malicious neighbours and enemies; for this best suits with the following clause of the verse, which commonly explains the former.

**Cause thine anger toward us to cease;** he prudently endeavours to take away the root and cause of their continued miseries, to wit, God's anger procured by their sins.

Psalms 85:5

No text from Poole on this verse.

Psalms 85:6

Thou hast once revived us in bringing us out of captivity, give us a second reviving in bringing home the rest of our brethren, and in rebuking and restraining the remainder of our enemies' wrath.

Psalms 85:7

**Show us thy mercy,** i.e. grant it to us, as the next words explain it, and as showing signifies, Psa\_4:6; so also Psa\_60:3 **71:20**. Or, manifest thy secret purpose of mercy to us by thy providential dispensations.

Psalms 85:8

**I will hear,** i.e. diligently observe. And the psalmist, by declaring what he would do, teacheth all the Israelites what they ought to do. Or he speaks in the name of all the people of God.

**What God the Lord will speak;** either by his prophets or messengers; or by the works of his providence, for that also hath a voice. What answer God will give to these my prayers. For I am assured, from God's gracious nature and declared will and promise, that he will give an answer of peace.

**And to his saints;** which clause seems to be added by way of explication and restriction, to show that this glorious privilege did not belong to all that were called God's *people*, but only to those that were truly and really such, even *to his saints or holy ones. To folly*, i.e. to sin, which in Scripture is commonly called

**folly.** This is added as a necessary caution; but when God shall speak peace to his people, let them not grow wanton and secure, nor return to their former wicked courses; which if they do, they will provoke God to repent of his kindness to them, and to inflict further and sorer judgments upon them. Others render the place, *and they will not, or that they may not, return to folly*. But the particle *al* being prohibitive, our translation seems to be better.

Psalms 85:9

**His salvation;** that complete salvation and deliverance for which all the Israel of God do pray and wait, even the redemption of Israel by the Messiah; of which not only Christian, but even Jewish, writers understand this place; and to which the following passages do most properly and perfectly belong. And the psalmist might well say of this salvation that it was nigh, because the seventy weeks determined by Daniel for this work, Dan\_9:24, were now begun, this Psalm being written after Daniel's time.

**Them that fear him;** the true Israel of God, even all those that love and fear him; by which words he both excludes all hypocritical Israelites from this salvation, and tacitly assigns it to all that fear God, whether Jews or Gentiles. And when that salvation shall come, we shall be freed from all that scorn and contempt under which we now groan, and shall recover our ancient glory; and the glorious presence of God, the most eminent tokens whereof we have now utterly lost; and the God of glory himself, even Christ, who is called the brightness of his Father's glory, Heb\_1:3; compare Joh\_1:14; and the glory of Israel, Luk\_2:32; shall come and visibly dwell in this now despised land.

Psalms 85:10

This is to be understood, either,

1. Of these graces or virtues in men. So the sense is, When that *blessed* time shall come, those virtues which now seem to be

banished from human societies shall be restored, and there shall be a happy conjunction of *mercy* , or benignity; *truth* , or veracity; **righteousness**, or faithfulness; and peace, or peaceableness and concord. Or rather,

2. Of the blessings of God, of which the whole context speaks. And the sense is, That great work of redemption by Christ shall clearly manifest and demonstrate God's mercy in redeeming his people of Israel, and in the calling and conversion of the Gentiles; his

**truth**, in fulfilling that great promise of the sending of his Son, which is the foundation of all the rest; his *righteousness* , in punishing sin or unrighteousness in his Son, and in conferring righteousness upon guilty and lost creatures; and his peace, or reconciliation to sinners, and that peace of conscience which attends upon it.

**Kissed each other**; as friends use to do when they meet. See Exo\_4:27 **18:7**. So this is another expression of the same thing.

Psalms 85:11

Truth shall spring out of the earth; either,

1. Truth among men, which shall be so common amongst all men, as if it grew out of the earth. Or rather,

2. The truth or faithfulness of God; which is most truly and fitly said to spring out of the earth, partly because it had long been hid and buried, like

**a root in a dry ground**, without any hopes of a reviving; from whence yet God made it to grow, as is noted, Isa\_53:2; and partly because Christ, who is the truth, Joh\_14:6, and a minister of the circumcision (i.e. of the circumcised, or of the Jews)

for the truth of God, to confirm the promises made unto the fathers, was born upon the earth of a virgin's womb.

**Righteousness shall look down from heaven**; even God's justice, which was offended with men, shall then be satisfied, and shall through Christ look down upon sinful men with a reconciled and smiling countenance.

Psalms 85:12

**That which is good**, i.e. all that is good in itself and for us, all spiritual and temporal blessings.

Psalms 85:13

**Go before him**, as his harbinger or attendant. He shall work and fulfil all righteousness, he shall glorify and satisfy the righteousness of God, and shall advance the practice of righteousness and holiness among men.

**Shall set us in the way of his steps**, i.e. shall cause us to walk in those righteous ways wherein he walketh, and which he hath prescribed to us. But this *us* is not in the Hebrew, and may seem too liberal a supplement. And the words may be, and are by almost all other interpreters, rendered otherwise, *he* (i.e. God) *shall set* (which may note his stability and constancy in so doing) it (to wit, *righteousness* last mentioned) *in the way of his steps*, i.e. in the way wherein he walketh. So the sense of this last clause is the same for substance with the former, as is very usual in this book; righteousness in that clause goes before him, and in this it goes along with him.

### **Psalms 86:1 PSALM 86**

When he was in some deep distress, either from Saul, or by Absalom, or upon some other occasion.

David strengtheneth himself in prayer by the truth of his religion, Psa\_86:1-4, and by God's goodness and his readiness to hear, Psa\_86:5-10; desireth the continuance of his grace, Psa\_86:11-13. Complaining of his proud enemies, he entreateth for some token of his love, to their shame and confusion, Psa\_86:14-17.

Forsaken and persecuted by men, and utterly unable to save myself, and therefore a very proper object for thy power and goodness to work upon.

Psalms 86:2

**I am holy**; sanctified in some measure by thy grace, and sincerely devoted to thy service. This David speaks, not in a way of vain ostentation, but partly as a powerful argument to move God to hear his prayers, because he was one of that sort of men to whom



God had engaged himself by his promise and covenant; and partly by way of just and necessary vindication of himself from the censures of his enemies, who represented him to the world as a gross dissembler, and secretly a very wicked man; concerning which he here makes a solemn appeal to God, desiring audience and help from God upon no other terms than upon this supposition, that he was a holy man; which, by the way, savoureth of no more arrogancy than when he elsewhere professeth his great love to and longing after God, his sincere obedience to all God's commands, and his hatred of every false way, and the like.

**My God**, by thy covenant and my own choice.

**That trusteth in thee**; whereby thou seemest obliged in honour and by promise to help me.

Psalms 86:3

No text from Poole on this verse.

Psalms 86:4

The expression notes fervent desire joined with hope or expectation, as appears by comparing Deu\_24:15 Jer\_22:27.

Psalms 86:5

Herewith he relieveth himself under the sense of his guilt, whereby he had brought his present calamities upon himself.

**Them that call upon thee**, to wit, in truth, as it is explained Psa\_145:18, or with an upright heart; for if a man regard iniquity in his heart, God will not hear him, Psa\_66:18.

Psalms 86:6

He repeats and multiplies his requests, both to ease his own troubled mind, and to prevail with God, who is well-pleased with his people's importunity in prayer. See Luk\_18:1, &c.

Psalms 86:7

Whereof I have assurance both from the benignity of thy nature, and from the truth and certainty of thy promises, and from my own and others' experiences in former times.

Psalms 86:8

**There is none like unto thee**, either for power or readiness to hear and answer prayers. I am not now calling upon a deaf and

impotent idol, for then I might cry my heart out, and all in vain, as they did, 1Ki\_18:26; &c, but upon the Almighty and most gracious God.

Psalms 86:9

So true is that which I have now said of thee, Psa\_86:8, that the time is coming when all the nations of the earth shall acknowledge it, and, forsaking their impotent idol, shall worship thee alone; which being a work of thy power and grace, clearly proves that no God is like to thee and no works like thine. And those words,

**whom thou hast made**, are added to prevent or remove objections concerning the insuperable difficulty and incredibility of this work. The God, saith he, that made them can easily convince and convert them to himself.

Psalms 86:10

**Doest wondrous things**: this is added as a reason either why the nations should own the true God, because they should see his wonderful works; or why that great work, Psa\_86:9, was not incredible, but should certainly be accomplished.

**Art God alone**; and all thee idols of the heathen are no gods, but vanities; as the Gentiles themselves shall see and acknowledge.

Psalms 86:11

**Thy way**; wherein thou wouldst have me to walk. As thou hast taught me by thy word, so also by thy Spirit enlighten my mind, that I may clearly discern thy will and my duty in all conditions and circumstances.

**In thy truth**; in the way of thy precepts, which are true and *right in all things*, as he saith, Psa\_119:128, and the only true rule of thy worship, and the only true way to man's happiness.

**Unite my heart**, engage and knit my whole heart to thyself and service, and deliver me from inconstancy and wavering, that I may not at any time, nor in the least degree, be withdrawn from thee, either to any corrupt worship, or to the love and pursuit of the lusts or vanities of this present evil world.

Psalms 86:12

Either,

1. If thou grantest my request, Psa\_86:11; or,
2. Because thou hast done what is expressed Psa\_86:13.

Psalms 86:13

**My soul;** my person or life, as in the next verse.

From the lowest hell; either,

1. From hell properly so called. Or rather,
2. From extreme and desperate dangers and miseries, by comparing this with Deu\_32:22, and with Psa\_88:6. *Thou hast laid me in the lowest* (the same word in the Hebrew which is here) *pit* ; where by the *pit* he means, as is evident and confessed, *the grave* , which is commonly called *sheol* , the word here used.

Psalms 86:14

They have no reverence nor regard for thee, neither for thy word, which hath conferred the kingdom upon me; nor for thine all-seeing eye, which beholds all their wicked devices and practices against me; nor for thy justice, which will undoubtedly bring their mischief upon their own heads.

Psalms 86:15

To wit, to thy people, and to me in particular; and therefore thou wilt forget and forgive my manifold sins, for which thou mightest justly reject me, and make me to know thy breach of promise; and therefore thou wilt save me from my cruel enemies.

Psalms 86:16

**Give thy strength,** to assist, support, and save me. Me, who by thy gracious providence was born not of heathen, but of Israelitish parents, and therefore was in covenant with thee from my birth, and whose mother was thy faithful servant, and did entirely devote me to thy service.

Psalms 86:17

Vouchsafe unto me some evident and eminent token of lay good will to me, for the conviction of mine enemies, and mine own comfort.

## **Psalms 87:1 PSALM 87**

### THE ARGUMENT

This Psalm was doubtless composed after the building of the temple; and, as learned men think, and it seems probable, when the people were newly returned out of Babylon, and laboured under many discouragements about the return of most of their brethren, and the difficulties which they met with in the rebuilding of their temple and city.

The prophet speaketh of the nature and glory of the endureth and God's love to it, Psa\_87:1-3; of the increase, honour, and comfort of the members thereof, Psa\_87:4-7.

**His foundation:** whose foundation? Either,

1. The foundation, i.e. the argument or matter, of this Psalm or Song. So these words are thought to be a part of the title, the words lying thus in the Hebrew text,

For the sons of Korah, a Psalm or Song whose foundation is in the Holy mountains. But,

1. The Hebrew word rendered *foundation* is no where used in that sense.

2. There is no example of any such like title in the Book of the Psalms. Or rather,

2. Of the city or temple of God, of which he speaks in the following verses. And whereas the beginning is somewhat abrupt, which seems to be the only ground of the foregoing exposition, that is no unusual thing in Scripture, and the pronoun relative, such as this is, is often put without any foregoing antecedent, and the antecedent is to be fetched out of the following words or verses, as Num\_24:17, *I shall see him* , or *it* , to wit, the star, which follows afterward; Psa\_105:19, *his word* , i.e. the Lord's; Pro\_7:8, to her house, i.e. the harlot's, mentioned Pro\_7:10; and especially Son\_1:2, *let him kiss* , to wit, my beloved, who is there understood, but not expressed till Pro\_7:14. And the ground of that abrupt and imperfect speech there seems to be the same with this here; for as the church was there in deep meditation and a great passion about her beloved, which caused that abruptness of speech, which is usual in such cases, so the psalmist's thoughts were strongly fixed upon the temple and city of God; and therefore this relative his had a certain antecedent in his thoughts,

though not in his words. The word *foundations* may possibly be emphatical, because this Psalm might probably be composed when the foundations of the second temple were newly laid, and the old men who had seen the glory of the former house were dejected at the sight of this, of which see Ezr\_3:11,12. And so the meaning of this passage may be this, Be not discouraged, O ye Jews, that your temple is not yet erected and built, but only the foundations of it laid, and those too are mean and obscure in comparison of the magnificence of your former temple; but take comfort in this, that your temple hath its foundations laid, and those sure and firm; sure in themselves, because they are not laid in the sand, nor in boggy or fenny grounds, but in the mountains; and sure by Divine establishment, because those mountains are holy, consecrated to God, and therefore maintained and established by him. Or he may use this word foundations in opposition to the tabernacle, which was movable, and without foundations, to note the stability and perpetuity of this building.

**In the holy mountains;** or, *among or within the holy mountains*, to wit, in Jerusalem, which was encompassed with mountains, Psa\_125:2, and in which were two famous mountains, to wit, Zion and Moriah. Or the plural number is here put for the singular, whereof we have seen examples formerly; and *mountains* are put for *the mountain*; either for Mount Moriah, upon which the temple stood; or for Mount Zion, which is mentioned in the next verse; which is often taken in a large and comprehensive sense, so as to include Moriah, in which sense the temple is said to be in Zion, Psa\_74:2 **76:2** Isa\_8:18.

Psalms 87:2

**The gates,** i.e. the city gates, being oft put for cities, as Deu\_15:7 **16:5** Psa\_9:14.

**Of Zion;** largely so called, as was now said, to wit, of Jerusalem, which was built upon and near Mount Zion. He saith Zion rather than Jerusalem, to intimate that he loved Jerusalem for Zion's sake, or for the temple, which is oft said to be in Zion; which place he loved and chose for his peculiar dwelling-place.

**More than all the dwellings of Jacob;** more than all other places of the land of Canaan in which the Israelites dwelt. For although

the tabernacle was for a season in some other parts of the land, yet the temple, the place of God's fixed residence, was no where but in this city.

Psalms 87:3

O Jerusalem, though thou and thy temple are yet in some sort in your ruins, and desolate and contemptible not only to thine enemies, but also in the eyes of thine own people, yet comfort thyself with these great and glorious things foretold concerning thee in the holy prophets, as Isa\_62:1,7 **65:18**, &c.; Isa\_66:10, &c.; Zec\_1:14, &c.; Zec\_2:4,**12 8:3**, &c. Zec\_12:2, &c. Among other things, it was foretold that *the glory of the latter house should be greater than of the former* , Hag\_2:9. All which prophecies are to be understood, as this place also is, of a spiritual and evangelical glory accruing to Jerusalem; as by the birth and presence of Christ in it, so also by the accession of all people and nations to it, of which he speaks in the next verse.

Psalms 87:4

**I will make mention**, i.e. I will reckon or account them in the number of my children and subjects.

**Rahab**, i.e. Egypt, so called, Psa\_89:10 Isa\_51:9, but whether from its pride, or natural strength, or figure, or shape, is not material.

**And Babylon:** under these two and Philistia, the old and constant enemies of Israel, he seems to understand all the keenest enemies of the Israel or church of God, who shall now be not only reconciled, but united to them; which also was foretold under the similitude *of the wolf 's dwelling with the lamb* , &c., Isa\_11:6. *To them* ; or, *with* or *among* them, as the prefix *lamed* is frequently used.

**That know me**, to wit, truly, clearly, affectionately, and practically, so as to love, serve, and obey me, as this phrase is very frequently used in Scripture. And upon this account, not only heathens, but wicked Israelites, are said not *to know God* , as 1Sa\_2:12, and oft elsewhere.

**Behold;** take notice of it as a thing new, and strange, and comfortable.

**Philistia, and Tyre, with Ethiopia;** the nations on every side of them; for Tyrus was on the north, Ethiopia or Arabia (for that seems rather to be meant by Cush, as hath been before observed) on the south, those nearest to them, and those more remote from them, that lived in the *uttermost parts of the earth* , as this very land is called, Mat\_12:42. This man was born there; or, saying, *This man*, &c., for this cohereth with the first words thus, *I will make mention of Rahab* , &c., saying, *This man* (i.e. these men or people now mentioned, the singular number put collectively for the plural; and the Scripture oft speaks of a nation as of one man, as Psa\_25:22 **130:8**) *was born there* , or *in her* , as it is expressed, Psa\_87:5, to wit, in Zion; born by adoption and regeneration. See Joh\_1:12 **3:3,7 Ga 3:26 4:26** 1Pe\_1:23. The Gentiles shall be ingrafted into the Jewish church, and into all their privileges.

Psalms 87:5

**Of Zion**, i.e. of Jerusalem, or the church of God. *It shall be said* ; it shall be mentioned by God, as was said, Psa\_87:4, and it shall be observed and acknowledged by men, as a great and wonderful work of God.

**This and that man**, i.e. men of this and that nation, i.e. of every nation, indifferently, Jews or Gentiles, according to that prediction, that Egypt, and Assyria, and Israel should be all joined together, and blessed and owned by God for his people, Isa\_19:24,**25**. Heb. *Man and man* , i.e. every man, or all sorts of men, without difference of nations; as this very phrase *man and man* , Lev\_17:10,**13**, is rendered *every* or *whatsoever man* ; and as by *day and day* is meant *every day* , or from day to day, Est\_1:1,**4 Psa 61:8**. *And the Highest himself shall establish her* : and this shall not be a sudden and transient, but a lasting work; Zion shall continue in its strength and fertility because the Almighty God is her Founder and Protector, and will finish the work which he hath begun.

Psalms 87:6

**The people;** or, *his people* . So it is only a defect of the pronoun *his* , which is very frequent, and easily understood out of the foregoing word,

**the Lord.** The sense is, when God, the Maker and Governor of this city, shall take a survey of all his citizens and subjects. It is an allusion to princes or governors of cities that use to write and keep a register of all their people. Hence holy then and true Israelites are said to be written *among the living in Jerusalem* , Isa\_4:3; or, *in the writing of the house of Israel* , Eze\_13:9.

Psalms 87:7

There shall be great rejoicing and praising God, both with vocal and instrumental music, for this glorious and stupendous work of the conversion of the Gentiles. He describes evangelical worship by legal phrases and customs, as the prophets frequently do.

**In thee**, i.e. in Zion, or the church. These words may be here added as the burden or matter of the song, which these singers are supposed to have sung; and that either,

1. In their own names, and in the name of all the Zionites or people of God. So the sense is, All our desires and delights are in thee, all the springs of mercy, grace, and glory flow to us only in and through thee; for springs or fountains are oft put for all precious or desirable things, as Psa\_36:9 Isa\_12:3 Hos\_13:15. Or,

2. In God's name, whose words were frequently sung by the singers in the Old Testament. And so the sense is, All the springs or fountains of good things, or of my blessings are in Zion, or in the church, out of which no true blessings are to be expected or found. And this sense seems best to suit with the phrase, *my springs* ; partly because it seems more proper to call them God's springs, who is the author and giver of them, than men's springs, who are only the receivers of them; and partly because this is more agreeable to the phrase and usage of Scripture, which every where ascribes and appropriates them to God.

## **Psalms 88:1 PSALM 88**

### THE ARGUMENT

This Psalm was composed upon a particular occasion, to wit, Heman's deep distress and dejection of mind almost to despair. But though this was the occasion of it, it is of more general use, for the instruction and consolation of all good men when they



come into such despondencies, and therefore was by the direction of God's Spirit made public, and committed to the sons of Korah.

**Mahalath** seems to be the name of the tune or instrument, as **Psa 53**.

**Leannoth** may be either the latter part of the proper name of the tune or instrument; or an appellative name, and so divers take it, and render it, to sing, or to be sung, to wit, alternately or by turns.

**Heman**; probably the same person who was famous in David's time, both for his skill in music, and for general wisdom; of whom see 1Ki\_4:31 1Ch\_6:33.

**The Ezrahite**; as Ethan also is called, 1Ki\_4:31.

The psalmist declares his former practice of prayer to God Psa\_88:1; beggeth present audience, Psa\_88:2; acquainteth the Lord with his misery and frailty, Psa\_88:3,4, which he suffereth by God's wrath, and his friends forsaking him, Psa\_88:5-8. His mourning and expostulation, Psa\_88:9-18.

Who hast so often saved me from former distresses, and, I hope, wilt do so at this time.

Psalms 88:2

No text from Poole on this verse.

Psalms 88:3

**My soul**, properly so called; for that he was under great troubles of mind from a sense of God's wrath and departure from him, is evident from Psa\_88:14-16.

Psalms 88:4

I am given up by my friends and acquaintance for a lost man.

Psalms 88:5

**Free among the dead**; well nigh discharged from the warfare of the present life, and entered as a member into the society of the dead; as Israelitish servants, when they were made flee, were thereby made denizens of the commonwealth of Israel. I expect no other freedom from my miseries but that which death gives, as Job\_3:17,18.

**Whom thou rememberest no more;** whom thou seemest wholly to neglect and to bury in oblivion; for he speaks of these matters not as they are in truth, for he knew very well that forgetfulness was not incident to God, and that God did remember all the dead, and would call them to an account, but only as to sense and appearance, and the opinion of the world, and the state and things of this life.

**From thy hand;** from the care and conduct of thy providence, which is to be understood as the former clause. Or, *by thy hand* . But our translation seems better to agree both with the foregoing branch, which it explains and improves, and with the order of the words; for it seems improper, after he had represented the persons as dead, and in their graves, to add that they

**are cut off,** to wit, by death.

Psalms 88:6

Either, first, in the grave; the same thing being expressed in divers words; or, secondly, in hopeless and remediless calamities.

Psalms 88:7

**Thy wrath;** either, first, the sense of thy wrath; or rather, secondly, the effects of it; as the next clause explains this.

**With all thy waves;** with thy judgments, breaking in furiously upon me like the waves of the sea.

Psalms 88:8

I am so sad a spectacle of thy vengeance that my friends avoid and detest me, lest by conversing with me they should either be filled with terrors, which men naturally abhor, or be made partakers of my guilt or plagues.

**I am shut up;** either in the pit or deep, mentioned Psa\_88:6, or in my own house or chamber, being afraid or ashamed to go abroad.

Psalms 88:9

Understand, *without effect* ; for thou dost not hear nor answer me.

Psalms 88:10

**Wilt thou show wonders to the dead,** to wit, in raising them to live again in this world? as it is in the next clause. I know that

thou wilt not. And therefore now hear and help me, or it will be too late.

**Praise thee**, to wit, amongst mortal men in this world.

Psalms 88:11

I am not without hopes that thou hast a true kindness for me, and wilt faithfully perform thy gracious promises made to me, and to all that love thee and call upon thee in truth. But then this must be done speedily, or I shall be utterly incapable of such a mercy.

Psalms 88:12

**In the dark;** in the grave, which is called *the land of darkness* , Job\_10:21,22.

**In the land of forgetfulness;** in the grave; so called, either, first, Actively, because there men forget and neglect all the concerns of this life, being indeed but dead carcasses without any sense or remembrance. Or rather, secondly, Passively, because there men are forgotten not only by men, as is noted, Job\_24:20 Psa\_31:12, but by God himself, as he complained, Psa\_88:5.

Psalms 88:13

i.e. Early, come to thee, before the ordinary time of morning prayer, or before the dawning of the day, or the rising of the sun. The sense is, Though I have hitherto got no answer to my prayers, yet I will not give over praying nor hoping for an answer.

Psalms 88:14

This proceeding seems not to agree with the benignity of thy nature, nor with the manner of thy dealing with thy people.

Psalms 88:15

**From my youth up;** my whole life hath been filled with a succession of deadly calamities. O Lord, take some pity upon me, and let me have a little breathing space before I die.

**I suffer thy terrors** upon my mind and conscience, which do accompany and aggravate my outward miseries.

Psalms 88:16

No text from Poole on this verse.

Psalms 88:17

As the waters of the sea encompass him which is in the midst and bottom of it.

Psalms 88:18

See Poole "Psa\_88:8".

## **Psalms 89:1 PSALM 89**

### THE ARGUMENT

This Psalm manifestly treats of the declining and calamitous time and state of the house and kingdom of David, either, first, in Rehoboam's reign, as a late judicious interpreter conceives; to which those expressions, Psa\_89:40-42, do not agree; or rather, secondly, in or about the time of the Babylonish captivity.

Either, first, he who is mentioned 1Ki\_4:31. And then the Psalm is prophetic of things to come; which yet, after the manner of the prophets, he represents as present. And this prophetic Psalm might be left upon record as a cordial for David's family in their future distresses, which Ethan by the Spirit of prophecy foresaw. Or, secondly, Some other person of the same name, and inspired by the same Spirit, Who had lived in the times of which the psalmist here speaketh.

The psalmist praiseth God for making and keeping covenant with David and his seed, Psa\_89:1-4; for his great power and care over his church, Psa\_89:5-18; for his favours to the kingdom of David, Psa\_89:19-22. The destruction of his enemies, Psa\_89:23. The faithfulness of God to them in covenant with him, Psa\_89:24-37. Complaining of contrary events, Psa\_89:38-45, he expostulateth with, prayeth unto, and blesseth the Lord, Psa\_89:46-52.

Intending to discourse of the doleful estate of David's family and of his kingdom, he preface this, partly lest the following complaints of present miseries should argue ingratitude for former mercies. *Thy faithfulness* ; whatsoever hath befallen or shall befall David's house, or any other, it proceeded not from thy unfaithfulness, but from some other causes.

Psalms 89:2

**I have said** within myself. I have been assured in my own mind.

**Mercy shall be built up for ever:** as thou hast laid a sure foundation of mercy to David's family, by that everlasting covenant which thou hast made and established with it; so I concluded that thou wouldst carry on the same project of mercy towards it; that thou wouldst build it up, and not destroy it.

**Thy faithfulness shalt thou establish in the very heavens:** so the sense may be this. Thou sittest in the heavens, and there thou didst make this everlasting and unchangeable decree and covenant concerning David and his house, and from thence thou beholdest and orderest all the affairs of this lower world, and therefore, I doubt not, thou wilt so order these matters as to accomplish thine own counsel and word. But thee Hebrew words are by some others, and may very well be, translated thus, *with* (as the Hebrew prefix *beth* is oft rendered) *the very heavens*, i.e. as firmly and durably as the heavens themselves; as with the sun, in the Hebrew text, Psa\_72:5, is by most interpreters rendered, *as long as the sun endureth*, as our translation hath it. And so this phrase in the last branch of this verse answers to for ever in the former; as it is also in the foregoing verse, and so in Psa\_89:4; in both which verses *for ever* in the first clause is explained thus in the latter, *to all generations*.

Psalms 89:3

**With my chosen;** with David, whom I have chosen to the kingdom.

Psalms 89:4

I will perpetuate the kingdom to thy posterity; which was promised upon condition, and was literally and fully accomplished in Christ, who was of the seed of David.

Psalms 89:5

**The heavens,** i.e. the inhabitants of heaven, the holy angels, as Job\_15:15; who clearly discern and constantly adore thy mercy and faithfulness, when men upon earth are filled with doubts and perplexities about it.

**Thy faithfulness also;** understand, *shall be praised*, out of the foregoing clause; which supplements are most usual in Scripture, as hath been already showed by divers instances.

**In the congregation of the saints;** either, first, Of thy saints upon earth in their public assemblies; who always acknowledge and celebrate thy truth, although they cannot always discern the footsteps of it. Or rather, secondly, Of the angels of heaven, of whom he speaks in the foregoing clause; who are oft called *saints* or *holy ones* , as Deu\_33:2 Job\_15:15 Dan\_4:13,**17 8:13**.

Psalms 89:6

**Among the sons of the mighty;** either, first, among the potentates of the earth; or rather, secondly, among the highest angels; who well may and needs must admire and adore thee, because thou art incomparably and infinitely more excellent than they.

Psalms 89:7

**God is greatly to be feared;** with a fear of reverence; for dread and terror have no place in those blessed mansions and holy spirits.

**In the assembly of the saints;** to the whole society of angels, called saints, as Psa\_89:5.

**Them that are about him;** the angels, which are always in his presence, and encompass his throne.

Psalms 89:8

**Who is a strong Lord like unto thee?** who is equal to thee in power, or, as it follows, in faithfulness?

**To thy faithfulness round about thee,** Heb. *and thy faithfulness is round about thee* , like a girdle adorning and encompassing thee. It appeareth in all thy paths and actions, in thy words and works.

Psalms 89:9

Giving commands and setting bounds to its waves when they are most impetuous and unruly.

Psalms 89:10

**Rahab;** Egypt, as Psa\_87:4. As one that is slain; thou didst wound them not slightly, but unto death. See Exo\_14:15.

Psalms 89:11

**The fulness thereof;** all the creatures wherewith it is replenished, as Psa\_24:1 **50:12**.

**Thou hast founded them;** they are all thy creatures, and therefore wholly subject to thy power and pleasure; and therefore all the monarchs and kingdoms of the earth cannot hinder thee from making good thy promise to the house and kingdom of David.

Psalms 89:12

**The north and the south;** the northern and southern parts of the world, yea, even the remotest ends thereof; though not yet known to us, were made and are ruled by thee. Or possibly he may understand the northern and southern empires, and people of the world, who have from time to time annoyed and disturbed the kingdom of David and of Israel, of which this Psalm principally treats, such as Syria, Chaldea, and Assyria; which in Scripture phrase are called *the north*, in reference to that kingdom; and Egypt, and Ethiopia, and Arabia, which are southward from it. These, saith he, are all thy creatures, and none of them can withstand thee, if thou wilt undertake to deliver thy people. But this I only propose with submission.

**Tabor and Hermon;** two eminent mountains in the land of Canaan; Tabor in the west and within Jordan, Hermon on the east and without Jordan; by which he may understand either, first, The western and eastern parts of the world; and so all the four parts of the world are contained in this verse. But this may seem an uncouth and incongruous description of the east and west, partly because the north and the south here mentioned are not those parts of the land of Canaan, but of the world with respect to it; and therefore the east and west should in reason have been so too; and partly because these places were not so situated in Canaan, for Tabor was not in the west part of Canaan, but rather in the middle space between the sea and Jordan; and Hermon was not so much on the east as on the north, being indeed the northern border of the land without Jordan. Or, secondly, The several parts of the land of Canaan, both within Jordan, where Mount Tabor is; and without it, where Hermon lies. And the mountains may be named rather than the valleys, because when their fertility is expressed, the fertility of the valleys is more strongly supposed.

**Shall rejoice,** i.e. shall be fruitful and prosperous, and so give their inhabitants cause to rejoice. Joy and singing are oft ascribed to mountains and fields, &c., in a poetical strain.

**In thy name;** in or by thy favour, and the fruits thereof.

Psalms 89:13

**Thy hand;** either thy left hand, because thy right hand seems to be opposed to it; or thy right hand, as it is limited and explained in the next clause.

**High is;** or, *is* or *shall be exalted* , or *lifted up* . That strength of thy hand hath been, or shall be, put forth for thy people, as occasion requireth.

Psalms 89:14

**Justice and judgment,** i.e. just judgment, or justice in judging, as Jer\_9:24 **22:3**. A common figure, called *hendiaduo* . *The habitation* ; or, *the basis* or *foundation* , as this word is used Eze\_2:68 **3:3** Psa\_97:2 **104:5**; the groundwork of all his proceedings, and the stability of his throne and government. For God could not be the Judge and Ruler of the world if he did not right, Gen\_18:25: compare Pro\_16:12. The sense and scope of this verse may be this, Though thy present dispensations, in breaking thy covenant with David, and in suffering his posterity and thine own people to be devoured by such as are much more wicked than they, be a great deep and secret, yet I rest satisfied that they are just. In like manner the prophet fortifies himself under the like thoughts, Jer\_12:1.

**Shall go before thy face,** as thy harbingers and companions, wheresoever thou goest. Thou art neither unmerciful nor unfaithful in any of thy dealings.

Psalms 89:15

The psalmist, intending to describe the doleful estate of the royal family and kingdom of Israel, aggravates it by the consideration of their former felicity.

**That know the joyful sound,** i.e. who enjoy the presence of God and his ordinances, and the tokens of his grace and mercy to them, to which they were called and invited by the sound of trumpets, which upon that only reason was very pleasant and grateful to the Israelites. See Num\_10:9,**10**. So the sign is put for the thing signified, as is manifest, both from the following clause of the verse, and because otherwise the hearing of the outward sound of trumpets could never make them blessed.



**Walk in the light of thy countenance;** they live under the comfortable influences of thy grace and favour; whereof at present we are bereaved.

Psalms 89:16

**In thy name;** in the knowledge and remembrance of thy name, i.e. of thy infinite power and goodness, revealed and imparted to them.

**In thy righteousness;** whereby thou art both inclined and in some sort engaged to hear the prayers of thy people, and to save them from all their enemies.

Psalms 89:17

All that strength in which they do or may glory is not their own, but is a mere vouchsafement of thy grace, and to thee alone belongs the glory of all their valiant achievements.

**Our horn shall be exalted,** i.e. our power and honour, which now lies in the dust, shall be raised and recovered.

Psalms 89:18

This verse gives a reason of the psalmist's confidence that their horn would be exalted.

**The Holy One of Israel is our King;** having therefore so potent a Friend, we have no reason to despair of our restitution to our former felicity. Or, as the words may well be, and are by divers, rendered, *Of or from the Lord* is or was *our shield*, (to wit, our king, as it is explained in the next branch of the verse, compared with Psa\_47:9) *and of or from the Holy One of Israel*, i.e. the Lord, who is oft so called, is or was *our king*. He gave us our king and royal family at first, and therefore he can easily restore it when he sees it fit.

Psalms 89:19

**Then,** i.e. of old; for this particle is sometimes put indefinitely. Or, then, when thou didst set David in the throne.

**In vision;** which then was the usual way by which God spake to the prophets, Num\_12:6.

**To thy holy one:** to thy holy prophets; the singular number being put for the plural; especially to Samuel and Nathan; for part of the

following message was delivered to the former, and part to the latter. *I have laid help* ; I have provided help and relief for my people, which I have put into safe hands.

**Upon one that is mighty;** upon a person of singular courage and wisdom, and every way fit for so great a charge.

**One chosen out of the people;** one whom I have picked and chosen out of all the people, as the fittest for the kingly office, one enriched with eminent gifts and graces, &c.

Psalms 89:20

**I have found:** this is spoken of God figuratively after the manner of men, to imply the great scarcity of such persons, and the difficulty of finding them out.

**With my holy oil;** both. with material oil, 1Sa\_16:13 2Sa\_5:3, and with the gifts and graces of my Holy Spirit, which are oft signified by oil or unction, as Psa\_45:7, compared with Heb\_1:9 Isa\_61:3 1Jo\_2:20,27.

Psalms 89:21

**With whom my hand shall be established,** i.e. constantly abide to protect and assist him.

Psalms 89:22

**Not exact upon him;** not conquer him, or make him tributary. Or, shall not deceive or circumvent him, as this word is used, Gen\_3:13 2Ki\_18:29.

**Afflict him,** to wit, so as to overthrow or destroy him.

Psalms 89:23

No text from Poole on this verse.

Psalms 89:24

**Faithfulness,** in making good all my promises to him, and mercy, in doing more for him than I have promised, or in pardoning his sins, for which I might justly make him to know my breach of promise.

**In my name;** by my favour and help.

Psalms 89:25

**I will set his hand,** i.e. establish his power and dominion.

**In the sea;** the midland sea.

**The rivers**, to wit, Euphrates, called rivers in the plural number, as Nilus also is, Isa\_18:1 Eze\_29:3,4, in regard of divers branches of it, and rivers which flow into it. So here is a description of the uttermost bounds of the Promised Land, Exo\_23:31 Num\_34:3, to which the Israelitish power was extended by David and Solomon.

Psalms 89:26

He shall find me to be a true and a kind Father to him, and shall familiarly and confidently make his addresses to me as such, for all necessary supplies and assistances, which parents willingly afford to their children, as need requires.

Psalms 89:27

As he calls me Father, Psa\_89:26, so I will make him my son, yea, my first-born, who had divers privileges above other sons. This and the following passage in some sort agree to David, who may well be called God's

**first-born**, as all the people of Israel are, Exo\_4:22; and so is Ephraim, Jer\_31:9. Nor can I see fit wholly to exclude David here, of whom all the foregoing and following verses may, and some of them must be, understood. But this is more fully and properly accomplished in Christ, and seems to be ascribed to David here as a type of Christ, and that our minds might be led through David to him whom David represented, even to the Messias, to whom alone this doth strictly and literally belong.

**Higher than the kings of the earth:** this also was in some sort accomplished in David, partly because he had a greater power and dominion than any of the neighbouring kings, yea, than any other kings of his age, and in those parts of the world, except the Assyrian monarch; nor is the expression here universal, but indefinite, and if it had been said *higher than all the kings*, yet even such universal expressions admit of some limitation or exception, as is manifest and confessed: and partly because David had many privileges, wherein he did excel all other kings of the earth of his age without exception; which probably he did in the honour and renown which he got by his military achievements, and by that wisdom and justice wherewith he managed all his dominions; but certainly he did in this, that he was a king chosen

and advanced by the immediate order and appointment of God himself, that he was set over God's own peculiar and beloved people, that he was intrusted with the care and patronage of the true religion and the worship of God in the world, and especially that he was not only an eminent type, but also the progenitor of the Messiah, who is King of kings and Lord of lords, and God blessed for ever.

Psalms 89:28

**My mercy**, declared and promised to him and his seed, as it here follows. My covenant; of which see 2Sa\_7:12,**13**, &c.

Psalms 89:29

**To endure for ever**, i.e. to sit upon the throne for ever, as the next words explain it. This was accomplished only in Christ, the eternal King of the church, and of the world, who was of David's seed according to the flesh.

**As the days of heaven**, i.e. for ever, as he now said; as long as the world shall have a being. It shall be as unchangeable and durable as the heavens themselves, which are of an incorruptible nature. See the like expression Deu\_11:21 Jer\_31:35,**36**.

Psalms 89:30

Of this and the two next verses, **See Poole "2Sa\_7:14"**, **See Poole "2Sa\_7:15"**.

Psalms 89:31

By this variety of expressions he implies that God will pardon not only their lesser, but even their greater sins.

Psalms 89:32

No text from Poole on this verse.

Psalms 89:33

**My loving-kindness**; my mercy promised to David.

Psalms 89:34

No text from Poole on this verse.

Psalms 89:35

Here he gives some reasons why he would not break his covenant with David, though he should have just cause to do so, and though he had upon such just cause broke his covenant made with others;

first, Because this covenant was confirmed by his oath, which adds not only more solemnity, but more stability and certainty to it, as is evident from Heb\_6:17, wherein he showeth that God addeth an oath to his promise or covenant to make and prove it to be immutable; and from Heb\_7:20, &c., where he proveth the priesthood of Melchisedec to be unchangeable, because it was confirmed by an oath. And though judgments simply threatened have not always been executed, but sometimes were prevented, yet those comminations which were confirmed by oath were thereby rendered and declared to be irrevocable, as we see, Num\_14:28-30 Jer\_44:26. Secondly, Because this is said to be sworn

**once**, which word and phrase sometimes implies the completeness, certainty, and irrevocableness of the thing said or done, as Pro\_28:18, *shall fall at once*. Thus Christ is said to have died or suffered once, Rom\_6:10 Heb\_9:26,28. Thirdly, Because God sware by his

**holiness**; in or by which God is but seldom read to speak or swear, and when he is, it constantly adds more weight and confirmation to the speech, as Psa\_60:6 **108:7** Amo\_4:2.

Psalms 89:36

In respect of perpetual duration, as appears both from the foregoing words, and from the following verse.

Psalms 89:37

Whereby he understands, either, first, The moon, last mentioned, to which this clause may be added rather than to the sun, to imply that as the moon, though subject to eclipses and frequent and manifold changes, yet doth constantly and perpetually remain in heaven, as a witness of my *covenant of the night*, as it is called, Jer\_33:20; so shall the house and kingdom of David continue for ever, notwithstanding all the changes and calamities which it may undergo. Or, secondly, The rainbow, which though in itself it be unstable and transient, and doth but seldom appear, which learned men object against this opinion, yet in Scripture is mentioned as God's faithful and perpetual witness, being called *a token of God's everlasting covenant between God and every living creature for perpetual generations*, Gen\_9:12,16. And although it do not

always appear to us, neither do the sun or moon do so, yet its appearances are doubtless very frequent in one or other part of the world, and will be repeated from time to time to the end of the world. Add to this, that the word here rendered *heaven*, may as well be rendered *the cloud* or *clouds*, as it is used Deu\_33:26 Job\_35:5 **36:28** Psa\_18:12 **77:17 78:23** Pro\_3:20 Isa\_45:8. And so the place being thus translated, *and as the faithful witness in the cloud* or *clouds*, doth plainly point us to the rainbow.

Psalms 89:38

Having hitherto declared the certainty of God's promises, he now proceeds to show the unsuitableness of the present dispensations of God's providence thereunto, and humbly expostulates with God about it. *Thine anointed*; that person and family which thou hast invested with the kingdom.

Psalms 89:39

**Made void the covenant;** which seems contrary to thy word given Psa\_89:34.

**Of thy servant,** i.e. made with him.

**Profained his crown,** by exposing that sacred person, and family, and kingdom to contempt, and giving his sceptre and power into the hands of the uncircumcised.

Psalms 89:40

**All his hedges;** all the means of his protection and safety.

Psalms 89:41

An object of their scorn and reproach. Is this the anointed of the Lord? Is this the everlasting family and kingdom?

Psalms 89:42

Thou hast given them courage, and power, and success.

Psalms 89:43

**Turned the edge of his sword;** so that he can neither offend his enemies, nor defend himself.

**Not made him to stand,** but to flee and fall before his enemies; for more is understood than what is expressed.

Psalms 89:44

No text from Poole on this verse.

Psalms 89:45

The youthful and flourishing estate of David's kingdom was very short, and reached not beyond his next successor, and it hath been languishing by degrees till this time, when it seems to be dead and buried.

Psalms 89:46

No text from Poole on this verse.

Psalms 89:47

**My time**, i.e. our time, the time of our king and kingdom, in whose name the psalmist puts up this petition, and about whom he was much more solicitous than about himself, as is evident, both from the following verses, and from the whole body of the Psalm. The sense seems to be this, Our king, and all his people, and I among the rest, are shortlived and perishing creatures, that of themselves and according to the course of nature must shortly die; and therefore there is no need that thou shouldst add further afflictions to sweep them away before their time.

**Wherefore hast thou made all men in vain?** wherefore hast thou made us and our king (and consequently all other men, whose condition is in nothing better than ours, and in respect of thy grace and mercy is much worse than ours) in vain, or to so little purpose? Didst thou raise us and him, establish us for thy people, settle the crown upon David and his seed for ever by a solemn and unchangeable covenant, erect a magnificent and glorious temple, and vouchsafe so many and great promises and privileges, and all this but for a few years, that our crown and glory should be taken from us within a little time after it was put upon our heads; that our kingdom should be broken almost as soon as it was firmly established; that thy worship should be so soon corrupted, and thy temple quickly robbed, and not long after frequently abused, and polluted, and wasted, and now at last utterly demolished? It is not strange that such considerations as these did fill the psalmist's mind with amazement, and sad and perplexing thoughts. Nor doth the psalmist accuse or upbraid God herewith, but only useth it as an argument to move God to repair and restore their decayed state, that they might live to praise, and serve, and glorify him, and not be such useless and insignificant creatures as now they were in this forlorn estate of things, and as they should be if they should

go into the place and state of the dead before the restitution of their broken state and kingdom.

Psalms 89:48

All men at their best estate are mortal and miserable, kings and people must unavoidably die by the condition of their natures; and therefore, Lord, do not increase our affliction, which of itself is more than enough; neither proceed in these violent courses upon us, who, without such severity, must perish of and from ourselves.

Psalms 89:49

Hast thou forgotten or repented of all that mercy and kindness which thou hast promised and sworn, and sometimes performed, unto David and his family and kingdom?

Psalms 89:50

**I**, i.e. we thy servants, as he now said; our king and his people; of whom he speaks as of one person, as is very usual in Holy Scripture. Or the psalmist showeth how particularly and passionately he resented those reproaches which were cast upon their king and kingdom, as if they were east upon himself.

**Bear in my bosom:** this phrase may denote either, first, the multitude of these reproaches, things being said to be given or received into a man's bosom, which are given or received in great plenty, as Isa\_65:6 Luk\_6:38; or, secondly, their grievousness, that they pierced him to the very heart, which is sometimes called *the bosom*, as Ecc\_7:9. *Of all the mighty people*; of the great potentates and princes of the world, who now reproached the house of David with their vain and confident boasting of the everlastingness of their kingdom, which was now in a desperate and lost condition. Or, *all the reproaches of many people*.

Psalms 89:51

Or, *of thy Messiah*; by whom he seems to understand either, first, the kings of Judah, the singular number being put for the plural; and by their *footsteps* may be meant either their ways or actions, and the sad consequences thereof; or the traces or memorials of their ancient splendour and dominion, wherewith they now upbraid them: or rather, secondly, the Messiah, most properly and eminently so called; of whom not only many Christians, but the Chaldee paraphrast and the Hebrew doctors, understand this place.



And this suits very well, both with the singular number here used, which points at one particular and eminent person anointed by God to be the king of his people, and with the matter and occasion of this Psalm. For it was universally believed by the Jews, that the Messiah should come of the seed of David, and that by him the ancient glory and power of David's house should be revived and vastly increased. And this coming of the Messiah the Jews did continually expect for a long time together before he did come, and supported themselves therewith under all their calamities; all which being well known to many of the heathens, they reproached the Jews with the vanity of this belief and expectation. And by *the footsteps* of the Messiah he may understand his coming, as by the *feet* or *footsteps* of ministers, Isa\_52:7, their coming and bringing the gospel with them is understood.

Psalms 89:52

Let thine enemies reproach thee, and thy promises concerning the sending of the Messiah, and the deliverance of thy people by his hand; I do and will heartily bless and praise thee for them, and encourage myself with them, not doubting but thou wilt consider and take away all our reproaches, and in thine own due time (which is the best) send him who is the consolation and expectation of Israel, and the desire of all nations.

### **Psalms 90:1 PSALM 90**

Who, considering that terrible but righteous sentence of God concerning the cutting off all that sinful generation in the wilderness, of which see **Num 14**, takes that occasion to publish these meditations concerning mans mortality and misery in this life, which might be useful both to that and to all succeeding generations.

Moses, setting forth the eternity and providence of God, Psa\_90:1:2, describeth the misery and shortness of man's life, Psa\_90:3-11; prayeth for wisdom to number his days, Psa\_90:12; and for the knowledge and sensible experience of God's good providence, Psa\_90:13-17.

Although we and our fathers, for some generations, have had no certain and fixed habitation, but have been *strangers in a land that*

*was not ours* , and *afflicted for four hundred years* , according to thy prediction, Gen\_15:13; and although we now are, and have been for some time, and still are like to continue, in, a vast howling wilderness, having no houses but dwelling in tents, and wandering from place to place, we know not whither; yet thou, O Lord, hast fully supplied this want, and hast been instead of and better than a dwelling-place to us, by thy watchful and gracious providence over us in all places and exigencies. And this is a very proper preface to this Psalm, to intimate that all the following miseries were not to be imputed to God, but unto themselves, who by their own sins had brought these mischiefs upon themselves.

Psalms 90:2

*The mountains* ; which he mentions as the most fixed and stable part of the earth. *Or ever thou hadst formed the earth and the world* , i.e. from eternity; which is frequently described in this manner, as Pro\_8:25,26 **Joh 17:24** Eph\_1:4, because there was nothing before the creation of the world but eternity. And thus the words here following do explain it. And this eternity of God is here mentioned, partly that men by the contemplation thereof might be wrought to a deeper sense of their own frailty and nothingness, which is the foundation of humility and of all true piety, and to a greater reverence and admiration of the Divine Majesty; and partly for the comfort of God's people, who notwithstanding all their present miseries have a sure and everlasting refuge and portion. *Thou art God* ; or, *thou art the strong God* . Thou hast thy power and all thy perfections, not by degrees, as men have theirs, but from all eternity. Or, *thou art or wast, O God* .

Psalms 90:3

But as for man, his case is far otherwise, his time is short; and though he was made by thee a happy creature, and should have been immortal, yet upon and for his sin thou didst make him mortal and miserable.

**Sayest**, or, *didst say* , i.e. pronounce that sad sentence here following,

**Return**, O men, to the dust, out of which you were taken, Gen\_3:19 Psa\_146:4 Ecc\_12:7.

Psalms 90:4

**A thousand years**, if we should now live so long, as some of our progenitors well nigh did. As he compared man's duration with God's in respect of its beginning, Psa\_90:2, so here he compareth them in respect of the end or continuance.

**In thy sight**; in thy account, and therefore in truth; which is opposed to the partial and false judgment of men, who think time long because they do not understand eternity; or in comparison of thy endless duration.

**When it is past**; which is emphatically added; because time seems long when it is to come, but when it is past, and men look backward upon it, it seems very short and contemptible, and men value one hour to come more than a thousand years which are past.

**A watch**, which lasted but for three or four hours; for the night was anciently divided into three or four watches. See Jud\_7:19 Mar\_6:48 **13:35** Luk\_12:38.

**In the night**; which also hath its weight; for the silence and slumbers of the night make time seem shorter than it doth in the day.

Psalms 90:5

**Them**, i.e. mankind, of whom he spake, Psa\_90:8.

**As with a flood**; unexpectedly, violently and irresistibly, universally, without exception or distinction.

**As a sleep**; short and vain, as sleep is, and not minded till it be past. Or like a dream, when a man sleepeth, wherein there may be some real pleasure, but never any satisfaction; or some real trouble, but very inconsiderable, and seldom or never pernicious. Even such an idle and insignificant thing is human life considered in itself, without respect to a future state, in which there is but a mere shadow or dream of felicity, only the calamities attending upon it are more real and weighty.

**Which groweth up**, Heb. *which is changed* , either, first, for the worse, *which passeth away* , as some render the word; which having generally affirmed here, he may seem more particularly to explain in the next verse: or rather, secondly, for the better, as this

word is sometimes used, as Job\_14:7 Isa\_40:31, which sprouteth out of the earth, and groweth more apparent, and green, and flourishing. And this interpretation is confirmed from the next verse, where this same word is used in this sense; where also

**the morning** is again mentioned, and that as the time, not of its decay, but of its flourishing.

Psalms 90:6

The whole space of man's life is compared to one day, and his prosperity is confined to a part of that day, and ended in the close of it.

Psalms 90:7

**We;** either,

1. We men; or rather,
2. We Israelites in this wilderness.

**Consumed;** either naturally, by the frame of our bodies; or violently, by extraordinary judgments. Thou dost not suffer us to live so long as we might by the course of nature.

**Thine anger,** caused by our sinful state and lives.

Psalms 90:8

Thou dost not now cover, or blot out, or pass by our sins, as thou hast usually done to thy people; but thou dost diligently search them out, and accurately observe them, as a severe but righteous Judge, and art now calling us to an account for them.

**Our secret sins** thou dost not only punish us for our notorious and scandalous sins, which thine honour may seem to oblige thee to do, but even for our secret lusts, the murmuring, and unbelief, and apostacy, and idolatry of our hearts; which though hid from the eyes of men, thou hast set before thine eyes, and brought them to light by thy judgments.

Psalms 90:9

**Are passed away;** or, *turn away themselves or their face* from us. They do not continue with us, but quickly turn their backs upon us, and leave us.

**As a tale that is told;** which may a little affect us for the present, but is quickly ended and gone out of mind, Or, *as a word* , as Job\_37:2, which in an instant is gone, and that irrevocably. Or, *as a thought* , or a *sigh* , or a *breath* ; all which come to one sense.

Psalms 90:10

The days of our years; either,

1. Of the Israelites in the desert, who being twenty years old, and some, thirty, some forty, some fifty years old, when they came out of Egypt, and dying in the wilderness, as all of that age did, Num\_14:29, a great number of them doubtless died in their seventieth or eightieth year, as is here implied. Or rather,

2. Of the generality of mankind, and the Israelites no less than others, in that and all following ages, some few persons excepted, amongst whom were Moses, and Caleb, and Joshua, who lived a hundred and twenty years; which is therefore noted of them as a thing singular and extraordinary. This sense suits best with the following words, and with the scope of Moses; which was to represent the vain and transitory condition of men in this life, and how much mankind was now sunk below their ancestors, who commonly lived many hundreds of years; and that the Israelites, though God's peculiar people, and endowed with many privileges, yet in this were no better than other men; all which may be considered, either as an argument to move God to pity and spare them, or as a motive to awaken and quicken the Israelites to serious preparations for death, by comparing this with Psa\_90:12.

**Threescore years and ten;** Which time the ancient heathen writers also fixed as the usual space of men's lives.

**By reason of strength,** i.e. by the strength of their natural constitution; which is the true and common cause of longer life.

**Their strength;** their strongest and most vigorous old age. Or, *their excellency* , or *pride* ; that old age which is their glory, and in which men do commonly glory.

**Labour and sorrow;** filled with troubles and griefs from the infirmities of age, the approach of death, and the contingencies of human life.

**It,** either our age or our strength,

**is soon cut off;** it doth not now decline by many degrees and slow steps, as it doth in our young and flourishing age, but decayeth apace, and suddenly flieth away.

**We fly away;** we do not now go to death, as we do from our very birth, nor run, but fly swiftly away like a bird, as this word signifies.

Psalms 90:11

**Who knoweth?** few or none sufficiently apprehend it, or stedfastly believe it, or duly consider it, or are rightly affected with it. For all these things are comprehended under this word *knoweth* .

**The power of thine anger;** the greatness, and force, and dreadful effects of thine anger conceived against the sons of men, and in particular against thine own people, for their miscarriages.

**According to thy fear,** i.e. according to the fear of thee; as *my fear* is put for *the fear of me* , Mal\_1:6, and *his knowledge* for *the knowledge of him* , Isa\_53:11. According to that fear or dread which sinful men have of a just and holy God. These fears of the Deity are not vain bugbears, and the effects of ignorance and folly or superstition, as heathens and atheists have sometimes said, but are just, and built upon solid grounds, and justified by the terrible effects of thy wrath upon mankind.

**So is thy wrath;** it bears full proportion to it, nay, indeed, doth far exceed it. It cannot be said of God's wrath, which is said of death, that the fear of it is worse than the thing itself. But this verse is by many, both ancient and later interpreters, rendered otherwise, and that very agreeably to the Hebrew text, *Who knoweth the power of thine anger, and thy wrath according to thy fear ?* i.e. either,

1. According to the fear of thee, or so as thou art to be feared, or answerably to thy terrible displeasure against sin and sinners. Or,

Psalms 90:12

**So teach us,** by thy Spirit and grace, as thou hast already taught us by thy word. Or, *teach us rightly* (as this word is used, Num\_27:7 2Ki\_7:9)

**to number, & c.**, as it follows. *To number our days* ; to consider the shortness and miseries of this life, and the certainty and speediness of death, and the causes and consequences thereof.

**That we may apply our hearts unto wisdom;** that we may heartily devote ourselves to the study and practice of true wisdom, which is nothing else but piety, or the fear of God. And why so? Not that the Israelites might thereby procure a revocation of that peremptory sentence of death passed upon all that generation; nor that other men might hereby prevent their death, both which he very well knew to be impossible; but that men might arm and prepare themselves for death, and for their great account after death, and might make sure of the happiness of the future life; of which this text is a plain and pregnant proof.

Psalms 90:13

**Return, O Lord,** to us in mercy; for thou seemest to have forsaken us and cast us off.

**How long;** understand, wilt thou be angry ; or, will it be ere thou return to us ?

**Concerning thy servants;** i.e. of thy severe proceedings against us, and change thy course and carriage to us.

Psalms 90:14

**Early;** speedily or seasonably, before we be utterly consumed.

Psalms 90:15

Our afflictions have been sharp and long, let not our prosperity be small and short.

Psalms 90:16

Let that great and glorious work of giving thy people a complete deliverance, which thou hast long since designed and promised, be at last accomplished and manifested unto us, and in the sight of the world.

Psalms 90:17

**The beauty of the Lord,** i.e. his favourable countenance, and gracious influence, and glorious presence.

**Upon us;** or, *in us* . Do not only work for us, but in us. And because the glorious work of thy hands is hindered by the evil

works of our hands, be thou pleased by thy Holy Spirit to direct or establish (for this Hebrew word signifies both)

**the works of our hands**, that we may cease to do evil, and learn to do well, and turn and constantly cleave unto thee, and not revolt and draw back from thee, as we have frequently done to our own undoing.

## **Psalms 91:1 PSALM 91**

### THE ARGUMENT.

The penman of this Psalm is uncertain. The occasion of it seems to have been that great pestilence recorded **2Sa 24**

The psalmist representeth the state of the godly, Psa\_91:1,2. Their safety, and place of habitation, Psa\_91:3-10. Comfortable promises of God's preserving them, Psa\_91:11, of his support and salvation, Psa\_91:12-16.

**The secret place**; or, *hiding-place*. He that makes God his habitation and refuge, as he is called below, Psa\_91:9, resorting to him, and relying upon him in his dangers and difficulties, shall not be disappointed of his hope, but shall find a quiet and safe repose under the Divine protection. A

**shadow** in Scripture phrase commonly signifies protection. See Gen\_19:8 Jud\_9:15 Psa\_17:8, &c.

Psalms 91:2

Upon that ground I will confidently commit myself and all my affairs to God.

Psalms 91:3

O thou believing, pious soul, who after my example shalt make God thy refuge, thou shalt partake of the same privilege which I enjoy.

**He shall deliver thee from the pestilence**, which like a fowler's snare taketh men suddenly and unexpectedly, and holdeth them fast, and commonly delivers them up to death.

Psalms 91:4

**His truth**; whereby he is obliged to fulfil all his gracious promises, and, amongst the rest, that of protection in dangers.



Psalms 91:5

**By night**, when evil accidents are most terrible and least avoidable.

**The arrow**; the pestilence, or any such common and destructive calamity; for such are frequently called God's arrows, as Dent. Deu\_32:23, **42 La 3:12,13**, &c.

**By day**, which is the time for shooting of arrows. The sense of the verse is, He shall be kept from secret and open mischiefs at all times.

Psalms 91:6

This verse explains the former, and showeth what that terror and arrow signifies.

**That walketh**; that spreadeth, or maketh progress.

**In darkness**; either invisibly, so as we can neither foresee nor prevent it; or rather, by night, as Psa\_91:5.

**That wasteth at noon-day**; that like a bold enemy assaults us openly, and though discovered cannot be resisted.

Psalms 91:7

**At thy side**; *at thy left side*, because this is opposed to the *right side* here following. See the like ellipsis Num\_9:16 Psa\_84:11.

**It shall not come nigh thee**: this and such-like promises are not to be understood absolutely and universally, as if no truly good man could be cut off by the plague or other common calamities, which is confitted both by other plain texts of Scripture, and by unquestionable experience; but with due limitations and conditions, either on man's part, as if there be a defect in his faith or obedience; or on God's part, when God sees that death is more for his good than life, as it apparently is when righteous men axe taken away from the evil to come, as is said, Isa\_57:1; in which case, though God doth not give the thing promised, yet he giveth a far greater mercy instead of it, and so fulfils his promise in the best sense, and with most advantage. As, if one man should solemnly promise to another to give him his daily food every day, he not only might, but ought, notwithstanding this promise, to deny and withdraw this food, when his body is so distempered,

that in the judgment of the wisest physicians the taking of his food would evidently endanger his life.

Psalms 91:8

**Thou shalt behold**, without any terror or danger to thyself, and with a delightful and thankful reflection upon God's goodness to thee. The reward of the wicked; the just recompence of their sins, or the vengeance of God upon them.

Psalms 91:9

Or, as the words lie in the Hebrew, and others render them, *Because thou, O Lord, are my refuge, thou*, O my soul, (which is easily understood out of the foregoing words, and to which David oft suddenly turneth his speech,) *hast made the Most High thine habitation*; which is the only ground and reason of that safety last mentioned. As for the variation of persons, that he sometimes speaketh to and of others, and sometimes to and of himself, nothing is more frequent in this book; nor doth it make any alteration in the sense.

Psalms 91:10

To wit, so as to destroy thee, as the next verse limits and expounds it. For surely this promise is not made to all that dwell nigh to his children and servants, who may possibly be wicked men, and so strangers from God's covenant and promises. How far this secures his own person, **See Poole "Psa\_91:7"**.

Psalms 91:11

**His angels**; those blessed, and powerful, and watchful spirits whom God hath appointed to mind the affairs of this lower world, and to take care of the heirs of salvation, Heb\_1:14.

**In all thy ways**; in the whole course of thy life, and in all thy lawful undertakings.

Psalms 91:12

**Shall bear thee up in their hands**; sustain or uphold thee in thy goings, as we do a child or a weakly man, especially in uneven or dangerous paths. Or, shall carry thee aloft, as upon eagles' wings, when it shall be needful for thee.

**Lest thou dash thy foot against a stone**; so as to hurt thy foot, or to cause thee to fall.

Psalms 91:13

The lion shall lie prostrate at thy feet, and thou shalt securely put thy feet upon his neck, as the Israelites did upon the necks of the Canaanitish kings, Jos\_10:24.

**The dragon;** by which he synecdochically understands all pernicious creatures, though never so strong, and fierce, and subtle, and all sorts of enemies.

Psalms 91:14

This and the two following verses are the words of God, whom the psalmist here, as oft elsewhere, introduceth as giving an account of the reasons of God's singular care of all believing or pious persons.

**I will deliver him;** I will abundantly recompense his love with my favour and blessing.

**On high;** in a high and safe place, where no evil can reach him.

**Hath known my name,** with a true and saving knowledge, so as to love me and put his trust in me. God's *name* is here put for God himself, as it is also Deu\_28:58 Psa\_20:1 **105:1**.

Psalms 91:15

**He shall call upon me,** to wit, in trouble, which is expressed in the following clause. As he knoweth and loveth me, so he will offer up sincere and fervent prayers to me upon all occasions.

**I will be with him in trouble,** to keep him from sinking under his burden.

Psalms 91:16

**With long life will I satisfy him;** either in this world, when it is expedient for my service, and for his benefit; or, at least, in the next world, where he shall live to eternity in the blissful sight and enjoyment of God in glory.

**Show him my salvation,** either here or hereafter.

## **Psalms 92:1 PSALM 92**

To be sung upon the weekly sabbath; to which the matter of this Psalm very well agrees. For it celebrates the works of God, both that first and great work of creation, and that succeeding and no

less wonderful work of his providence, by which he upholds and governs all his creatures, and especially that by which he ruleth all sorts of men, both good and bad, and that by which he preserveth and manageth his church and people.

The prophet exhorteth to praise God, Psa\_92:1-3, for his great works, Psa\_92:4,5. His judgments on the wicked, Psa\_92:6-9. Gracious promises to the righteous, Psa\_92:10-12. They shall be fruitful, Psa\_92:13-15.

It is a good work, and a just debt to God.

Psalms 92:2

To adore and celebrate thy goodness and truth continually, and especially at those two solemn times of morning and evening, which on every day, and especially upon the sabbath day, were devoted to the worship and service of God.

Psalms 92:3

No text from Poole on this verse.

Psalms 92:4

Which thou didst create by thine almighty power, and dost still govern with infinite wisdom; one instance whereof we have in the following verses.

Psalms 92:5

**Thy thoughts;** thy counsels and methods in the government of the world and of thy church.

Psalms 92:6

**A brutish man;** who cannot or doth not seriously consider things, whose mind is corrupted by his sensual and brutish appetites; who is led by sense, and not by reason and faith.

**This;** the depth of God's counsels and works mentioned Psa\_92:5, or that particular work of God described Psa\_92:7.

Psalms 92:7

Their present worldly prosperity is a presage and occasion of their utter and eternal ruin.

Psalms 92:8

So this verse is added by way of opposition to the former, *They shall perish* , but thou shalt endure, as is said in a like comparison,

Psa\_102:26; they flourish for a season, but thou rulest for ever to judge and punish them. Or, *for* (as this Hebrew particle is not seldom used, whereof instances have been formerly given)

**thou, Lord, art,** & c. So this verse gives a reason of the former, as well the first branch of it, why God suffers the wicked to flourish so long, because he is not like man, of short and uncertain continuance here, to whom a little time is long and tedious, who therefore impatiently expects the time of vengeance, and fears lest the offender should escape it; whereas God is unchangeable and everlasting, and therefore long-suffering without any inconvenience, and the longest time of the prosperity of the wicked is but short and inconsiderable in his eyes, *a thousand years being in his sight but as yesterday when it is past*, Psa\_90:4, and they can never escape out of his hands; as also of the latter branch of the verse, why the wicked shall be destroyed for ever, because God lives and reigns for ever to execute that just sentence of everlasting punishment which he hath pronounced against them.

Psalms 92:9

He represents their destruction as present, and as certain, which the repetition of the words implies.

Psalms 92:10

But as for me and other righteous persons, (of whom he saith the same thing Psa\_92:12) we shall be advanced to the height of honour, and true and lasting felicity.

Unicorn; of which See Poole "Deu\_33:17".

**I shall be anointed;** I shall have great cause of rejoicing and testifying my joy by anointing myself, as the manner was in feasts and all joyful solemnities.

**Fresh oil;** sweet and uncorrupted.

Psalms 92:11

**My desire,** to wit, in the ruin of thine and mine incorrigible enemies.

**Shall hear;** what I do not see myself, I shall understand by the certain reports of others.

Psalms 92:12

**Like the palm tree;** which is constantly green, and flourishing, and fruitful, Son\_7:8, and growing even when it is pressed down; and so is a fit emblem of a just man's person and condition. See Rev\_7:9.

**Like a cedar;** which spreads itself wide, and grows very high and strong, and is very durable, and in some sort incorruptible.

Psalms 92:13

**Those that be planted;** whom God by his gracious providence and Holy Spirit hath planted or fixed there.

**In the house of the Lord,** i.e. in its courts, which are a part of the house, and oft come under that name in Scripture. And by this house he means the church of God, whereof all just persons are real and living members.

**The courts;** which he mentions rather than the house, because he speaks not here of the priests, but of all just men, who were permitted to come no further than into the courts.

Psalms 92:14

When their natural strength decayeth, it shall be renewed; their last days shall be their best days, wherein as they shall grow in grace, so they shall increase in comfort and blessedness.

Psalms 92:15

This glorious work of God in compensating the short prosperity of the wicked with everlasting punishments, and of exchanging the momentary afflictions of the just with eternal glory and happiness, doth clearly demonstrate that God is just and blameless in all the dispensations of his providence in the world.

## **Psalms 93:1 PSALM 93**

### **THE ARGUMENT**

This Psalm contains an assertion or declaration of God's sovereign and universal dominion in and over the whole world; which is here set forth, partly for the comfort of God's church and people against all the assaults of their numerous and potent adversaries; and partly to give an intimation and assurance of the

accomplishment of that great promise of the kingdom of the Messias, which was not to be confined to the Israelites, but to be extended to all the nations of the earth; which, though wonderful in our eyes, the supreme and almighty Ruler of the world could easily effect. This and the six following Psalms, according to the opinion of the Hebrew doctors, belong to the times of the Messias.

A description of the majesty, Psa\_93:1, and power of God, Psa\_93:2-4. The certainty of God's word, and necessity of holiness in God's house, Psa\_93:5.

**The Lord reigneth:** he is the King and Governor, not only of Israel, but of the whole world, as the last clause of the verse expounds it; and accordingly he will in his due time set up his empire over all nations, in the hands of his Son the Messias.

**Is clothed with strength:** that majesty and strength which he always had in himself, he now hath, and will shortly much more show it forth in the eyes of all people. The effect of God's government of the world shall be this, that he will order and overrule all the confusions, and divisions, and hostilities in the world, so as they shall end in an orderly, peaceable, and happy settlement, and in the erection of that kingdom of the Messias which can never be moved.

Psalms 93:2

And this kingdom of thine is no new or upstart kingdom, as it may seem to the ignorant world, but the most ancient of all kingdoms, being from everlasting to everlasting, although it was not always equally manifested in the world.

Psalms 93:3

**The floods;** the enemies of thy kingdom, who are oft compared to floods for their numbers, force, rage, &c. See Isa\_8:7,8 17:12,13 Jer 46:7,8. They have both by their words and actions made opposition against it.

Psalms 93:4

The King of heaven is too strong for all earthly potentates, and will subdue them under his feet.

Psalms 93:5

**Thy testimonies,** i.e. thy words; either,

1. Thy precepts, which are commonly called God's *testimonies* . And so having spoken of God's kingdom, he now showeth that the laws of that kingdom are just, and true, and holy; which is a singular commendation of it. Or,

2. Thy promises, as may be gathered from the following words,

**are sure**, or *true* , or *faithful* ; which attribute properly belongs, and every where in Scripture is ascribed, to promises rather than to precepts. And the promises no less than the precepts are God's *testimonies* , or the witnesses or declarations of his mind and will to mankind. And he seems here to speak of those great and precious promises concerning the erection and establishment of his kingdom in the world by the Messiah; which, saith he, are infallibly true, and shall certainly be accomplished in thy time.

**Holiness becometh thine house:** this is to be understood, either,

1. Of God's church or people, who are sometimes called God's house, and whose business and delight is in God's house and service there performed. So the sense is, It becometh thy people to be holy in all their approaches to thee, and worshippings of thee. Or rather,

2. Of God himself who dwelt in his house, from whence he gave forth his oracles, and where all his testimonies were kept upon record. This seems better to suit with the context, the business of this Psalm being rather to describe the dominion of God than the duty of his people. And so the sense seems to be this, Holiness is the constant ornament and glory of thy house. Or it becometh thee who dwellest in thy house to be holy in all thy words and actions; and therefore thy testimonies are very sure, and thou wilt undoubtedly fulfil all thy promises. For holiness seems to be here taken for God's faithfulness, as it is Psa\_60:6 **89:35**; or, which comes to the same thing, for his justice or righteousness, whereby he is obliged to make good all his promises, as that word is very commonly used.

## **Psalms 94:1 PSALM 94**

### THE ARGUMENT



The matter of this Psalm plainly declares the occasion of it to be the oppressions and persecutions of God's people by wicked and cruel tyrants and enemies, against whom he prays for the Divine aid.

The psalmist, calling to God for justice, Psa\_94:1-4, complaineth of tyranny and impiety, Psa\_94:5-7; teacheth fools God's providence, Psa\_94:8-11; showeth the blessed effects of affliction, Psa\_94:12,**13**; and a promise of his presence with the afflicted, Psa\_94:14,**15**. He is their support, Psa\_94:16-23.

As thou art the supreme Judge of the world, the Patron and Protector of the righteous, and the declared enemy of all wickedness and wicked men.

Psalms 94:2

Lift up thyself; either,

1. Ascend thy tribunal to pronounce the sentence. Or,
2. Arise from thy seat, and bestir thyself to punish thy proud enemies, as it here follows.

Psalms 94:3

No text from Poole on this verse.

Psalms 94:4

**Utter;** or, *pour forth* freely, constantly, abundantly, as a fountain doth waters, as this Hebrew word signifies.

**Hard things;** grievous, and insolent, and intolerable words against thee and thy people; blasphemous, malicious, contemptuous, and minatory words.

**Boast themselves;** boast of their invincible power, and prosperous success in their wicked designs.

Psalms 94:5

Those righteous persons whom thou hast chosen for thy portion or inheritance.

Psalms 94:6

Whom common humanity obliged them to spare, and pity, and relieve.

Psalms 94:7

Their impunity and prosperity in their impious and barbarous practices make them ready to doubt of or to deny the providence of God in the government of his church and of the world. *The God of Jacob* ; so they call him sarcastically; he who taketh that name to himself, but hath no regard to his people, but gives up his Jacob to the spoil, and to the rage of their enemies.

Psalms 94:8

You who, though you think yourselves the wisest of men, yet in truth are the most brutish of all people; for the Hebrews oft express their superlatives in this manner, as Pro\_30:30 Son\_1:8, &c. You that have only the shape, but not the understanding, of a man in you.

Psalms 94:9

**Planted:** the word is very emphatical, signifying the excellent structure of the ear, or the several organs or instruments belonging to the sense of hearing, and the exact position and firm settlement of all those parts in their proper places; which is justly admired by all that understand it.

**Shall he not hear?** he must necessarily hear. The truth of the inference depends upon that evident and undeniable principle in reason, that nothing can give to another that which it hath not either formally or more eminently in itself, and that no effect can exceed the virtue of its cause.

**Formed;** by which word he seems to intimate the accurate and most curious workmanship of the eye, which is observed by all that write upon that subject.

Psalms 94:10

**He that chastiseth the heathen, shall not he correct?** He who, when he pleaseth, can and doth punish the Gentiles or nations of the world, is he not able to punish you for your wicked speeches and actions? Or, *He that instructeth* or *teacheth* (as this word signifies, Pro\_9:7 Isa\_8:11, &c.) *the nations* , (not only the Jews, but all other people, all mankind, as this clause is explained by the next, *he that teacheth man knowledge.*) *shall not he correct or reprove* ? and therefore must not he discern and know all your hard speeches and wicked actions? Thus the consequent seems to

be put for the antecedent, as is frequent in Scripture, and that not without emphasis, to imply that God does not know their sins with a simple or speculative knowledge, but so as to proceed upon that knowledge to judge and punish them.

**He that teacheth man knowledge**, by giving him understanding, and the knowledge of many excellent things by the light of nature, *shall not he know ?* to wit, men's thoughts, of which see Psa\_94:11; and their words and actions, of which he spoke Psa\_94:6,7. These words are not in the Hebrew text, but are easily understood out of the foregoing clause. And the like defects we find elsewhere, as 2Sa\_5:8, compared with 1Ch\_11:6, especially in vehement commotions of the mind, when a man's passion stops his speech, as it is here, and Psa\_6:3, and in other authors.

Psalms 94:11

This is an answer to the foregoing question, *shall not he know ?* Yes, he *knoweth* all things, yea, even the most secret things, as the thoughts of men; and in particular your atheistical thoughts, and much more doth he know your wicked practices, which you said he did not see, Psa\_94:6,7. And he knows that they are generally vain and foolish, and that whilst you mock God and applaud yourselves in such thoughts, you do not relieve, but only delude yourselves with them.

Psalms 94:12

And whereas these ungodly persons esteem themselves the only happy men, and conclude thy people to be of all men the most miserable, because of the manifold persecutions and afflictions which they commonly suffer, and upon this account dispute against thy providence, so far is their opinion from the truth, that the contrary is most certain, that as their prosperity is a real mischief to them, so those afflictions of good men which are accompanied with Divine instructions are great and true blessings to them, themselves being judges.

Psalms 94:13

For their present and short troubles prepare them for, and lead them to, true rest and blessedness, whilst the seeming felicities of the wicked make way for those tremendous judgments which God hath prepared for them.

Psalms 94:14

Though God may for a time correct his, people, yet he will not utterly destroy them, as he will their enemies, but will in his time put an end to all their calamities.

Psalms 94:15

But although the world is now full of unrighteous judgments, and even God himself seems not to judge and administer things justly, because he suffers his people to be oppressed, and the wicked to triumph over them, yet the state or things shall be otherwise ordered, God will declare himself to be a righteous Judge, and will advance and establish justice in the earth, and especially among his people.

**Follow it**, to wit, just judgment restored; they will all approve of it, and imitate this justice of God in all their actions, whereas *the wicked will still do wickedly*, as is said. Dan\_12:10, and in a land and state *of uprightness will deal unjustly, and will not behold the majesty of the Lord*, as it is Isa\_26:10. Otherwise, *shall follow him*, to wit, *the Lord*, expressed Psa\_94:14, whose act is to bring judgment to justice. Whilst the wicked forsake God, these will cleave to him, as being confident that, howsoever he may suffer them to be oppressed for a season, yet he will in due time plead their cause, and bring forth their righteousness.

Psalms 94:16

To defend and help me. I looked hither and thither, and called to my friends for their help, saying,

**Who will**, & c.? but none of them appeared, but God alone helped me, as he saith in the next verse.

Psalms 94:17

In the place of silence, to wit, the grave. Compare Job\_3:17,18 **Psa 88:12 115:17**.

Psalms 94:18

**My foot slippeth**; I am now upon the point of falling into mischief and utter destruction.

Psalms 94:19

**In the multitude of my thoughts;** whilst my heart was filled with *various and perplexing thoughts* , as this Hebrew word signifies, and tormented with cares and fears about my future state.

**Thy comforts;** thy promises contained in thy word, and set home by thy Spirit upon my soul, and the remembrance of my former experiences of thy care and kindness to me. Compare Psa\_119:50,**76**.

Psalms 94:20

Wilt thou take part with the unrighteous powers of the world, who oppress thy people? It is true, they partake of thy name, being called gods, Psa\_82:1, but I know thou wilt not afford them thy protection and patronage, but wilt manifest thy justice and displeasure against them. This seems to have been one of those comfortable thoughts wherewith the psalmist delighted his soul, as he now said.

**Which frameth mischief;** who devise wicked devices, and lay heavy burdens upon men that are more righteous than themselves.

**By a law;** either by virtue of those unrighteous decrees which they have made in form of laws; or by false pretences of law. Or, *against law* ; against all right, and the laws both of God and men.

Psalms 94:21

**Against the soul;** against the life, as the soul commonly signifies, and as the next clause explains it. They are not satisfied with the spoil of their estates, but do also thirst after their lives.

**Condemn the innocent blood;** they shed the blood of those innocent persons whom they have wickedly condemned. *Innocent blood* is here put for the blood or life of an innocent person, as it is also 1Sa\_19:5 Mat\_27:4.

Psalms 94:22

No text from Poole on this verse.

Psalms 94:23

**Their own iniquity,** i.e. the fruit and punishment of their sins.

**In their own wickedness;** either in the midst of their sins; or by their own wicked devices, the mischief whereof he will cause to fall upon their own heads.

**The Lord our God;** the God of Jacob, of whom they said that he did *not see nor regard* them, but now they find the contrary proved to their cost.

## **Psalms 95:1 PSALM 95**

### THE ARGUMENT

The author of this Psalm was David, as is affirmed, Heb\_4:7; and although this Psalm be delivered in general terms, as an invitation to mankind to yield unto the true God that praise, and worship, and obedience which he requireth and deserveth, yet it hath a special reference to the days of the Messiah; of which Christians have no great reason to doubt, seeing it is so understood by the Hebrew doctors themselves; as also by the apostle, Heb\_3:7, &c., and especially Heb\_4:3-9, where he not only expounds it of those times, but proves that it cannot be meant of the former times and state of the church.

An exhortation to praise God, Psa\_95:1,2, for his great power, goodness, and tenderness to his people, Psa\_95:3-7. A caution against hardness of heart, Psa\_95:8,9. It grieves the Lord, Psa\_95:10. God's threatening against it confirmed with an oath, Psa\_95:11.

He speaks to the Israelites, whose backwardness to this work in the times of the gospel was foreseen by the Spirit of God, which dictated this Psalm.

Psalms 95:2

**His presence;** which he will then afford us in a singular manner, in his Son the Messiah, in and by whom he will be visibly present with the sons of men.

Psalms 95:3

Above all that are accounted and called

**gods,** angels, and earthly potentates, and especially the false gods of the heathens, which upon Christ's coming into the world were

struck dumb, and could no more deliver their oracles, as Plutarch and other heathens observed, with admiration, nor deceive the world, but were forced to give place to the true God, and to the knowledge and worship of him alone, which was propagated among all nations by the gospel.

Psalms 95:4

**In his hand;** under his government.

**The deep places;** those parts which are far out of men's sight and reach, and much more those that are at men's disposal.

**The strength of the hills;** the strongest or highest mountains are under his feet, and at his disposal. The sense of the verse is, All the parts of the earth, whether high or low, are subject to his power and providence, and therefore it is not strange if all the nations of the earth be brought to the acknowledgment of him, and if the Gentiles receive his gospel.

Psalms 95:5

No text from Poole on this verse.

Psalms 95:6

By which expressions he teacheth that even in gospel times God is to be glorified and worshipped, as well with the members of our bodies, as with the faculties of our souls.

Psalms 95:7

**Our God,** in a peculiar manner; and therefore it will be most unreasonable and abominable for us to forsake him, when the Gentiles submit to his law. *The people of his pasture* ; whom he feedeth and keepeth in his own proper pasture, or in the land which he hath appropriated to himself.

**The sheep of his hand;** which are under his special care and conduct, or government; which is oft expressed by the hand, as Num\_4:28 **31:49** Jud\_9:29.

**Today,** i.e. forthwith or presently, as this word is used, Deu\_4:4,**8** **27:9** Jos\_22:16,**18**, &c. Or, *this day* ; in this solemn day of grace, or of the gospel, which the psalmist speaks of as present, according to the manner of the prophets. And this word, though belonging to the following clause, as appears from Heb\_3:7, may seem to be thus placed, to show that it had some respect to the

foregoing words also. For the sense of the place may be this, We (Jews) are or shall be *the people of his pasture, and the sheep of his hand* ; God will still own us for his people *this day* , i.e. in the days of the Messiah, if *this day* or in that time we shall hear his voice. Otherwise God will reject us, and receive the Gentiles in our stead.

**If ye will hear his voice;** if you will hearken to his call, and obey his further commands; which may be added as a necessary caution and admonition to the Israelites, that they might understand and consider that God's presence and favour was not absolutely, necessarily, and everlastingly fixed to them, as they were very apt to believe, but was suspended upon the condition of their continued obedience, which if they violated they should be rejected, and the Gentiles performing it should be received to his mercy. And this clause may be connected either,

1. With the former words, as the condition of their interest in God as their God, as was now said. Or,

2. With the following verse; If you are willing to hearken to God's call delivered by his Son, take the following counsel.

Psalms 95:8

**Harden not your heart,** by wilful disobedience and obstinate unbelief, rebelling against the light, and resisting the Holy Ghost, and his clear discoveries of the truth of the gospel.

**As in the provocation;** as you did in that bold and wicked contest with God in the wilderness. Or,

**as in Meribah,** which was the proper name of the place where that happened, and which also was called *Massah* , as is evident from Exo\_17:7 Deu\_33:8.

**As in the day of temptation;** in the day in which you tempted me. Or, as in *the day of Massah* , i.e. when you were at Massah.

Psalms 95:9

**When;** or, *in which place* ; which may belong either to Meribah and Massah, or to the wilderness last mentioned. Or, *surely* , as this word is oft used in Scripture, as hath been observed once and again.



**And saw;** or, *although* or *after that they saw* or *had seen* ; which is added as a just and great aggravation of their unbelief, after such a sensible and evident experience of God's power and goodness to them.

**My works;** both my works of mercy, which gave them abundant cause to trust me; and my works of justice, for which they had reason to fear and please me. Heb. *my work* , to wit, that great and stupendous work of bringing my people out of Egypt with a strong hand, and of conducting them safely through the Red Sea into the wilderness, and of destroying the Egyptians. For not many more of God's great works were done before they came to Meribah.

Psalms 95:10

**With this generation;** or rather, with that generation which then lived, who were your ancestors.

**Do err in their heart;** they do not only sin through infirmity, and the violence and surprisal of temptations, but their hearts are insincere and inconstant, and given to backsliding, and therefore there is no hopes of their amendment. Compare Psa\_78:8.

**They have not known;** or, *they do not know* , to wit, with a practical and useful knowledge, as that word commonly notes in Scripture. They did not rightly understand, nor duly consider, nor seriously lay to heart; they remain ignorant after all my teachings and discoveries of myself to them.

My ways; either,

1. My laws or statutes, which are frequently called God's ways. Or rather,

2. My works, as it is expressed, Psa\_95:9, which also are commonly so called. They did not know nor consider and remember those great things which I had wrought for them and among them.

Psalms 95:11

Being full of just wrath against them, I passed an irreversible sentence, and confirmed it by an oath; of which we read **Num 14**.

**Into my rest;** into the Promised Land, which is called the rest, Deu\_12:9. See also 1Ch\_23:25 Psa\_132:14. And this history the

psalmist propounds to the men of his age, not as a matter of mere speculation, but as an instruction for all after-ages, and particularly for those Israelites who should live in the times of the Messiah, that they should *take heed of falling after the same example of unbelief*, as the apostle infers from this place, Heb\_4:11.

## **Psalms 96:1 PSALM 96**

### THE ARGUMENT

This Psalm was composed by David upon occasion, or at the time, of the bringing of the ark of God into the tabernacle which David had prepared for it in Zion, as may be gathered by comparing it with 1Ch\_16:7,23,24, &c., where almost the whole Psalm is to be found, But as the ark was an evident type of the Messiah, which David very well knew, as hath been oft noted before; so David's thoughts, or at least the design of God's Spirit, which indited this Psalm, was extended beyond and above it, even to the times of the Messiah, and to his glorious and universal kingdom, in which not the Jews only, but the heathen nations also, should worship the true God, and kiss his Son the Messiah.

All the inhabitants of the earth and sea are called to praise the Lord for his great honour and majesty, Psa\_96:1-7; for his wise governing the world, Psa\_96:8-10. Heaven and earth are called to rejoice before him for his righteous judgment, Psa\_96:11-13.

**A new song**, upon this new and great occasion; not the removal of the ark, wherein there was nothing new but an inconsiderable circumstance of place, and that not yet fixed; but the coming of the Messiah, and the confirming of the new covenant by his blood, and the calling of the Gentiles.

**All the earth;** all the nations of the earth, who shall then partake of those great blessings and privileges which are now peculiar to Israel.

Psalms 96:2

**His salvation;** that great work of the redemption and salvation of the world by the Messiah.

Psalms 96:3

You who shall be called out of all the heathen nations to the knowledge of God and Christ, publish this glorious and wonderful work amongst all the heathen nations to whom you belong or may come.

Psalms 96:4

The gods of the nations, as the next verse expounds it.

Psalms 96:5

**Idols;** or, *nothings* , as they are called, 1Co\_8:4 **10:19**; or, *vain things* , as the word signifies, and is translated by others. The sense is, Though they have usurped the name and place of the Divine Majesty, yet they have nothing of his nature or power in them.

Psalms 96:6

**Before him,** i.e. in his presence, like beams shot out from his face, who is the Sun of righteousness. There is an unconceivable glory and majesty in his countenance, and in the place of his presence.

**In his sanctuary;** or, *in his holy place* ; where he records his name and affords his presence. There are the manifestations of God's power and grace, or goodness, and all his perfections.

Psalms 96:7

**O ye kindreds of the people;** or, *O ye families of the people of the world* . And the word *families* may be understood either,

1. Strictly and properly; and so it may be intimated that this great blessing of salvation by Christ should not be imparted to whole nations, but only to some persons taken out of every people and nation, as it is expressed, Rev\_5:9. Or,

2. More largely for nations, as it is taken, Gen\_12:3 Jer\_25:9 Zec\_14:18; and so it may be implied that not only some few of the heathen people should be brought to the acknowledgment and worship of the true God, as was usual in the times of the Old Testament, but that whole nations should come in to the church of God together.

**Give unto the Lord;** ascribe to him, or acknowledge to be in him.

Psalms 96:8

**Into the courts of his house.** But under this one part of worship he comprehends the whole worship of God; and he speaks of the worship of the New Testament under the expressions of legal worship, as the prophets elsewhere do, as Mat\_1:11, and elsewhere.

Psalms 96:9

**In the beauty of holiness;** either in the holy place which he shall appoint to that end; or clothed with all those holy ornaments, those gifts and graces, which are necessary and required in God's worship.

Psalms 96:10

**Say among the heathen:** you converted Gentiles, declare this to those who yet remain in the darkness of heathenism.

**That the Lord reigneth;** that God hath now set up his throne and kingdom in the world. And as that kingdom shall never be destroyed, but shall stand for ever, as is said, Dan\_2:44; so the nations of the world shall by the means of it enjoy an established and lasting peace; which is every where mentioned as one of the blessings which the Messiah shall give to the world, as Psa\_72:3,7 **Isa 9:6,7 66:12** Mic\_5:5 Zec\_9:10.

**He shall judge the people righteously;** he shall not abuse his invincible power and established dominion to the oppression of his people, as other princes frequently do, but shall govern them by the rules of justice and equity, which is the only foundation of a true and solid peace. See Isa\_32:17.

Psalms 96:11

It is a figure called *prosopopoeia* , whereby he signifies the great felicity of those times, which shall be such that even those lifeless creatures would testify their joy and thankfulness for it, if they were in a capacity so to do.

Psalms 96:12

No text from Poole on this verse.

Psalms 96:13

**Before the Lord;** at the presence and approach of their Lord and Maker.

**To judge the earth;** to take to himself that power and authority which belongs to him, to set up his throne and dominion among all the nations of the earth.

**With his truth;** or, *in his faithfulness* , i.e. so as he hath promised to do. He will certainly and abundantly fulfil all God's promises made to his people.

## **Psalms 97:1 PSALM 97**

### THE ARGUMENT

This Psalm seems to have both the same author and the same scope with the former. And although the psalmist might take occasion to pen it from those signal manifestations of God's power and righteousness on his behalf, and against his enemies, yet he had a further aim in it, even at the coming of the Messiah, which he here describes. And whereas there are two comings of Christ plainly distinguished in the New Testament, these are but confusedly mentioned in the Old Testament; and the prophets sometimes speak of his first coming in words and phrases which seem more properly to agree to the second, as Mal\_3:1,2 4:1,2. But whatsoever the psalmist designed or understood, this is certain, that the Holy Ghost meant the last clause of Psa\_97:7 of Christ, as is affirmed, Heb\_1:6, and therefore it is more than probable that all the rest of the Psalm is to be understood of him, and of his coming and kingdom.

A description of the majesty of God's kingdom, Psa\_97:1-6. The church rejoiceth at his justice and judgment upon idolaters, Psa\_97:7-9, with an exhortation to godliness and spiritual rejoicing, Psa\_97:10-12.

The Lord reigneth; See Poole "Psa\_96:10".

**The multitude of isles;** the Gentile nations, as this word, being used Isa\_42:4, is expounded Mat\_12:21, even those which are most remote from Judea, (then the only seat of God's people and worship,) from which they were divided by the sea, or to which they usually went by sea; such places being commonly called

**isles** in Scripture, as Gen\_10:5 Isa\_11:11 **66:19**; which being mentioned, because there might be some doubt about them, it is

sufficiently implied that those countries which were nearer to them should unquestionably partake of the same privilege.

Psalms 97:2

**Clouds and darkness are round about him;** a dark cloud doth encompass him; wherein he seems to allude to that dark cloud in which God did anciently so often manifest his presence for the comfort of his saints, and for the terror and punishment of evil-doers. The design of these words is to describe either,

1. The depth and unsearchableness of God's judgments. Or,
2. The obscurity of Christ's coming, that the Divine Majesty did veil himself with flesh, and came not with that outward splendour which the Jews expected. Or rather,
3. The terror of his presence and coming to his enemies, of which he manifestly speaks in the following verses; and of which the prophets frequently speak when they make mention of his coming, as Joe\_2:31, **32 Mal 4:1.**

**Righteousness and judgment,** i.e. righteous judgment, or righteousness in judgment. *The habitation* ; or, *the foundation* , or *establishment* ; for the throne is established (and the Hebrew verb there is the same from whence this word here comes) by righteousness, Pro\_16:12. All his decrees and administrations are grounded upon and managed with righteousness.

Psalms 97:3

This fire, and lightning, and earthquake, and the sad effects of them, mentioned here, and Psa\_97:4, **5**, signify those dreadful judgments of God which should be inflicted upon the Jews and others for their refusal and contempt of the Messiah; which was foretold in the Old Testament, and accomplished in the New Testament.

Psalms 97:4

**His lightnings enlightened the world:** this phrase signifies not so much illumination as terror and judgments, as appears both from the following words, and from the constant use of the phrase in that sense, as Psa\_18:14 **144:6**, &c.

Psalms 97:5

**The hills;** the strongest and loftiest parts of the earth; whereby he may understand the great potentates of the world who set themselves against the Messias.

**The Lord of the whole earth;** whose dominion shall not then be confined in Canaan, as now in a manner it is, but shall be enlarged over the whole earth.

Psalms 97:6

The heavens; either,

1. The thunders, and lightnings, and tempests sent from heaven to plead his righteous cause against his enemies. Or,
2. The angels, yea, God himself from heaven, who gave manifest testimony to the righteousness of the Messias.

**All the people see his glory;** both Jews and Gentiles shall see and feel the glorious effects of his coming.

Psalms 97:7

**Confounded be all they;** let them be ashamed of their former folly herein, and be thereby brought to detest and forsake them; and those who will obstinately persist in their impiety and idolatry, let them be brought to confusion. Or, *they shall be confounded* ; for this may be a prediction, and not an imprecation.

**All ye gods;** all you whom the Gentiles have made the objects of their worship, and who are capable of giving him worship; which two qualifications agree principally, if not solely, to the angels of God, whom the heathens manifestly worshipped in their images as an inferior sort of gods, of whom therefore this text is expounded, Heb\_1:6.

Psalms 97:8

**Zion;** thy people dwelling in Zion, or Jerusalem, and Judah, to whom Christ came, and among whom the gospel was first preached. Or, thy church and people, who both in the prophetic writings are oft called *Zion* . Heard the fame of thy judgments, as the following words declare; the ruin of idolatry and the setting up the kingdom of the Messias in the world.

**The daughters of Judah;** particular churches, or rather persons, members of Zion.

**Rejoiced;** not that they took pleasure in the ruin of others, but because that made way for the advancement of God's glory and Christ's kingdom in the world.

Psalms 97:9

As thou always wert so in truth, so thou hast now proved and declared thyself to be such in the eyes of the whole world, by subduing them under thy feet.

Psalms 97:10

**Ye that love the Lord;** O all you who love and worship the true God and his anointed, and rejoice in the establishment of his kingdom.

**Hate evil;** show your love to him by your abhorrence of all idolatry, which is sometimes called *evil or sin* by way of eminency, and of all other wickedness. And although you that love the Lord Christ and his kingdom will meet with many troubles and persecutions, yet be not discouraged, for he will preserve you in troubles, and in his time deliver you out of them all.

Psalms 97:11

**Light,** i.e. joy and felicity, as this word is used, Est\_8:16 Psa\_112:4, and oft elsewhere.

**Is sown;** is prepared or laid up for them, and shall in due time be reaped by them, possibly in this life, but undoubtedly in the next. And therefore bear your afflictions for Christ with patience and cheerfulness.

Psalms 97:12

In consideration of his holy and righteous nature and government, or of his faithfulness in making good that great promise of sending the Messiah into the world; for holiness is sometimes taken for faithfulness, which is one part or branch of it.

**Psalms 98:1 PSALM 98**

THE ARGUMENT



The matter and scope of this Psalm is the same with the former, and is an evident prediction of the coming of the Messiah, and of the blessed effects thereof.

The psalmist exhorteth Jews, Gentiles, and all the creatures to praise God for his truth and salvation.

God by his own only power hath overcome all difficulties and enemies, and hath in spite of all set Christ upon his throne, and propagated his kingdom in the world.

Psalms 98:2

**His salvation;** the redemption or salvation of the world by the Messiah; which was hitherto reserved as a secret among the Jews, yea, was not thoroughly known and believed by the most of the Jews themselves.

**His righteousness;** either his faithfulness in accomplishing this great promise of sending the Messiah; or his goodness and mercy, oft called by this Hebrew word; or the righteousness of God or of Christ revealed in the gospel.

Psalms 98:3

He hath now actually given that mercy which he had promised to the Israelites.

**All the ends of the earth;** all the inhabitants of the earth, from one end to another.

**Have seen,** i.e. enjoyed it, as this word is oft used, as hath been proved again and again.

Psalms 98:4

Because you all do now partake of the same privileges with the Jews, join with them in worshipping and praising of God.

Psalms 98:5

The worship of the New Testament is here described in phrases taken from the rites of the old, as Psa\_92:3, and oft elsewhere.

Psalms 98:6

No text from Poole on this verse.

Psalms 98:7

**The fulness thereof;** all those creatures wherewith it is replenished, which by a poetical strain are invited to praise God. **See Poole "Psa\_96:11", See Poole "Psa\_96:12", See Poole "Psa\_96:13".**

Psalms 98:8

No text from Poole on this verse.

Psalms 98:9

No text from Poole on this verse.

## **Psalms 99:1 PSALM 99**

### THE ARGUMENT

This Psalm is supposed to be David's, and the matter of it seems to suit to his time and the state of affairs which then was; although as David was a type of Christ, so this Psalm may look beyond David unto the Messias. But it doth not speak so fully nor clearly of the Messias as the foregoing Psalms do.

The psalmist setteth forth the weighty power of God in Zion, Psa\_99:1,2. God's holiness a reason for our praising him, Psa\_99:3, Equity and righteousness executed in Jacob, Psa\_99:4. The church exhorted by the example of their forefathers, Psa\_99:5-8, to praise and magnify him in his holy hill, Psa\_99:9.

*The people*, to wit such are are enemies to God and to his people. Between the cherubims; upon the ark. See 1Sa\_4:4. He is present with his people to protect them, and to punish their enemies. The earth; the people of the earth, by comparing this clause with the former. Be moved, to wit, with fear and trembling, as in the former clause.

Psalms 99:2

**The Lord is great in Zion:** in the Hebrew text the words lie in this order, *The Lord in Zion* (i.e. which dwelleth in Zion, as is said, Psa\_9:11 Isa\_8:18 Joe\_3:21) is great.

**Above all people;** above all the people of the earth, of whom he spake Psa\_99:1, who shall exalt themselves against him.

Psalms 99:3

**Them**, to wit, *all people* , last mentioned.

**For it is holy**; for it is not only great, but holy, and therefore most praise-worthy.

Psalms 99:4

**The King's strength also loveth judgment**; though his dominion be absolute and uncontrollable, and his power irresistible, yet he doth not abuse it to tyranny and oppression, as the princes of the world commonly do, but tempers and manageth it with righteousness; and not only doth judge justly, but, which is more, loves to do so. *The King 's strength* is by a known Hebraism put for the strong or powerful King.

**Establish equity**, to wit, in all thy proceedings. Equity is thy constant and stable course. In Jacob; amongst thine own people; who, when they do amiss, he punisheth no less than other people, as he notes below, Psa\_99:8, whereby he showeth that he is no respecter of persons, but a righteous and impartial Judge to all sorts of men.

Psalms 99:5

**At his footstool**; before the ark, which is so called,

1Ch\_28:2 Psa\_132:7.

**For he is holy**; or rather, for *it* , to wit, the ark, is *holy* ; it is consecrated to be a pledge of God's presence, and the only place of God's public worship.

Psalms 99:6

He presseth them to perform the duty of praising and worshipping God by the examples of three eminent persons who practised this duty, and that with happy success. He reckoneth Moses among the priests not without cause, partly because before the institution of the priesthood he executed that office, Exo\_24:6 **Num 7**; and partly because he oft interceded to God for the people; which was a very considerable part of the priest's work. See Num\_6:23, &c.; Joe\_2:17. *That call upon his name* ; who used frequently and solemnly to intercede with God on the behalf of the people. So the general expression is here used synecdoehically for this particular kind of prayer; such synecdoches being very frequent in Scripture.

**He answered them;** Moses, **Exo 32**, and elsewhere; Aaron, **Num 16**, 1Sa\_7:9 **12:19**: compare Jer\_15:1.

Psalms 99:7

**Unto them**, i.e. to some of them; for the expression is only indefinite, and therefore doth not necessarily reach to all of them: to Moses frequently; to Aaron, Exo\_19:24 **33:9-11** Num\_12:5; and for Samuel, he answered him, if not by words, yet really and by his actions, thundering against the Philistines, 1Sa\_7:9, &c, which supposeth a cloud, if not a cloudy pillar.

**They kept his testimonies, and the ordinance that he gave them:** this is added, not only for their commendation, but for the instruction of the Israelites, to teach them that God will not hear the prayers of them who do not keep his commandments.

Psalms 99:8

**Answeredst them;** the intercessors before mentioned. Forgavest them; either,

1. Moses and Aaron, who did sin, and whose sins God did pardon, yet so that he did punish them with exclusion from the land of Canaan; of which see Num\_20:12 Deu\_32:50,**51**. Or rather,

2. The people for whom they prayed; which, though not expressed, may be easily understood from the following words, and from the histories to which these words relate. For this forgiving was evidently the effect of God's answering the prayers of the persons above mentioned. And therefore as their prayers recorded in Scripture were not for the pardon of their own sins, but for the pardon of the people's sins; so this forgiveness granted was for the sins of the people. And whereas the people are not here mentioned, it must be remembered that in Scripture the relative is frequently put without the antecedent, as it is Num\_7:89 Psa\_114:2 Pro\_14:26.

**Though thou tookest vengeance of their inventions:** this clause limits and explains the former. Thou didst forgive the sins of the people, not absolutely and universally, for thou didst punish them severely, but so far as not to inflict that total and final destruction upon them which they deserved, and thou hadst threatened. See Exo\_32:10,**14,34**.

Psalms 99:9

**At his holy hill;** either in Zion; or in his church typified by it, and oft called Zion.

## **Psalms 100:1 PSALM 100**

### THE ARGUMENT

This Psalm seems to have been composed for the use of the Israelites in their thank-offerings, or upon other solemn occasions of praising God, as the title speaks; but withal it hath a further prospect, even to the days of the Messiah, as some of the Hebrew doctors acknowledge, and to the calling of the Gentiles, whom he invites to join with them in the praises of God their Lord and Maker.

An exhortation to praise God joyfully, Psa\_100:1,2, for his greatness, power, Psa\_100:3,4, goodness, and faithfulness to his church, Psa\_100:5.

**Make a joyful noise;** partly with voices and songs of rejoicing and thanksgiving; and partly with musical instruments, as the manner then was.

**All ye lands;** all the inhabitants of the earth. Or, *all the land*, i.e. all the people of Israel dwelling in this land. Although his invitation seems to be more general, extending also to the Gentiles, of whom many even in those days joined themselves to the church of God.

Psalms 100:2

No text from Poole on this verse.

Psalms 100:3

**It is he that hath made us;** both by creation, and by adoption and regeneration, whereby he made us his people, which also is called a creation or making, as Deu\_32:6 Isa\_29:23 **43:7** Eph\_2:10.

**And not we ourselves;** therefore we owe him homage and service, and him only, and not other gods, who made us not.

Psalms 100:4

**Enter into his gates;** the gates of his courts; for the people might enter no further, and the courts had walls and gates as well as the house.

Psalms 100:5

No text from Poole on this verse.

## **Psalms 101:1 PSALM 101**

### THE ARGUMENT

This Psalm was composed by David between times of God's promising the kingdom to him and his actual and plenary possession of it, as appears both from Psa\_101:2, and from the contexture of the Psalm, wherein he speaks not of his present practice, but of his purpose for the future, and solemnly declares his resolution, and obligeth himself to these things when he shall be in a capacity to put them in execution.

David maketh a vow to praise the Lord, Psa\_101:1; to walk perfectly for an example, Psa\_101:2 to destroy all the wicked, Psa\_101:3-5; and to delight in the faithful of the land, Psa\_101:6-8.

Of mercy and judgment; either,

1. Of God towards me: of God's mercy towards me, and of his just judgments upon mine enemies. Or,

2. Of mine towards my people; I will in my song declare my obligation and full purpose to execute mercy and judgment in my dominion; which are the two pillars of government; of which he speaks in the, following verses. Interpreters are much divided which to choose. Possibly both may be joined together, and the sense may be this, I will praise thee, O Lord, as for all other excellencies, so particularly for those two royal perfections of *mercy* and *justice*, or *judgment*, which thou hast so eminently discovered in the government of the world and of thy people Israel; and I will make it my care and business to imitate and follow thee, as in other things, so especially in those virtues which are so necessary for discharge of my trust and the good government of thy and my people.

Psalms 101:2

**I will behave myself wisely in a perfect way;** I will manage all my affairs with wisdom and integrity; which are two chief qualifications requisite for all men, Mat\_10:16 and most necessary in princes.

**O when wilt thou come unto me?** O when wilt thou give me the kingdom which hast promised me, that so I may be capable of executing these good purposes, both for my own comfort, and for the benefit of thy people? Or without an interrogative, as this particle is used, Exo\_20:24, *when thou shalt come to me* , to wit, in the performance of that promise to me. He speaks not exclusively, as if he would not walk wisely and righteously in the mean time, but emphatically, that he would continue to do so when he was advanced to the kingdom, and that he would not suffer himself to be corrupted by his royal power and dignity, as the princes of the world commonly were. Withal, he may intimate now he could not do as he desired, and that by the necessity of his affairs he was forced to make use of such men as he did not like, and to wink at those miscarriages which it was not now in his power to reform. God is oft said in Scripture to *come* to men when he fulfils a promise to them or confers a favour or blessing upon them, as Gen\_10:3:10 Exo\_20:24 Psa\_80:2 Isa\_35:4, &c.

**Within my house;** in my own court and family, as well as in my public administrations; knowing how great an influence the example of my private conversation will have upon my people, either to reform or corrupt them.

**With a perfect heart:** this clause adds weight to the former; I will not only walk in a perfect or right way, (which a man may do for politic reasons, or with evil design,) but I will do so with an upright and honest heart, which is most acceptable to God.

Psalms 101:3

**Before mine eyes,** to wit, to look upon it with deliberation and design, or with desire and delight, as this phrase here and elsewhere implies. If any ungodly or unjust thing shall be suggested to me, whatsoever specious pretences it may be covered with, as reason of state or worldly advantage, I will cast it out of

my mind and thoughts, it, horreny; so far will I be from putting it in execution.

**That turn aside** from God, and from his laws.

**It shall cleave to me**, to wit, such work, or the contagion of such examples. I will neither imitate nor endure such works, nor such workers.

Psalms 101:4

**A froward heart**; a man of a corrupt mind and wicked life, such as other princes choose and prefer, as being suitable to themselves, and to their wicked designs.

**Shall depart from me**; shall be turned out of my court, lest they should tempt me, or infect the rest of my family, or be injurious or scandalous to my people. I will not know, i.e. not own nor countenance.

Psalms 101:5

**Whoso privily slandereth his neighbour**; such as by secret and false informations and accusations of others seek to gain my favour, and to advance themselves by the ruin of others; which are the common pests of courts and kingdoms.

**An high look and a proud heart**: these he mentions, because pride is the common plague of courts, and the fountain of many enormities in courtiers; it makes them imperious and insolent towards the poor oppressed subjects that resort to them for relief; it inclines them to those counsels and courses, not which are best for the public good, but which are most for their own honour and advantage; it makes them oppressive and injurious to others, that they may have wherewith to satisfy their own lusts.

Psalms 101:6

Mine eyes shall be upon the faithful; either,

1. To find them out. Or,
2. To favour or encourage them, as this phrase is oft used, as Psa\_34:15 Jer\_39:12 **40:4**. *The faithful* ; men of truth, justice, and integrity, who will be faithful, first to God, and then to me and to my people.



**Dwell with me;** or, *to sit* , or *abide* , or *converse* with me, in my house, and counsels, and public administrations.

**In a perfect way;** in the way of God's precepts, which are pure and perfect.

**He shall serve me** in domestic and public employments.

Psalms 101:7

**He that worketh deceit;** he who shall use any frauds, or cheats, or subtle artifices to abuse or wrong any of my people; which David's courtiers were more likely to endeavour, because he would not permit any open violence.

**He that telleth lies;** he that shall abuse me with lies, as courtiers usually do their princes, either to defend and excuse the guilty, or to betray the innocent.

**Shall not tarry in my sight;** I will certainly and immediately banish him from my presence.

Psalms 101:8

**Early;** speedily, and without delay, as soon as I arise in the morning, or as soon as I am seated in the throne, that so I may both prevent all that mischief which otherwise they might do, and hinder the infection of others by their evil example, and discourage and deter all my subjects from the like practices. Heb. *in the mornings* , i.e. every morning, as the same phrase is used also, Job\_7:18 Psa\_73:14 Isa\_33:2. The morning was the time allotted for the exercise of judgment. See Jer\_21:12.

From the city of the Lord; either,

1. From Jerusalem, which, though now in the hands of the Jebusites, he looks upon by an eye of faith as if he had it in possession; which he designed for the chief and royal city of his kingdom, and for the seat of the ark and worship of God. And therefore this place above all others was to be purged and preserved from wickedness and wicked men. Or,

2. From the whole nation or commonwealth of Israel; for David did intend and was obliged to reform, not only that one city, but his whole kingdom, which also may come under the name of a *city* , as being combined and united under one government; for

which reason the name of *city* is given both to the whole church of Christ, Isa\_26:1 Heb\_12:22 Rev\_20:9 and to the great anti-church, the kingdom of mystical Babylon, Rev\_11:8,**17:18**.

## **Psalms 102:1 PSALM 102**

This Psalm contains a form of prayer and expostulation with God, composed for the use of all true Israelites, in the name and behalf of their mother the church of Israel. It seems to have been composed in the time of their captivity, and near the end of it, Psa\_102:13,**14**. But as the literal Jerusalem was a type of the spiritual, or of the church of God and of Christ, and the rebuilding of the former a type of the reviving and edification of the latter; so the psalmist looks through that mercy of the rebuilding of the city of Jerusalem and the temple to the further progress and to the end and perfection of that work, which was in the coming of the Messiah, by whom it was to be completed, and by whom the Gentiles were to be brought to the knowledge and worship of the true God.

The church prayeth for audience, Psa\_102:1,**2**; and maketh a grievous complaint of her heavy afflictions, Psa\_102:3-11; comforteth herself in the eternal mercy of God, **Psa 102:12-17**; which is to be recorded for future generations, Psa\_102:18. Deliverance from the Babylonian captivity and the restoration of Jerusalem predicted, **Psa 102:19-28**.

No text from Poole on this verse.

Psalms 102:2

No text from Poole on this verse.

Psalms 102:3

**Like smoke**; which passeth away in obscurity, and swiftly, and irrecoverably. Or, *into smoke* ; as wood or any combustible matter put into the fire wasteth away in smoke and ashes.

**My bones**; the most strong and solid parts of my body, which seemed safest from the fire.

**Are burnt as an hearth**; either as an hearth is heated or burnt up by the coals which are laid upon it; or as the hearth, being so heated, burns up that which is put upon it.

Psalms 102:4

**Like grass;** which is smitten and withered by the heat of the sun, either whilst it stands, or after it is cut down.

**I forget to eat my bread,** because my mind is wholly swallowed up with the contemplation of my own miseries.

Psalms 102:5

My flesh being quite consumed with excessive sorrows.

Psalms 102:6

**Pelican;** or, *bittern* , as the same word is translated, Isa\_34:11 Zep\_2:14. It is a solitary and mournful bird, as also the owl here following is.

Psalms 102:7

*A sparrow which hath lost its mate* , and then is very sad and solitary, as some report; although that be uncertain and improbable. But this Hebrew word doth not only signify a sparrow, but in general *any bird* , as Lev\_14:4 Deu\_14:11 Dan\_4:12,**14,21**. And so it may here design any one or more sort of birds which used to sit alone, watching and mourning upon house-tops.

Psalms 102:8

Or, and *being mad or enraged at or against me, they swear against me* ; they swear they will do me yet more mischief: or, they swear by me; they make use of my name and misery in their forms of swearing and imprecation; as when they would express their malicious and mischievous intentions against another, they swear that they will use him or make him as miserable as a Jew. See the like expressions Num\_5:21 Isa\_65:15 Jer\_29:22.

Psalms 102:9

**For;** so this verse gives a reason either of his great sadness, expressed Psa\_102:6,**7**, or why they swore by him in the sense last given. Or, *surely* , as this particle is oft used. Or, *therefore* , because of those bitter reproaches last mentioned. *I have eaten ashes like bread* : the sense is, Dust and ashes are as constant and familiar to me as the eating of my bread; I cover my head with them; I sit, yea, lie down and roll myself in them, as mourners oft did, 2Sa\_13:19 Job\_2:8,**12 16:15** Isa\_47:1 Mic\_1:10; by which means the ashes might easily be mingled with their meat, as tears

were with their drink in the next clause. Mingled my drink with weeping; he alludes to the custom of mingling their wine with water.

Psalms 102:10

**Because of thine indignation and thy wrath;** because I do not only conflict with men, but with the Almighty God, and with his anger.

**For thou hast lifted me up, and cast me down;** as a man lifts up a person or thing as high as he can, that he may cast it down to the ground with greater force. Or he aggravates his present reproach and misery by the consideration of that great honour and happiness to which God had formerly advanced him, as Job did, **Job 29 Job 30**, and the church, Lam\_1:7.

Psalms 102:11

**My days;** my hopes, and comforts, and happiness; *days* being oft put for happy days, or a happy state, as Psa\_37:18 Lam\_5:21, as elsewhere they are put more generally for the events which happen in those days; in both which cases it is a metonymy of the adjunct.

**That declineth;** or, that is extended or stretched out to its utmost length, as it is when the sun is setting, when it speedily and totally vanisheth. And just so the hopes of our restitution, which sometimes we have, are quickly cut off and disappointed.

Psalms 102:12

But this is my comfort, although we die and our hopes vanish, yet our God is everlasting and unchangeable, and therefore invincible by all his and our enemies, constant in his counsels and purposes of mercy to his church, stedfast and faithful in the performance of all his promises; and therefore he both can and will deliver his people.

Thy remembrance; either,

1. The fame and memory of thy wonderful works. Or rather,
2. Thy name, Jehovah, mentioned in the former clause, which is called by this very word, God's

**remembrance** or *memorial* , and that unto all generations, Exo\_3:15. Thus this clause exactly answers to the former; and both of them describe the eternity of God's existence, whereby the psalmist relieves and supports himself under the consideration of his own and his people's frailty and vanity.

Psalms 102:13

**Upon Zion;** upon Jerusalem, or thy church and people.

**The set time;** the end of those seventy years which thou hast fixed; of which see Jer\_25:12 **29:10** Dan\_9:2.

Psalms 102:14

Thy people value the dust and rubbish of the holy city more than all the palaces of the earth, and passionately desire that it may be rebuilt.

Psalms 102:15

Which was in some sort fulfilled when the rebuilding of the temple and city of God was carried on and finished through so many and great difficulties and oppositions, to the admiration, envy, and terror of their enemies, as we read, Neh\_6:16; compare Psa\_126:2; but much more truly and fully in building of the spiritual Jerusalem by Christ, unto whom the Gentiles were gathered, and the princes of the world paid their acknowledgments.

Psalms 102:16

His glorious power, and wisdom, and goodness shall be manifested to all the world.

Psalms 102:17

**Of the destitute,** i.e. of his poor forsaken, despised people in Babylon.

**Not despise,** i.e. will accept and answer.

Psalms 102:18

**This shall be written;** this wonderful deliverance shall not be lost nor forgotten, but carefully recorded by thy people. *For the generation to come* ; for the instruction and encouragement of all succeeding generations. The singular number put for the plural, as is ordinary.

The people which shall be created; which may be understood, either,

1. Of the Jews which should be restored, who were in a manner dead and buried in the grave, and mere dry bones, Isa\_26:19 **Eze 37**; and therefore their restoration might well be called a creation; or, as it is elsewhere, a resurrection. Or,

2. Of the Gentiles who should be converted, whose conversion is frequently, and might very justly, be called a second creation. See Isa\_43:1,**7,15 65:18** Eph\_2:10,**15**.

Psalms 102:19

**He hath looked down**, to wit, upon us, not like an idle spectator, but with an eye of pity and relief, as the next verse declares.

**From the height of his sanctuary**; from his higher or upper sanctuary, to wit, heaven, as the next clause explains it, which is called God's high and holy *place* , Isa\_57:15.

Psalms 102:20

To release his poor captives out of Babylon, and, which is more, from the chains and fetters of sin and Satan, and from eternal destruction.

Psalms 102:21

That they being delivered might publish and celebrate the name and praises of God in his church.

Psalms 102:22

When the Gentiles shall gather themselves to the Jews, and join with them in the praise and worship of the true God, and of the Messiah. This verse seems to be added to intimate, that although the psalmist in this Psalm respects the deliverance of the Jews out of Babylon, yet he had a further design and a principal respect unto that greater and more general deliverance of his church and people by the Messiah.

Psalms 102:23

**He**, to wit, God, to whom he ascribes these calamities, Psa\_102:10; to whom therefore he addresseth himself for relief.

In the way; either,

1. In the midst of our expectations. Whilst we are expecting the accomplishment of thy promise, either of bringing us out of Babylon, or of sending the Messias, we faint, and one of us perish after another, and our hope is like the giving up of the ghost. Or rather,

2. In the midst of the course of our lives; which sense is confirmed,

1. From the following clause; which, after the manner, explains the former,

**he shortened my days;** as also from the next verse, where he begs relief from God against this misery in these words, *take me not away in the midst of my days* .

2. From the use of this word way, which is used for the course of a man's life, Psa\_2:12, and (which comes to the same thing) for the course of a journey, as it is opposed to the end of the journey, Gen\_24:27 Exo\_23:20, and elsewhere; the life of man being oft compared to a journeying or travelling, and death to his journey's end. And the psalmist here speaks (as other sacred writers do elsewhere, and as all sorts of writers frequently do) of the whole commonwealth as of one man, and of its continuance as of the life of one man. And so this seems to be the matter of his complaint and humble expostulation with God: O Lord, thou didst choose us out of all the world to be thy peculiar people, and didst plant us in Canaan, and cause a glorious temple to be built to thy name, to be the only place of thy public and solemn worship in the world, and didst make great and glorious promises, that thine *eyes* and *heart* should be upon it perpetually, 1Ki\_9:3, and that thy people should be planted in thy land, so as not to be moved any more or afflicted, as they had been in the days of the judges, 2Sa\_7:10,11; from whence we promised to ourselves a long and settled prosperity. But, alas, how soon were our hopes blasted! not long after the beginning of our settlement, in Rehoboam's time, and so successively in the course of our affairs under the following kings, till at last thou didst give us up to ruin and desolation, as at this day. And this he doth not allege to accuse God, or excuse himself or his people, but only that he might move the Divine Majesty to show them some pity, considering the shortness of their days, and

his own eternity, as he pursues the argument in the following verses. *My days* ; the days of my life, or of my prosperous state, as above, Psa\_102:1; for adversity is a kind of death, and is frequently so called.

Psalms 102:24

**Take me not away;** do not wholly cut off and destroy thy people of Israel. In the midst of my days; before they come to a full age and stature, and to the plenary possession of thy promises, and especially of that great and fundamental promise of the Messiah, in and by whom alone their happiness is to be completed, and until whose coming thy church is in its nonage; of which see Gal\_4:1-4. Possibly the psalmist (whom some learned interpreters suppose to be Daniel) may have respect to that prophecy, Dan\_9:24,25, which probably was published before this time; for this time was almost precisely the midst of the days between the building of the material temple by Solomon, and the building of the spiritual temple, or the church, by the Messiah; there being about a thousand years distance between those two periods, whereof seventy prophetic weeks, or four hundred and ninety years, were yet to come. And so he prays that God would not root them out in this Babylonish captivity, but would graciously restore them to their own land, and preserve them as a church and nation there until the coming of the Messiah.

**Thy years are throughout all generations:** though we successively die and perish, yet thou art the everlasting and unchangeable God, and therefore art and wilt ever be able to deliver thy people, and faithful in performing all thy promises; and therefore we beseech thee to pity our frail and languishing state, and give us a more settled and lasting felicity than yet we have enjoyed; and therefore we trust that thy people shall *continue and be established before thee* , as he saith, Psa\_102:28, because as thou art the everlasting God, so thou hast made an everlasting covenant with them, Psa\_105:10 Isa\_55:3 Jer\_32:40, to be their God for ever, and therefore thou wilt not now forsake or reject us.

Psalms 102:25

The eternity of God looks both backward and forward, it is both without beginning and without end. The former is affirmed and illustrated Psa\_102:24,26,27, the latter is clearly implied in this



verse. Thou hadst a being before the creation of the world, when there was nothing but eternity, but the earth and heavens had a beginning given them by thy almighty power.

Psalms 102:26

They shall perish; either,

1. As to the substance of them, which shall be annihilated. Or,
2. As to their present nature and use: see Isa\_65:17 **66:22** 2Pe\_3:7,**10,11**. The heavens and the earth, although they be the most permanent of all visible beings, and their continuance is oft mentioned to signify the stability and immutability of things, yet if compared with thee are as nothing; they had a beginning, and shall have an end.

**Wax old**, i.e. decay and perish.

**Like a garment** which is worn out and laid aside, and exchanged for another. And so shall this present frame of heaven and earth be.

Psalms 102:27

No text from Poole on this verse.

Psalms 102:28

Though the heavens and the earth perish, and though we thy servants *pine away in our iniquities*, according to thy righteous sentence and threatening, Lev\_26:39, and die in captivity; yet by virtue of thy eternal and unchangeable nature and covenant, we rest assured that our children, and their children after them, shall enjoy the promised mercies, a happy restitution to and settlement in their own land, and the presence of our and their Messias, whom, being not to come till after four hundred and ninety years, we shall not live to see. The expression here used is general, not without design, partly to show that this promised blessing belongs to the Jews not upon the account of any carnal relation to Abraham, but as they are and continue to be God's servants, from whom, if they revolt, they lose this and all their other privileges; and partly to imply that it belongs to all God's faithful servants, and to their children, whether they be Jews or Gentiles, of whose conversion he spoke, Psa\_102:22.

**Before thee;** in the place of thy gracious presence; either here in thy church, or hereafter in heaven, from which we are now banished. And this phrase further intimates that their happiness did not consist in the enjoyment of the outward blessings of the land of Canaan, but in the presence and fruition of God there, which he mentions as the top and upshot of all his desires and their felicities.

## **Psalms 103:1 PSALM 103**

### THE ARGUMENT

This Psalm contains a thankful commemoration and celebration of God's mercies to the psalmist himself, and to the people of Israel, and to all good men.

David stirreth up himself to bless God, Psa\_103:1,2; who forgiveth his sins, Psa\_103:3, redeemeth and satisfieth his soul, Psa\_103:4,5; for other manifold mercies to himself and the church, Psa\_103:6-14. He considereth the frailty of man, Psa\_103:15,16; and showeth God's everlasting mercy to his covenanted ones, **Psa 103:17-19**. He exhorteth all creatures to praise him, **Psa 103:20-22**.

Let all my thoughts and affections be engaged, and united, and stirred up to the highest pitch in and for this work.

Psalms 103:2

No text from Poole on this verse.

Psalms 103:3

Either,

1. Spiritual diseases, lusts or corruptions, which he subdues and purgeth out by his grace; as this phrase is used, Psa\_41:4 Isa\_6:10 **53:5**. Or,

2. Corporal diseases or miseries, of which this word is used, 2Ch\_21:18,19 Jer 14:18 16:4.

Psalms 103:4

**From destruction**, both temporal and eternal; from deadly dangers and miseries.

**Crowneth thee**, i.e. encompasseth and adorneth thee, as a crown doth.

Psalms 103:5

Who satisfieth all thy just desires and necessities.

Like the eagle's; either,

1. As the eagle reneweth her youth by casting all her old feathers, and getting new ones, whereby it seems to grow young again. But this, being common to all birds, would not have been appropriated to the eagle. Or rather,

2. Like the youth of an eagle. As the eagle lives long in great strength and vigour, so that the

**old age of an eagle** is used proverbially for a lively and vigorous old age; so this is a promise of a long and comfortable life.

Psalms 103:6

Which being a singular perfection, and that wherein most of the princes of the world were and are defective, is justly celebrated in God.

Psalms 103:7

His ways; either,

1. His laws, which are oft called God's ways. Or,

2. The manner and methods of his dealings with men, and especially with his people, called in the next clause his

**acts**; his merciful and gracious nature and providence, which is particularly called God's way, Exo\_33:13, compared with Psa\_103:18,**19**, and with Exo\_34:6,**7**, and which is here described in the following verses.

**His acts**; his marvellous and gracious works.

Psalms 103:8

**Slow to anger**; not speedily punishing sinners, but patiently waiting for their repentance.

Psalms 103:9

**He will not always chide**, or *contend*, by his judgments with sinners, but is ready to be reconciled to them, to wit, upon their

true repentance, as is manifest from innumerable texts, and from the whole scope and design of Scripture.

**Anger;** which word is understood here, as also Lev\_19:18 Jer\_3:5 Nah\_1:2, as is evident from the thing itself, and from the former clause. The Hebrew is a concise language, and there are many such ellipses in it, as 2Sa\_6:6, compared with Exo\_9:9; and 1Ch\_18:6, compared with 2Sa\_8:6 Psa\_3:7 Ecc\_7:15.

Psalms 103:10

He hath punished us less than our iniquities have deserved, as was confessed, Ezr\_9:13.

Psalms 103:11

So much above their deserts and expectations, and above the mercy which one man showeth to another.

**Toward them that fear them;** which clause he adds here, as also Psa\_103:17,18, to prevent men's mistakes and abuses of God's mercy, and to dash the vain hopes of impenitent sinners in God's mercy.

Psalms 103:12

The guilt of our sins from our persons and consciences. The sense is, He hath fully pardoned them, so as never to remember them more, as he promiseth, Jer\_31:34 Heb\_10:17.

Psalms 103:13

No text from Poole on this verse.

Psalms 103:14

Our frame; either,

1. The corruption of our natures; which God is pleased sometimes to make an argument to pity and spare men, as Gen\_8:21. So the sense is, He considereth that great and constant propension to evil which is naturally in all mankind, and that therefore if he should deal severely with us, he should immediately destroy us all. So this clause contains one motive of God's pity, and the next another. Or rather,

2. The weakness and mortality of our natures, and the frailty and misery of our condition, as it seems to be explained in the following clause, that we are but dust. So the sense is, He

considereth that if he should let loose his hand upon us, and pour forth all his wrath, we should be suddenly and irrecoverably destroyed, and therefore he spareth us.

Psalms 103:15

**A flower of the field;** which is more exposed to winds and other violences than the flowers of the garden, which are secured by the art and care of the gardener.

Psalms 103:16

A blasting or stormy wind bloweth upon it, and there is no more any appearance nor remembrance of it in the place where it stood and flourished.

Psalms 103:17

But though we quickly decay and perish, yet God's mercy to us doth not die with us; but as it was from eternity exercised in gracious purposes, so it will be continued unto eternity in that future and endless life.

**Upon them that fear him:** see before on Psa\_103:11. *His righteousness* ; either his faithfulness, or (that this branch may answer to the former) his mercy or benignity; this word being frequently used in both these senses, as hath been proved before. But it is here called righteousness, to intimate that God's kindness to the posterity of his people is not only an act of his goodness, but also a discharge of his obligation under which he put himself to them, as elsewhere, so Exo\_20:6, to which this place seems to relate. Hence it is called mercy to Abraham and *truth to Jacob* , Mic\_7:20.

Psalms 103:18

**To such as keep his covenant;** to them that perform the condition of God's covenant, that sincerely love and obey him. Such restrictions are oft added, as in the general to overthrow the presumptuous hopes of ungodly men, so particularly to admonish the Israelites not to rest too much upon the privileges of their parents, or the covenant made with them, nor to expect any benefit by it, but upon condition of their continuance in God's covenant.

**That remember his commandments to do them;** that have them much in their thoughts, and practise them in the course of their lives.

Psalms 103:19

**Prepared;** or rather, *established* . Having celebrated God's mercy to his people, he now praiseth him for his excellent majesty and universal dominion.

**His throne in the heavens** which notes the eminency, glory, power, stability, and, in changeableness of God's kingdom.

**Over all;** over all creatures both in heaven and in earth.

Psalms 103:20

**Angels;** which, though glorious creatures, are but his ministers and messengers, as the word signifies. And inviting the angels to bless God, he quickens men to the same duty, as having more dependence upon God, and, obligation to him. That excel in strength; of which see evidence 2Ki\_19:35. You are freed from the impentencies and infirmities of mankind.

**That do his commandments;** that live in a universal, constant, and perfect obedience to all God's commands, which the best of men through the infirmity of the flesh do frequently violate.

**Harkening unto the voice of his word;** that diligently wait for God's commands or errands, and execute them with all cheerfulness and readiness.

Psalms 103:21

**All ye his hosts;** ye angels; to whom he still continues his address, and whom he more particularly describes by the name of hosts, a title oft given to the angels, as Gen\_32:2 1Ki\_22:19 2Ch\_18:18 Luk\_2:13 Rev\_19:14, in regard of their vast numbers, mighty power, unanimous concurrence, and exquisite order. In the former verse the expression was indefinite and general, *ye his angels* , here it is universal and yet particular,

**all ye his hosts.** He seems to apply himself to the several orders of angels, of whom see Eph\_3:10 Col\_1:16, and to each individual angel.

**Ye ministers:** this Hebrew word is commonly used of the highest and most honourable sort of servants.

**That do his pleasure;** whose constant business and delight it is to execute the will and commands of God.

Psalms 103:22

**All his works in all places of his dominion;** all creatures, both in heaven and earth, according to your several capacities.

**Bless the Lord, O my soul;** which thou hast special and abundant reason to do. Thus he ends the Psalm with the same words wherewith he began it.

## **Psalms 104:1 PSALM 104**

### THE ARGUMENT.

As the next foregoing Psalm treats of the special favours of God to his church and people, so this declares and celebrates the wonderful and gracious works of God to all mankind in the creation of this visible world, and in the wise and powerful disposition of all things therein to man's use and comfort.

The prophet, stirring up himself to praise God for his power manifested in the creation, Psa\_104:1-6, his wonderful wisdom and power in governing of all hinge, Psa\_104:7-32, voweth perpetually to praise him, Psa\_104:33,**34**, and curseth the unthankfulness of the wicked, Psa\_104:35.

**Thou art very great,** as in thy own nature and perfections, so also in the glory of thy works.

**Clothed;** surrounded and adorned.

**With honour and majesty;** with honourable majesty.

Psalms 104:2

**Coverest,** or *adornest* , or *clothest*. *With light* ; either,

1. With that light which no man can approach unto, as it is called 1Ti\_6:16, wherewith therefore he may well be said to be covered or hid from the eyes of mortal men. Or rather,

2. With that first-created light, Gen\_1:3, which the psalmist fitly puts in the first place, as being the first of God's visible works.

**Like a curtain;** the use whereof it hath, partly in reference to that glorious mansion of the blessed God and his holy angels, which these visible heavens (far above which it is, Eph\_4:10) do veil and

cover; and partly in reference to the earth, which they enclose and protect.

Psalms 104:3

**In the waters;** in the waters above the heavens, as they are called, Gen\_1:7; or, in the clouds, as it is explained in the next clause, in which he many times resides and rides, and manifests his presence. Who manageth and employeth the clouds and winds in his service.

Psalms 104:4

**Who maketh his angels spirits,** i.e. of a spiritual or incorporeal nature, that they might be fitter for their employments. Or, *who maketh his angels winds* , as this last word most commonly signifies, i.e. who made them like the winds, powerful, and active, and nimble in executing God's pleasure. Or, who useth and governeth those glorious creatures at his pleasure, even as he commands the senseless winds. A

**flaming fire;** or, like *a flaming fire* ; the note of similitude being here understood, as it is Gen\_49:9 Deu\_32:22 Psa\_11:1, and oft elsewhere; to which he compares the angels for their irresistible force, and great agility and fervency in the execution of God's commands. Or the sense is, Who sometimes clotheth his angels with subtile bodies of wind, or air, or of fire, as he sees fit. And the angels may not unfitly be mentioned in this place amongst and in the close of those works of God which were done in the heavens, of which he hath hitherto spoken, Psa\_104:2,3 because they were made at the same time when the heavens were made, and for the same uses and purposes, and because they are commonly employed by God in managing the clouds, and winds, and meteors, to accomplish God's designs by them. But this verse is otherwise rendered, both by Jewish and some Christian interpreters, and that very agreeably to the Hebrew text, He maketh the winds his angels, and *the flame* or *flames of fire* (i.e. the lightning and thunder, and other fiery meteors in the air)

**his ministers;** he maketh use of them no less than of the holy angels, and oftentimes for the same purposes, and they do as certainly and readily obey all his commands as the blessed angels themselves do. This interpretation may seem most agreeable to the



scope of the Psalm, and to the context, wherein he is speaking of the evil works of God. The only difficulty is, that this seems to invalidate the allegation and argument of the apostle, who expounds it of the angels, Heb\_1:7. But indeed it doth not; for (to say nothing of other solutions given by other men) when the psalmist saith that God *maketh* or useth *the winds as his angels* , &c., he plainly signifies that the angels are God's ministers or servants, no less than the winds; and that is sufficient to justify the apostle's argument, and to prove the pre-eminency of Christ above the angels; which is the apostle's design in that place.

Psalms 104:5

*He hath founded or established the earth upon its own basis or foundations* , i.e. upon itself, or its own weight, whereby it stands as fast and unmovable, as if it were built upon the strongest foundations imaginable; which is a stupendous work of Divine power and wisdom. *That it should not be removed out of its proper place* , which is the lowest part of the world.

**For ever;** as long as the world continues.

Psalms 104:6

Thou coveredst it with the deep; either,

1. In the general deluge. Or rather,
2. In the first creation, as we read, Gen\_1:2,9; of which the psalmist is here speaking.

**The waters stood above the mountains;** the mountains were not made by the deluge, as some have thought, who for that reason understand this verse of the said deluge, for it is apparent they were before it, Gen\_7:19, and most probably were in the first creation, because this variety of mountains and valleys is both ornamental and useful to the world.

Psalms 104:7

**At thy rebuke;** upon thy severe command, Gen\_1:9; which he calls a *rebuke* , to imply that there was something in that state of things which might seem to need reproof and correction, even that confusion of earth and water together, which therefore God amended in his second day's work.

**They fled;** they immediately went to the place which God had allotted to them. *Of thy thunder* ; of thy sovereign command, which as they could not but hear, so they durst not disobey. He ascribes sense and reason to inanimate creatures by a figure called *prosopopoeia* .

Psalms 104:8

In that first division of the waters from the earth, some part of them by God's command, contrary to their own nature, went upwards, and became springs in the mountains, and the greatest part went downwards to the channels made for them. Others, both ancient and later interpreters, read the words thus, *The mountains ascend, the valleys descend* ; when the waters were separated, part of the earth went upward, and made the mountains; and part went downward, and made the valleys or low grounds. But our translation seems the best, as being most agreeable to the context, because he speaks of the waters both in the foregoing and following verses.

**Unto the place which thou hast founded for them;** unto their proper channels and receptacles which God provided for them.

Psalms 104:9

**A bound;** even the sand of the sea-shore, as it is expressed, Jer\_5:22, which, though in itself contemptible, and a very poor defence to the earth against that swelling and raging element, yet by God's almighty power and gracious providence is made sufficient for that purpose; which is noted as a wonderful work of God, Job\_38:8, &c.

**The earth,** to wit, the whole earth, as it did in the beginning of the creation. This was God's appointment, and the course of nature settled by him. But when men transgressed their bounds, all the laws of God and men, it is not strange if the waters also transgressed their bounds, and once again overwhelmed the earth in the general deluge.

Psalms 104:10

**The springs,** and the rivers which come from them.

**The hills;** wherewith God hath shut in the rivers where he saw fit, that they might not overflow the land.

Psalms 104:11

Which he mentions, partly because they are dry and thirsty creatures; and partly because they live in dry and desolate wildernesses, and are neither ruled nor regarded by men, and are most stupid creatures, and yet are plentifully provided for by the care and bounty of Divine Providence.

Psalms 104:12

**By them;** either upon the waters, where many fowls have their common abode; or in the ground nigh unto them; or in the trees, which commonly grow by the banks of rivers.

**Which sing among the branches;** which, being delighted and refreshed by the waters, send forth their pleasant notes.

Psalms 104:13

**He watereth the hills;** which most need moisture, and have least of it in them.

**From his chambers;** from the clouds, as above, Psa\_104:3.

**The earth is satisfied;** by this means all the parts of the earth, the mountains as well as the valleys, are made fruitful.

**With the fruit of thy works;** with the effects of those sweet showers, which he calls God's *works*, because he alone can and doth give them, as is noted, Jer\_10:13 **14:22**.

Psalms 104:14

**Herb for the service of man;** both for delight, and for necessity, either as food or physic. And this God doth; he watereth the earth, that thereby it may be prepared or disposed for the production of necessary provisions for beasts and for men, *that so he* (to wit, God)

**may bring forth food out of the earth,** which without this blessing of God the earth would never yield.

Psalms 104:15

**Wine;** he also bringeth out of the earth the vines which yield wine.

**Oil to make his face to shine:** he alludes to the custom of those times and places, which was upon solemn and festival occasions to anoint their faces with oil. See Psa\_23:5. But these words with

the former are by divers learned interpreters rendered otherwise, which seems more agreeable to the order and contexture of the Hebrew text,

**And** (he giveth) *wine that maketh glad the heart of man, to make* (or, *that he may make* , i.e. that thereby he may also make) *his face to shine more than oil* , i.e. more than it shineth when it is anointed with oil; or, as *with oil* . So he speaks only of the wine, which he commends from two qualities, that it makes the heart cheerful, and the countenance pleasant.

**Bread**, i.e. bread corn, by a metonymy.

**Which strengtheneth man's heart;** which hath a singular faculty to preserve or renew our strength and rigour; whence it is called *the staff of life* .

Psalms 104:16

**The trees of the Lord**, i.e. which the Lord hath planted, as the next clause expounds this; which came up and grew. and thrive not by man's art and industry, but merely by the care of God's providence.

**Are full of sap**, Heb. *are or shall be satisfied* , to wit, with the rain, of whose good effects he is yet speaking.

**The cedars of Lebanon;** yea, even the tallest and largest cedars, such as these were, are supported and nourished by it.

Psalms 104:17

**The stork;** which make their nests not only in the tops of houses, but also in the field and in high trees, as Varro and others have noted.

**The fir trees;** which also are trees of great height and bigness; and which, being here said to afford the storks a house, are thereby supposed to be preserved and nourished by the rain water.

Psalms 104:18

So he passeth from the rain to other works of God's providence, as that God hath made suitable and sufficient provision for the security of these creatures against their persecutors. Although this verse also may have a reference to the former work, and the

barren and rocky hills may be mentioned as receiving benefit by the rain, and it may be thus rendered, And

**the high hills,** ( understand, *are satisfied* , which is expressed Psa\_104:16, and may very well be carried hither) which (that particle being frequently understood) are

**a refuge for wild goats,** and *the rocks* (understand out of the former branch, according to the usual manner, *which are a refuge* ) for the conies; or, as others translate this word, for the *mountain mice* .

Psalms 104:19

**For seasons;** to measure and distinguish the times, both months, and, amongst many nations, years also; as also the seasons of divers natural events, as of the ebbing and flowing of the waters, and of the humours in man's body; and other seasons for sacred and civil affairs, which were commonly regulated by the moon, not only amongst the Jews, but among heathens also. **See Poole** "Gen\_1:14".

**His going down,** to wit, the time and place in which he is to set every day of the year, which, though varied from day to day, yet he so regularly and exactly observes, as if he had the understanding of a man or angel to guide him in obeying the laws of his Creator. See Job\_38:12. What is here expressed concerning his setting is necessarily supposed concerning his rising also; but he mentions only his setting, as most agreeable to the context, because that did usher in the rising of the moon, of which he now spake, and the entrance of the night, of which he speaks in the next words.

Psalms 104:20

**Darkness;** which succeeds the light by virtue of thy decree and established order.

**Creep forth,** to look out for prey, which in the day time they dare not do for fear of men. So by this vicissitude of day and night God hath wisely and mercifully provided both for men, that they may follow their day labours without danger from wild beasts, and for the beasts, that they may procure a subsistence.

Psalms 104:21

**The young lions;** which can no more subsist without Divine Providence than those which are most old and decrepit.

**Roar after their prey;** they roar when they come within sight and reach of their prey, as naturalists observe; whereby this place may be reconciled with Amo\_3:4.

**Seek their meat from God:** this is a figurative and poetical expression: their roaring is a kind of natural prayer to God for relief, as the cries of infants are a kind of prayers to their mothers for the breast. And this is justly noted as an act of God's special providence, because the lions are very ravenous, and need much prey, and also are dull in their scent, and so difficultly find it, and slow in their motion, and unable to reach it; and therefore God hath provided another creature, of quicker sense and motion, which is usually confederate with them, and procures prey for them, partaking of it with or after them.

Psalms 104:22

Or rather, *they retire or betake themselves* ; for the lions do not commonly go in companies to one place, but severally, each to his own den.

Psalms 104:23

With security and confidence, knowing the nature and custom of wild beasts, that they hide themselves by day.

Psalms 104:24

Of excellent and comfortable things, which are the effects of thy bounty and power.

Psalms 104:25

**Creeping:** this word is common to all creatures that move without feet, touching with their belly the element in which they move, whether they creep upon the earth or swim in the sea.

Psalms 104:26

**That leviathan;** either the whale or the crocodile; of which **See Poole "Job\_40:1"**, **See Poole "Job\_41:1"**; who being of such vast strength and absolute dominion in the sea, tumbles in it with great security, and sports himself with other creatures, which he taketh and devoureth at his pleasure.

Psalms 104:27

**These all**, both beasts and fishes,

**wait upon thee**, expect supplies only from thy providence; which is said of them figuratively, and with an allusion to the manner of tame beasts and fowls, which commonly look after and wait upon those persons who bring their food to them.

**In due season**; when it is necessary or convenient for them; by which expression he intimates the moderation of the beasts in their desires of food, and tacitly reproves the intemperance of men who feed themselves in season and out of season.

Psalms 104:28

Whatsoever they receive is from thy bounty and gift.

**Thou openest thine hand**; thou providest plentifully for them; as this phrase implies, Deu\_15:1: compare Pro\_31:20.

Psalms 104:29

**Thou hidest thy face**, when thou withdrawest or suspendest the favour and care of thy providence.

**Troubled**; dejected and distressed.

**Takest away**; so this word is used, Hos\_4:3 Zep\_1:2, and elsewhere.

**To their dust**; to the earth, from whence they had their first original.

Psalms 104:30

Thy spirit; either,

1. That spirit by which they live, which is called *the spirit of a beast* , Ecc\_3:21, which is called *their breath or spirit* , (for the word is the same there and here,) Psa\_104:29, and here may be called *God 's spirit* , because it was given and preserved by him. Or rather,

2. Thy quickening spirit; for here seems to be an opposition between *their spirit* , Psa\_104:29, and *thy spirit here* , and this latter is mentioned as the creating or productive cause of the former. And this may be understood either,

1. Of the Holy Ghost; to whom, no less than to the Father and the Son, the work of creation is ascribed, Job\_33:4 Psa\_33:6. Or rather,

2. That quickening power of God by which he produceth life in the creatures from time to time. For he speaks not here of the first creation, but of the continued and repeated production of living creatures.

They are created; either,

1. The same living creatures which were languishing and dying are strangely revived and restored; which may not unfitly be called a *creation*, as that word is sometimes used, because it is in a manner the giving of a new life and being to a creature. Or,

Psalms 104:31

So the sense is, Thus God doth and will advance the glory of his wisdom, and power, and goodness in upholding and continuing the works of his hands from generation to generation, and he doth and will take pleasure both in the preservation and blessing of his works, as also in his reflection upon these works of his providence, as he did rest and delight himself in the contemplation of his works of creation, as is noted, Gen\_1:31 **2:2,3**. But the words are by divers, and, it may seem, more agreeably to the Hebrew text, rendered thus, *Let* (for the first word is of the imperative mood) *the glory of the Lord endure for ever, and let the Lord have joy (or, then shall the Lord rejoice) in his works*. So this is added as a convenient doxology or thanksgiving after the commemoration of his great and gracious works; and the sense may be this, Seeing therefore God hath enriched the earth and us with so many fruits of his bounty, let it be our constant desire and endeavour that God may be perpetually served and glorified in and by them, and that God may be no more grieved at the remembrance of his kindness to us, as he was, Gen\_6:5,6, and thereby be again provoked to destroy us, but may take pleasure in beholding and cherishing of his own workmanship.

Psalms 104:32

This is a further illustration of God's powerful providence over all the creatures, and their dependence upon him; as when he affords his favour to creatures, they live and thrive, so one the contrary



one angry look or touch of his upon the hills or earth makes them tremble and smoke, as once Sinai did when God appeared in it. And this consideration he may possibly suggest to enforce the foregoing exhortation of glorifying God, because if we do not give him the glory due to his name, he call quickly right himself, and destroy us and all his works.

Psalms 104:33

But whatsoever others do, I will not fail to give God his glory and due praises.

Psalms 104:34

**My meditation;** or, *my speech* , or *discourse* ; my praising of God, mentioned Psa\_104:33. *Of him* ; concerning the glory of his works.

Shall be sweet; either,

1. To God; he will graciously accept it; praise being his most acceptable sacrifice, as is affirmed, Psa\_69:30,**31**. Or rather,
2. To myself, as may be gathered from the next clause. He implies that he shall not only do this work, which a man may do unwillingly, or by constraint, but that he will do it cheerfully, and with delight; which is most pleasing to God.

**I will be glad in the Lord;** I will rejoice in the contemplation of God's works, and in praising him for them.

Psalms 104:35

But as for those ungodly creatures who do not regard the works of the Lord, which is noted as a most grievous sin, and punished with a grievous imprecation, like this, Psa\_27:4,**5**, nor give him the glory due to his name, but dishonour God, and abuse his creatures, and thereby provoke God to destroy the earth, and the men and things which are upon it, it is my prayer for thine honour, and for the safeguard of all mankind, that those sinners who obstinately and resolutely continue in this practice of dishonouring and disobeying their Creator, may be taken out of this world, that they may no longer infect it, nor procure its total destruction. Or it may be a prediction delivered in the form of an imprecation, as hath been noted before in like cases. But thou, O my soul, come not into this wretched society, but employ thyself in this great work of

blessing and praising God; and it is my desire and hope that others will follow my example.

## **Psalms 105:1 PSALM 105**

### THE ARGUMENT

The penman of this Psalm was David, as is manifest from 1Ch\_16:8, &c. It is a thanksgiving to God for his mercies to his people of Israel.

An exhortation to praise God, and to remember his works and wonders, Psa\_105:1-6. The story of God's promises to and providences over Abraham, Psa\_105:7-15, Joseph, **Psa 105:16-22**, and Jacob in Egypt, **Psa 105:23-25**; over Moses delivering the Israelites, **Psa 105:26-36**; and over them whom he fed in the wilderness, and planted in Canaan, **Psa 105:37-45**.

**Call upon his name** or, *proclaim his name* , i.e. the fame and glory of his works, as it follows.

**Among his people;** each of you amongst his and your people, or even among the heathens, as you have opportunity.

Psalms 105:2

No text from Poole on this verse.

Psalms 105:3

**Glory ye in his holy name;** glory in the God whom you serve, as the only true God, and one of infinite power and goodness.

**That seek the Lord;** that seek his face or presence, as it follows, his acquaintance and favour, above all the world.

Psalms 105:4

**The Lord, and his strength,** i.e. by a figure called *hendiaduo* , the Lord in his strength, to wit, in his sanctuary, or before the ark, which is called God's strength, Psa\_63:2 **78:61**, and the ark of his strength, Psa\_132:8.

**His face,** i.e. his gracious presence in his sanctuary, and the blessed fruits of it. See on Psa\_27:8.

Psalms 105:5

Either,

1. The laws delivered from his mouth. Or rather,
2. The plagues or punishments (as this same word is used here, Psa\_105:7, and every where) which he brought upon Egypt by his mere word or command, as is oft noted in the history of them in Exodus.

Psalms 105:6

**Children of Jacob**; to whom he restrains the former more general expression, because these were the only branch of Abraham's seed to whom the following covenant and blessings belong.

Psalms 105:7

Either,

1. The fame of his judgments upon the Egyptians is spread over the face of the earth. Or,
2. God executes his judgments upon all nations and people; which may be here noted as a foil to magnify God's grace to them who were the monuments of his mercy, when all the world besides them fell under his just severity.

Psalms 105:8

**He hath remembered**, practically, so as to perform it; as that word is frequently used in Scripture.

**The word**; the word of promise, or the covenant, as is explained both in the foregoing and following words. And so the word is taken Jud\_13:12 Luk\_1:38.

**Commanded**, i.e. established, or ordained, or appointed, as this word is oft taken, as Psa\_68:28 **71:3 133:3** Isa\_13:3 **23:11**. To a thousand generations; to all generations; a certain number being put for an uncertain. He seems to allude to that passage, Exo\_20:6.

Psalms 105:9

Wherewith he ratified the covenant with Isaac, Gen\_26:3.

Psalms 105:10

**For a law**; either that it might be as firm and irrevocable, as a law; or that it might have the use and force of a law towards God, because God did hereby put himself under an obligation of making it good in regard of his own truth and righteousness.

Psalms 105:11

The portion assigned to you by lot and the designation of Divine Providence. **See Poole "Deu\_32:9"; See Poole "Psa\_16:6"**.

Psalms 105:12

**A few men in number**, Heb. *men of number* , i.e. few, who could easily be numbered,

**very few**, as the next words explain it.

Psalms 105:13

Both in Canaan, where there were seven nations, Deu\_7:1, and in Egypt, &c.

Psalms 105:14

Both verbally, and really, by his judgments. See Gen\_12:17 **20:3**.

Psalms 105:15

**Touch not**; hurt not, as this word is used of these very persons, Gen\_26:11,**29**, and elsewhere.

**Mine anointed**; my prophets, as the next words explain it, to wit, Abraham, and Isaac, and Jacob, as is evident; who are called God's *anointed* , because they were eminently blessed of God, and consecrated to be his peculiar people, and to be kings and priests in their families, and replenished with the gifts and graces of the Holy Ghost, in respect whereof many persons are said to be anointed in Scripture who never had any material oil applied to them, as Psa\_45:7 Isa\_61:1 2Co\_1:21. And they are called

**prophets**, because God did familiarly converse with them, and revealed his mind and will to them, and by them to others; and because they were instructors or teachers of others in the true religion. See Gen\_18:19 **20:7**.

Psalms 105:16

**He called for**, i.e. he effectually procured, as this word is used, 2Ki\_8:1 Isa\_47:1,**5 56:7** Rom\_4:17.

**The whole staff of bread**, i.e. bread, which is the staff or support of our animal lives. See Lev\_26:26 Psa\_104:15 Eze\_4:16.

Psalms 105:17

**He sent**, by the direction of his secret providence.

Psalms 105:18

Heb. *his soul came into iron* ; which seems to be added emphatically to aggravate his imprisonment, and to show how grievous it was to his very soul, which must needs sympathize with his body, and moreover was greatly vexed to consider both the great injury which was done to him, and yet the foul and public scandal which lay upon him.

Psalms 105:19

**The time;** till which time his eminent prudence, and innocence, and piety gave him no relief.

His word; either,

1. Joseph's word, or his prophecy concerning the chief butler and baker; which is said to *come* when it was fulfilled, as that word is used, Jud\_13:12,17 Eze 24:24, and elsewhere. But the event confutes this; for Joseph was not delivered at that time, but two years after it, Gen\_41:1. Or rather,

2.

**The word of the Lord,** as it follows; the pronoun relative being here put before the substantive, to which it belongs, as it is also Exo\_2:6 Job\_33:20 Pro\_5:22 **14:13**. He seems to speak of that word or revelation which *came* first to Pharaoh in a dream, Gen\_41:1,2, &c.; and then to Joseph concerning the interpretation of it. Psa\_105:15,16. For the word of the Lord is said to *come* , not only when it comes to pass, but also and most commonly when it is first revealed, as Jer\_7:1 **11:1 18:1**; and God is said to come when he doth reveal it, as Gen\_20:3 **31:24**.

Tried him; either,

1. Tried his sincerity and constancy. But that was not done by God's word, but by his rod. Or rather,

2. Discovered him, to wit, unto Pharaoh and his courtiers, how innocent, and holy, and knowing a person he was; or *purged* him from those calumnies which were cast upon him, and so prepared the way for his release, which here follows, Psa\_105:20. This verse may well be rendered thus,

*Until the time that his word came , even the word of the Lord , which tried him ;* such ellipses being most usual in the Hebrew text.

Psalms 105:20

No text from Poole on this verse.

Psalms 105:21

Heb. *of all his possession* , i.e. of his whole kingdom.

Psalms 105:22

**To bind his princes** by his commands, and if they were refractory, to punish them.

**Teach his senators;** his wisest counsellors, whom he commanded to receive instructions from Joseph upon all occasions.

Psalms 105:23

**Israel;** Jacob in his person, and with his children. *Of Ham* , i.e. Egypt, so called here, also Psa\_78:5 **106:22**; from that cursed Ham, Gen\_9:22, who was the father of Mizraim, or the Egyptians, Gen\_10:6. And the psalmist seems to call it by this name, to intimate that they were the people of God's curse, and thereby to caution the Israelites against returning to that land, which they were particularly forbidden to do, Deu\_17:16.

Psalms 105:24

Not really, but according to their enemies' apprehensions and expressions, Exo\_1:9. Or, *more numerous* , as this word is elsewhere used. So this latter branch answers to the former. And this was true; for though they were not simply more in number than the Egyptians, yet they multiplied much faster.

Psalms 105:25

**He turned their heart to hate his people;** not by putting this wicked hatred into them, which is not consistent either with the holiness of God's nature, or with the truth of his word, and which was altogether unnecessary, because they had that and all other wickedness in them by nature; but partly, by withdrawing the common gifts and operations of his Spirit, and all other restraints and hinderances to it, and wholly leaving them to their own mistakes, and passions, and corrupt affections, which of their own accord were ready to take that course; partly, by ordering the

affairs of his people in such manner as might give them occasion of hatred; and partly, by directing and governing that hatred, which was wholly in and from themselves, so as it should fall upon the Israelites rather than upon other people.

**To deal subtilly with his servants;** to destroy them by crafty devices; of which see Exo\_1:11, &c.

Psalms 105:26

To be the companion and interpreter of Moses in this expedition, of which see Exo\_3:10 **4:12**, &c. This clause he adds, to show that Aaron was no less called and chosen by God to this work than Moses, which otherwise was not so evident from the history; or this clause may belong to both Moses and Aaron.

Psalms 105:27

**His signs**, Heb. *the words of his signs* ; an emphatical expression. First they boldly declared the word and will of God concerning the several plagues, and then they actually inflicted them.

Psalms 105:28

Either,

1. The darkness and other plagues; which obeyed God's word, and instantly came at God's call. So this may be a reflection upon the Egyptians, that those brutish or unreasonable creatures were more obedient to the will and command of God than they were. Thus diseases are said to *come* or *go* at God's command, Mat\_8:8. Or rather,

2. Moses and Aaron, mentioned Psa\_105:26, and called *they* , Psa\_105:27, whose obedience in denouncing and inflicting these plagues, and especially that plague of darkness, is noted and commended here as an act of great faith and fortitude, because they inflicted that plague after Pharaoh had threatened them, Exo\_10:10; as the obedience of their parents is commended as a great act of faith, because they preserved and hid their son contrary to the express command of the king of Egypt.

Psalms 105:29

No text from Poole on this verse.

Psalms 105:30

**Their land;** their country; for otherwise they were produced by their rivers, Exo\_8:3.

**In the chambers;** which entered into

**the chambers. Of their kings;** of Pharaoh and his sons, and his chief nobles and governors of provinces under him; for such persons are oft called kings in Scripture, Jud\_1:7 1Ki\_20:1,**12 Isa 19:2.**

Psalms 105:31

Or, borders, i.e. in all their land, even to the utmost ends or borders of it.

Psalms 105:32

No text from Poole on this verse.

Psalms 105:33

No text from Poole on this verse.

Psalms 105:34

No text from Poole on this verse.

Psalms 105:35

No text from Poole on this verse.

Psalms 105:36

To wit, their first-born, as it is in the first clause, who are so called, Gen\_49:3 Psa\_78:51, *and the beginning of their strength* , Deu\_21:17.

Psalms 105:37

**Feeble person;** diseased or unable for his journey; which in so vast a body, and in a time of such mortality as it had been in Egypt, and in a people which had been so long and so dreadfully oppressed as the Israelites were, was wonderful; but they all journeyed on foot, Exo\_12:37.

Psalms 105:38

**Of them,** i.e. of the Israelites, lest God for their sakes should destroy them.



Psalms 105:39

**For a covering**, to protect them from the heat of the sun, which in that hot and open country had otherwise been intolerable to them, especially in so long a journey.

Psalms 105:40

He speaks of the first giving of quails, Exo\_16:13, which God gave them as a refreshment, notwithstanding their sin in desiring them, which he graciously pardoned; and not of that second giving of quails, which God gave them in judgment, **Num 11**, and therefore would not have been numbered here amongst God's favours vouchsafed to them. With the bread of heaven; with manna which came out of the air, which is commonly called heaven.

Psalms 105:41

They flowed in channels which God provided for them, and followed the Israelite's in their march, as is noted, 1Co\_10:4. Hence they complained no more of want of water till they came to Kadesh, **Num 20**, which was many years after this time.

Psalms 105:42

Or rather, *with* (as this particle is oft used)

**Abraham**; made with or to Abraham.

Psalms 105:43

No text from Poole on this verse.

Psalms 105:44

The fruits of their labour, their cities, vineyards, olive, yards, &c.

Psalms 105:45

No text from Poole on this verse.

## **Psalms 106:1 PSALM 106**

### THE ARGUMENT

This Psalm was unquestionably composed in the time of the Israelites' captivity and dispersion, as is manifest from Psa\_106:47, but whether it was that of Babylon, or some other of a later date, is neither easy nor necessary to determine.

The psalmist exhorteth to praise God, Psa\_106:1-3; prayeth for the remission of his sin, Psa\_106:4-6. The story of the Israelites' rebellion, and of God's mercy, in their journey from Egypt to Canaan, rehearsed, Psa\_106:7-46; concluding with prayer and praise unto the Lord, Psa\_106:47,**48**.

He deserves our praises, notwithstanding all our sufferings, which are not to be imputed to him, for he is gracious and merciful, but only to our own sins.

Psalms 106:2

i.e. His praiseworthy actions, by a usual metonymy.

Psalms 106:3

**That keep judgment;** that observe and practise what is just and right towards God and men; which in the next clause he calls

**doing righteousness. At all times;** in adversity as well as in prosperity. And this clause may belong either,

1. To the last foregoing words, *that doeth righteousness at all times* , constantly and perpetually; or rather,

2. To the first words, *they are blessed at all times* , even in the day of their calamity, which therefore ought not to hinder us from this great and just duty of praising God. And so this verse coheres with the former.

Psalms 106:4

**Remember me;** or, *us* ; for he speaks here in the name and on the behalf of the whole nation, as is evident from Psa\_106:6,**7,47**, of which he oft speaks as of one person.

**With the favour that thou bearest unto thy people;** with those favours and blessings which thou dost usually and peculiarly give to thy people; such as the pardon of all our sins, by which we have procured our present miseries, and a complete deliverance, and that improved to thy praise and glory, as well as to our own comfort, as is clearly implied, Psa\_106:47. Visit me with thy salvation; give me that salvation or deliverance which thou hast promised, and which none but thou canst give.

Psalms 106:5

**See**, i.e. enjoy, as the next clause explains it, and as this word is frequently used.

**Of thy chosen;** of thy chosen people; which thou usest to give to thine elect, or to such as are Israelites indeed.

**That I may rejoice in the gladness of thy nation;** with such joy as thou hast formerly afforded unto thy beloved nation or people.

**That I may glory;** that we may have occasion to glory in God's goodness to. wards us. With thine inheritance; either in the congregation of thy people, that we thy people may jointly and solemnly praise thy name; or, as thy people, who are commonly called God's inheritance, in former ages have frequently done, for the partake with is sometimes used as a note of comparison, as it is in the very next verse, and Job\_9:26 Ecc\_2:16 **7:11**.

Psalms 106:6

**With our fathers;** as our fathers did, and have not been made wiser or better by their examples, as we should have been.

Psalms 106:7

**Understood not;** or, *considered not*, to wit, so as to be rightly affected with them, to give thee that love, and praise, and trust, and obedience which they deserved and required.

**Even at the Red Sea;** when those wonders of thy power and goodness in Egypt were but newly done, and fresh in memory.

Psalms 106:8

**For his name's sake;** that he might glorify his name, and vindicate it from the blasphemous reproaches which the Egyptians and others would have cast upon it, if they had been destroyed. This argument was urged by Moses, Num\_14:13, &c.

Psalms 106:9

As securely as if they had walked upon the dry land.

Psalms 106:10

**Of him that hated them;** of Pharaoh, who pursued them with cruel rage and hatred.

Psalms 106:11

No text from Poole on this verse.

Psalms 106:12

No text from Poole on this verse.

Psalms 106:13

**Soon**; even within three days, Exo\_15:22,23.

**They waited not for his counsel**; they did not wait patiently and believingly upon God for supplies from his hand, in such manner and time as he in his own counsel had appointed and thought fit.

Psalms 106:14

**Lusted exceedingly**, to wit, for flesh, as the next verse showeth.

Psalms 106:15

Either into their persons; or rather, their bodies, which are oft understood by this word; of which see the notes upon Psa\_16:10. So their inordinate desire of pleasing and pampering their bodies was the occasion of destroying them; whilst God denied his blessing, which alone makes food able to nourish us, and inflicted his curse, which made their food as destructive as poison to them.

Psalms 106:16

So called here, not so much for his inherent holiness, whereof Moses had a greater share, but because he was consecrated or set apart by God for that sacred office of the priesthood, in which respect all the priests are said to be *holy* , Lev\_21:6-8. Hereby he intimates that their envy and rebellion was not only against Aaron, but against God himself.

Psalms 106:17

**Dathan**, with his company, which is sufficiently understood out of the following clause, and out of the history, **Num 16**.

Psalms 106:18

**In their company**; in their associates or confederates, those *wicked men* , as he calls them in the next clause, to wit, Korah and his company, who were *consumed by a fire from the Lord* , Num\_16:35, compared with Psa\_106:1,2,16-19.

Psalms 106:19

When they were but very lately brought out of Egypt by such wonderful power and goodness of God, and had seen the dreadful plagues of God upon the Egyptian idolaters, and upon their idols too, as is noted, Num\_33:4, and when the law of God was but

newly delivered to them in such a solemn and tremendous manner, and the most high God was yet present, and delivering further precepts to Moses for their benefit upon the top of that very mount. This greatly aggravated their sin.

Psalms 106:20

**Changed**, as far as in them lay, and in respect of their worship.

**Their glory**; their God, who was indeed their glory; for they had this just occasion of triumphing and glorying over all the nations of the world; that whereas all other nations worshipped stocks and stones, or the heavenly bodies, or dead men, they only worshipped the living and true God, who was present and in covenant with them, and with them only.

**Into the similitude of an ox**; into the golden image of an ox or calf.

**That eateth grass**; which is so far from feeding his people, as the true God did the Israelites, that he must be fed by them. And yet the image of such a creature was preferred by them, before the all-sufficient and ever-blessed God, which was an evidence of their horrid contempt of God, and also of their prodigious folly and stupidity.

Psalms 106:21

No text from Poole on this verse.

Psalms 106:22

No text from Poole on this verse.

Psalms 106:23

**He said**; he declared his intention in express words, as Exo\_32:10, and elsewhere.

**In the breach**: God had made a hedge or wall about them; but they had made a gap or breach in it by their sins, at which the Lord, who was now justly become their enemy, might enter to destroy them; which he had certainly done, if Moses by his prevailing intercession had not hindered him. See Deu\_9:12 **10:10**. It is a metaphor from a besieged city, where the enemy endeavours to make a breach in the walls, and thereby to enter into the city; which he will do, unless some valiant champion stand in the gap to oppose him.

Psalms 106:24

**Despised;** preferring Egypt and the former bondage before it, Num\_14:3,4, and not thinking it worthy of a little hazard and difficulty in taking the possession of it.

**The pleasant land,** Canaan; which was so not only in truth, Deu\_11:11,12 Jer 3:19 Eze\_20:6, but even by the relation of those spies who discouraged them from entering into it.

**His word,** i.e. his promise of giving them the land, and subduing all their enemies before them; which they knew by late and manifold experience that God was both able and willing to do.

Psalms 106:25

To God's command, which was, that they should boldly and confidently enter into it.

Psalms 106:26

**He lifted up his hand;** he swore, as this phrase is commonly used, as Gen\_14:22 Deu\_32:40 Neh\_9:15 Rev\_10:5,6: of this dreadful and irrevocable sentence and oath of God, see **Num 14**.

Psalms 106:27

**To overthrow their seed;** he swore also (though not at the same time) that he would punish their sins, not only in their persons, but also in their posterity. See Exo\_20:5 **32:34** Lev\_26:33. Others refer this to the same oath and history, **Num 14**, because God intended at first to destroy both parents and children, even the whole nation, Psa\_106:12,15, though afterwards upon Moses's intercession he limited the judgment to that generation. But that destruction threatened was by the *pestilence*, Psa\_106:12, not, as here, by captivity and banishment. Besides, God said that, Psa\_106:11, but he did not swear it, but the oath came afterward, Psa\_106:21.

Psalms 106:28

**They joined themselves,** to wit, in worship, whereby they had a union and communion with him, as God's people have with God in acts of his worship. And this phrase seems also to note their carnal copulation with

**the daughters of Moab** in the temple, or to the honour of Baal-peor.

**The sacrifices of the dead;** which were offered to idols, which he calls dead, in opposition to the true and living God, and by way of contempt, and to note the sottishness of idolaters, who worshipped lifeless things, as stocks and stones, or dead men. And some learned men conceive that this is spoken with particular regard to Baal-peor, or *the lord of Peor* , a place so called, who had been a person of great eminency in those parts, and therefore was worshipped, according to the custom of the heathens, after his death, by sacrifices and feasts appointed for his honour and memory.

Psalms 106:29

No text from Poole on this verse.

Psalms 106:30

No text from Poole on this verse.

Psalms 106:31

And although that action of his might seem harsh, and rash, and irregular, as being done by a private person and a priest, and as allowing the delinquents no space for repentance, it was accepted and rewarded by God as an act of justice and piety agreeable to his mind, and proceeding from a sincere zeal for God's honour, and for the good of God's people; and God gave him a public testimony of his approbation to be recorded to all generations, and the priesthood to be continued to him and his in all succeeding generations, of all which see **Num 25**.

Psalms 106:32

Or, *because of them* , upon occasion of their unbelief and murmuring, whereby he was provoked to speak unadvisedly, as it here follows.

Psalms 106:33

**He spake unadvisedly:** so this word is thought to signify, Lev\_5:4 Pro\_12:18. Or, *he spake* , as the word commonly signifies. Not that it was in itself a sin to speak, but because he spake when he should have been silent; or *he spake* to the people, when God commanded him only to speak to the rock, Num\_20:8-10; or, *he spake* , to wit, the provocation of his spirit, or such words as were agreeable to it, and might be expected from it. He mentions not here what Moses spake, because that was fully

known from the history, and because he would throw a veil over Moses's infirmity, and rather imply than express his fault.

Psalms 106:34

**Concerning whom**, i.e. concerning whose destruction or rather, *which thing* to wit, to destroy those Canaanitish nations; for in the Hebrew there is nothing but *asher* , which signifies only either *whom* or *which* .

Psalms 106:35

**Mingled** in their habits and negotiations, as also in marriages.

Psalms 106:36

Which idols were an occasion of their falling both into further and greater sins, as it follows, Psa\_106:37,**38**; and into utter ruin, as this phrase also notes, Exo\_23:33 Jud\_2:12, &c.

Psalms 106:37

Of which heathenish practice, **See Poole "Lev\_18:21"**.

**Unto devils**; by which expression he informeth them that they did not worship God, as they pretended and sometimes designed, but devils in their idols; and that those spirits which were supposed by the heathen idolaters to inhabit in their images, and which they worshipped in them, were not gods or good spirits, as they imagined, but evil spirits or devils. See Lev\_17:7 Deu\_32:17 1Co\_10:20 Rev\_9:20.

Psalms 106:38

**Innocent blood**; the blood of their children, who, though sinners before God, yet were innocent as to them, from any crime deserving such barbarous usage from them.

Psalms 106:39

Committed spiritual whoredom, by worshipping those idols which were but human inventions, and that in such an unnatural and bloody manner, as they had devised.

Psalms 106:40

No text from Poole on this verse.

Psalms 106:41

No text from Poole on this verse.



Psalms 106:42

No text from Poole on this verse.

Psalms 106:43

**Provoked him with their counsel**, by forsaking God's counsel and the way which he had appointed, and following after their own inventions and evil inclinations, as charged them, Psa\_106:39. See the like Num\_15:30.

Psalms 106:44

No text from Poole on this verse.

Psalms 106:45

**His covenant**; the covenant made with their father which, notwithstanding their horrible violation of it. made good unto them, and in consideration thereof delivered them.

**Repented**; changed his course and dealing with them, as penitent persons usually do. **See Poole** "Gen\_6:6".

Psalms 106:46

By changing their opinions of them, and inclining their hearts towards them, which he had alienated from them **See Poole** "Psa\_105:25".

Psalms 106:47

**Save us, O Lord our God**: O thou who hast so often pardoned and saved us, notwithstanding our former and manifold provocations, be thou pleased once more to deliver us.

**In thy praise**; in thy praiseworthy work wrought for us;

**praise** being put for actions worthy of praise, as it is here, above, Psa\_106:2 1Ch\_16:35 Psa\_9:14 Phi\_4:8, and oft elsewhere.

Psalms 106:48

No text from Poole on this verse.

## **Psalms 107:1 PSALM 107**

### THE ARGUMENT

The most of the Psalms have a peculiar respect unto the church or people of God, or to some eminent members thereof; but there are some few Psalms which have a more general respect to all

nations, of which number this is one; wherein the psalmist discourseth of the merciful providence of God towards all mankind, and of his readiness to help them in all their distresses, some few particular instances whereof he mentioneth, and leaveth the rest to be understood, there being the same reason of all. But withal he takes notice also of God's judgments upon wicked persons and people. And by this representation of God's mercies and judgments, he invites all nations to an acknowledgment of the true God, to praise him for his favours, and to tremble at his judgments, which is their just duty and reasonable service.

An exhortation to the redeemed to praise and celebrate the Lord, and to observe his manifold providences, Psa\_107:1-3; to strangers and captives, Psa\_107:4-16; to sick, and sea-men, **Psa 107:17-32**; and to all others, commending them that carefully observe this, **Psa 107:33-43**.

This whole verse occurs also Psa\_106:1; only there the address is made to the Israelites, and here to all mankind.

Psalms 107:2

**The redeemed of the Lord;** all they whom God hath redeemed, as it is expressed in the next clause, or delivered from all the following calamities.

**Say so,** to wit, that *the Lord is good* , &c., as it is Psa\_107:1.

**Of the enemy;** of such as had taken them captives, either in battle, or in their travels, to which they were led by their own inclinations, or by their necessary occasions.

Psalms 107:3

Bringing them into their own land, out of the several quarters of the world into which they had been carried.

**From the south,** Heb. *from the sea* ; which in Scripture commonly notes the west, because the great midland sea was on the west of Canaan; but here, as it appears from the opposition of this to the

**north,** it notes the south, so called from the Red Sea, which was on the south, and which is sometimes called *the sea* , simply and without addition, as Psa\_72:8 **114:3**.

Psalms 107:4

**They wandered in the wilderness;** mistaking their way, which they might easily do in the vast and sandy deserts of Arabia.

**No city to dwell in;** or rather, *no city or town inhabited* , where they might refresh themselves, as travellers used to do; for they did not go into the wilderness to seek for a city or habitation there, but only intended to pass through it, as appears by the context, and by the nature of the thing.

Psalms 107:5

Partly for want of necessary provisions, and partly through anguish of spirit.

Psalms 107:6

**Unto the Lord,** Heb. *unto Jehovah* , to the true God. For the heathens, of whom he speaks, had many of them some knowledge of the true God, and did in their manner worship him with and in their idols; and especially in their distresses, when they discovered the impotency of their idols, they did direct their prayer immediately to the true God, of which there are many instances of heathen writers.

**He delivered them out of their distresses,** in answer to their prayers, which he did not because their prayers were acceptable to him, but partly, out of the benignity and compassionateness of his nature to all his creatures; partly, to encourage and preserve the use of prayer and religion among the Gentiles, and to oblige them to a more diligent search after the knowledge of the true God, and of his worship; and partly, to give his own people assurance of his great readiness to hear and answer all those prayers which with upright hearts they offered to him according to his word.

Psalms 107:7

**Led them forth** out of the wilderness, where they had lost their way, Psa\_107:4.

A city of habitation: See Poole "Psa\_107:4".

Psalms 107:8

**Oh that men would praise!** Heb. *Let them praise* . Or, *They shall praise* , i.e. they are highly obliged to praise.

**To the children of men;** not only to his peculiar people, but to all mankind, to whom he is very kind and bountiful.

Psalms 107:9

**The longing;** either the thirsty, opposed to the hungry here following; or the hungry, as this general phrase is limited and expounded in the next clause.

**With goodness;** with the fruits of his goodness; *with good things* , Psa\_103:5; with food and gladness, Act\_14:17; with that good which they wanted and desired.

Psalms 107:10

**In darkness and in the shadow of death;** in a disconsolate and forlorn condition, in dark prisons or dungeons.

**In affliction and iron;** with afflicting or grievous irons. Or, *in the cords of affliction* , as they are called, Job\_36:8, and particularly in iron fetters.

Psalms 107:11

**Against the words of God;** against God's commands, made known either,

1. By his written word delivered to the Jews, of which the Gentiles were not ignorant, which therefore they should have diligently inquired after and searched into, as the queen of Sheba came from the ends of the earth to hear the wisdom of Solomon, and as divers of the heathens travelled into very remote parts to gain a more perfect knowledge of the arts and sciences; which will justly be laid to their charge, and condemn them for their neglect of that Divine wisdom which was treasured up in the Holy Scriptures. Or,

2. By the prophets, who sometimes were sent to the Gentiles. Or,

3. By the law and light of nature, and by its interpreters, their wise and learned philosophers, who delivered many excellent rules and precepts of piety and virtue, which were sufficient, though not for their salvation without Christ, yet for the conduct of their lives in a great measure, and to leave them without excuse for their gross disobedience thereunto.

Psalms 107:12

**Their heart;** the pride, and rebellion, and obstinacy of their hearts.

**With labour;** or, *with trouble* or *troubles* . They fell into their enemy's hands, and into hopeless and remediless miseries.

Psalms 107:13

No text from Poole on this verse.

Psalms 107:14

No text from Poole on this verse.

Psalms 107:15

No text from Poole on this verse.

Psalms 107:16

He restored them to liberty in spite of all impediments and oppositions.

Psalms 107:17

**Fools**, i.e. wicked men, whom he calls *fools* , because of the mischiefs which through their own folly they bring upon themselves.

**Because of their transgression**, Heb. *because of the way of their transgression* , i.e. their custom and course of sinning, as the word *way* is used, Psa\_1:1 Pro\_2:12. They did not fall into sin once or twice, as good men may do, but it was their usual practice, and therefore they are justly punished.

**Afflicted** with wasting sickness, as appears from Psa\_107:18,20. Compare Job\_33:19, &c.; Psa\_39:11, &c.

Psalms 107:18

*Their soul* ; either themselves with all their soul; or their appetite, as the soul is taken, Job\_33:20 Isa\_29:8. *Abhorreth all manner of meat* ; which is a Usual effect of great sickness. *They draw near unto the gates of death* ; they are sick well nigh unto death.

Psalms 107:19

No text from Poole on this verse.

Psalms 107:20

**His word;** his command, or his blessing, which came with power.

Psalms 107:21

No text from Poole on this verse.

Psalms 107:22

**Sacrifices of thanksgiving;** either properly so called; or praises and thanksgivings to God, which in Scripture are called sacrifices, because they are no less acceptable to God than costly sacrifices.

Psalms 107:23

**Go down to the sea;** he saith *go down* , either because the sea or the shore of it is commonly lower than their habitations from whence they come, or than the natural or artificial banks which are raised to prevent the inundation of the waters; or because the sea is lower than the earth, as may be gathered from the rivers which run down into it.

**Do business;** whose occupation lies there, either as merchants or as mariners.

Psalms 107:24

His wonderful works, either,

1. Of creation, fishes of various kinds and shapes, and some of prodigious greatness, which are unknown to other men. Or,
2. Of providence, in raising and laying storms, of which he speaks in the following verses

Psalms 107:25

The winds and storms come not by chance, but by the disposition of Divine Providence.

Psalms 107:26

**To the depths;** towards the bottom of the sea.

**Because of trouble;** through the perplexity of their minds, and fear of sudden and violent death.

Psalms 107:27

**Stagger like a drunken man;** not so much from the giddiness of their heads, which is not usual in persons accustomed to the sea, as through the violent and various motions of the sea and the ship.

Psalms 107:28

No text from Poole on this verse.

Psalms 107:29

No text from Poole on this verse.

Psalms 107:30

No text from Poole on this verse.

Psalms 107:31

No text from Poole on this verse.

Psalms 107:32

**In the congregation of the people;** not only in their own hearts and families, but even in public assemblies, and before all persons, as they have opportunity.

**In the assembly of the elders;** the magistrates or rulers; who are here opposed to the people. The sense is, Let them not be ashamed nor afraid to speak of God's wonderful works and praises before the greatest of men, as mean persons commonly are. Compare Psa\_119:46. Or he mentions the elders particularly, because they were most apt to neglect and forget God, and to exalt themselves above and against him; and therefore it was meet and necessary that they should be acquainted with the almighty power and universal providence and dominion of God, that they themselves might learn subjection and reverence to God, and might promote it among their people.

Psalms 107:33

**Rivers;** either,

1. Properly so called; which he can divert or dry up when he pleaseth, as sometimes he hath done. Or rather,

2. Those grounds which are well watered, and therefore very fruitful, as the next verse explains this. And so

**the water-springs,** here and Psa\_107:35, and *the standing water* , **Psa 107 35,** are taken.

**Into a wilderness;** into a dry ground, as it follows, which is like a parched and barren wilderness.

Psalms 107:34

**Into barrenness,** Heb. *into saltness* , which procures barrenness. See Deu\_29:23 Jud\_9:45.

**For the wickedness of them that dwell therein;** he doth not inflict these judgments by choice, or without cause, but for the punishment of sin in some, and the prevention of it in others.

Psalms 107:35

**Into a standing water;** into a well-watered and fruitful land.

Psalms 107:36

**The hungry;** poor people; who could not provide for themselves, or were banished from their own land by potent oppressors, and were driven into wildernesses, like them Job\_30:3, which God in pity to them made fruitful.

Psalms 107:37

**May yield,** Heb. and *they shall make or procure* from their fields and vineyards.

**Fruits of increase;** such fruits as they use to produce.

Psalms 107:38

Preserves them from abortion and deadly diseases, and on the contrary causeth them to increase, as he said in the former branch, which is here repeated in other words, after the sane manner.

Psalms 107:39

**They,** these poor men, who, when they are exalted and blessed by God, kick at him, and grow insolent and secure, as the returner of men is,

**are minished and brought low;** are by God's just judgment diminished in their numbers and in their blessings.

**Through oppression, affliction, and sorrow;** or, *through wicked oppression*, (by the tyranny of others, whom God sends to spoil them of their abused riches,) *and by other griefs* or grievous calamities which God inflicts.

Psalms 107:40

**He poureth contempt upon princes;** those who were honourable and adored like gods by their people, and terrible to all their enemies, he renders them despicable to their own subjects, and to other nations; and this he doth suddenly, abundantly, and unavoidably, as this phrase of *pouring it out upon* them seems to



imply. *To wander in the wilderness, where there is no way ;* either,

1. He giveth them up to foolish and pernicious counsels, by which they are exposed to contempt, and brought to their wit's end, not knowing what course to take. Or,

2. He banished them from their own courts and kingdoms, and forced them to flee into desolate wildernesses for shelter and subsistence.

Psalms 107:41

**Yet setteth he the poor on high:** and whilst he bringeth down great potentates, at the same time he advanceth those who were obscure and contemptible. Like a flock, which increase very much in a little time.

Psalms 107:42

**Shall see it;** or rather, *these things* , as it is expressed in the next verse. They shall diligently observe these wonderful works of God's mercy and justice.

**Rejoice;** not only in the mercies of God vouchsafed to them and to other persons in want and misery, but also in God's judgments upon his implacable enemies, which afford matter of rejoicing to good men, as hath been once and again declared in this book, both for the honour which God hath by them, and for the sins and calamities of others, which by this means are prevented. *Iniquity* , i.e. unrighteous or ungodly men, the abstract being put for the concrete, as *faithfulnesses for the faithful* , Psa\_12:1, and pride for the proud, Psa\_36:11. *Shall stop her mouth* ; shall be put to silence. So this or the like phrase is used, Jud\_18:19 Job\_5:16 **21:5 29:9**. They who used to *speak loftily and wickedly* , and to set their mouth against the heavens, as they did, Psa\_73:8,9, to reproach God and his providence, as either negligent or unrighteous in the management of the world, shall now be forced to acknowledge his power and justice in those judgments which he hath brought upon them.

Psalms 107:43

**Whoso is wise, and will observe these things;** or, *who* (for the Hebrew particle *mi* is interrogative) *is wise ? for* (as the conjunctive particle is frequently used) *he will observe these*

*things* . All who are truly wise will consider all these events, and lay them to heart, as being very useful for their own instruction.

**Even they**, or *each of them* , all such wise and considering persons,

**shall understand the lovingkindness of the Lord**; will see and acknowledge that God is kind or *good to all* , and that *his tender mercies are over all his works* , as it is said, Psa\_145:9, and singularly kind and gracious to all wise and godly men.

## **Psalms 108:1 PSALM 108**

### THE ARGUMENT

This Psalm is almost word for word taken out of two foregoing Psalms, the first five verses out of Psa\_57:7-11, and the rest out of Psa\_60:5, &c., to which the reader must resort for the explication of it. This only is observable, that the psalmist designing to take the body of this Psalm out of **Psa 60**, doth industriously lay aside that mournful preface, Psa\_60:1-4, and borrows one more pleasant out of **Psa 57**. The reason of which change is supposed to be this, that **Psa 60** was composed in the time of his danger and distress, and the latter after his deliverance.

David rouseth up himself to praise the Lord, Psa\_108:1-4; praying also for assistance, being fully assured of it, against his enemies, Psa\_108:5-13.

Either,

1. With my heart or soul, which is fixed for that work, as he said in the former branch. Or rather,
2. With my tongue, which is called a man's *glory* , Psa\_16:9, compared with Act\_2:26. So the first branch describes the fixedness of his heart, to which this adds the expressions of his mouth.

Psalms 108:2

No text from Poole on this verse.

Psalms 108:3

No text from Poole on this verse.

Psalms 108:4

No text from Poole on this verse.

Psalms 108:5

No text from Poole on this verse.

Psalms 108:6

No text from Poole on this verse.

Psalms 108:7

No text from Poole on this verse.

Psalms 108:8

No text from Poole on this verse.

Psalms 108:9

No text from Poole on this verse.

Psalms 108:10

This he repeats in this place, either because, though the enemies were defeated and subdued, yet there was some strong city or cities which were not yet taken; or in way of thankful commemoration of God's goodness in answering his former requests, as if he had said, I remember this day, to thy glory and my own comfort, my former straits and dangers, which made mine cry out, *Who will bring me , &c.?*

Psalms 108:11

No text from Poole on this verse.

Psalms 108:12

No text from Poole on this verse.

Psalms 108:13

No text from Poole on this verse.

## **Psalms 109:1 PSALM 109**

### THE ARGUMENT

It is sufficiently evident from the body of this Psalm, that it was composed by David when he was in a state of persecution, either by Saul or by Absalom; and that amongst and above all the rest of his enemies he takes very particular notice of, and breaks forth into vehement expressions of anger against one particular person

which whether it were Doeg or Ahithophel is not certain, nor at all necessary to know. But as David was, and very well knew himself to be, a type of Christ, and consequently his enemies did typify or represent the enemies of Christ, and this particular adversary of his did represent some singular and eminent enemy of Christ, which though David might not, yet the Spirit of God which indited this Psalm did, know to be Judas, and accordingly directed all these bitter invectives and imprecations against him, who deserved and received far worse punishments for his monstrous wickedness than all which are here mentioned. And that he was the person principally aimed at in this Psalm, will seem very probable to him who considers David's mild and merciful temper even towards his enemies, which he both professed in words in this very book, as Psa\_35:12,14, and practised in deeds, as 2Sa\_16:10,11 19:22,23, and withal the severity of these imprecations, reaching not only to the persons of his enemies but to their children, who yet by the law of God were not to suffer for their parents' sins, Deu\_24:16.

David, complaining of his false accusers, who requited him evil for good, devoteth them and their children to all misery and oblivion, Psa\_109:1-15, because of their unmercifulness and cruelty, **Psa 109:16-20**; showeth his great affliction, prayeth for deliverance, and promiseth thankfulness, **Psa 109:21-31**.

**Hold not thy peace;** do not neglect me, but take notice of my extreme danger and misery, and deliver me, which thou canst do by the speaking of one word. *O God of my praise* ; the author and matter of all my praises; who hast given me continual occasion to praise thee, whom I have used to praise, and will praise whilst I live; do not therefore now give me occasion to turn my praises into lamentations.

Psalms 109:2

**Of the deceitful;** of those who add hypocrisy and perfidiousness to their malice.

**Are opened;** they speak freely, boldly, and publicly, without any fear or shame.

**Against me;** or, *to or with me* , as this particle commonly signifies.

With a lying tongue; either,

1. With calumnies, or false and malicious reports. Or,
2. With deep dissimulation and professions of friendship and kindness.

Psalms 109:3

**Words of hatred;** which, though covered with specious pretences, proceeded from deep malice and hatred, and were designed to work my destruction.

**Without a cause;** without any just provocation given them by me.

Psalms 109:4

**For my love they are my adversaries;** they requite my love and good will with enmity and mischief, as it is explained, Psa\_109:5.

**But I give myself unto prayer,** Heb. *but I prayer* , i.e. I am a man of prayer, or I betake myself to prayer. Thus *I peace* is put for *I am for peace* , as we render it, Psa\_120:7; and thy bread for the men of thy bread, or that eat thy bread, **Ob 7**. The sense is, Whilst they reproach and curse me, I pray either,

1. For them, as he did, Psa\_35:13; or,
2. For myself: I did not render unto them evil for evil, but quietly committed myself and my cause to God by prayer, desiring him to plead my cause against them; and I had no other refuge.

Psalms 109:5

No text from Poole on this verse.

Psalms 109:6

**A wicked man,** Heb. *the wicked* ; which may be understood either,

1. Of some wicked tyrant, which may rule him with rigour and cruelty. Or,
2. Of Satan, who is mentioned in the next clause. Let him be delivered over to Satan, to be acted and ruled by him at his pleasure. *Over him* ; either,

1. All mine enemies; for the singular number is sometimes used in like manner. Or rather,

2. One particular enemy, who was worse than any of the rest, more implacable and inexcusable, whom he thought not fit to express by name, nor was it in the least necessary to do so, because he was. speaking to God, who knew his thoughts, and whom he meant.

Stand at his right hand; either,

1. To molest and vex him, and hinder him in all his affairs; for the right hand is the great instrument of action. Or rather,

2. To accuse him; for this was the place and posture of accusers in the Jewish courts. And as for his condemnation, which is the consequence of this accusation, that follows in the next verse.

Psalms 109:7

**When he shall be judged;** when he shall be called to an account, and his cause examined before thy tribunal.

**Let his prayer become sin,** i.e. be turned into sin, or be imputed to him as his sin, or be as unavailable with God for his relief as his sins. When he makes supplication to his Judge, as Job speaks, Job\_9:15, for pity and pardon, let him be the more provoked and enraged by it.

Psalms 109:8

**Let his days be few;** the days of his life. Let him die an untimely death.

**His office,** made void by his death. He also implies that his enemy was a man of power and reputation.

Psalms 109:9

**Fatherless;** whilst they are but children, and so unable to provide for themselves.

**A widow;** either made a widow by his death; or constantly a widow; all persons abhorring her who was related to so vile a miscreant.

Psalms 109:10

**Vagabonds;** having no certain place of abode; which is a grievous curse in itself, Gen\_4:12,14 Isa 16:2.

**And beg;** this increaseth their misery.

**Desolate places;** into which they are fled for fear and shame, as not daring to show their faces amongst men.

Psalms 109:11

**Extortioner;** or, *usurer* , or *creditor* . *Catch* , Heb. *insnare* , which is an emphatical expression, i.e. take away not only by oppression and violence, but also by cheats and cunning artifices, whereby such persons entangle, and so ruin their debtors.

**The strangers;** who have no right to his goods, and will use no pity nor measure in spoiling him.

**His labour;** all the fruits of his labours.

Psalms 109:12

Let him and his be unpitied and hated as the public enemies of mankind.

Psalms 109:13

**In the generation following,** Heb. *in another generation* ; either in the third generation, or in the second, or that which next followed the generation of his fathers. So in this clause he limits the time of that destruction which he imprecates or foretells in the former.

Psalms 109:14

Be remembered against him, or punished in him, as God hath threatened to deal with great delinquents, Exo\_20:5.

Psalms 109:15

**Let them,** the sins of his parents last mentioned, be before Lord; in God's sight and memory, to provoke God them: let them not be covered or pardoned.

Psalms 109:16

**Remembered not** his duty to God, and his obligation to me my former kindness, expressed Psa\_109:4,5.

**The poor and needy man;** myself, who was desolate and miserable, whose required pity, and not additions of cruelty.

**The broken in heart;** whose spirit was grieved, and even broken the burden of his calamities.

Psalms 109:17

Cursing; either,

1. Cursed or sinful courses. Or rather,

2. To curse others, as appears from the blessing here opposed to it, and from the next verse; to wish and to procure to others, and especially to me.

**In blessing;** in and promoting the welfare of others, which indeed an eye-sore and torment to him.

Psalms 109:18

**A garment;** which a man wears constantly, and that as

**Like water;** which when a man drinks, goes bowels, and searcheth all the inwards of his belly.

**Like oil;** which is more piercing than water, and being applied to outward parts, reacheth even to the bones and marrow

Psalms 109:19

Which cleaves closer and faster to a man than a garment, than the Eastern garments did, which were large and loose.

Psalms 109:20

**Of mine adversaries;** of those who were confederate with that arch enemy in his wicked enterprise.

**Against my soul;** with design to take away my life.

Psalms 109:21

**Do thou for me,** to wit, what I desire, which he expressing the next clause. Or, *do thou act for me* ; be not or still, but stir up thyself to work on my behalf.

**For my name's sake;** for the glory of thy faithfulness, which highly concerned in giving me the deliverance which thou hast promised to me.

**Thy mercy is good,** i.e. gracious, ready to do good to all, but especially to those that and fear thee. *As sin* is said to be *sinful* , **Ro 7**, so God's mercy may be said to be merciful, to wit, in degree, and above the mercy of all the creatures



Psalms 109:22

**I am poor and needy;** and therefore a very proper object for thy pity and help. I am wounded not slightly, but to the very heart with soul-piercing sorrows.

Psalms 109:23

**I am gone,** Heb. *I am made to go* ; either,

1. From place to place; which was David's case, when he was persecuted by Saul and by Absalom; and Christ's case upon earth, where he had no certain place

where to lay his head: Mat\_8:20. Or,

2. Into the grave, as this phrase is used, 1Ch\_17:11 Psa\_58:8, and oft elsewhere. Declineth; towards the evening, when, the sun setting, it vanisheth instantly, and irrecoverably, until the sun rise again, which it never will do to me in this world, when once I am gone out of it.

**As the locust;** which of itself is unstable, continually skipping from place to place, and is easily driven away with every wind; so am I exposed to perpetual and successive changes within myself, and to a thousand violences and mischiefs from other persons and things.

Psalms 109:24

**Through fasting;** either with voluntary fasts, to which the frequency and long continuance of my calamities obliged me; or with forced fasts, sometimes through want of necessary provisions, but most commonly from that loathing of meat, which was occasioned by his excessive sorrows and terrors. **See Poole** "Psa\_58:8".

**Of fatness;** or, for want of fatness. See the like Hebrew phrases Gen\_18:26 Jer\_48:45 Lam\_4:9.

Psalms 109:25

Instead of that pity which either religion or humanity should have taught them to a man in extreme misery, they loaded me with reproaches and scorns.

**Shaked their heads;** a gesture of contempt and derision; of which see Job\_16:4 Psa\_22:7.

Psalms 109:26

No text from Poole on this verse.

Psalms 109:27

**Know**; being convinced of the eminency, and singularity, and strangeness of the work.

Psalms 109:28

**Let them curse**; I can patiently bear their curses, as being causeless, and fully compensated by thy blessing. Or, *they do and will curse*, I expect nothing else from them.

**Arise**, i.e. bestir themselves against me. Both God and men are oft said to arise when they enter upon any undertaking, as Jos\_24:9 Jud\_8:21 2Ch\_13:6 **21:4**, &c.

Psalms 109:29

For the disappointment of their wicked hopes and designs, and for that unexpected destruction which they have brought upon themselves.

Psalms 109:30

For that deliverance which I confidently expect.

**Among the multitude**; or, *among the mighty*, or *great men*, as this word sometimes signifies. Compare Psa\_119:46.

Psalms 109:31

**At the right hand of the poor**, to defend him from his adversary, who stood in that place to accuse him, and to procure his condemnation and destruction. **See Poole "Psa\_109:6"**.

**That condemn his soul**; that pass a sentence of death upon him.

## **Psalms 110:1 PSALM 110**

### THE ARGUMENT

That the penman of this Psalm was not Eliezer, Abraham's servant, who writ it upon the occasion of Abraham's victory over those kings, **Ge 14**, (as some of the later Jews have devised, out of opposition to Christianity,) nor any other person but David, is manifest from the title of the Psalm, which is a part of the sacred text. That this Psalm belongs to the Messiah is abundantly evident, both from the express testimony of the New Testament,

Act\_2:34 1Co\_15:25 Heb\_1:13 **10:13**, and from the consent of the ancient Hebrew doctors, manifested implicitly in Mat\_22:44, and expressly from their own mouths. Of which see my Latin Synopsis upon this place; and from the matter of the Psalm, which can by no means or arts be made to agree to David, who was not *David 's lord nor a priest* , much less *a priest forever* , or *after the order of Melchisedek* , the priesthood of Aaron being in David's time in use and force, and in the hands of another person and family. And whereas divers other Psalms, though principally directed to and to be understood of the Messiah, yet in some sort may be understood concerning David also, or at least took their rise and occasion from David, or from something relating to him, this Psalm is directly, and immediately, and solely to be understood concerning the Messiah; the Spirit of God wisely so ordering this matter, that it might be a most express and convincing testimony against the unbelieving Jews concerning the true Messiah, and concerning the nature and quality of his kingdom.

Written by David, as is manifest both from this title, which being given to this, as well as to many other Psalms, whereof David is confessed to be the author, either proves this to be David's, or proves none of them to be so; and from Mat\_22:43,**44 Mr 12:36**, where also David is said to have spoken this Psalm in or by the Spirit of God, or by Divine inspiration.

An account of the calling the kingdom of Christ, Psa\_110:1-3; of his everlasting priesthood, Psa\_110:4; of his mighty conquest over his enemies, Psa\_110:5,**6**; and of his sufferings and triumph, Psa\_110:7.

**The Lord;** God the Father, the first person in the Trinity, to whom accordingly the original of all things, and especially of the work of man's redemption by Christ, is ascribed.

**Said;** decreed or appointed it from eternity, and in due time published this decree, as is noted, Psa\_2:7, and actually executed it; which he did when he raised up Christ from the dead, and brought him into his heavenly mansion.

**Unto my Lord;** unto his Son the Messias, whom David designedly calls his Lord, to admonish the Jews and the whole

church, that although he was his son according to the flesh, or his human nature, Act\_2:34 Rom\_1:3, yet he had a higher nature and original, and was also his *Lord*, as being by nature God blessed for ever, and consequently *Lord of all things*, as he is called, Act\_10:36; and by office, as he was God-man, the Lord and King of the whole church, and of all the world for the church's sake. And this was a necessary provision, to prevent that scandal which the Holy Ghost foresaw the Jews and others would be apt to take at the meanness of Christ's appearance in the flesh. The Hebrew word *Adon* is one of God's titles, signifying his *power and authority or lordship* over all things, and therefore is most fitly given to the Messias, to whom God hath delegated all his power in the world, Mat\_28:18.

**Sit thou at my right hand:** thou who hast for many years been veiled with infirm and mortal flesh, despised, and rejected, and trampled upon by men, and persecuted unto the death, do thou now take to thyself thy great and just power; thou hast done thy work upon earth, now take thy rest, and the possession of that sovereign kingdom and glory which by right belongeth to thee: do thou rule with me with equal power and majesty, as thou art God; and with an authority and honour far above all creatures, such as is next to mine, as thou art man; as this phrase is expounded in other places. See Mar\_16:19 Luk\_22:69 1Co\_15:25 Heb\_1:3, **13 8:1 10:12,13 Eph 1:20**, &c. It is a metaphor from the custom of earthly princes, who place those persons whom they honour most at their right hand; of which see 1Ki\_2:19 Psa\_45:9 Mat\_20:21. *Sitting* is put for *reigning*, 1Ki\_3:6, compared with 2Ch\_1:8, and withal notes the continuance of the reign, 1Co\_15:25.

**Until** doth not necessarily note the end or expiration of his kingdom at that time; for in other places it notes only the continuance of things till such time, without excluding the time following, as is evident from Gen\_28:15 Psa\_112:8 Mat\_1:25. So here it may signify that his kingdom should continue so long, even in the midst of his enemies, and in spite of all their power and malice, which was the only thing which was liable to any doubt; for that he should continue to reign after the conquest and utter ruin of all his enemies was out of all question. And yet this is a word of limitation, in regard of the mediatorial kingdom of Christ,

in respect of which Christ rules with a delegated power, as his Father's viceroy, and with the use of outward means, and instruments, and ordinances, &c., for that manner of administration shall cease; which also seems to be intimated by this word, as it is expounded 1Co\_15:25.

**I make**, by my almighty power communicated to thee as God by eternal generation, and vouchsafed to thee as Mediator, to enable thee to the full discharge of thine office.

**Thine enemies**; which also are the enemies of thy church; all persecutors and ungodly men, who *will not have* Christ to rule over them, Luk\_19:14; sin, and death, and the devil, 1Co\_15:26.

**Thy footstool**; thy slaves and vassals to be put to the meanest and basest services, as this phrase implies, 1Ki\_5:3 Psa\_18:39 **91:13**; being taken from the manner of Eastern princes, who used to tread upon the necks of their conquered enemies, as we read, Jos\_10:24 Jud\_1:7. And long after those times Sapoors the Persian emperor trod upon Valerian emperor of the Romans, and Tamerlane used to tread upon Bajazet the Turkish emperor, whom he kept in an iron cage for that purpose.

Psalms 110:2

**Send**; or, *send forth*, into the world. *The rod of thy strength*; thy strong or powerful rod, by a usual Hebraism. And the rod is put for his sceptre, or kingly power, as it is Isa\_10:24 Jer\_48:17 Eze\_7:10, **11 19:11,12**. But as the kingdom of Christ is not carnal, or of this world, Joh\_18:36, but spiritual; so this rod or sceptre is nothing else but his word published by himself, or by his apostles and ministers, and accompanied with his Spirit, by which the Messias did his great exploits, and set up and established his kingdom, converting some of his enemies, and confounding and destroying others of them, by that same instrument, as is manifest by comparing Isa\_2:3 **11:4** Mic\_4:2 2Co\_10:4 2Th\_2:8. Hence this word is called *the word of the kingdom*, Mat\_13:19, and *the power of God*, Rom\_1:16. David having spoken of the Messias, Psa\_110:1, now turneth his speech to him. *Out of Zion*; from Jerusalem, which is frequently understood by the name of Zion, which was an eminent and venerable part of it, as Psa\_48:13 **87:2 102:13,16**, &c.; where the sceptre of the Messias was first to be

established according to the predictions of the prophets, Psa\_2:6,8 48:3 Isa\_2:3, &c.; to which the event exactly answered, Luk\_24:47 Act\_1:4 2:1,2, &c.; and from whence it was to be sent forth into all the parts and kingdoms of the world, to bring in the Gentiles, which also the prophets had foretold, as Isa\_2:3, and in divers of the foregoing Psalms, as hath been already frequently observed and proved.

**Rule thou;** thou shalt rule; the imperative being here put for the future, as it is Gen\_12:12 Psa\_37:27, and oft elsewhere. For this is not a command, but a prediction or a promise that he shall rule; which he doth partly by his grace, converting some, and so ruling their hearts by his word and Spirit, and subduing their lusts in them, and their external enemies for them; and partly by his powerful providence, whereby he defends his church and people, and subdues and punisheth all their adversaries.

**In the midst of thine enemies;** who shall see it, and do what they can to oppose thy dominion, but shall never be able to hinder it, but shall split themselves against it.

Psalms 110:3

**Thy people;** thy subjects.

**Shall be willing,** Heb. *willingnesses* , i.e. most willing, as such plural words are frequently used, as Psa\_5:10 21:7. Or, *free-will offerings* , as the word properly signifies; whereby he may intimate the difference between the worship of the Old Testament and that of the New. They shall offer and present unto thee as their King and Lord, not oxen, or sheep, or goats, as they did under the law, but themselves, their souls and' bodies, as living sacrifices, as they are called, Rom\_12:1, and as free-will offerings, *giving up themselves to the Lord* , 2Co\_8:5, to live to him, and to die and be offered for him. The sense is, Thou shalt have friends and subjects as well as enemies, and thy subjects shall not yield thee a forced and feigned obedience, as those who are subject to or conquered by earthly princes frequently do, of which see on Psa\_18:44,45, but shall most willingly, and readily, and cheerfully obey all thy commands, without any dispute, or delay, or reservation; and they shall not need to be pressed to thy

service, but shall voluntarily list themselves and fight under thy banner against all thy enemies.

**In the day of thy power;** when thou shalt take into thy hands *the rod of thy strength* , as it is called, Psa\_110:2, and set up thy kingdom in the world, and put forth thy mighty power in the preaching of thy word, and winning souls to thyself by it. Or, *in the day of thine army* , or forces; when thou shalt raise thine army, consisting of apostles, and other preachers and professors of the gospel, and shalt send them forth to conquer the world unto thyself.

**In the beauties of holiness;** adorned with the beautiful and glorious robes of righteousness and true holiness, wherewith all new men or true Christians are clothed, Eph\_4:24; compare Rev\_19:5,14; with various gifts and graces of God's Spirit, which are beautiful in the eyes of God and of all good men. The last clause noted the inward disposition, the willingness, of Christ's subjects, and this notes their outward habit and deportment; wherein there seems to be an allusion either,

1. To the beautiful and glorious garments of the Levitical priests, all Christians being *priests unto God* , Rev\_1:6 1Pe\_2:5,9. Or,

2. To the military robes wherewith soldiers are furnished and adorned, all Christians being soldiers in the Christian warfare. But the words are and may well be rendered thus, *in the beauties or glories of the sanctuary* , i.e. by a usual Hebraism, in the beautiful and glorious sanctuary, which is called the *holy and beautiful house* , Isa\_64:11; either in the temple at Jerusalem, which was honoured with Christ's presence, whereby it excelled the glory of the first house, according to **Hag 2 9**, in which both Christ and the apostles preached, and by their preaching made many of these willing people; or in Jerusalem, which is oft called the holy place or city, by the same word which is here rendered sanctuary; or in the church of God and of Christ, which was the antitype of the old sanctuary or temple, as is evident from **1Co 3 16,17** **2Co\_6:16** **Heb\_3:6** **1 Pet. it. 5**. And this place may be mentioned as the place either where Christ's people are made willing, and show their willingness, or where Christ exerciseth and manifesteth that power last mentioned. *From the womb of the morning: thou hast the dew*

*of thy youth* . This place is judged the most difficult and obscure of any in this whole book. The words are diversly rendered and understood. They are to be understood either,

1. Of Christ himself; and that in respect either,

1. Of his Divine and eternal generation, which may be called

**the dew of his youth or birth**, and which he may be said to have had from the womb of the morning, before the first morning or light was created, or brought out of its womb; that is, before the world was, which is a common description of eternity in Scripture. Or,

2. Of his human nature and birth; and so the words may be thus rendered, *from the womb of the morning* (or, as it is rendered by divers others, *from the womb, from the morning* , i.e. from thy very first birth) *thou hast or hadst the dew of thy youth* , i.e. those eminent blessings and graces wherewith thou wast enriched, or thy youth or childhood was like the dew, precious and acceptable. Or rather,

2. Of Christ's subjects or people, of whom he evidently spoke in the former part of the verse, wherewith these words are joined. And it seems not probable that the psalmist, after he had discoursed of Christ's advancement to his kingdom, and his administration of it, and success in it, both as to his enemies and friends, would run back to his birth, either Divine or human, both which were evidently and necessarily supposed in what he had already said of him. But then these words may be read either,

1. Separately, as two distinct clauses, as they seem to be taken by our English translators, and by the colon which they placed in the middle. And so the first clause belongs to the foregoing words, as noting the time when *the people should be willing* , which having declared more generally in those words,

**in the day of thy power**, he now describes more particularly and exactly, that they should be so even from the morning, or in a poetical strain, which is very suitable to this book, *from the womb of the morning* , to wit, of that day of his power, i.e. from the very beginning of Christ's entrance upon his kingdom, which was after his resurrection and ascension into heaven, and from the very first



preaching of the gospel after that time, when multitudes were made Christ's willing people by the preaching of the apostles, as we read, **Ac 2 Ac 3 Ac 4 Ac 5**, &c. And for the second clause, it is to be understood thus, *thou hast* , or, as it is in the Hebrew, *to thee is, the dew of thy youth* , or *of thy childhood* ; for the word *jeled* , from which this is derived, signifies sometimes *young man* , and sometimes a *child* or *infant* . By *youth* or *childhood* , he here seems to understand those young men or children which shall be born to the Messiah, who are called his *children* , Heb\_2:13, and *his seed* , Isa\_53:10, wherein possibly there might be an allusion to this *dew* . Thus the abstract is here put for the concrete, which is very frequent in the Hebrew tongue, as *circumcision* and *uncircumcision* are put for the circumcised and the uncircumcised, &c. And even in the Latin tongue this very word *youth* is oft used for *a young man* , or for *a company* of young men. By *the dew of youth* he means *youth* or young men like *dew* , the note of similitude being oft understood. And this progeny of Christ is compared to the dew, partly because of their great multitude, being, like drops of dew, innumerable, and covering the whole face of the earth; see **2Sa 17 12**; and partly because of the strange manner of their generation, which, like that of the dew, is done suddenly and secretly, and not perceived till it be accomplished, and to the admiration of those that behold it; of which see **Isa 49 21**. Or,

2. Jointly, as one entire sentence, *the dew of thy youth* (i.e. thy posterity, which is like the dew, as was noted and explained before) is as the dew (which may very well be understood out of the foregoing clause, as the word *feet* is understood in like manner, Psa\_18:33, *He maketh my feet like hinds ' feet) of or from the womb of the morning* ; it is like the *morning dew* , as it is called both in Scripture, as Hos\_5:4, and in other authors. Nor is it strange that a womb is ascribed to the morning, seeing we read of *the womb of the sea* , and of the womb of the ice and frost, Job\_38:8,**28,29**.

Psalms 110:4

**Hath sworn**; which he did not in the Aaronical priesthood, Heb\_7:21, but did it here, partly because the thing was new and strange, and might seem incredible, because God had already

erected another, and that *an everlasting priesthood* , Num\_25:13, and given it to Aaron and his posterity for ever, and therefore this needed all possible assurance; and partly that his priesthood might be established upon better promises, as is said, Heb\_8:6, and made sure and irrevocable, and such that God neither could nor would repent of it, as it follows.

**Thou art**, to wit, by my order and constitution; thou shalt be so, and I do hereby make thee so.

**A Priest**, as well as a King. Those offices which were divided before between two families, are both united and invested in thee, both being absolutely necessary for the discharge of thine office, and for the establishment of thy kingdom, which is of another kind than the kingdoms of the world, spiritual and heavenly, and therefore needs such a King as is also a minister of holy things. This word plainly discovers that this Psalm cannot be understood of David, as some of the Jews would have it, but only of the Messiah. And although this word *cohen* be sometimes used of a prince or great person in the state, as the Jews object, yet it cannot be so understood here, partly, because it signifies a priest in Gen\_14:18, from whence this expression is borrowed; partly, because that word is never used of a sovereign prince or king, (such as the Jews confess the Messiahs to be,) but only of inferior princes or ministers of state, as Gen\_41:45 2Sa\_8:18; partly, because such an inconsiderable assertion would never have been ushered in by so solemn an oath, especially after far greater things had been said of him in the same kind, Psa\_110:1-3 and partly, because the Messiah is called a *Priest* , Zec\_6:13; compare Jer\_23:21 **35:15,18**. *For ever* ; not to be interrupted or translated to another person, as the priesthood of Aaron was upon the death of the priest, but to be continued to thee for ever.

**After the order of Melchizedek**, or, *after the manner* , &c.; so as he was a priest and also a king, and both without any successor and without end, in the sense intended, Heb\_7:3.

Psalms 110:5

The Lord; either,

1. God the Father, whose words and oath he last mentioned, Psa\_110:4. So this is an apostrophe of the psalmist to Christ, Thy

God and Father is at thy right hand, to wit, to defend and assist thee, as that phrase is used, Psa\_16:8 **109:31**, and elsewhere. See Poole "Psa\_110:1".

And he, to wit, God the Father,

**shall strike**, & c., as it follows. Although this latter clause may belong to the Messias; and as in the former he spake to him, so in this he speaketh of him; such changes of persons being very frequent in this book. Or,

2. God the Son, or

**the Lord**, who is at thy right hand, as was said before, Psa\_110:1,

**shall strike**, & c. So this is an apostrophe to God the Father concerning his Son. This seems best to agree with the following verses; for it is evident that it is the same person

**who strikes through kings**, and judgeth among the heathen, and *fillet* , &c. And so this whole verse, and those which follow, speak of one person, which seems most probable.

**Shall strike through kings** shall mortally wound and destroy all those kings and potentates who are obstinate enemies to him and to his church.

**In the day of his wrath**; in the day of battle, when he shall contend with them, and pour forth the floods of his wrath upon them.

Psalms 110:6

Shall judge; either,

1. Conquer and govern them; or rather,

2. Condemn and punish them, as it is explained in the following clauses, and as this word is used, Gen\_15:14 Rom\_2:1,2 1Pe\_4:6, and elsewhere.

**The places**; or, the place of battle, which is necessarily supposed in the fight, and therefore may very well be understood. *Dead bodies of his enemies* , slain by his hand, and lying in the field in great numbers and heaps, and that unburied, to their greater infamy.

**Shall wound the heads,** Heb. *the head* ; which may be understood, either,

1. Of some one person and eminent adversary of Christ, and of his kingdom; either the devil, by comparing this with Gen\_3:15 Heb\_2:14, who was indeed the head or ruler of many countries, and indeed of all nations, except that of Israel; or the Roman empire, which was the great enemy and obstructor of Christ's kingdom, and therefore was to be destroyed by him, as is declared, Dan\_2:44, **45 7:7**, &c.; or the great antichrist, or the beast after which the whole world wondered, Rev\_13:3, which Christ will destroy, as we read, 2Th\_2:8, and in divers places of St. John's Revelation. Or,

2. Of all those heads or princes which opposed him; the singular number *head* being here put collectively for *heads* , as is very usual in the Hebrew tongue and text; and so the meaning is, that none of Christ's enemies, though never so many or great, and their empire be never so large and potent, shall be able to withstand his force, or escape out of his hand; and that he shall not only destroy the common soldiers, but also their greatest commanders and princes, who in such cases do frequently make their escape. But this and the other like passages, both here and in the prophets, are not to be understood grossly and carnally, but spiritually, according to the nature of Christ's kingdom, the weapons of Christ's warfare, by which he accomplished his great works, being spiritual; and therefore such must be his battles and judgments, as is evident from many other scriptures, although these also are followed many times with temporal plagues.

Psalms 110:7

He shall drink of the brook in the way: this may be understood either,

1. Properly, to express the fervency and diligence of the Messiah in the prosecution of his business; who having routed and destroyed the main body of his enemies' forces, pursues those that fled with such eagerness, that he will not lose any time in refreshing himself, as might seem necessary after such hot and hard service, but will content himself with drinking a little water out of the brook which he finds in his way, that being a little

refreshed therewith he may proceed with more rigour and efficacy in his work. And so this place alludes to the history of Gideon's three hundred men, who only lapped a little of the water; of whom see **Jud 7**. Or,

2. Metaphorically, to express the humiliation and passion of the Messiah, and thereby to prevent a great mistake which might arise in men's minds concerning him, from the great successes and victories here ascribed to him, which might induce them to think that the Messiah should be exempted from all sufferings, and be crowned with constant and perpetual triumphs. To confute this conceit, he intimates here that the Messiah, before he should obtain that power and glory mentioned in the foregoing verses, should have a large portion of afflictions in the way to it, or whilst he was in the way or course of his life, before he came to his end or rest, and to that honour of sitting at his Father's right hand. *Waters* in Scripture do very frequently signify afflictions or sufferings, as *Psa\_42:7*, &c. *To drink* of them, signifies to feel or bear them, as *Isa\_51:17 Jer\_25:15 49:12 Mat\_20:22*; and in this case it may note Christ's willing submission to them.

**A brook** or *river* of water is oft used in Scripture to express a great abundance, either of comforts, as *Psa\_36:8*, or of tribulations, *Psa\_18:4 124:4*; and therefore may be more fitly used in this place than a cup, by which the afflictions of other men are commonly expressed, to intimate that the sufferings of the Messiah were unspeakably more and heavier than the sufferings of other men, and that he should drink up not a small cup, but the whole river or sea of his Father's wrath due to our sins.

**Therefore**, which word may note either the effect or the consequent of his sufferings,

**shall he lift up the head**, i.e. shall be delivered from all his sorrows and sufferings, and exalted to great glory, and joy, and felicity, as this phrase usually signifies, as *Psa\_3:3 27:6 Jer\_52:31*, and oft elsewhere; as, on the contrary, to *hang down the head*, is a signification of great grief and shame, as *Lam\_2:10*.

## **Psalms 111:1 PSALM 111**

### THE ARGUMENT

The excellency of this Psalm appears, as from other things, so from the psalmist's care to digest the several parcels of it into an exact order, according to the order of the letters of the Hebrew alphabet, that it might be better fixed in the memories of those who read it. It is a short, yet full, commemoration of God's works.

The psalmist by his own example exhorteth all men to praise God, Psa\_111:1; rehearseth his glorious and wonderful works, Psa\_111:2-4; his keeping covenant with them that fear him, Psa\_111:5-9; whose fear is the beginning of wisdom, Psa\_111:10.

**Of the upright;** of the sincere worshippers of God, of the Israel of God, as this very word is explained, Num\_23:10; where they who are called Israel in one clause, are called *righteous* or *upright* in the next. And this title he gives to the assembly or congregation of Israelites, partly, because many of them were such, and he was obliged in charity to judge all of them to be so, of whom he had no evidence to the contrary; partly, because upright persons do most exercise and delight themselves in this duty of praising God; and hypocrites, though sometimes they give themselves to prayer, yet are very apt to neglect the duty of thanksgiving; partly, because this duty of *praise* is most *comely for the upright*, Psa\_33:1; and partly, because David's heart was most united to the sincere Israelites, and his desire was, as far as he could, to associate himself with such in the worship and service of God.

Psalms 111:2

The works of the Lord; either,

1. The works of creation ; or rather,
2. The works of his providence in the world, and especially in and for his church and people, of which he speaks in the rest of the Psalm.

**Are great,** for the infinite power, and wisdom, and goodness manifested in them. Sought out; highly valued and regarded, as this very word and phrase is used, Deu\_11:12 Isa\_62:12; or frequently called to mind, and diligently meditated upon, when others either never regarded them, or instantly forget them: or, *found out*, as this word is taken, Isa\_65:1; the antecedent being put for the consequent, which is frequent in Scripture, as Rom\_12:2, where *proving* or *trying* (for so the Greek word there

signifies) is put for approving, which follows after it. And *found out* , i.e. truly and thoroughly understood, both as to the nature of them, and God's counsels and ends in them; whereas the works of God are oftentimes not apprehended or minded, or are mistaken and misconstrued, by ungodly men.

**Of all them that have pleasure therein;** of all them who take delight in observing and considering the works of God.

Psalms 111:3

**His work;** either all his works, of which **See Poole "Psa\_111:2"**; or that eminent branch of those works, his providence towards his people, as it is expressed afterwards

**Honourable and glorious;** becoming the Divine Majesty, and bringing glory to him from all that observe and consider it.

**His righteousness;** his justice or faithfulness in performing his word.

**Endureth for ever;** hath always been, and will still be, evident to his people in all generations, and in all conditions, even when he afflicts them, and seems to deal most severely, and to break his promise with them.

Psalms 111:4

To be remembered; either,

1. By those memorials which he hath left of them in his word; or rather,
2. By their own wonderful nature, and the lasting effects and benefits flowing from them, which are such as cannot easily be forgotten.

**Is gracious and full of compassion** towards his people, as appears from his works and carriage towards us, in sparing, and pardoning, and restoring, and preserving us when we have deserved to be utterly destroyed.

Psalms 111:5

**Meat;** which includes all necessary provisions for their being and well-being. The word signifies *spoil* , and so may relate to the spoil of the Egyptians granted by God to the Israelites; but it is sometimes used for *food* , as Pro\_31:15 Mal\_3:10.

**Unto them that fear him;** to the Israelites, the only people in the world which feared and worshipped the true God according to his will; and especially to those among them that truly feared God, and, for their sakes, to the body of that nation, as well in the wilderness, as in their following straits and miseries.

**He will ever be mindful;** or, *he hath ever been* ; for both in the first branch of this verse, and in the foregoing and following verses, he is speaking of the former works of God. So the future tense is put for the past, as it is frequently, and as on the contrary the past tense is put for the future.

**Of his covenant,** which he made with Abraham and with his seed forever; whereby he obliged himself to be their God, and to provide all necessaries for them.

Psalms 111:6

**He hath showed,** not only by words, but by his actions.

**The power of his works;** his mighty power in his works, and especially in that which here follows.

**The heritage of the heathen;** the land of Canaan, which had been possessed and inherited by the heathens.

Psalms 111:7

**The works of his hands;** all that he doth, either on the behalf of his people, or against his or their enemies; of both which sorts of works he spoke in the foregoing verse.

**Are verity and judgment;** are exactly agreeable to his word or promises, and to the rules of justice. All his commandments; either,

1. His laws given to the Israelites, especially the moral law considered with its sanction, the promises made to the observers of it, and the threatenings denounced against transgressors. Or,

2. His works, as it is in the first clause, called his *commands* , because they were done by virtue of his decree, and by his power and authority; as in like manner God is said to *command* those blessings which he purposeth to give, and doth effectually procure, as Deu\_28:8 Psa\_42:8 **68:28 133:3**, and to command



those creatures which he moveth and acteth as he pleaseth, as 1Ki\_17:4 Mat\_8:27.

**Are sure**, or *faithful* , or *certain* ; constant and unchangeable, as his laws are, being grounded upon the immutable rules of justice or equity; infallible and irresistible, as his counsels and ways are.

Psalms 111:8

**They stand fast**, Heb. *they are established* upon the sure foundations of truth and uprightness, as it follows.

**Are done**; constituted or ordered.

Psalms 111:9

**Redemption**; that deliverance out of Egypt, which was a type and pledge of that greater and higher redemption by Christ.

**Commanded**, i.e. appointed or established firmly by his power and authority. And so this word is oft used, as Psa\_33:9 **42:8 105:31,34**. See **Poole** "Psa\_111:7", the ground of which signification may be taken from hence, that the command of a sufficient authority concerning any thing doth commonly establish and effect it. *For ever* ; through all successive generations of his people to the end of the world; for the covenant is the same for substance in all, and differed only in circumstances.

**Holy and reverend**; terrible to his enemies, and venerable in his people's eyes, and holy in all his dealings with all men.

Psalms 111:10

**The fear of the Lord**; piety or true religion, which consists in the fear or worship and service of God.

**Is the beginning of wisdom**; is the only foundation of and introduction to all true wisdom. Or, *is the chief part of wisdom* ; those things which are most excellent in their kinds being oft said to be *first* , to wit; in dignity, as Num\_24:20 Deu\_18:4, &c., and in other authors. And *the first command* , Mar\_12:28, is called *the greatest command* , Mat\_22:36.

**That do his commandments**, Heb. *that do them* , to wit, God's commands, or the things which the fear of God requireth.

## **Psalms 112:1 PSALM 112**

### THE ARGUMENT

This Psalm containeth a description of a good man's gracious disposition and carriage; as also of his blessed condition, even in this life as well as in the next.

The blessedness of them that fear the Lord in this life, and in that to come, Psa\_112:1-9; for which the wicked envy them, and are grieved, Psa\_112:10.

The fear of God, as it is man's only wisdom, Psa\_111:10, so it is his only way to true happiness.

**That delighteth greatly in his commandments;** who makes it his chief delight, care, and business to study and obey God's commandments. He intimates that zeal and fervency in God's service is essential to true piety.

Psalms 112:2

**The generation,** i.e. the posterity, as this word is oft used, as Lev\_23:43 Num\_9:10, &c., called *his seed* in the former branch.

Psalms 112:3

**Shall be in his house;** possessed by him whilst he lives, and continued in his family after his death.

**His righteousness,** i.e. the fruit or reward of his righteousness, which is God's blessing upon his estate; for the work is oft put for the reward of it, as in the Hebrew, Lev\_19:13 Job\_7:2 Psa\_109:20. And

**righteousness** may be here taken for his bounty or charity, as it is below, Psa\_112:9, and as this Hebrew word is frequently taken.

Psalms 112:4

**Unto the upright there ariseth light in the darkness;** and although he is subject to the troubles and calamities of this life, as others are, yet God will give him support and comfort in them, and a happy issue out of them, whereas the wicked sink under their burdens, and their present miseries usher in their eternal destruction.

**He;** either,

1. God. And so this is added as a reason why God causeth light to shine to the upright out of darkness, because the Lord is gracious, &c. Or rather,

2. The good or upright man, of whom he speaks both in the foregoing and following words. So this is either,

1. A reason why God dealeth thus with good men; it is not from a partial and fond affection to them, but because they are such persons to whom God hath engaged himself by promise and covenant to bless them, they are

gracious, & c. Or,

2. As an effect of their affliction and deliverance out of it; thereby they learn to be more merciful, and compassionate, and just, or bountiful to others in want and misery.

Psalms 112:5

**Showeth favour, and lendeth;** giveth freely to some, and kindly lendeth to others, according to the variety of their conditions.

**Guide his affairs;** maintain and manage his estate or domestic affairs.

**With discretion,** Heb. *with judgment* ; so as is fit and meet, and as God requires, not getting his estate unjustly, nor casting it away prodigally or wickedly, nor yet withholding it uncharitably from such as need it.

Psalms 112:6

**Shall not be moved for ever;** though he may for a season be afflicted, yet he shall not be utterly and eternally destroyed, as wicked men shall. Shall be in everlasting remembrance; though whilst he lives he may be exposed to the censures, and slanders, and contradictions of sinners, yet after death his memory will be precious and honourable, both with God and with all men, his very enemies not excepted.

Psalms 112:7

**Of evil tidings;** at the report of approaching calamities and judgments of God, at which the wicked are so dismayed and affrighted.

**Trusting in the Lord;** casting all his care upon God, and securely relying upon his providence and promise.

Psalms 112:8

And although his enemies be many, and mighty, and terrible, yet he shall confidently and cheerfully wait upon God, until he see their ruin and his own deliverance and safety.

Psalms 112:9

**Dispersed,** to wit, his goods, and that freely and liberally, to several persons, as occasion is offered, as this word implies.

**His righteousness,** i.e. his liberality, as this word is used, Pro\_10:2 **11:4** Dan\_4:27 2Co\_9:9,**10**, &c.; or the reward of it, as before, Psa\_112:3.

Endureth for ever; either,

1. His charity is not a transient or occasional act, but his constant course, of which he is not weary, but perseveres in it to the end of his life. Or,

2. What he gives is not lost nor cast away, as covetous or ungodly men judge of alms, but indeed is the only part of his estate, which will abide with him unto all eternity.

**His horn shall be exalted with honour;** though he may be reproached by ungodly men, yet his innocency shall be cleared, and his name and honour gloriously exalted.

Psalms 112:10

**Be grieved** at the felicity of good men, partly, from envy at the happiness of others; partly, from his peculiar hatred of all godly men; and partly, because it is a plain testimony of God's justice and providence, and therefore a certain presage of his own ruin. The desire; his desire either of the misery of good men, or of his own constant prosperity and happiness in the world.

## **Psalms 113:1 PSALM 113**

### THE ARGUMENT

This Psalm is a declaration of God's powerful and universal providence towards all men, and especially towards his afflicted people.

An exhortation for all men to praise the Lord, for his excellency and greatness, Psa\_113:1-5; for his condescension to the poor and humble-minded, Psa\_113:6-9.

**Ye servants of the Lord;** ye Levites, who are peculiarly devoted to this solemn work, who sometimes are called God's servants in a special sense, and all you faithful souls.

Psalms 113:2

No text from Poole on this verse.

Psalms 113:3

**From the rising of the sun unto the going down of the same;** from one end of the world to the other; from east to west, which he mentions rather than from north to south, because those parts of the world were at this time much uninhabited and unknown.

**The Lord's name is to be praised,** for his glorious works of creation and providence, the benefit of which all nations enjoy; and for his gracious purpose and promise of bringing in all nations to the knowledge of his truth by the Messiah.

Psalms 113:4

**High above all nations;** superior to all princes and bodies of people in the world.

**His glory above the heavens:** whereas the glory of earthly monarchs is confined to this lower world, and to small pittances of it, the glory of God doth not only fill the earth, but heaven too, where it is celebrated by thousands and myriads of blessed angels, yea, it is far higher than heaven, being infinite and incomprehensible.

Psalms 113:5

To wit, far above all heavens, as was now said, being exalted as in place, so in power and dignity, above all persons and things, visible and invisible.

Psalms 113:6

Who is so high, that it is a wonderful vouchsafement and condescension in him to take any notice or care of his holy and heavenly host, and much more of sinful and miserable men upon earth, which yet he is pleased to do.

Psalms 113:7

**He raiseth up the poor;** yea, he stoops so low as to regard and advance those whom all men, and even their own brethren, slight and despise.

**Out of the dust;** from a most contemptible and miserable condition. Beggars and mourners used to lie in the dust, or, as it follows, upon the dunghill, 1Sa\_2:8 Lam\_4:5.

Psalms 113:8

**Set him with princes;** in equal honour and power with them, as he did Joseph, David, and others.

**The princes of his people;** which in God's account and in truth are far more honourable and happy than the princes of heathen and barbarous nations, because their subjects are more noble, and they have God's special presence and providence among them.

Psalms 113:9

**To keep house,** Heb. *to dwell in a house or family*, or amongst children, to wit, coming out of her own womb, as is clearly implied by the opposition of this to her barrenness. And the word

**house** is oft put for children, as Exo\_1:21 Rth\_4:11 Psa\_115:10,12. And so it is explained in the next clause.

## **Psalms 114:1 PSALM 114**

### THE ARGUMENT

This Psalm is a solemn commemoration of Israel's deliverance out of Egypt; and probably it was to be sung, amongst others, at the celebration of the passover.

The psalmist, rehearsing God's delivering the Israelites out of Egypt, exhorteth all creatures to praise him.

Which was a great aggravation of their captivity and misery. Compare Jer\_5:15.

Psalms 114:2

**Judah,** or *Israel*, as it is explained in the next clause; one tribe being put for all; which is a common synecdoche. Judah he mentions as the chief of all the tribes, not only in number and power, but also in dignity, in which the kingdom was to be seated,

Gen\_49:10, &c., as at this time it actually was, and from which the Messiah was to spring. *His* , i.e. God's, which is easily understood from the whole context, and from the nature of the thing.

**Sanctuary;** or, *holiness; the people of God 's holiness* , as they are called, Isa\_63:18; or, *his holy people* , as Deu\_26:19 Dan\_8:24; sanctified or set apart from all the nations of the world to be his peculiar people and possession. His dominion, in a peculiar manner, to be governed by his laws, and honoured with his special presence and favour.

Psalms 114:3

**Saw it,** to wit, this glorious work of God in bringing his people out of Egypt.

Psalms 114:4

Horeb and Sinai, two tops of one mountain, and other neighbouring hills or mountains. Compare Exo\_19:18 Psa\_68:8 Hab\_3:6,**10**.

Psalms 114:5

What was the cause of this unusual motion? Such speeches directed to senseless creatures are very frequent, both in Scripture and in other authors, and especially in poetical writings, such as this is.

Psalms 114:6

No text from Poole on this verse.

Psalms 114:7

But why do I ask these questions? Ye mountains did no more than what was just and fit at the approach and appearance of the great God; yea, the whole earth hath reason to tremble and quake upon such occasions.

Psalms 114:8

No text from Poole on this verse.

## **Psalms 115:1 PSALM 115**

### THE ARGUMENT

The occasion of this Psalm was to manifest some eminent danger or distress of the people of Israel from some idolatrous nations; but whether it was that mentioned **2Ch 20**, or what other, is but matter of conjecture, and not worth our inquiry.

The church prayeth to God to keep them, for his glorious name, Psa\_115:1-3, from the vanity of idol worship, Psa\_115:4-8; exhorteth to confidence in him, being assured of his blessing, Psa\_115:9-17. They resolve for ever to praise the Lord, Psa\_115:18.

As we entreat thy favour and aid, and that thou wouldst work gloriously on our behalf to bring us out of our present straits and extremities; so we do not desire this out of a vain-glorious humour, as usually men do in such cases, that we may get renown by the conquest of our proud and mighty enemies, but that thy honour may be vindicated from all their contempts and blasphemies; and if thou wilt deliver us, we will not arrogate the praise and glory of it to our own worth or valour, but only to thy mercy and truth.

Psalms 115:2

**Wherefore should the heathen say?** why dost thou suffer them, or give them any colour or occasion, to say or think so, by conniving at their wickedness, and by giving thy people into their hands?

**Where is now their God?** he is no where; he is lost, or at a loss, either unable, or unwilling, or not at leisure to save them.

**Their God;** who hath undertaken to be their God and Saviour, and whom they only worship, and of whom they use to boast and insult over us and over our gods.

Psalms 115:3

**Our God;** whom, notwithstanding your reproaches, we are not ashamed to own for our God.

**Is in the heavens;** although he have no visible shape nor bodily presence with us here upon earth, as your idols have, which is a certain proof of their baseness and weakness, yet he hath a certain and a glorious place where he resideth, even the highest heavens, where he is clothed with infinite power and majesty, and from



whence he beholdeth and governeth this lower world, and all that is in it. *He hath done whatsoever he pleased* ; or,

**he doth**, & c. By his only will and pleasure all things were at first made, and are still disposed, and without this nothing cometh to pass. And therefore all your insolences, and injuries, and successes against us do not come from an invincible power in you or in your idols, nor from any defect of strength or goodness in our God, but only from hence, that it pleased him for many wise and good reasons to afflict us, and to give you prosperity for a time.

Psalms 115:4

Thus glorious and powerful is our God, O ye heathens, of whom you so boldly ask who and where he is; but as for your gods or idols, they have no power nor worth in them but what is taken from their materials. As their matter is wholly from the earth, so their form or figure they have from the art of man; and therefore they should rather, if it were possible, worship man, as their creator and lord, than be worshipped by him.

Psalms 115:5

For although the blind heathen are by their idolatrous priests made to believe otherwise concerning their idols, in regard of the spirits which they pretend to dwell in them, yet this is the truth of the matter, and confirmed by long and constant experience, that they are but vain and senseless things; they can neither

**speak** in answer to your prayers of inquiries, nor see what you do or what you want, nor *hear* your petitions, nor *smell* your incenses and sacrifices, nor *handle* or use their hands, either to take any thing from you, or to give any filing to you: nor so much as mutter, or give the least signification of their apprehension of your condition and concerns.

Psalms 115:6

No text from Poole on this verse.

Psalms 115:7

**Speak**, or *mutter* , or *make a noise* , as this word signifies, Isa\_10:14. They are so far from speaking with their throat and other instruments of speech as men do, that they cannot make

such an inarticulate and senseless sound with them as the beasts do.

Psalms 115:8

**They that make them;** or, *they that observe or worship them* . For the psalmist's quarrel was not so much with those few artists who formed the images, as with all the adorers of them. And the word here rendered *make* doth sometimes signify to *worship* , as some understand it, not without probability, Exo\_32:35, because they made (i.e. worshipped) *the calf which Aaron made* , and as in other languages words answering to this do signify, as hath been oft observed by learned men; and it oft signifies to observe; as when men are said to make (as it is in the Hebrew) *the sabbath* , Deu\_5:15, and the release, and the passover, and the feast of weeks, as Deu\_15:1 **16:1,10**.

**Are like unto them:** this is a sharp reflection, either,

1. Upon the idols, whose highest preferment it is to be made like unto man, a mortal, weak, and miserable creature, infinitely inferior to the true God. Or,
2. To the makers or worshippers of them, who by this absurd and foolish action show that they are as ignorant, and stupid, and void of all sense and reason as their images.

Psalms 115:9

**O Israel,** do not thou follow the example of these brutish idolaters, but serve the Lord only.

**Their help;** who trust in God, as he now required. Or

**their** is put for *your* by a change of persons, which is most frequent in Scripture, and especially in these books.

Psalms 115:10

You priests and Levites proceeding from Aaron, or related to him, who have special reason and many obligations to do it, who have a more distinct knowledge of God, which is the foundation of trust, Psa\_9:10, and who are to be both instructors of and examples to the people in this as well as in other duties.

Psalms 115:11

All and every one of you who worship the true God, not only Aaronites and Israelites, but even Gentile proselytes, who are said to *come to trust under the wings of the God of Israel* , Rth\_2:12. And such there were many at this time in the church of Israel, whom therefore he fitly invites to trust God, because he is no less their than the Israelites' help and shield, as it follows.

Psalms 115:12

**Hath been mindful of us** in our former straits and calamities, and therefore we trust he will still

**bless us**, & c. as it follows. Or, *is or will be mindful of us* . Though he hath chastened us sore, yet he hath not yet cast us out of the care of his providence.

Psalms 115:13

Either in age or condition, of whatsoever quality, high and low, rich and poor; for he is no respecter of persons.

Psalms 115:14

**Shall increase you** in number, notwithstanding all the attempts of your enemies to diminish and destroy you. Or, *shall add to you* , to wit, further and greater blessings.

Psalms 115:15

Who therefore can bless you indeed in spite of all your enemies curses and oppositions; and not of an impotent idol, that can do you neither good nor hurt.

Psalms 115:16

**Are the Lord's**, to wit, in a peculiar manner, where he dwelleth in that light and glory to which no man can approach, and whence he beholdeth and disposeth all persons and things upon earth.

**But the earth hath he given to the children of men**, for their habitation, possession, and use. But these words may be and are thus rendered by others, *and the earth* which (which particle is very oft understood) *he hath given* , &c. And then as the foregoing verse declared that God was the Creator of heaven and earth, Psa\_115:15, so this asserts that he is also their Lord and Governor, to dispose of all men and things as he pleaseth.

Psalms 115:17

**The dead;** such as we shall suddenly be, if thou dost not succour us.

**Into silence;** into the place of silence, the grave.

Psalms 115:18

**But we will bless the Lord;** but we hope for better things, that notwithstanding our present and urgent danger, yet thou wilt deliver us, and so give us occasion to bless thy name; whereby thou wilt have the praise and glory of our deliverance.

## **Psalms 116:1 PSALM 116**

### THE ARGUMENT

This Psalm contains a solemn thanksgiving to God for a glorious deliverance from grievous and dangerous calamities; as also from great perplexities and terrors of mind arising from the sense of God's displeasure.

The psalmist professeth his love to God for his manifold mercies in delivering him out of great straits and dangers, Psa\_116:8; promising to walk holily, prayeth for his future protection, studieth and promiseth to be thanked, Psa\_116:9-19.

No text from Poole on this verse.

Psalms 116:2

Heb. *in my days* ; as long as I have a day to live, as this phrase is used, 2Ki\_20:19 Isa\_39:8. Compare Job\_27:6.

Psalms 116:3

**The sorrows of death;** dangerous and deadly calamities, as bitter as death. Or, the cords of death.

**Of hell;** or, of the grave; or, of death; either killing pains, or such agonies and horrors as dying persons use to feel within themselves.

**Gat hold upon me,** Heb. found me, i.e. surprised me. Having been long pursuing me, at last they overtook me, and seized upon me, and I gave up myself for lost.

Psalms 116:4

No text from Poole on this verse.

Psalms 116:5

**Gracious is the Lord:** this he mentions either,

1. As that which he found by experience in answer to his prayers; or,
2. As the argument by which he encouraged himself to pray.

**And righteous;** therefore he will maintain me and my just cause against my unrighteous oppressors, and perform his promises, and save those who faithfully serve him and put their trust in him.

Psalms 116:6

**The simple;** sincere and plain-hearted persons, who dare not use those frauds and crafty and wicked artifices in saving themselves or destroying their enemies, but wait upon God with honest hearts in his way and for his time of deliverance; which was the case of David, who, though he had the prospect and the promise of the kingdom, yet would not make haste to it by indirect courses, as by cutting off Saul, when he had great provocation and fair opportunity to do it; of which see **1Sa 24 1Sa 26**. Such persons he calls *simple* or *foolish*, as this word is commonly rendered, not because they are really so, but because the world esteems them so.

Psalms 116:7

**Unto thy rest;** unto that tranquillity of mind and cheerful confidence in God's promises and providence which thou didst once enjoy.

Psalms 116:8

My soul; myself.

**From falling,** to wit, into mischief, and the pit of destruction.

Psalms 116:9

**I will walk before the Lord;** or, *I shall walk*, &c. This is either,

1. The psalmist's promise to God in requital of the favour last mentioned; I will therefore please God, as this phrase is used, Gen\_5:24, compared with Heb\_11:5 Gen\_17:1. I will devote myself to the worship and service of God. Or,

2. His thankful acknowledgment of God's further favour. Though I be now banished from the place of thy presence and worship, yet I assure myself that I shall be restored to it, and shall spend my days in thy house and service, which is the one thing that I desired above all other things, Psa\_27:4.

**In the land of the living;** amongst living men of this world. See Poole "Psa\_27:13".

Psalms 116:10

**I believed,** to wit, God's promise of deliverance and of the kingdom made to me by Samuel, which I was confident he would perform in spite of discouragements and difficulties.

**Therefore have I spoken:** so these words are translated, as by others, so by the apostle, 2Co\_4:13. *I have spoken* ; either,

1. What I have now said, Psa\_116:9; or,

2. What I have uttered to others concerning God's promises made to me; which I was not ashamed nor afraid to publish when I had occasion, because I was fully persuaded that God would make them good.

**I was greatly afflicted;** or, when *I was* , &c.; or, although *I was* , &c.; such particles being very frequently understood. The sense is, And this I did even in the midst of many and sore afflictions.

Psalms 116:11

**I said;** yet once I confess I spake very unadvisedly. *In my haste* ; through hastiness and precipitation of my mind, for want of due consideration, as the same phrase is used, Psa\_31:22. Or, *in my terror* or *amazement* , when I was discomposed and distracted with the greatness of my troubles.

**All men are liars:** the sense is either,

1. All men, yea, even my former friends and companions, prove deceitful and perfidious, all human help faileth me; so that my case is desperate, if God do not help me. Or,

2. All men, God's own prophets not excepted, are liable to mistakes by the condition of their nature, as they are men, and therefore may easily deceive others; and this might be the case of Samuel in his promise of the kingdom to me. Thus he questions

the truth of God's promises, yet so as he doth not strike directly at God, but only reflects upon the instrument.

Psalms 116:12

Yet notwithstanding all my dangers and my distrust of God too, God hath conferred so many and great blessings upon me, that I can never make sufficient returns to him for them.

Psalms 116:13

**I will take the cup of salvation;** I will offer the sacrifice of thanksgiving to God, as this phrase seems to be explained below, Psa\_116:17, where the latter clause of the verse is the same with that which here follows. The phrase is taken from the common practice of the Jews in their thank-offerings, in which a feast was made of the remainders of the sacrifices, and the offerers, together with the priests, did eat and drink before the Lord, and, amongst other rites, the master of the feast took a cup of wine into his hand, and solemnly blessed God for it, and for the mercy which was then acknowledged, and then gave it to all the guests, who drunk successively of it; see 1Ch\_16:2,3; to which custom it is supposed that our blessed Saviour alludes in the institution of the cup, which also is called *the cup of blessing*, 1Co\_10:16, which is in effect the same with the cup of salvation. This metaphor of a *cup* is used both of afflictions, as Psa\_11:6 **75:8**, and of comforts, as Psa\_23:5 Jer\_16:7.

**Call upon the name of the Lord;** or, publish or preach in or of the name of the Lord, i.e. his gracious nature, and the great things which he hath done for me. For he speaks of praise rather than of prayer, as appears both from the former clause, and by comparing Psa\_116:17.

Psalms 116:14

**My vows;** the praises and sacrifices which I vowed to God in the time of my distress.

**In the presence of all his people;** that they who heard my vows, or understood them by the report of others, might be witnesses of my payment of them, and not be scandalized by my unfaithfulness in that matter.

Psalms 116:15

He sets a high price upon it; he will not readily grant it to those that greedily seek it; and if any son of violence procure it, he will make him, pay very dearly for it; and when the saints suffer it for God's sake, as they frequently do, it is a most acceptable sacrifice to God, and highly esteemed by him. Thus *the blood* of God's people is said to be precious in his sight, Psa\_72:14. And, in the same sense, the life of a man is said to be *precious in his eyes* who spareth and preserveth it, as 1Sa\_26:21 2Ki\_1:13. God's people are precious in his eyes, both living and dying; for whether they live, they live unto the Lord; or whether they die, they die unto the Lord, Rom\_14:8.

Psalms 116:16

**I am thy servant:** this is either,

1. An argument used in prayer, It becometh thee to protect and save thy own servants, as every good master doth; or rather,
2. A thankful acknowledgment of his great obligations to God, whereby he was in duty bound to be the Lord's faithful and perpetual servant. For this suits best with the context.

The son of thine handmaid; either,

1. The son of a mother who was devoted and did devote me to thy service. Or,
2. Like one born in thy house of one of thy servants, and so thine by a most strict and double obligation.

**Thou hast loosed my bonds;** thou hast rescued me from mine enemies, whose captive and vassal I was, and therefore hast a just right and title to me and to my service.

Psalms 116:17

No text from Poole on this verse.

Psalms 116:18

And as I said before, so I now repeat my promise, for the greater assurance, and to lay the stricter obligation upon myself.

Psalms 116:19

No text from Poole on this verse.



## **Psalms 117:1 PSALM 117**

### THE ARGUMENT

This Psalm contains a prophecy of the calling of the Gentiles, as appears both from the matter of it, and from Rom\_15:11, where it is quoted to that purpose.

An exhortation to all nations to praise God for his mercy and truth's sake.

Acknowledge the true God, and serve him only, and cast away all your idols.

Psalms 117:2

Toward us; either,

1. Towards us Jews, to whom he hath given those peculiar privileges which he hath denied to all other nations. But this may seem an improper argument to move the Gentiles to praise God for his mercies to others from which they were excluded. Or,

2. Towards all of us, all the children of Abraham, whether carnal or spiritual, who were to be incorporated together, and made one body and one fold by and under the Messias, Joh\_10:16 Eph\_2:14, which mystery seems to be insinuated by this manner of expression.

## **Psalms 118:1 PSALM 118**

### THE ARGUMENT

This Psalm most probably was composed by David, when the civil wars between the houses of Saul and David were ended, and David was newly settled in the kingdom of all Israel, and had newly brought up the ark of God to his royal city, But though this was the occasion, yet David, or at least the Spirit of God, which indited this Psalm, had a further reach and higher design in it, and especially in the latter part of it, which was to carry the reader's thoughts beyond the type to the antitype, the Messias and his kingdom, who was chiefly intended in it; which is apparent both from the testimonies produced out of it to that purpose in the New Testament, as Mat\_21:9,42 Mr 12:10,11 Ac 4:11, &c.; and from the consent of the Hebrew doctors, both ancient and modern; one

evidence whereof is, that in their prayers for their Messiah they use some part of this Psalm; and from the matter itself, as we shall see hereafter. The form of this Psalm may seem to be dramatical, and several parts of it are spoken in the name of several persons, yet so that the distinction of the persons and their several passages is not expressed, but left to the observation of the intelligent and diligent reader, as it is in the book of the Song of Solomon, and in some part of Ecclesiastes, and in many profane writers. David speaks in his own name from the beginning to verse 22, and from thence to verse 25 in the name of the people, and thence to verse 27 in the name of the priests, and then concludes in his own name.

The psalmist exhorteth all the godly to praise the Lord, who had been merciful to them, Psa\_118:1-4. By his own experience showeth how good it is to trust in the Lord, who had delivered him from his enemies, Psa\_118:5-18. Under the type of the psalmist, the coming of Christ, whom the chief of the people refuse, is expressed and blessed, **Psa 118:19-29**.

**O give thanks;** all sorts of persons, which are particularly expressed in the three next verses, as they are mentioned in like manner and order Psa\_115:9-11, **See Poole "Psa\_115:9", See Poole "Psa\_115:10", See Poole "Psa\_115:11"**

Psalms 118:2

**Israel**, after the flesh, all the tribes and people of Israel, except the Levites.

Psalms 118:3

The priests and Levites, who were greatly discouraged and oppressed in Saul's time, and shall receive great benefits by my government.

Psalms 118:4

The Gentile proselytes, whereof there were in David's time, and were likely to be, greater numbers than formerly had been.

Psalms 118:5

**Set me;** which verb is tacitly included in the former, and is easily understood out of Psa\_31:8, where the full phrase is expressed, and from the following word. See the like examples in the Hebrew text, Gen\_12:15 Psa\_22:21, &c.

Psalms 118:6

A frail and impotent creature in himself, and much more when he is opposed to the Almighty God.

Psalms 118:7

**The Lord taketh my part with them that help me;** he is one of the number of my helpers, and enables them to defend me.

Psalms 118:8

As mine adversaries do in their own numbers, and in their great confederates.

Psalms 118:9

No text from Poole on this verse.

Psalms 118:10

**All nations compassed me about;** the neighbouring and heathen nations, Philistines, Syrians, Ammonites, Moabites, &c., who were stirred up, partly, by the overthrows which David had given some of them; partly, by their jealousy at David's growing greatness and fear for themselves; and partly, by their hatred against the true religion.

Psalms 118:11

**They compassed me about;** the repetition implies their frequency and fervency in this action, and their confidence of success.

Psalms 118:12

**Like bees;** in great numbers, and with great and potent fury, and to their own ruin, as bees do when they fly about a man, and leave their stings in him.

**They are quenched:** so this word is used Job\_6:17 **18:5,6 21:17**. Or, as the LXX. and Chaldee render it, *they burnt or flamed*, i.e. raged against me like fire, as it follows. And this is supposed to be one of those Hebrew verbs, which have not only divers, but contrary significations.

**As the fire of thorns;** which flameth out terribly, and makes a crackling noise, and burneth fiercely, but quickly spends itself without any considerable or lasting effect.

**For;** or, *but*, as this very particle is frequently used, and here twice in this very phrase, Psa\_118:10,11. So as the former part of

the verse notes their hostile attempt, this notes their ill success and utter ruin. Here is an inversion of words in this last clause, which is not unusual in the Hebrew text. Although these words may be, and are by a learned man of our own, rendered as they lie in the Hebrew, I trust (which word may easily be understood out of Psa\_118:8,9)

**in the name of the Lord**, *therefore* (for so the Hebrew *chi* is oft rendered, and is so taken by the Chaldee in this place)

I shall destroy them, or *cut them off*.

Psalms 118:13

**Thou**, O mine enemy, and the head of all mine enemies. Possibly he understandeth Saul, whom for honour's sake he forbears to name; or some other chief commander of his enemies. Or the singular word is here put collectively for all his enemies.

Psalms 118:14

**My strength and song**; the author of my strength, and therefore the just object of my song and praise. My salvation, i.e. my Saviour.

Psalms 118:15

**The voice of rejoicing and salvation**, of rejoicing and thanksgiving for the salvation and deliverance which God hath wrought for me, is in the tabernacles of the righteous; partly because they clearly saw God's hand in the work, and therefore took pleasure in it; and partly because all good men suffered great inconveniences under Saul's government, as David complains in divers of the foregoing Psalms, and expected and received singular benefits by David's advancement, both in their civil and religious concernments.

**The right hand of the Lord doeth valiantly**: these are the words of that song of joy and praise now mentioned.

Psalms 118:16

**Is exalted**; hath appeared evidently, and wrought powerfully and gloriously on my behalf.

Psalms 118:17

**I shall not die**, to wit, so soon as mine enemies desire, nor by their sword, as they hope and endeavour.

**Declare the works of the Lord;** one branch whereof is the total destruction of mine enemies. He implies that he did not desire life, nor should employ it, as his enemies did theirs, but for the service and glory of God.

Psalms 118:18

**Hath chastened me sore** by the hands of mine enemies, whom God used to that very purpose for my greater good, and their own greater and surer ruin and confusion.

Psalms 118:19

**Open to me,** O ye porters, appointed by God for this work. Or it is a figurative and poetical manner of expression, whereby he speaks to the gates themselves, as if they had sense and understanding. Or by saying *open*, he implies that they had been long shut against him in Saul's time. *The gates of righteousness*, to wit, the gates of the Lord's tabernacle, the proper and usual place of the solemn performance of the duty here following, which he calleth

**the gates of righteousness**, partly, in opposition to *the gates of death*, of which he speaks implicitly Psa\_118:18, and expressly Psa\_9:13 **107:18**, which may be called the gates of sin or unrighteousness, because death is the wages of sin; partly, because there the rule of righteousness was kept and taught, and the sacrifices of righteousness (as they are called, Psa\_4:5) were offered, and divers other exercises of righteousness or of God's service were performed; and partly, because those gates were to be opened to all righteous persons, (such as David had oft professed and proved himself to be, upon which account he claims this as his just privilege,) and only to such, for the unclean and unrighteous were to be shut and kept out by the porters, 2Ch\_23:19: compare Isa\_26:2.

Psalms 118:20

These may be the words either,

1. Of the Levites, the porters returning this answer to the foregoing question: This is the gate of the Lord which thou seekest, and which shall be opened to thee according to thy desire, and thy just privilege, for then art one of those righteous ones to whom this of right belongs. Or,

2. Of David himself, who stands as it were pausing and contemplating before he makes his entrance: This, this is that holy and blessed gate, which I so long and earnestly thirsted for in my banishment, and which is now very beautiful in my sight, into which I will enter, and all other righteous persons by my example and encouragement. But as David was a type of Christ and the temple of heaven, so this place hath a further prospect than David, and relates to Christ's ascending into heaven, and opening the gates of that blessed temple, both for himself, and for all righteous men or believers.

Psalms 118:21

No text from Poole on this verse.

Psalms 118:22

The commonwealth of Israel and the church of God are here and elsewhere in Scripture compared to a building, wherein as the people are the stones and the matter, so the princes and rulers are the builders, whose office it was to erect, and support, and improve the building, and to use their wisdom and power in choosing fit materials for the several parts and purposes of the building, and in the rejection of what was unprofitable and inconvenient. And these master-builders rejected David as an obscure, and treacherous, and rebellious person, fit to be not only laid aside and thrown away, but also to be crushed to pieces. And so their successors rejected Christ as an enemy to Moses, a friend to sinners, and a blasphemer against God, and therefore deserving death and damnation.

**The head stone of the corner;** the chief stone in the whole building, by which the several parts of the building are upheld and firmly united and kept together. Thus David united all the tribes and families of Israel, who had been miserably distracted and divided by the civil wars between the houses of Saul and David. And thus Christ united Jews and Gentiles together, as is observed, Eph\_2:14, &c. And although David alludeth to himself and his own condition, yet it is not to be doubted but that having the prophetic Spirit, by which he foresaw the coming of Christ, and his ill usage from the Jews, of which he speaks very particularly **Psa 22**, and elsewhere; and having his thoughts much taken up with Christ and the event of his kingdom, of which he speaks in

divers of his Psalms, he had his eye principally fixed upon him in these and the following expressions. And therefore this place is justly expounded of Christ in the New Testament, as Mar\_12:10 Act\_4:11 Rom\_9:32 Eph\_2:20 1Pe\_2:6, compared with Isa\_28:16. And to him indeed the words agree much more properly and fully than to David.

Psalms 118:23

**This;** this strange event; the feminine gender being put for the neuter, as it is in other places of Scripture.

**The Lord's doing;** peculiarly an effect of his omnipotent wisdom; done not only without the help of man, but against all the artifices and forces of men.

Psalms 118:24

**Made;** either created, or exalted and glorified, as this word is used, 1Sa\_12:6, or sanctified by his glorious presence and work, and by his appointment, as a time or season never to be forgotten, but to be observed with great thankfulness and rejoicing, as it follows.

Psalms 118:25

**I beseech thee;** or, *we beseech thee* ; for the Hebrew words may be rendered either way. These seem to be the words of the Levites, to whom he spake Psa\_118:19; or of the people, using these joyful acclamations or prayers to God for the preservation of their king and kingdom. This also is interpreted of and was applied to Christ, even by the Jews themselves, Mar\_11:9 Joh\_12:13.

Psalms 118:26

**Blessed be he;** we earnestly pray that God would bless his person and government, and all his enterprises. *That cometh* , to wit, unto us, from whom he was long banished; or unto the throne; or from his Father into the world; the Messiah, who is known by the name of him *that cometh* or *was to come* , as Mat\_11:3 **21:9** Luk\_7:20 **13:35** Joh\_12:13, and of whom this very word is used, Gen\_49:10 Isa\_35:4. He who is about to come, or will certainly come. *In the name of the Lord* ; by command and commission from him, and for his service and glory.

**We have blessed you out of the house of the Lord;** we who are the Lord's ministers, attending upon him in his house, and appointed to bless in his name, Num\_6:23 Deu\_10:8, do pray for, and in God's name pronounce, his blessing upon thee. So these are the words of the priests.

Psalms 118:27

**God is the Lord;** God hath proved himself to be the Lord Jehovah by the accomplishment of his promises. **See Poole** "Exo\_6:3". Or, *the Lord or Jehovah is God* , as it was said upon another solemn occasion and appearance of God, 1Ki\_18:39; or, *is the mighty God* , as this name of God signifies, and as he showed himself to be by this his mighty and wonderful work. *Which hath showed us light* ; who hath caused light to shine out of darkness; who hath scattered our thick and dark clouds, and put us into a state of peace, and comfort, and safety, and happiness; all which are frequently signified by *light* in the Holy Scripture. Or, who hath discovered, and will in due time send, the Messias, who is called *the light of the Gentiles* , or *of the world* , or *of men* , Isa\_42:6 Joh\_1:4 **8:12 12:35,46**, and by whom he will more clearly and fully reveal his whole mind and will to us, and tell us all things, as the Jews expected, Joh\_4:25, who also will enlighten our dark minds by his Spirit.

**Bind the sacrifice with cords, even unto the horns of the altar:** these words, as well as those which go before them in this verse, and those which follow after them, Psa\_118:28, may be the words of David unto the priests, who had now blessed him in God's name, Psa\_118:26. And this blessing of God which you wish me, God hath already given me; and therefore in way of gratitude I will offer sacrifices to him, which do you, O ye priests, according to your office, *bind to the hems of the altar* ; of which see Exo\_27:2; which horns are supposed by divers learned men to be made for this very use, that the beasts should be bound and killed there. And this may seem probable from Exo\_29:11,**12** **Le 4:7**, &c., where we read that the beasts were to be killed *by the door of the tabernacle* , which was very near the altar of burnt-offerings, and then immediately part of their blood was to be *put upon the horns* of the altar, and the rest *poured out at the bottom of it* . Although these words may be thus rendered, *Bind* and bring (one



pregnant word being put for two, as above, Psa\_118:5, and in many other places of Scripture) *the sacrifice with cords unto the horns of the altar* , that it may be killed beside it, and its blood put upon the horns, after the manner. So they may be David's words to his servants to go and bring one of his beasts to be offered to God in his name.

Psalms 118:28

No text from Poole on this verse.

Psalms 118:29

No text from Poole on this verse.

## **Psalms 119:1 PSALM 119**

### THE ARGUMENT

The author of this Psalm was David; which I know none that deny, and of which there is no just reason to doubt. The scope and design of it is manifest, to commend the serious and diligent study, and the stedfast belief and the constant practice of God's word, as incomparably the best counsellor and comforter in the world, and as the only way to true blessedness. And this he confirmeth by his own example, which he proposeth to them for their imitation; and he declareth the great and frequent experience which he had of its admirable sweetness and manifold benefits in all conditions, and especially in the times of his distresses. And because it was a hard thing rightly to understand this word in all its parts, and harder to put it in practice, he therefore intermixeth many prayers to God for his help therein, thereby directing and encouraging others to take the same course. And because this Psalm was very large, and the matter of it of greatest importance, the psalmist thought fit to divide it into two and twenty several parts, according to the number of the Hebrew letters, that so he might both prevent tediousness, and fix it in the memory. It is further observable that the word of God is here diversely called by the names of *law, statutes, precepts or commandments, judgments, ordinances, righteousness, testimonies, way, and word* ; by which variety he designed to express the nature and the great perfection and manifold parts and uses of God's word: which is called his *word* , as proceeding from his mouth, and revealed by

him to us; his *way* , as prescribed by him for us to walk in; his law, as binding us to obedience, his *statutes* , as declaring his authority and power of giving us laws, his *precepts* , as declaring and directing our duty; his *ordinances* , as ordained and appointed by him; his *righteousness* , as exactly agreeable to God's righteous nature and will; his *judgments* , as proceeding from the great Judge of the world, and being his judicial sentence to which all men must submit; and his *testimonies* , as it contains the witnesses of God's mind and will, and of man's duty. And there are very few of these 176 verses contained in this Psalm, in which one or other of these titles is not found.

This Psalm contains the commendation of God's word; David's love to it; a prayer for grace to carry himself according to it; with an account of God's law, institutions, commandments, testimonies, precepts, word, promises, ways, judgments, name, righteousness, truth, &c.; with a prayer for help and assistance.

ALEPH.

**The undefiled;** or, *the perfect or sincere* , as this word properly and most frequently signifies; such whose hearts and course of life agree with their profession.

In the way; either,

1. In their way or course of life, which in Scripture is oft called a man's way; or,
2. In the way of the Lord, as it seems to be explained by the next clause.

**Who walk in the law of the Lord;** who order their lives according to the rule of God's law or word.

Psalms 119:2

**That keep,** in mind and heart, that carefully and diligently observe,

**his testimonies;** his precepts. For the reason of this and the other titles of God's word, see the argument or preface to this Psalm.

**That seek him,** to wit, the Lord, expressed Psa\_119:1, that seek his presence, and favour, and acquaintance.

**With the whole heart;** sincerely, industriously, and fervently, above all other things. This is opposed to hypocrisy, and sloth, and lukewarmness in religion.

Psalms 119:3

**Do no iniquity;** or, *are not workers of iniquity* , i.e. do not knowingly, and resolvedly, and industriously, and customarily continue in sinful courses. So this phrase is understood Job\_31:3 **34:8** Psa\_5:5 **6:8** **125:5** Pro\_10:29 Luk\_13:27; otherwise *there is not a just man upon earth that sinneth not* , Ecc\_7:20.

**They walk:** this is their constant practice, and the general course of their lives, which is commonly signified by walking, as Psa\_1:1, and every where.

**In his ways;** in the paths which God hath prescribed to them.

Psalms 119:4

Nor is it strange that thy people do so exactly and diligently observe and practise thy precepts, because they are commanded so to do by thee their sovereign Lord.

Psalms 119:5

My desires answer thy commands.

**Directed,** or *established* , to wit, by thy grace and Holy Spirit; for the direction of God's word he had already.

Psalms 119:6

**Then shall I not be ashamed;** either of my actions, or of my profession of religion, or of my hope and confidence in thy favour. When sinners shall be ashamed both here, Rom\_6:21, and hereafter, Dan\_12:2, I, having the conscience of mine own integrity, shall lift up my head with courage and *boldness* , both before men, when they either accuse or persecute me, and before God *in the day of judgment* , as it is said, 1Jo\_4:17.

**Respect;** a due and true respect, which implies high valuation, hearty affection, diligent study, and common practice.

**Unto all thy commandments;** so as not to be partial in my obedience, not to allow myself in the practice of any known sin, or in the neglect of any known duty.

Psalms 119:7

**Praise thee**, i.e. worship thee; one eminent duty of God's worship being put for all, as is frequent in Scripture.

**With uprightness of heart;** or, *with a right mind or heart* ; in a right manner, so as may be acceptable to thee, and beneficial to myself.

**When I shall have learned thy righteous judgments;** when by thy good Spirit I shall be more fully instructed in the meaning of thy word; which is the only rule of thy worship; for want of a sound knowledge whereof many persons run into superstitious or erroneous practices.

Psalms 119:8

**I will keep thy statutes;** it is my full purpose to do so, whatsoever it cost me.

**Forsake me not utterly;** not totally and finally; for then I shall fall into the foulest sins and greatest mischief. Not that he was contented to be forsaken in the least degree, but this he more especially deprecates, as he had great reason to do.

Psalms 119:9

BETH

**Young man;** or, any man. But he names the

**young man**, because such are commonly void of wisdom and experience, heady and wilful, and impatient of admonition, full of violent passions and strong lusts, and exposed to many and great temptations.

**Cleanse his way;** reform his life, or purge himself from all filthiness of flesh and spirit.

**By taking heed thereto according to thy word;** by a diligent and circumspect watch over himself, and the examination and regulation of all his actions by the rules of thy word.

Psalms 119:10

Deny me not thy grace and assistance, which I have so sincerely and earnestly desired, and laboured to obtain.

**Let me not wander**, Heb. *do not make me to wander* , to wit, by leading me into temptation, by withdrawing thy grace, which is necessary to keep me from wandering.

Psalms 119:11

I have not contented myself with bare hearing or reading thy word, but have received it in the love of it, have diligently pondered it, and laid it up in my mind and memory like a choice treasure, to be ready upon all occasions, to counsel, or comfort, or quicken, or caution me, as need requires; that by a diligent and affectionate consideration of thy precepts, and promises, and threatenings, I might be kept from sinful courses, against which these are the best antidote.

Psalms 119:12

**Blessed art thou**; thou art infinitely blessed, and most worthy of all blessing and praise, and therefore do thou bless me in teaching me, as it follows. Or, *Blessed be thou* . I bless and praise thee for that great blessing of thy word, Psa\_119:11.

**Teach me thy statutes**, both to know and to practise them better.

Psalms 119:13

If thou wilt teach me, I will teach others, as I have already done; and so thou shalt have glory, and others benefit by it.

Psalms 119:14

**In the way of thy testimonies**; in the study and practice of them.

Psalms 119:15

I will diligently and seriously consider the nature, and design, and extent of thy precepts, and especially so far as they concern my own duty.

**Have respect unto thy ways**; or, *look unto them* , as workmen constantly and carefully look to their rule to guide themselves by it.

Psalms 119:16

No text from Poole on this verse.

Psalms 119:17

GIMEL

**Deal bountifully;** I plead no merit, but only thy free grace and rich mercy.

**That I may live;** safely and comfortably, in spite of all the attempts of mine enemies to take away my life.

**And keep thy word:** I do not desire life that I may satisfy my own lusts, but that I may spend it in thy service.

Psalms 119:18

**Open thou mine eyes;** enlighten my mind by the light of thy Holy Spirit, and dispel all ignorance and error.

**Wondrous things out of thy law;** those great and marvellous depths of Divine wisdom and goodness, and those profound mysteries of Christ and of God's grace to mankind, and of that future and everlasting state, which are contained in God's law, and which were not to be known but by divine illumination, Mat\_16:17 1Co\_2:11,**14** 2Co\_3:14 **4:4,6 Eph 1:17**, especially in the times of the Old Testament.

Psalms 119:19

**Stranger**, or *sojourner* . I am not here as in my home, but as a pilgrim travelling homeward in a strange land; which calls for thy pity and help. That law of nature, which thou hast planted in all men's minds, teacheth them to show humanity to strangers, and to direct travellers; much more may this be expected from thee.

**Thy commandments;** which are my chief support and guide in my pilgrimage.

Psalms 119:20

**Breaketh;** fainteth, as it frequently doth, when a thing vehemently desired is denied or delayed. Compare Pro\_13:12.

**Unto thy judgments;** to a more sound knowledge and serious practice of them.

Psalms 119:21

**Hast rebuked**, or *dost rebuke* , i.e. severely punish and destroy. And therefore I justly long for thy judgments, as for the love which I have to them, so for fear of those terrible judgments which thou sendest upon the despisers of them.

**The proud;** obstinate and presumptuous sinners, who sin with a high hand, and with contempt of God, and of his laws, and of his judgment; all which is the effect of pride.

**That are cursed;** that have the curse of God upon them, and upon all which they have or do; which is the depth of misery.

**Do err;** or, *wander* ; knowingly, and wilfully, and maliciously, as proud sinners use to do.

Psalms 119:22

**Reproach,** which I suffer unjustly and for thy sake, as he elsewhere complains.

**I have kept thy testimonies,** and therefore I am innocent from those crimes for which they censure and reproach me. Or, and therefore thou wilt maintain mine honour and interest according to thy promise made to such as keep thy testimonies, and I beg with some confidence that thou wilt do it.

Psalms 119:23

**Did sit and speak;** did speak against me continually, (for sitting notes continuance,) and when they sat upon their seats of judicature, and when they sat together in companies, entertaining one another with discourses.

**Did meditate in thy statutes;** all their contumelies and reproaches did not discourage nor divert me from the study, belief, and practice of thy word.

Psalms 119:24

**My delight;** my chief comfort under all their censures and persecutions.

**My counsellors,** to teach me how to carry myself under them.

Psalms 119:25

DALETH

**My soul cleaveth unto the dust;** I am in evident danger of present death, through the rage and power of mine enemies; I am like one laid in the grave, without all hopes of recovery. So this phrase is used Psa\_22:15.

**Quicken thou me;** preserve my life, or revive me and raise me out of the dust by thy almighty power.

**According to thy word;** according to thy promise.

Psalms 119:26

**My ways;** my sins, in way of confession; and all my cares, and fears, and troubles, and concerns, in way of humble petition to thee, as appears from God's answer.

Psalms 119:27

**Make me to understand,** more thoroughly and more practically, the way of thy precepts; either,

1. The full mind and meaning of thy precepts, which are exceeding broad, as he saith afterwards; or,
2. The way wherein I may walk according to thy precepts; how to demean myself in all the varieties of my condition, and in all my affairs and actions, so as is most agreeable to thy precepts.

**Thy wondrous works;** even the wonders of the law mentioned before, Psa\_119:18.

Psalms 119:28

**Melteth,** like wax before the fire; it hath no strength nor consistency left in it, but consumeth or pineth away.

**For heaviness;** through grief, partly for my extreme danger and misery; and principally for my sins, and thy wrath and terrors following upon them.

**Strengthen thou me,** that so I may bear my burdens patiently and cheerfully, and vanquish all my temptations.

Psalms 119:29

**The way of lying;** or, *of falsehood* ; either,

1. The practice of lying, and dissembling, and cheating, which is so rife in Saul's court, and in the courts of most princes; but, Lord, let it not be so in my courts. Or rather,
2. Every false way of doctrine or worship; for to this way he opposeth God's law in the next clause. And he justly prayeth to God to keep him from apostacy, heresy, idolatry, and superstition, because his own corrupt nature of itself and without God's grace



was prone to these errors, and not only heathens, but many Israelites, did frequently fall into them.

**Grant me thy law graciously;** vouchsafe unto me an accurate knowledge and firm belief of thy word, and that I may constantly attend and adhere to it, and govern myself by it in all things.

Psalms 119:30

**I have chosen the way of truth,** to wit, thy word or law, for my portion, and the rule of my worship and whole life.

**Laid before me;** or, set before me, as the phrase is fully expressed, Psa\_16:8, as a delightful object, or as a mark to aim at, or as a rule to direct me.

Psalms 119:31

**I have stuck unto thy testimonies;** I have resolutely persisted in the practice of thy precepts, in spite of all temptations, reproaches, persecutions, and discouragements, to which I was exposed in and for so doing.

Put me not to shame; either,

1. By giving me over to apostacy or transgression, which will bring shame; or rather,
2. By the disappointment of my hopes and confidence in those promises of the blessings of this life. as well as of the next, which thou hast made to the obedient, of which I have made in boast.

Psalms 119:32

**I will run the way of thy commandments,** I will obey thy precepts with all readiness, fervency, and diligence,

when thou shalt enlarge my heart: either,

1. When thou shalt bring me out of my present straits or distresses. This in deed is called *enlarging* , as Psa\_4:1 **18:36**, but never, to my remembrance, the enlarging of the heart. Or rather,
2. When thou shalt replenish my heart with more wisdom and love to and delight in thee and thy law; for this *enlargement of heart* in Scripture is ascribed to wisdom, 1Ki\_4:29, and love, 2Co\_6:11, and joy, Isa\_60:5; when thou shalt knock off those fetters of remaining corruption, and give me a more noble and generous

disposition towards thee, and stablish me *with thy free spirit* , as it is expressed, Psa\_51:12. Thus David both owns his duty, and asserts the absolute necessity of God's grace to the performance of it.

Psalms 119:33

HE

Or, *that I may keep it* , &c. That I may persevere; for apostacy proceeds from the want of a good understanding.

Psalms 119:34

No text from Poole on this verse.

Psalms 119:35

**Make me to go**, by directing my mind into the right way, by inclining my will, and strengthening my resolution.

**For therein do I delight:** forsake not him who delighteth in the: and in thy service; and as thou hast wrought in me to will work in me also to do.

Psalms 119:36

**Unto thy testimonies;** to the love and practice of them.

**Not to covetousness;** not to the inordinate love and desire of riches: which particular lust he mentions, partly, be cause this lust is most spreading and universal, and there is scarce any man who doth not desire riches either for the love of riches, or upon pretence of necessity, or for the service of pride or luxury, or some other lust; partly, because, this lust is most opposite to God's testimonies, and doth most commonly hinder men from receiving God's word, and from profiting by it; see Mat\_13:22 Luk\_16:2 and partly, because this lust is most pernicious, as being the root of all evil, 1Ti\_6:10, and is most mischievous in princes and governors, such as David was, and therefore in a special manner forbidden to them, Exo\_18:21.

Psalms 119:37

**Vanity;** the vain things and lusts of this present evil world, such as riches, honours, pleasures; from beholding them, to wit, with admiration and inordinate affection; for such a sight of the eyes doth usually affect the heart, and stir up men's lusts and passions; of which see Num\_15:39 Job\_31:1 Pro\_4:25 **23:5,6 Mt 5:28**

**Quicken thou me in thy way;** as I desire that I may be dull and dead in afflictions to worldly vanities; so, Lord, make me lively, and vigorous, and fervent in thy work and service.

Psalms 119:38

Confirm and perform thy promises, as concerning the kingdom, so also for the giving of gracious assistances, directions and comforts to those that fear thee, of which number I am one.

Psalms 119:39

Turn away my reproach; either,

1. For the shameful disappointment of my hopes and confident boastings concerning the truth and certainty of thy promises; or,

2. For my manifold failings, and particularly for that shameful matter about Uriah and Bathsheba; or,

3. For my instability in or apostacy from thy ways; which in respect of mine own weakness and folly I have great cause to fear.

*For thy judgments* are good: this may be a reason either,

1. Why he prayed and hoped that God would turn away reproach from him, because God's word and statutes were good, and therefore it was not fit for any to suffer reproach in and for his diligent observation of them; or,

2. Why he feared reproach, because he had, and feared he might hereafter, transgress those judgments or statutes of God which were, and he very well knew to be, good, i.e. just, and holy, and excellent, and therefore it was a shameful thing to violate them.

Psalms 119:40

**After thy precepts;** after a more solid knowledge and constant performance of thy precepts.

**Quicken me;** do thou preserve and maintain both my natural and spiritual life.

**In thy righteousness;** according to thy justice or faithfulness, which obligeth thee to make good thy promises.

Psalms 119:41

VAU

Let promised mercies be performed to me.

Psalms 119:42

**That reproacheth me;** that chargeth me with folly for my piety and trust in thy promises.

**For I trust in thy word;** or, *because I trust* , &c. This was the matter of their reproach.

Psalms 119:43

Do not deal so with me, that I shall be altogether ashamed to mention thy word, which I have so often affirmed to be a word of truth and infallible certainty, of which I have often made my boast.

**In thy judgments;** either in thy word and promises, or in thy judicial administrations and government of the world, which as it is matter of terror to the wicked, so it is matter of comfort and hope to me.

Psalms 119:44

So shall I be obliged and encouraged to the constant and perpetual study and observation of thy laws.

Psalms 119:45

**I will walk at liberty;** or, *I shall walk at large* , as it is in the margin; I shall be delivered from all my present straits, both of the outward and inward man, and enjoy great freedom and comfort in thy ways.

Psalms 119:46

**Before kings;** who commonly entertain all godly discourses with scorn and contempt.

Psalms 119:47

Whereas other princes place their delight in the glories and vanities of this world, and the study and practice of religion is generally irksome and loathsome to them, thy law shall be my chief delight and recreation.

Psalms 119:48

**Lift up;** to lay hold upon them, to receive and embrace thy precepts and promises by faith and love, and cheerfully and vigorously to put them in practice; for as the *hanging down of the hands* is a gesture of sloth and listlessness, as 2Ch<sub>15</sub>:7, and

elsewhere; so *the lifting up of the hands* is the posture of a man entering upon action, as Gen\_41:44 2Sa\_20:21.

**I will meditate in thy statutes;** my deepest thoughts, as well as my hands, shall be exercised in them.

Psalms 119:49

ZAIN

**The word;** thy promises.

**Caused me to hope,** by thy command requiring it of me, and by thy grace working it in me.

Psalms 119:50

**This,** to wit, thy word, as is evident both from the foregoing and following words.

**Hath quickened me;** hath preserved my life in manifold dangers, and hath revived and cheered my spirit.

Psalms 119:51

**Greatly in derision,** for my godliness and trust in thy word, as the following words imply.

Psalms 119:52

**Thy judgments of old;** thy former and ancient dispensations to the children of men in punishing the ungodly, and protecting and delivering thy faithful servants, whose experience is my encouragement.

Psalms 119:53

**Horror;** a mixed passion made up of indignation at their persons as sinful, and abhorrency of their sins, and dread and sorrow at the consideration of the judgments of God coming upon them.

**Because of the wicked that forsake thy law;** for the dishonour which they bring to God, the scandal and mischief to others, and their own certain ruin.

Psalms 119:54

**My songs;** the matter of my songs, my delight and recreation.

In the house of my pilgrimage; either,

1. In this present world, which I do not own for my home, wherein I am a stranger and pilgrim, as all my fathers were, Psa\_39:12: compare Gen\_47:9. Or,

2. In mine exile, and in the wildernesses and other places where I have been oft forced to wander, when I was banished from all my friends, and from the place of thy worship, and had no other support or comfort but the remembrance of thy statutes.

Psalms 119:55

**Thy name;** thy holy nature and attributes, thy blessed word, and thy wonderful works; all which come under the title of God's name.

**In the night,** when darkness causeth fear in others, I took pleasure in remembering thee; and when others abandon all business, and wholly give themselves up to rest and sleep, my thoughts and affections were working towards thee.

**And have kept thy law;** this was the fruit of my serious remembrance of thee.

Psalms 119:56

**This I had,** this comfortable and profitable remembrance and contemplation of thy name and statutes, of which he spoke Psa\_119:54,55, because I kept thy precepts; which if I had wilfully and wickedly broken, the remembrance of these things would have been sad and frightful to me, as now it is comfortable, because I kept them.

Psalms 119:57

CHETH

Whereas other men place their portion and happiness in worldly things, I have chosen thee for my portion and chief treasure, as he said, Psa\_16:5 **73:26**, and thou hast an all-sufficient and an excellent portion for me.

**I have said;** I have not only purposed it in my own heart, but have professed and owned it before others, and I do not repent of it.

Psalms 119:58

**Thy favour;** thy gracious presence and merciful assistance, as it follows.

Psalms 119:59

I seriously considered both my former counsels and courses, that I might be humbled for my past errors, and might now amend them, and my duty in all my future actions. And finding that my feet had too often swerved from thy rule, I turned them to it. And although the ways of sinful pleasure and advantage were presented to my mind, yet I rejected them, and turned myself wholly to thy ways.

Psalms 119:60

Being fully convinced of the necessity and excellency of obedience, I presently resolved upon it, and immediately put it in execution.

Psalms 119:61

**Robbed me;** or, *made a prey of me* ; done me many injuries for my respect to thy law.

Psalms 119:62

**I will rise** out of my bed to praise thee in a solemn manner; not being contented with those short ejaculations which he might have used lying in his bed. Thy righteous judgments, i.e. laws, which are so useful to direct and comfort me.

Psalms 119:63

Not excepting the poorest and meanest, whose society other princes disdain.

Psalms 119:64

Thou dost satisfy the just desires and necessities of all men and all creatures with the fruits of thy goodness. The generality of other men chiefly desire the blessings of this life; but, Lord, give me thy spiritual blessings, the saving knowledge, love, and practice of thy law.

Psalms 119:65

TETH

No text from Poole on this verse.

Psalms 119:66

**Good judgment;** whereby I may rightly discern between truth and falsehood, good and evil, between the mind of God and my own or others' inventions; that so I may be kept from those mistakes and errors in which many are involved, that I may truly

judge what thy law requires or permits, and what it forbids. Heb. *the goodness of taste* , an experimental sense and relish of divine things. Compare Psa\_34:8.

**Knowledge;** a spiritual and experimental knowledge. And judgment, or taste, and knowledge may, by a usual figure called *hendiadis* , be put for *judicious* , or solid, or practical knowledge.

**I have believed thy commandments;** I have believed the Divine authority of them, and the truth and certainty of those promises and threatenings which thou hast annexed to them.

Psalms 119:67

**I went astray,** as men generally do in their prosperity. See Deu\_32:15 Psa\_73:4-6, &c.; Pro\_1:32 Jer\_22:21.

Psalms 119:68

**Thou art good;** gracious and bountiful in thy nature.

**And doest good** to all men, both good and bad, Mat\_5:45, and in all things, yea, even when thou afflictest.

**Teach me thy statutes;** which is the good that I desire above all things.

Psalms 119:69

**Forged a lie;** a slander, charging me with hypocrisy towards God, and rebellion against my prince.

**But I will keep thy precepts;** my practice shall confute their calumnies.

Psalms 119:70

Their heart is as fat as grease; the sense is either,

1. They are stupid, and insensible, and past feeling, not affected either with the terrors or comforts of God's word. So the like phrase is used Isa\_6:10, compared with Joh\_12:40. Or,

2. They prosper exceedingly, and are even glutted with the wealth and comforts of this life.

**But I delight in thy law;** but I do not envy them their jollity, and I have as much delight in God's law as they have in worldly things.



Psalms 119:71

**Good;** necessary, and greatly beneficial. He repeats what in effect he said before, Psa\_119:67, partly to intimate the certainty and importance of this truth, and partly because it is a great paradox to worldly men, who generally esteem afflictions to be evil, yea, the worst of evils.

Psalms 119:72

Not only thy promises, but even thy precepts, which are so unpleasant and hard to ungodly men, to me they are more desirable and more needful and profitable, because they do not only give me abundant satisfaction and comfort in this life, but also they conduct me with safety and delight unto that eternal and most blessed life, where gold and silver bear no price.

Psalms 119:73

JOD

I am thy creature, and therefore obliged to serve and obey thee with all my might; which that I may do aright I beg thy instruction or assistance. Or, thou hast made me once, make me a second time, and renew thy decayed image in me, that I may know and serve thee better; and that as I was made by thee, so I may be guided by thy grace to serve and glorify my Creator.

Psalms 119:74

**Will be glad;** partly for my sake, of whose innocency and piety they are convinced, and therefore sympathize with me; and partly for their own sakes, both for the encouragement they have by my example to trust in God, and for the manifold benefits, both spiritual and temporal, which they expect from my government.

**See me,** to wit, alive and in safety, notwithstanding all the force and malice of mine enemies, and advanced to the kingdom.

**I have hoped in thy word;** in thy promise, and have not been disappointed of my hope, which is a great confirmation of their faith and hope in God, that, they shall obtain all the good things which God hath promised them.

Psalms 119:75

**I know** by the convictions of my own conscience, and by experience.

**Thy judgments**, i.e. thy corrections, as the next clause explains this.

**In faithfulness**; in pursuance of thy promises, and in order to my good, that by my afflictions thou mightest purge me from those sins which might provoke thy wrath against me, and prepare me for a better administration, and more lasting and comfortable enjoyment of my kingdom.

Psalms 119:76

Yet in judgment remember mercy, and give me that comfort and assistance in, and that deliverance out of, my troubles which thou hast promised me.

Psalms 119:77

**That I may live**; that I may be preserved from that violent and untimely death which mine enemies design to bring upon me.

**For thy law is my delight**; I humbly beg and expect thy protection, because I am thy faithful servant.

Psalms 119:78

**They dealt perversely with me**, Heb. *they have perverted me* ; either by their calumnies, whereby they have put false and perverse constructions upon all my words and actions; or by endeavouring to overthrow and destroy me, or to turn me out of the way of thy precepts. But all their wicked attempts against me shall never drive me from the study, and love, and practice of thy precepts.

Psalms 119:79

Turn unto me; either,

1. Turn their eyes to me as a spectacle of God's wonderful mercy; or rather,

2. Turn their hearts and affections to me, which have been alienated from me, either by the artifices and calumnies of my adversaries, or by my sore and long distresses, which made them prone to think that either I had deceived them with false pretences, or that God for my sins had utterly forsaken me; which doubtless was a very grievous burden to David, who had a far greater esteem and affection for such persons than for all other men, and desired above all things to stand right in their opinions.

**Known**, i.e. loved and practised them; as words of knowledge are oft used.

Psalms 119:80

**Sound**, Heb. *perfect* , or *entire* , that I may love and obey them sincerely, constantly, and universally.

**That I be not ashamed**, to wit, for my sins, which are the only just causes of shame, and for the disappointment of my hopes following upon them.

Psalms 119:81

CAPH

**Fainteth**, with longing desire, and earnest expectation, and hope deferred, and hitherto disappointed.

Psalms 119:82

**Mine eyes fail**, with looking hither and thither, and to thee for help.

Psalms 119:83

**In the smoke**; hung up in a smoking chimney. My natural moisture is dried and burnt up; I am withered, and deformed, and despised, and my case grows worse and worse every day.

Psalms 119:84

The days; either,

1. The days of my life, as the word *days* is commonly used, Gen\_6:3 Job\_7:1,6 **Psa 39:5,6**. I have but a little while to live in the world, give me some respite before I die, and help me speedily, otherwise it will be too late. Or rather,

2. The days of my misery, as the next clause implies, and as *days* are taken, Psa\_37:13 **116:2**, and elsewhere. *How long* , Lord, shall my miseries last? for ever?

Psalms 119:85

**Have digged pits for me**; have sought to destroy me by deceit and treachery, as well as by violence.

**Which**; either,

1. Which men have no respect to thy law, which forbids such things. Or rather,

2. Which thing, to wit, to dig pits for me, an innocent and just man, is not agreeable to thy law, but directly contrary to it.

Psalms 119:86

**Are faithful;** they are in themselves most just and true, and they require justice and faithfulness from men, promising many blessings to those that perform it, and severely forbid all fraud and falseness, threatening grievous punishments to those that use it; and such promises and threatenings are true, and shall certainly be executed.

Psalms 119:87

**They had almost consumed me upon earth,** as to my present life and all my happiness upon earth; whereby he implies that his immortal soul and eternal happiness in heaven, of which he speaks, Psa\_16:11 **17:15**, and elsewhere, was safe, and out of their reach.

Psalms 119:88

Heb. *and I will keep* . I will testify my gratitude to thee by my obedience.

Psalms 119:89

LAMED

Although many things happen upon earth which seem contrary to thy word, and at which men take occasion to question the truth of thy word, yet in heaven it is sure and certainly true.

In heaven; either,

1. With thee in thy heavenly habitation, or in thy breast; as thy nature is unchangeable, so thy word is infallible. Or rather,

2. In the heavenly bodies, which are not subject to those changes and decays which are in this lower world, but constantly continue the same in their substance, and order, and courses, and this by virtue of that word of God by which they were made and established in this manner; and therefore God's word delivered to his people upon earth, which is of the same nature, must needs be of equal certainty and stability. This sense best suits with the following verses, and with other scriptures, wherein the certainty of God's word is set forth by comparing it with the stability of the heaven and the earth, as Mat\_5:18, and elsewhere.

Psalms 119:90

Every age gives fresh proofs of the truth of thy word.

**The earth abideth** in that place and state in which thou didst establish it. See Ecc\_1:4.

Psalms 119:91

**They continue;** the heaven and the earth last mentioned.

**According to thine ordinances;** as thou hast appointed, and by virtue of thine appointment.

**All are thy servants;** all things are subject to thy power and pleasure, and none can resist thy will or word.

Psalms 119:92

**Then;** at the very instant; I could not have outlived one stroke of thine afflicting hand.

Psalms 119:93

Revived and cheered me, when my heart was ready to sink and die within me.

Psalms 119:94

**I am thine** by creation and redemption, and manifold obligations, as also by my own choice and designation. I have devoted myself to thy service, and committed myself to thy care.

Psalms 119:95

As my best comforters, and counsellors, and defenders against all the assaults and designs of mine enemies.

Psalms 119:96

**I have seen an end of all perfection;** I have observed by my experience that the greatest and most perfect accomplishments and enjoyments in this world, the greatest glory, and riches, and power, and wisdom, are too narrow and shortlived to make men happy.

**Thy commandment;** thy word; one part of it being synecdochically put for the whole.

**Broad,** or *large* , both for extent and for continuance; it is useful to all persons in all times and conditions, and for all purposes, to inform, direct, quicken, comfort, sanctify, and save men; it is of

everlasting truth and efficacy; it will never deceive nor forsake those who trust to it, as all worldly things will, but will make men happy both here and for ever.

Psalms 119:97

MEM

**O how love I thy law!** O Lord, thou knowest it, and to thee I appeal herein against all the censures and calumnies of mine enemies to the contrary.

Psalms 119:98

**Thou, through thy commandments, hast made me wiser than mine enemies,** because by that means I have thy wisdom to guide me, and thy power engaged to protect and save me; which is a more certain and effectual way to obtain my desires and ends than all the policy and craft of mine enemies is to hinder them, as I have found by experience. They are ever with me; they are continually before mine eyes, as a rule by which to govern all my actions, whereby I am kept from splitting upon those rocks whereby others are ruined.

Psalms 119:99

**Understanding:** he speaks not here of notional, but of spiritual, and practical, and experimental knowledge.

**Than all my teachers;** than all or most (for that general word is oft so understood) of those who taught me formerly, or of the public teachers in Saul's time; which probably were for the generality of them neither so knowing nor so good as they should have been.

**My meditations;** the matter of my constant and most diligent study.

Psalms 119:100

Ver. 100. By which reason he intimates that the practice of religion is the best way to understand it, and that men's vicious hearts and lives are the greatest hinderances of all true and solid knowledge of it.

Psalms 119:101

Ver. 101. **Evil way;** or, *way of evil* ; which either is evil, or leads to it; sin, and the temptations or occasions of sin.

**That, I might keep thy word;** I did this not for any carnal reasons, as some men abstain from divers sins for their credit or advantage, but out of pure respect to thy word.

Psalms 119:102

Ver. 102. To wit, by thy blessed Spirit, illuminating my mind, and working upon my heart, which other teachers cannot do.

Psalms 119:103

Ver. 103. The study and obedience of thy words yields me more satisfaction and delight than any worldly men find in their sensual pleasures.

Psalms 119:104

Ver. 104. **Understanding;** true, and useful and powerful knowledge.

**Therefore;** because that discovers to me, as the wickedness, so the folly and mischief of such practices.

**Every false way;** every thing which is contrary to that rule of truth and right, all false doctrine and worship, and all sinful or vicious courses.

Psalms 119:105

NUN

Ver. 105. To direct me in all my doubts and difficulties, to preserve from sin and misery, both which oft come under the name of darkness, and to comfort me in all my fears and distresses.

Psalms 119:106

Ver. 106. **I have sworn;** obliged myself by serious purpose and solemn vow, or by a formal oath, which was not unusual amongst God's people, as 2Ch\_15:15 Neh\_10:29.

**Will perform it;** I do not repent of it, but by God's grace I will fulfil it.

Psalms 119:107

Ver. 107. No text from Poole on this verse.

Psalms 119:108

Ver. 108. The free-will offerings of my mouth; either,

1. Those which I have promised with my mouth, though I am not now in a capacity of performing my promises, as being banished from thy house. Or rather,

2. The sacrifices of prayer and praises, which I do freely and frequently offer unto thee; which are called *sacrifices* , as Psa\_50:14, and *calves of our lips* , Hos\_14:2.

Psalms 119:109

Ver. 109. **In my hand**; exposed to perpetual and extreme danger, as any precious and frail thing is which a man carrieth openly in his hand, whence it may easily fall or be snatched away by a violent hand. See the same or like phrase, Jud\_12:3 1Sa\_19:5 Job\_13:14.

Psalms 119:110

Ver. 110. No text from Poole on this verse.

Psalms 119:111

Ver. 111. I have chosen them for my chief portion, from which I will never part.

Psalms 119:112

Ver. 112. As I prayed to thee to incline mine heart to them, above Psa\_119:36, so I did not neglect my duty, but cheerfully complied with the motions of thy Spirit, and yielded up my mind and heart to the study and practice of them.

Psalms 119:113

SAMECH

Ver. 113. **Thoughts** -this word signifies thoughts, Job\_4:13 **20:2**, or opinions, 1Ki\_18:21; which being indifferent to good and evil, is here taken in an evil sense, for vain *thoughts* , as we render it, or for thoughts, or opinions, or devices of men differing from or opposite to God's law, as may be gathered from the next clause, where God's law is opposed to these, and as some both Jewish and Christian expositors understand it. Nor is it unusual in the Hebrew text for one and the same word to be taken both in a good and an ill sense in several places; whereof we have one instance in a word of the same signification with this, *mezimmah* , which signifies a *thought* , and is sometimes taken in a good sense, as Pro\_1:4 **3:8 8:12 13:16** Jer\_51:11; but elsewhere in a bad sense,



as Job\_21:27 Psa\_10:2,4 Pr 12:2 14:17. The like hath been observed concerning another Hebrew word of the same or near signification, *hormah* which is taken in a good sense, Pro\_1:4 13:16, &c., and in an ill sense, as Exo\_21:14 Jos\_9:4 Job\_5:13. And the like may be said concerning this word also. But the ancient interpreters understand this word not of things, but of persons, and so it may be understood of men that think evil, that devise wicked devices, or that have false and evil opinions, opposite to God's law, or tending to seduce men from it.

Psalms 119:114

Ver. 114. No text from Poole on this verse.

Psalms 119:115

Ver. 115. And therefore will avoid your society and conversation, lest I should be hindered from that which is good, and drawn to sin by your evil counsel or example.

Psalms 119:116

Ver. 116. Or, *because of my hope*, or *confidence* in thy promises, of the certainty whereof I have oft made my boast before others.

Psalms 119:117

Ver. 117. And being freed from those distractions and diversions which my pressing dangers occasion, I will wholly devote myself to the study and practice of thy blessed word.

Psalms 119:118

Ver. 118. All their crafty and deceitful devices, by which they design to insnare and ruin me, and other good men, shall deceive them and their own expectations, and bring that destruction upon themselves which they design for others.

Psalms 119:119

Ver. 119. **Thou puttest away;** thou removest them from thy presence, and from the society of thy people, and from the land of the living.

**Like dross;** which, though for a season it be mixed with gold or silver, is not only separated from it as a useless and contemptible thing, but also is utterly consumed by fire.

**Therefore I love thy testimonies;** because they are the best preservatives against wickedness, and against those dreadful

punishments attending upon it, of which he professeth his fear in the next verse.

Psalms 119:120

Ver. 120. The observation of thy terrible judgments against ungodly men, and the conscience of my own infirmity and manifold sins, makes me fear lest thou shouldst punish me also, as thou mightest justly do, if thou shouldst be strict to mark what is amiss in me; or lest I should partake with them in their sins, and consequently in their plagues.

Psalms 119:121

AIN

Ver. 121. **Judgment and justice**, i.e. just judgment, as Ecc\_5:8, to wit, towards mine oppressors, whom I have no way injured.

Psalms 119:122

Ver. 122. Do thou undertake and plead my cause against all mine enemies, as a surety rescues the poor persecuted debtor from the hands of a severe creditor.

**For good;** for my safety and comfort.

Psalms 119:123

Ver. 123. For the performance of thy righteous, or faithful, or merciful word or promise.

Psalms 119:124

Ver. 124. Not according to strict justice, nor according to my sins.

Psalms 119:125

Ver. 125. No text from Poole on this verse.

Psalms 119:126

Ver. 126. **It is time;** it is high time, or a fit season. *To work* ; to put forth thy power for the vindication of thy own name and cause, and for the restraint and punishment of evildoers.

**They**, to wit, mine oppressors, or the wicked; whom it was needless to express, both because they had been lately and frequently mentioned before, and partly because it was evident from the following words.

**Have made void thy law;** or, *abrogated thy law* ; have professedly and openly cast off its authority, resolvedly preferring their own wills and lusts before it, trampled upon thy plain commands, and despised both thy promises and thy threatenings. They have not only sinned through ignorance and infirmity, but presumptuously and. maliciously.

Psalms 119:127

Ver. 127. Partly, because it is one evidence of their excellency, that they are disliked by the vilest of men; partly, out of a just indignation and opposition against my sworn enemies; and partly, because the great and general apostacy of others makes this duty more necessary to prevent their own and other men's relapses.

Psalms 119:128

Ver. 128. **Therefore,** for the reasons now mentioned, I do not make void all thy precepts, as they did, Psa\_119:126, nor yet am I partial in my approbation of them, as others are, who reject all such as are opposite to their lusts and interests; but I approve all of them without any exception, and that not only in my judgment, but in my heart and life, as appears by that hatred of sin which is opposed to it in the next clause.

Psalms 119:129

PE

Ver. 129. **Wonderful;** in regard of the deep and wonderful mysteries, and most excellent counsels and directions, far exceeding all the rules of the greatest philosophers, and the exceeding great and precious promises of God contained in them. This is the reason of his high estimation of them, expressed in the last verse.

Psalms 119:130

Ver. 130. **The entrance of thy words;** the very beginnings and rudiments of them; the first discoveries of those sacred mysteries; and much more the depths of them, in which their chief excellency consists. Or, as others both ancient and later interpreters render the place, *The opening of thy words* ; by which may be understood, either,

1. The opening of men's minds by the word of God; but that seems to be the same thing with *giving light* , which here follows; or,

2. The opening or declaration of God's mind made in and by his word.

**Unto the simple;** to the most ignorant and unlearned persons, who are but willing to learn.

Psalms 119:131

Ver. 131. I thirst after thy precepts, and pursue them eagerly, as it were with open mouth, ready and greedy to receive them. It is a metaphor from one that makes great haste after another, whereby he is forced to pant and to open his mouth for air to refresh himself.

Psalms 119:132

Ver. 132. **Look thou upon me,** to wit, favourably, as the next clause explains it, and as this phrase is commonly used; whereby also he implies that God at present did hide his face and favour from him.

**As thou usest to do unto those that love thy name;** as thou hast done in all former ages. Do not deny me the common privilege of all the faithful.

Psalms 119:133

Ver. 133. **Order my steps;** by thy grace direct and govern all my motions and actions.

**In thy word;** in the way prescribed in thy word; or, *by thy word* . Let thy Spirit accompany thy word, and ingraft it within me, so that I may be guided and ruled by it. And although I have evil inclinations and affections within me, let them not bear sway in me, nor withdraw me from the course of obedience.

Psalms 119:134

Ver. 134. As he prayed against the inward impediment of his obedience, Psa\_119:133, so here he prayeth against an external impediment of it, and a common temptation to sin.

Psalms 119:135

Ver. 135. Look upon me with a pleased and favourable countenance. Compare Num\_6:25 Pro\_16:15.

Psalms 119:136

Ver. 136. **Rivers of waters;** plentiful and perpetual tears, witnesses of my deep sorrow for God's dishonour and displeasure, and for the miseries which sinners bring upon themselves and others. They, to wit, the wicked, as before, Psa\_119:126, who were not worthy to be mentioned; for this pronoun is oft used in way of contempt, as Luk\_14:24 **19:27** Joh\_7:11 **8:10** Act\_16:36.

Psalms 119:137

TZADDI

Ver. 137. **Righteous art thou,** by thine essence and nature, and therefore it is impossible that thou shouldst be unjust in any of thy laws or providences.

Psalms 119:138

Ver. 138. But this verse is otherwise rendered by all the ancient interpreters, and by divers others, and that more agreeably to the order of the words in the Hebrew text, *Thou hast commanded righteousness* , even

**thy testimonies** (or, *the righteousness of thy testimonies* ; or, *thy righteous testimonies* , by a common Hebraism; or rather, *righteousness* in or by *thy testimonies* ; nothing being more frequent than the ellipsis of the prefix *beth* , which signifies *in* or *by* ) *and truth* , (or, *and true* , thy righteous and true testimonies; although the other seems to be the better translation,) *earnestly* . So the sense is, Thou hast strictly and severely, under the highest obligations and penalties, commanded in thy word that men should be just and true in all their actions. And this agrees very well with the next foregoing verse, wherein he affirmed that God is righteous, and doth righteous things; and then here he adds that he requires righteousness and truth from all men.

Psalms 119:139

Ver. 139. **Hath consumed me;** I am tormented and cut to the heart with grief and anger at it.

**Have forgotten thy words**, i.e. despise and disobey them; which in Scripture use is oft called a forgetting of them, as the remembering of them is oft put for loving and practising them.

Psalms 119:140

Ver. 140. **Very pure**; without the least mixture of any falsehood or sin, both which are frequent in the words or precepts of men.

**Therefore**; because of that exact purity and holiness of it, for which very reason ungodly men either despise or hate it.

Psalms 119:141

Ver. 141. **Small**; or, *a little one* ; not for age, but in respect of my condition in the world; mean and obscure.

Psalms 119:142

Ver. 142. **An everlasting righteousness**; constant and unchangeable, the same in all ages and places, and to all persons, of eternal truth and justice, never to be dispensed with, nor to be made void.

**The truth**; nothing but truth; or as true as truth itself.

Psalms 119:143

Ver. 143. Outward troubles and anguish of spirit, or great anguish or distress.

Psalms 119:144

Ver. 144. I shall be kept from those sins which deserve and bring death.

Psalms 119:145

KOPH

Ver. 145. No text from Poole on this verse.

Psalms 119:146

Ver. 146. No text from Poole on this verse.

Psalms 119:147

Ver. 147. **The dawning of the morning**, Heb. *the twilight* , to wit, of the morning, by comparing Psa\_88:13. And so this word is used 1Sa\_30:17.

Psalms 119:148

Ver. 148. **The night watches**, Heb. *the watches* ; which were kept only by night. And these watches were then three, as hath been more than once observed. And this is not to be understood of the first watch, which was at the beginning of the night, for the prevention thereof was very easy, and frequent, and inconsiderable; but of the *middle watch* , as it is called, Jud\_7:19, which was set in the middle of the night; and especially of the *morning watch* , as it is called, Exo\_14:24, which was set some hours before the dawning of the day; and so this is an aggravation and addition to what he said Psa\_119:147.

Psalms 119:149

Ver. 149. According to thy word, which is oft called God's judgment; or, according to thy custom or manner of dealing with me and with others of thy people; as this word is taken above, Psa\_119:132.

Psalms 119:150

Ver. 150. **They draw nigh**, to wit, to me, or against me, as Psa\_27:2; they are at hand, and ready to seize upon me.

**They are far from thy law**; they cast away far from them all thoughts of and respect to thy law, which forbids such wicked practices.

Psalms 119:151

Ver. 151. **Thou art near** to me. Thou art as ready and present to succour me as they are to molest me.

**Thy commandments**; considered with the promises and threatenings, which are frequently annexed to them. Or, the promises, as this word seems to be used, Psa\_111:7, and elsewhere in this Psalm. And God is said to *command* not only his precepts, or the observation thereof, but also his covenant, Psa\_105:8 **111:9**, which is a collection or body of the promises; and his loving-kindness, Psa\_42:8, which is the fountain of the promises; and his blessing, Psa\_133:3, which is the fruit of his promises; and deliverances, Psa\_44:4, which are the things promised. And therefore it is not strange if he promises be sometimes called commandments.

Psalms 119:152

Ver. 152. **Known of old**, by my own long experience, ever since I arrived at any knowledge in those matters.

**That thou hast founded them for ever**; that thou hast established them upon sure and everlasting foundations.

Psalms 119:153

RESH

Ver. 153. No text from Poole on this verse.

Psalms 119:154

Ver. 154. No text from Poole on this verse.

Psalms 119:155

Ver. 155. And therefore, on the contrary, I trust that thou wilt save me because I do seek them. My wicked enemies shall certainly be destroyed, by which means I shall be delivered.

Psalms 119:156

Ver. 156. According to the manner of thy administrations towards thy people, as Psa\_119:149.

Psalms 119:157

Ver. 157. Though they tempt me to do so, and persecute me because I will not do it.

Psalms 119:158

Ver. 158. I observed and considered their ungodly courses.

Psalms 119:159

Ver. 159. **I love thy precepts**; which was the cause of my grief for their violation of them.

Psalms 119:160

Ver. 160. **From the beginning**; either from the beginning of the world, or ever since thou hast revealed thy mind by thy word to the sons of men; all thy words have been found to be true and certain, and so they will be to the end of the world, as is implied in the next clause. Or, as it is in the margin, *the beginning* (or, as others render it, *the sum* , as this very word is used, Exo\_30:12 Num\_26:2 **31:26**, to wit, the whole of it, there is not the least part of it which is not so) *of thy word is true* .



Psalms 119:161

SCHIN

Ver. 161. **Princes;** who had power to do it, and who ought to have used their authority to protect me, whom they knew to be innocent and injured.

**But my heart standeth in awe of thy word;** but I feared thine offence and displeasure more than their wrath.

Psalms 119:162

Ver. 162. No text from Poole on this verse.

Psalms 119:163

Ver. 163. **Lying;** or, *falsehood* ; either,

1. In my speech and actions; all hypocrisy and deceit, which is the common practice of mine enemies, and of all godless politicians: or,

2. In doctrine and worship, as this word seems to be used, Psa\_119:29, because both there and here it is opposed to God's law.

Psalms 119:164

Ver. 164. **Seven times;** many times; that definite number being oft taken indefinitely, as Lev\_26:28, and elsewhere.

Psalms 119:165

Ver. 165. **Great peace;** either outward prosperity and happiness, which God in his law hath expressly promised to good men; or at least inward peace, satisfaction and tranquility of mind, arising from the sense of God's love to them and watchful care over them in all the concerns of this life and of the next.

**Have they,** Heb. is *to them* , or shall be to them; for the verb being not expressed, it may be understood either way. Although they may meet with some disturbance, yet their end shall be peace, as is said, Psa\_37:37.

**Nothing shall offend them,** Heb. *they shall have no stumbling-block* , to wit, such at which they shall stumble and fall into mischief and utter ruin, as ungodly men have, before whom God doth oft lay stumbling-blocks, or occasions of sin and destruction,

as it is affirmed by God himself, Jer\_6:21 Eze\_3:20 Rom\_9:33, out of Isa\_8:14.

Psalms 119:166

Ver. 166. Thus performing the condition which thou hast required, I justly and confidently hope for thy mercy promised.

Psalms 119:167

Ver. 167. I have not only obeyed thy commands, which a hypocrite may sometimes and in part do for worldly ends, but I have done it with my very soul, and from a hearty love to them.

Psalms 119:168

Ver. 168. **For**, or *because, all my ways are before thee* . This is added either,

1. As the reason or motive of his obedience, which was the consideration of God's omniscience, and his desire to approve himself and his ways to God; or,

2. As a proof and evidence of it. Whereas this and all his former professions of his piety were charged by his enemies with deep hypocrisy, and might seem to savour of pride and vainglory, here in the close of them he makes a solemn appeal to that God who knew his heart and all his ways, and whether these things were not true and real; which if they were not, he tacitly imprecates God's judgment upon himself.

Psalms 119:169

TAU

Ver. 169. **Near before thee**; which at present thou seemest to *shut out* , as the church complained, Lam\_3:8.

**Understanding**; whereby I may both know and perform my duty in all particulars.

Psalms 119:170

Ver. 170. No text from Poole on this verse.

Psalms 119:171

Ver. 171. No text from Poole on this verse.

Psalms 119:172

Ver. 172. **Shall speak**, Heb. *shall pour forth* , freely and abundantly, like a fountain. Of thy word; in praise of it, for its righteousness, as it here follows, its truth, and purity, and other excellencies.

**Thy commandments**; even those which to men of corrupted minds seem harsh and unjust.

Psalms 119:173

Ver. 173. For my guide and companion, and chief joy and treasure.

Psalms 119:174

Ver. 174. For thy salvation; either,

1. For deliverance from my present straits and calamities, that I may serve thee with more freedom, and may glorify thy name in a more solemn and public manner; or,

2. That thou wouldst completely save me, not only from my outward pressures, but also from my sins, from my dulness and deadness in thy service, from all inclinations and temptations to apostacy and impiety, and from my other indispositions and corruptions, against which he prayeth in divers parts of this Psalm; and that at last thou wouldst crown me with eternal salvation in thy kingdom, which it is apparent that David did believe and expect, and hath been already proved from divers passages of this book.

Psalms 119:175

Ver. 175. Either,

1. Thy providential dispensation, whereby thou judgest and rulest the world, punishing the wicked, and protecting and delivering the godly. Or,

2. Thy word or testimonies, as this word most commonly signifies in this Psalm, which are the only ground of my hope in thy help.

Psalms 119:176

Ver. 176. I have gone astray like a lost sheep: this is meant either,

1. Of sinful errors. I have too often swerved from the path of thy precepts through mine own infirmity, or the power of temptation. Or,

2. Of penal errors. I have been banished by the power and tyranny of mine enemies from all my friends and relations, and, which is far worse, from the place of thy worship and presence, and forced to wander hither and thither, hiding myself in mountains, and caves, and woods, exposed to a thousand snares and dangers.

**Seek thy servant**, as the shepherd doth his wandering sheep, and bring me back into thy fold.

### **Psalms 120:1 PSALM 120**

#### THE ARGUMENT

This Psalm seems to have been composed, either,

1. By David in the time of his persecution by Saul, when he was exposed both to the swords and to the calumnies of his enemies; of which two evils he complains in this Psalm; or,

2. By some other holy prophet in a time of the church's persecution.

Or, *of ascents*, as others render it, and as the word properly signifies. This title is given to this and to the fourteen following Psalms; concerning the reason whereof there are divers conjectures, the chief of which are these: either,

1. Because of the excellent matter of them, as eminent persons are called men of high degree, 1Ch\_17:17. For in them are contained, as learned men have observed, many doctrines or instructions of great use and importance, and those delivered with extraordinary brevity and elegance. Or,

2. Because they were sung upon the fifteen degrees of stairs of the temple, which the Jewish writers mention; or, at least, upon some high place. Or,

3. Because they were sung with a very loud voice. Or,

4. Because they were sung by the Jews when they returned from Babylon and went up to Jerusalem; which some judge the more

probable, because it suits with the order of these Psalms; whereof the first was to be used by them when they were preparing for their departure, and suffered delays in it from the calumnies of their enemies; the second, in their journey; the third, upon their arrival at Jerusalem; the fourth, after the building of the city and temple, &c. And although one of these Psalms is ascribed to David, and another to Solomon, yet they also, as well as the rest, might be applied to this use; and so might this Psalm also, though David first composed it upon another occasion. Or,

5. From something which was peculiar in them, either in the poetry or the manner of singing them. But these things being now lost and unknown, not only to Christians, but even to the Jews themselves, we must be contentedly ignorant of this as well as of most other titles of the Psalms; and the rather, because they do not at all concern the matter, nor are they necessary to the understanding of them.

David prayeth against lying lips and deceitful tongues, Psa\_120:1-4, and complaineth that his habitation was unavoidably among wicked and unpeaceable men, Psa\_120:5-7.

No text from Poole on this verse.

Psalms 120:2

**From lying lips;** from the unjust censures and malicious slanders of mine enemies, who traduce me as an egregious hypocrite, as a rebel and traitor.

**From a deceitful tongue;** which covereth mischievous designs with pretences of kindness.

Psalms 120:3

**What shall be given unto thee,** whosoever thou art who art guilty of these practices? He applies himself severally to the consciences of every one of them. Or he designs Doeg or some other person in Saul's court eminent for this wickedness. The sense may be this, It is true, thou dost me some mischief; but what benefit dost thou get by it, if all thy accounts be cast up? For although thou mayst thereby obtain some favour and advantage from Saul, yet thou wilt assuredly bring upon thyself the curse and vengeance of God; and then thou wilt be no gainer by the bargain. And to do mischief

to another without benefit to thyself, is an inhuman and diabolical wickedness.

Psalms 120:4

So this verse contains an answer to the question **Psa 120 3**, and declares the slanderer's recompence; which is the wrath and vengeance of the mighty God, which in Scripture, and particularly in this book, is oft compared to at. rows, as Psa\_7:13,**14**, &c, and here to *arrows of the mighty*, i.e. shot by the hands of a strong man; and to coals, Psa\_140:10, and here to

**coals of juniper**, which being kindled burn very fiercely, and retain their heat for a long time. And the psalmist may possibly express it in these words, to show, the suitableness of the punishment to the sin; as thy tongue shoots arrows, (for so calumnies are called, Psa\_57:4 **64:3**) and kindles coals, so thou shalt bring God's arrows and coals kindled by the fire of his wrath upon thyself. But according to the other translation, which is in the margin, this is a further declaration of the sin of calumny. Though, all things considered, it doth thee no good, yet it doth others much hurt, to whom it is like sharp arrows, &c.

Psalms 120:5

Mesech and

**Kedar** are two sorts of people, oft mentioned in Scripture, and reckoned amongst the heathen and barbarous nations. But their nurses are not here to be understood properly, (for we do not read that either David or the Israelites in the Babylonish captivity dwelt in their lands,) but only metaphorically, as the ungodly Israelites are called Sodom and Gomorrah, Isa\_1:10, and Amorites and Hittithes, Eze\_16:3,**45**, and as in common speech among us, men of an evil character are called Turks or Jews. And so he explains himself in the next verse by this description of them, him or them that hated peace, although David sought peace with them, Psa\_120:7. And so he speaks either,

1. Of the Philistines, among whom he sojourned for a time. But he did not seek peace with them, but sought their ruin, as the event showed; nor did they wage war against him, whilst he lived peaceably among them. Or rather,

2. The courtiers and soldiers of Saul, and the generality of the Israelites, who, to curry favour with Saul, sought David's ruin, and that many times by treachery and pretences of friendship; of which he oft complains in this book; whom as he elsewhere calls *heathen* , as Psa\_9:5 **59:5**, it is not strange if he compares them here to the savage Arabians. And amongst such persons David was oft forced to sojourn in Saul's time, and with them he sought peace by all ways possible; but they hated peace, and the more he pursued peace, the more eagerly did they prosecute the war, as it here follows.

Psalms 120:6

No text from Poole on this verse.

Psalms 120:7

No text from Poole on this verse.

## **Psalms 121:1 PSALM 121**

### THE ARGUMENT

The matter of this Psalm sufficiently showeth that the psalmist was conflicting with great difficulties and oppositions, and looking hither and thither for help, as men in such cases use to do, and then turning his eyes to God and his providence, and encouraging himself by God's promises made to his people.

The psalmist showeth that the great safety of the godly is from the Lord, Psa\_121:1-5, who keepeth them in their outgoings and incomings from all evil, Psa\_121:6-8.

**Unto the hills;** either to Zion and Moriah, which are called *the holy mountains* , Psa\_87:1; or rather,

2. To the hills in general, whereof there were many in the land of Canaan, and upon which the forces, which he hoped would come to his aid, might be seen at a great distance.

**Cometh;** or, *may come* ; Heb. *will come* .

Psalms 121:2

From God alone, and therefore to him alone will I turn mine eyes.

Psalms 121:3

He speaketh as it were from God to himself, but withal to the encouragement of his followers and of all good men.

**To be moved**, to wit, so as fall into mischief.

**Will not slumber**; will not overlook nor neglect any thing which is necessary for thy preservation.

Psalms 121:4

No text from Poole on this verse.

Psalms 121:5

**Thy shade**; both to refresh thee and keep thee from the burning heat of the sun, as it is expressed in the next verse, and to protect thee by his power from all thine enemies; for which reason God is oft called a *shadow* in Scripture.

**Upon thy right hand**; partly to uphold thy right hand, which is the chief instrument of action; and partly to defend thee in that place where thine enemies oppose thee; of which on Psa\_109:6. And compare Psa\_16:8 **109:31**.

Psalms 121:6

The sun shall not smite thee with excessive heat,

**nor the moon** with that cold and moisture which comes into the air by it and with it. Intemperate heats and colds are the two springs of many diseases. He alludes both to the conditions of soldiers or travellers, who are exposed to the open air by day and by night, and also to the cloudy pillar which defended the Israelites both by day and by night. The sense is, He shall protect thee from all evils both by day and night.

Psalms 121:7

No text from Poole on this verse.

Psalms 121:8

**Shall preserve thy going out and thy coming in**; shall guard and assist thee in all thy expeditions, and affairs, and actions, either at home or abroad. So this phrase is used Num\_27:17 Deu\_28:6.

**Psalms 122:1 PSALM 122**

THE ARGUMENT



This Psalm seems to have been written by David for the use of the people when they came up to Jerusalem to the solemn feasts.

David professeth his joy when he went into the house of the Lord, Psa\_122:1-5; prayeth for the welfare, prosperity, and peace of it, Psa\_122:6-9.

**Let us go;** exhorting one another to it, as Deu\_33:19. Or, *We will go* . The sense is, It delighteth me much to hear that the people, who had so long lived in the neglect or contempt of God's worship, were now ready and forward in it.

Psalms 122:2

**Our feet shall stand;** thither we shall come, and there we shall make our abode during the times of solemn worship.

**Within thy gates, O Jerusalem;** in that city where the ark is now fixed. We shall wander no more from place to place, as the ark was removed.

Psalms 122:3

Partly in its buildings, which are not dispersed, as they are in villages, nor divided into two cities, as it was before, but united and enlarged, 1Ch\_11:7,8; and principally in its government and religion, which was distinct and opposite, before David took the fort of Zion from the Jebusites.

Psalms 122:4

**The tribes;** not some few pious people of each tribe, as in Saul's time and under the judges, but whole tribes; nor only one or two of the tribes, as it was during the late civil wars, but all the twelve tribes.

**The tribes of the Lord;** whom God hath chosen to be his people, and whom he hath invited and required to resort thither.

**Unto the testimony of Israel;** unto the ark, which is oft called *the testimony* , as Exo\_16:34 Lev\_16:13 **24:3 Num 17:, 1**, and more fully the ark of the testimony, as Exo\_26:33,34, and elsewhere; because of the tables of the covenant laid up in it, which are called God's testimony, and the tables of the testimony, as Exo\_25:16 **31:18**, &c. And this may well be called the *testimony of* or *to Israel* , because it was given by God to them and for their good. Or, by or according *to the testimony of Israel* , i.e. God's

command given to Israel, which may be alleged here as the reason which moved them to this journey.

**To give thanks unto the name of the Lord;** to worship God; this one eminent part and action thereof being put for all the rest.

Psalms 122:5

This is added as another reason inviting and obliging them to go up to Jerusalem, and as another commendation of this city.

**Thrones of judgment;** the supreme courts of justice for ecclesiastical, and especially for civil affairs, as the next clause explains it.

**The thrones of the house of David;** the royal throne allotted by God to David and to his posterity for ever, and the inferior seats of justice established by and under his authority. See 2Ch\_19:8-10.

Psalms 122:6

**Pray for the peace of Jerusalem;** in whose prosperity both your civil and your religious privileges are deeply concerned. They shall prosper; or, let them prosper; the future being taken imperatively, as is very frequent. The Lord grant them prosperity and all happiness.

Psalms 122:7

**Within thy walls;** in all thy dwellings.

**Within thy palaces;** especially in the court and the dwellings of the princes and rulers, whose welfare is a public blessing to all the people.

Psalms 122:8

And this I desire not only nor chiefly for my own security, and for the glory of mine empire, but for the sake of all my fellow citizens, and of all the Israelites, whom, though my subjects, I must own for my brethren and companions in the chief privileges and blessings enjoyed at Jerusalem.

Psalms 122:9

The house of the Lord our God; which is now fixed in this city.

**Psalms 123:1 PSALM 123**

THE ARGUMENT

This Psalm contains a description of the great agony and distress of God's people, and of their carriage under it.

The godly profess their patient trusting and confidence in God, Psa\_123:1,2; and withal earnestly pray to be delivered from the contempt of the proud, Psa\_123:3,4.

**Unto thee only**, because all other persons either cannot or will not help me.

Psalms 123:2

Look unto the hand of their masters; either,

1. For supply of their wants, which comes from their masters' hand; or,

2. For pity, the hand being the instrument whereby masters commonly correct their servants, and looking to the hand may express the posture of one supplicating for mercy; or rather,

3. For help and defence against their oppressors. For servants were unable to defend themselves, and were not allowed to wear defensive weapons, but expected and had protection kern their masters in case of injury. For this phrase of *having one 's eyes towards another* , both in this and other sacred books, constantly notes expectation and desire of help from them, as Psa\_25:15 **69:3** Isa\_17:7 Eze\_23:27, and oft elsewhere. And the phrase of God's *having mercy* upon another, doth most commonly signify that act or effect of his mercy in helping and delivering him.

**Until that he have mercy upon us**; until he graciously help and save us.

Psalms 123:3

With opprobrious words and injuries.

Psalms 123:4

With the scornful and contemptuous carriage of thine and our enemies, who live in great ease and glory, whilst we, thy people, are overwhelmed with manifold calamities.

**Psalms 124:1 PSALM 124**

THE ARGUMENT

This Psalm was composed by David in the name, and for the use of all the church and people of Israel, as a thanksgiving for their deliverance from some eminent danger or dangers from proud and potent enemies. Many such they had in David's time; but which of them is here intended is hard to determine, and not worth the inquiry.

The church setteth forth God's mercy for a miraculous deliverance, out of the apparent danger of powerful enemies, Psa\_124:1-5, and blesseth him for it Psa\_124:6-8.

No text from Poole on this verse.

Psalms 124:2

No text from Poole on this verse.

Psalms 124:3

**They had swallowed us up quick;** they had speedily and utterly destroyed us, as Korah, &c. were, **Num 16**.

Psalms 124:4

No text from Poole on this verse.

Psalms 124:5

Our enemies, compared to

**proud waters**, for their great multitude, and swelling rage, and mighty force.

Psalms 124:6

A metaphor from wild beasts, which tear and devour their prey with their teeth.

Psalms 124:7

No text from Poole on this verse.

Psalms 124:8

No text from Poole on this verse.

## **Psalms 125:1 PSALM 125**

### THE ARGUMENT

This Psalm was designed for the consolation and encouragement of God's church and people in all ages, against all the plots and malice of their enemies.

The steadfastness of such as trust in God, Psa\_125:1-3. A prayer for the godly to do them good, and against the ungodly to destroy them, Psa\_125:4,5.

**Removed**, or, *overthrown* , by any winds or storms; partly because of its own greatness and strength; and partly because of the Divine protection afforded to it.

Psalms 125:2

**As the mountains are round about Jerusalem;** by which it was defended both from stormy winds and from the assaults of its enemies.

Psalms 125:3

**The rod of the wicked;** the power and authority of cruel tyrants.

**Shall not rest;** not continue for ever, nor too long.

**Upon the lot of the righteous;** upon the habitations and persons of good men.

**Lest the righteous put forth their hands unto iniquity;** lest through human frailty and the great weight or long continuance of their troubles they should be driven to impatience, or to despair, or to use indirect and sinful courses to relieve themselves.

Psalms 125:4

As thou hast promised to keep thy people from evil, Psa\_125:3, be pleased also to vouchsafe unto them those blessings which are good for them. Or thus, having declared God's tender care of his people, and his promise made to them, he now prayeth for the execution of the said promises.

Psalms 125:5

But those hypocrites, who either through fear of the rod, mentioned Psa\_125:3, or for other considerations, shall turn aside from the ways of God, which for a time they professed and seemed to own, unto sinful courses, whom he opposeth to the *upright* , Psa\_125:4, *the Lord shall lead them forth* , to wit, unto punishment, as malefactors are commonly led to the place of execution.

**With the workers of iniquity;** with the most obstinate and profligate sinners, of whose plagues they shall certainly partake, as they did of their sins.

**Upon Israel;** upon the true Israel of God.

## **Psalms 126:1 PSALM 126**

### THE ARGUMENT

This Psalm was composed by Ezra, or some other man of God, at the return of Israel from Babylon.

The church, celebrating and praising God for her return out of the Babylonian captivity, Psa\_126:1-3, prayeth him to perfect his work, and foretelleth the good success thereof, Psa\_126:4-6.

**Turned again the captivity of Zion,** i.e. brought the captive Israelites out of Babylon into their own land.

**We were like them that dream;** we were so surprised and astonished with the report of such a favour, that we could not believe our own eyes and ears, but thought it to be but a dream or delusion of our own fancies; as is usual in matters of great joy, as Gen\_45:26 Luk\_24:11 Act\_12:9.

Psalms 126:2

They did and well might wonder at it, that a heathen emperor should of his own mere motion show so much kindness to so hateful and despicable a people as the Jews were.

Psalms 126:3

No text from Poole on this verse.

Psalms 126:4

**Turn again our captivity;** as thou hast brought us home, bring home also the rest of our brethren, who, are dispersed and yet remain captives in Babylon, or in any other parts of the world. As the streams in the south; as thou art eased sometimes to send floods of water into dry and barren grounds, such as the southern parts of Canaan and the parts adjacent were; which is an act of thy great power and goodness; and no less will this reduction of thy people be, and no less shall we rejoice in it, and bless God for it.

### Psalms 126:5

This is an argument wherewith he presseth the foregoing prayer, Psa\_126:4, taken from the common course of God's providence towards men of all nations, to whom he affords vicissitudes of sorrow and comfort; and particularly towards husbandmen, who though oftentimes they sow their *seed-corn* with care, and fear, and sorrow, yet afterwards for the most part meet with a joyful harvest. And therefore we hope thou wilt not deny this favour to thine own people. And as thou hast in some good measure granted it to us, so we pray thee grant it to our brethren, who are yet exercised with hard labours and griefs, that they and we together may at last obtain that blessed and full harvest which we still pray and hope for.

### Psalms 126:6

**He that goeth forth;** the husbandman that goeth out into his field, and walketh hither and thither to scatter his seed, as the manner is.

**Weepeth,** for fear of the loss of his seed, and of a bad harvest.

**Precious seed;** seed-corn when it is scarce and dear. Or, *the basket of seed* as it is rendered in our margin, as also by the Chaldee paraphrast, and some others.

**Shall doubtless come,** Heb. *coming shall come* ; which manner of expression may note either the certainty of the thing, or the frequency and customariness of it. This verse is only an amplification of the former.

### Psalms 127:1 PSALM 127

Or rather, *of Solomon* , as this particle is generally used in this book. Nor is there any thing in this Psalm which gives us just ground to question whether Solomon was the author of it or no.

No success in city or family without God's blessing and protection, Psa\_127:2. Good children are his gifts, Psa\_127:3,4. Their happiness that have them, Psa\_127:5.

**Build the house,** i.e. assist and bless those that build the house; either an artificial house, the temple, or the royal palace, or any of those numerous structures which Solomon raised; or a natural or civil home, a family, or a state, or kingdom.

**They labour in vain that build it;** they will never bring it to perfection, nor have any comfort in it.

Psalms 127:2

He directs his speech to the persons forementioned, *the builders or watchmen* , of both which sorts there are many that use the following course. *To rise up early, to sit late* ; to use constant and unwearied diligence, from the very dawning of the day unto the dark night, that so you may accomplish your designs.

**To eat the bread of sorrows;** to eat the bread which you get by excessive and grievous pains. So, to wit, by his blessing, which, though not expressed, is sufficiently understood out of the former verse, where it is twice expressed. As therefore he saith it is in vain for them to build or watch, if God do not give his blessing and assistance, Psa\_127:1; so here he adds that it is in vain to be diligent in their labours and callings, understand, without God's blessing; for so, i.e. not singly by their industry, but by his blessing upon their labours. But the Hebrew word rendered *so* may be and is by others rendered *when* , or *whereas* , or *since* ; by others, *rightly* , or *well* , when it is convenient and needful for them; by others, *certainly* ; the sleep which they have is undoubtedly from God's blessing, without which all possible endeavours would never procure it. *He* ; the Lord, expressed in the former and in the following verses.

**Giveth,** to wit, freely, without that immoderate toiling and drudgery wherewith others pursue it.

**His beloved;** his people, who though hated and maligned by men, are beloved of God, over whom his providence watcheth in a special manner. In this expression he seems to allude to the name of Jedidiah, which was given to Solomon, and signifies *the beloved of the Lord* , 2Sa\_12:25.

**Sleep;** a quiet rest, both of body and mind, which many of those greedy worldlings cannot enjoy, as is observed, Ecc\_5:20.

Psalms 127:3

**Children;** which he mentions here, partly because they are the chief of all these blessings, and partly because all the forementioned toil and labour is in a great measure and most commonly undertaken for their sakes.



**Are an heritage of the Lord;** they come not from the power of nature, and from a man's conversation with his wife, or with a multitude of wives or concubines, which Solomon had, but only from God's blessing; even as an inheritance is not the fruit of a man's own labour, but the gift of his father, or rather the gift of God, both enabling and inclining his father to give it to him.

**His reward;** not a reward of debt merited by good men, but a reward of grace, of which we read Rom\_4:4, which God gives them graciously, as Jacob acknowledgeth of his children, Gen\_33:5. And although God give children and other outward comforts to ungodly men in the way of common providence, yet he gives them only to his people as favours, and in the way of promise and covenant.

Psalms 127:4

**In the hand of a mighty man;** when they are shot out of a bow by a man of great strength against his enemy, which are of great use and power, both to offend the enemy, and to defend himself.

**Children of the youth;** children begotten in youth, as a husband or wife married in their youth are called a husband or wife of youth, Pro\_5:18 Isa\_54:6 Joe\_1:8, and as a son begotten in old age is called a son of old age, Gen\_37:3. And these he prefers before other children in this point, partly because such are commonly more strong and vigorous than others; and partly because they live longest with their parents, and to their comfort and support, whereas children born in old age seldom come to any maturity of years before their parents' death.

Psalms 127:5

**That hath his quiver full of them;** who hath a numerous issue; which as it is a great blessing in itself, so Solomon's want of it made it more valuable in his eyes.

**They shall not be ashamed;** such parents fear not the reproach of barrenness, which was grievous, especially among the Jews; of which see Luk\_1:25; nor any other shame from their enemies.

**They shall speak with the enemies in the gate;** they shall courageously plead their cause in courts of judicature, which were in the gates, Deu\_21:19 **25:7**, not fearing to be crushed by the

might of their adversaries, as weak and helpless persons frequently are.

## **Psalms 128:1 PSALM 128**

### THE ARGUMENT

This Psalm contains a description of the blessedness of good men.

The psalmist showeth the happy state of such as fear God, in his labour, Psa\_128:1,2, wife, and children, Psa\_128:3, He shall also see the good of Jerusalem, and peace upon Israel, Psa\_128:4-6.

No text from Poole on this verse.

Psalms 128:2

**Thou shalt eat the labour of thine hands;** thy labour shall not be vain and fruitless, and the fruit of thy labours shall not be taken away from thee, and possessed by others, as God threatened to the disobedient, **Deu 28**, but enjoyed by thyself with comfort and satisfaction.

**Well with thee**, both in this world and in the world to come, as even the Chaldee paraphrast explains these words.

Psalms 128:3

**As a fruitful vine;** like the vine for fruitfulness; or like that sort of vines known by this name for its eminent fruitfulness, as some trees amongst us are for the same reason called *the great bearers*. *By the sides of thine house*, where the vines are commonly planted for support and other advantages; which being applied to the wife, may signify either,

1. The wife's duty to abide at home, Tit\_2:5, as the harlot is deciphered by her gadding abroad, Pro\_7:11,12. Or rather,
2. The legitimacy of the children, which are begotten at home by the husband, and not abroad by strangers.

**Like olive plants**, numerous, growing and flourishing, good both for ornament and manifold uses, as olive trees are.

**Round about thy table;** where they shall sit at meat with thee, for thy comfort and safety.

Psalms 128:4

No text from Poole on this verse.

Psalms 128:5

**Out of Zion;** from the ark in Zion, and with those spiritual and everlasting blessings which are to be had no where but in Zion, and from the God who dwelleth in Zion, and with all other mercies which thou shalt ask of God in Zion.

**The good of Jerusalem;** the prosperity of that city to which thou belongest, and which is the only seat of God's special presence, and of his worship, whose felicity therefore is very delightful to every good man, and upon whose peace the peace and safety of every member of it depends, as every seaman is concerned in the safety of the ship in which he is.

Psalms 128:6

Not only upon Jerusalem, and the parts adjacent, but upon all the tribes and people of Israel.

## **Psalms 129:1 PSALM 129**

### THE ARGUMENT

This Psalm contains a joyful and thankful remembrance of the church's former and manifold calamities from barbarous enemies, and of God's wonderful mercy in delivering them out of their hands.

The various manifold afflictions of the church described, but delivered out of all, Psa\_129:1-4. The haters thereof cursed, and devoted to judgment, Psa\_129:5-8.

**They;** mine enemies or oppressors; which is easily understood, both from the nature of the thing, and from Psa\_129:3, where they are expressed under the name of *ploughers* .

**From my youth;** from the time that I was a people, when I was in Egypt and came out of it, which is called the time of Israel's youth, Jer\_2:2 Eze\_23:3.

Psalms 129:2

No text from Poole on this verse.

Psalms 129:3

**Ploughed upon my back;** they have not only thrown me down, and trod me under foot, but have cruelly tormented me, wounded and mangled me, and had no more pity upon me than the ploughman hath upon the earth which he cuts up at his pleasure. He saith,

**upon my back,** either because they did literally scourge the captives upon their backs with such *CORDS* as are mentioned Psa\_129:4, although we do not read that the Israelitish captives were thus used by any of their enemies; or by way of allusion to that usage, which made a sort of furrows in their backs, upon which they used to lay on their strokes.

**They made long their furrows;** they oft repeated their injuries and prolonged my torments.

Psalms 129:4

**Righteous;** faithful or merciful, as that word is frequently used.

**Cut asunder the cords** wherewith the plough was drawn; by which means they were stopped in their course. So he persists in the same metaphor of a plough. By these

**cords** he understands all their plots and endeavours.

Psalms 129:5

Forced to retreat with shame and disappointment.

Psalms 129:6

**The house-tops** there were flat, and therefore more capable of grass or green corn growing between the stones than ours are.

**Which withereth afore it groweth up;** which having no deep root, never comes to maturity. And so all their designs shall be abortive, and never come to perfection.

Psalms 129:7

No text from Poole on this verse.

Psalms 129:8

Which was a usual salutation given by passengers to reapers, as Rth\_2:4. So the meaning is, It never continues till the harvest comes.

## **Psalms 130:1 PSALM 130**

### THE ARGUMENT

This Psalm was composed by the prophet when he was conflicting with horrors of his conscience for the guilt of his sins, and imploring God's mercy and pardon.

The psalmist being troubled for and acknowledging his sins, professeth his hope in God, Psa\_130:1-6, and exhorteth Israel to hope also in him, Psa\_130:7,8.

Being overwhelmed with deep distresses and terrors, and ready to despair.

Psalms 130:2

No text from Poole on this verse.

Psalms 130:3

**Mark iniquities;** observe them accurately, and punish them severely, as they deserve. *Who shall stand in thy presence* , or at thy tribunal? No man can acquit himself, or escape the sentence of condemnation, because all men are sinners, Ecc\_7:20 Jam\_3:2. *To stand* is a judicial phrase, and notes a man's being absolved or justified, upon an equal trial, as Psa\_1:5 Rom\_14:4, where it is opposed to falling.

Psalms 130:4

**There is forgiveness with thee;** thou art able and ready to forgive repenting sinners.

**That thou mayest be feared;** not with a slavish, but with a child-like fear and reverence. This grace and mercy of thine is the foundation of all religion and worship of thee in the world, without which men would desperately proceed on in their impious courses without any thought of repentance.

Psalms 130:5

**I wait for the Lord,** that he would manifest his favour to me in the pardon of my sins.

**In his word;** wherein he hath declared his merciful nature, Exo\_34:6,7, and his gracious purpose and promises for the pardoning of sinners.

Psalms 130:6

Whether soldiers that keep the night watches in an army or city, or the priests or Levites who did so in the temple; who being wearied with hard service and want of convenient rest, diligently look for and fervently desire the morning, when they may be discharged. Compare Psa\_119:148.

Psalms 130:7

**Let Israel;** every true Israelite, by the encouragement of mine example.

**Plenteous redemption;** abundantly sufficient for all persons who shall accept it upon God's terms, and for the remission of all sins; and therefore here is good ground of hope for all contrite and returning sinners.

Psalms 130:8

**He shall redeem;** the Lord, either God the Father by his Son, or God the Son by his own blood.

**Israel;** all true Israelites, whether of the carnal or spiritual seed.

**From all his iniquities;** from the guilt and punishment of all their sins.

## **Psalms 131:1 PSALM 131**

### THE ARGUMENT

This Psalm seems to have been composed by David during Saul's persecution. when he was charged with boundless ambition, and a greedy affectation of the royal throne, and that he sought it by wicked practices against Saul's life and dignity. And for his own just vindication he is forced to publish his own integrity, and to declare that as the right of the kingdom was not sought or coveted by him, but freely conferred upon him by the unexpected and undesired favour of God; so that he had no thought or design to invade the throne before his time, but was willing to stay God's leisure for it, and in the mean time was resolved to behave himself towards Saul as became a faithful subject, seeking nothing but to preserve his own life from the rage of unrighteous and bloody men.

David testifieth his humility, Psa\_131:1,2, and exhorteth Israel to trust in the Lord, Psa\_131:3.

**Is not haughty;** or, *lifted up* , with that pride whereof I am accused, as thou the Searcher of all hearts knowest.

**Nor mine eyes lofty;** which is a sign and effect of pride, Pro\_6:17  
**21:4.**

**Neither do I exercise myself in great matters, or in things too high for me;** Heb. *neither have I walked in great matters* , &c. It neither is nor hath been my course to attempt or arrogate any thing to myself above my degree and private capacity, or to affect worldly glory or domination.

Psalms 131:2

When my mind was provoked to irregular practices, either by my own corrupt heart, or by Saul's implacable rage and tyranny, or by the solicitation of any of my followers, as **1Sa 24,1Sa 26**, I restrained and subdued all such evil motions.

As a child that is weaned of his mother, either,

1. As void of all that ambition and malice wherewith I am charged as a child newly weaned; or rather,
2. As wholly depending upon God's providence for the way and time of bringing me to the kingdom, as the poor helpless infant, when it is deprived of its natural and accustomed food, the mother's milk, takes no care to provide for itself, but wholly relies upon its mother's care and providence for its support.

Psalms 131:3

Let all Israelites learn by my example to commit themselves to God in well-doing, and to fix all their hope and trust upon him alone.

## **Psalms 132:1 PSALM 132**

### THE ARGUMENT

The penman of this Psalm was either,

1. David, when God had graciously declared his acceptance of David's desire to build a house for God. and his purpose of establishing the kingdom to David and his seed for ever: or,

2. Solomon, as may be gathered from the whole matter of the Psalm, which seems better to agree to him than to David; and particularly from Psa\_132:8-10, compared with 2Ch\_6:41,42, where we have the same words with no great alteration.

David in prayer commendeth unto God the care he had for the ark, Psa\_132:1-7; with his prayer over it, Psa\_132:8-10. A rehearsal of God's oath and promises of the everlasting kingdom of Christ, **Psa 132:11-18**.

Remember David; either,

1. Thy covenant made with David; or rather,

2. David's eminent piety and zeal for thy service, amplified by the following clause.

**All his afflictions;** all his sufferings for thy sake, all the solicitude of his mind, all his hard and wearisome labours for thy service and glory, and for provisions towards the building of thy temple, and for the establishment of thy people in peace and tranquillity, that so way might be made for that great work.

Psalms 132:2

He made a solemn vow, and confirmed it with an oath; which he undoubtedly did, although no mention be made of it **2Sa 7**. Thus many historical passages which were omitted in their proper places, are afterwards recorded upon other occasions; of which examples have been formerly noted.

**Of Jacob;** of Israel; Jacob and Israel are frequently put for their posterity; as hath been frequently observed.

Psalms 132:3

This and the following clauses are not to be understood strictly and properly, as if he would never come into his house or bed till this was done, which is confuted by the history, 2Sa\_11:2; but figuratively as an hyperbolical expression, such as are usual both in Scripture and in all other authors, to signify his passionate desire of doing this work, which was so earnest, that neither his



house, nor bed, nor sleep could give him any content till this work was done, or in some forwardness.

Psalms 132:4

No text from Poole on this verse.

Psalms 132:5

Until I find out a place for the Lord; either,

1. Until I can understand from God what place he hath chosen for his house to be built in. Or rather,

2. Until I have fitted or raised a house in which the ark may be put;

**a habitation**, as this is explained both in the next clause, and in Psa\_132:7 Act\_7:46. For this, and not the former, was the matter both of David's desire, and-of God's answer delivered by Nathan, **2Sa 7**.

Psalms 132:6

**We heard of it**; of the place or habitation for the Lord last mentioned.

At Ephratah; either,

1. In Bethlehem, which is called Ephratah, Gen\_35:19 **48:7** Mic\_5:2. So the sense is either this, We heard a rumour at Bethlehem among David's relations, that the ark should be removed to a new place, and that David had pitched upon it; or this, We heard that Bethlehem would be the place for it, because it was the city of David. Or rather,

2. In the tribe of Ephraim, which was called also *Ephratah* or *Ephrathah* , as is manifest, because the men of Ephraim were called *Ephrathites* , as Jud\_12:5, in the Hebrew text, though in the English it be *Ephraimite* . So Jeroboam is called an *Ephrathite* , 1Ki\_11:26. So the sense is, We heard it from our fathers, that the ancient place of it was Shiloh, which was in the land of Ephraim; whereby he covertly intimates that God rejected and forsook that place, and *chose not the tribe of Ephraim* , as it is said, Psa\_78:67, that so he might make way for Zion, which was the place chosen by God for it, as it follows here, Psa\_132:13.

**We found it**; afterwards we found it elsewhere.

**In the fields of the wood**, i.e. in a field, or in one of the fields of the wood; for that little spot of ground in which the tabernacle or temple was built was not likely to be in several fields. Thus Jephthah was buried *in the cities of Gilead* , Jud\_12:7, i.e. in one of them. This is meant either,

1. Of the Mount Moriah, which might possibly be called the field of the wood, as being anciently a place full of wood, Gen\_22:13, or *of the threshing-floor of Araunah* , of which see 2Sa\_24:18, which before the building of the temple is said to have been a woody place. Or rather,

2. Of Kirjath-jearim, which signifies *a city of woods* , in the field or territory whereof the ark was seated for twenty years, as we read, 1Sa\_7:1,2. And from this place it was removed to Zion, 2Sa\_6:1, &c.

Psalms 132:7

**We will go**; seeing the ark is now fixed in a certain place, we will go to it more generally and constantly than formerly we did.

**Into his tabernacles**; into his tabernacle or temple, the plural number put for the singular, as Psa\_43:3 **46:4**, &c.

**At his footstool**; either the temple; or rather the ark, so called 1Ch\_28:2 Lam\_2:1, because God is oft said to sit between the cherubims, which were above the ark.

Psalms 132:8

**Arise**, i.e. arise and come. One word put for two, as Gen\_43:33, *marvelled* (i.e. marvelled looking) *one at another* ; and Gen\_43:34, *he took messes* , i.e. *he took and sent messes* , as our translation renders it. And this word is very proper in this place, because it was to be used by God's appointment when the ark was to be removed from one place to another, Num\_10:35, as now it was from the tabernacle in Zion to the temple in Moriah, upon which occasion this and the two following verses were used by Solomon, 2Ch\_6:41,**42**.

**Into thy rest**; into thy resting-place, the temple, so called Isa\_66:1, where thou hast now a fixed habitation.

**The ark of thy strength;** the seat of thy powerful and glorious presence, from whence thou dost put forth and manifest thy strength on the behalf of thy people when they desire and need it.

Psalms 132:9

**With righteousness;** not only with those outward sacerdotal garments of glory and beauty which thou hast appointed for them, but especially with those inward ornaments of righteousness and true holiness, that so their persons and services may be accepted by thee, both for themselves and for all thy people, and they may be clothed with salvation, as it is expressed here below, Psa\_132:16 2Ch\_6:41, which is the effect or consequent of the former clothing. Let thy saints shout for joy; let all thy people have cause of rejoicing in the tokens of thy goodness; which they eminently had at the dedication of the temple, as is noted, 1Ki\_8:66.

Psalms 132:10

**For thy servant David's sake;** in regard of thy singular kindness and promises vouchsafed to David, as this is explained in the following verses. And this verse makes it more than probable that David was not the penman of this Psalm, who never used to beg mercies from God for his own sake, but constantly for *his name's sake* , and *for the sake of his truth, mercy, goodness, or righteousness* , as will be evident to any one that reads this book.

**Turn not away the face;** cast me not out of thy presence, do not reject or deny my request, as this phrase is expounded, 1Ki\_2:16. Of thine anointed; of me, whom thou hast anointed to be king over thy people. He speaks of himself in the third person, as is usual.

Psalms 132:11

**Sworn in truth;** not falsely or deceitfully, as men sometimes do, but sincerely and faithfully, what he will inviolably observe and fulfil, as the next clause expounds this.

Of the fruit of thy body; some of thy posterity.

Psalms 132:12

No text from Poole on this verse.

Psalms 132:13

**Zion;** not strictly, but largely taken; either for the whole mountain, whereof Zion and Moriah were two parts or tops; or for Jerusalem, which was in a great part built upon Mount Zion, whence it is oft called *Zion* , as hath been noted again and again. For he speaks here of that place which he chose to be his rest *for ever* , as it follows, Psa\_132:14, which unquestionably was the temple; whence also it appears that this Psalm was not written by David, nor before the building of the temple.

Psalms 132:14

I will no more wander to several places as I have done, but here I have fixed my abode.

Psalms 132:15

I will plentifully provide for Jerusalem, and all that live in her or resort to her for worship; nor shall they seek my face in vain.

Psalms 132:16

**With salvation;** with my saving graces and blessings; *with righteousness* , as thou didst desire, Psa\_132:9; and moreover, with that protection and benediction which by my promise belongs to righteous persons.

Psalms 132:17

**There;** in Jerusalem, the seat of the kingdom, and, which is no small advantage to that family, the only place of my presence and worship in the world.

**The horn of David to bud;** his power and glory to flourish and increase, and to be propagated to his posterity.

**A lamp;** a successor or succession to continue for ever in his family, as this phrase is expounded, 1Ki\_11:36 **15:4**; and particularly one eminent and glorious light, to wit, the Messias, who shall come out of his loins, and revive and vastly enlarge his kingdom.

Psalms 132:18

**Clothe with shame;** for the shameful and unexpected disappointment of all their vain hopes and wicked designs.

**Upon himself;** upon him and his posterity, which are nothing else but a man's self multiplied.

## **Psalms 133:1 PSALM 133**

### THE ARGUMENT.

This Psalm was composed by David upon the happy occasion of the ending of the civil war between the two houses of Saul and David; in which, having felt the sad effects of discord and division, both the king and people were more sensible of the great blessing of reconciliation and unity.

David extolleth the benefit and excellency of the unity and brotherly communion of the faithful.

**Behold, how good and how pleasant it is!** you have been harassed by a civil war, take notice of this blessed change with thankfulness to God for it.

**For brethren;** for us, who are brethren, not only by nature and blood, but also by combination in one and the same commonwealth, and by the profession of the same religion.

### Psalms 133:2

It is no less grateful and refreshing than that oil which was plentifully poured forth upon Aaron's head at the time of his consecration to the priestly office, which was exceeding pleasant, not only for the extraordinary fragrantcy of it, but because by this, together with the other rites prescribed, he was initiated into that sacred office, which was so acceptable to God, and so comfortable and beneficial to the people, as being the happy instrument of making atonement to God for them, and of procuring and maintaining their peace with God, upon which all their happiness of this life and of the next depends.

**Skirts;** or, *skirt* ; for the Hebrew word is of the singular number. Not to the lower skirt or bottom of his sacerdotal garment, for that the sacred oil was poured forth in so great plenty is not probable, nor was it necessary or convenient; but to the upper skirt of it, or the mouth of it, as this Hebrew word properly signifies; or to the collar of his upper priestly garment, which the ointment falling upon his beard might easily reach.

Psalms 133:3

It is no less grateful than the dew is which falls upon that great and goodly hill of

**Hermon**, whereby it is both refreshed and made fruitful. And as the dew which falleth

**upon the mountains of Zion**, i.e. either upon the several parts and ridges or tops of that mountain, whereof one was peculiarly called

**Zion**, and another

**Moriah**; or upon the mountains which are round about Jerusalem, Psa\_125:2, which is oft called *Zion*, as Psa\_132:13. And these may be opposed to Hermon, which was remote and beyond Jordan. But peradventure (which yet I propose with all submission) this dew is not to be taken literally, for the falling of the dew availed very little to the refreshment or improvement of the hills of Zion and Moriah, especially as now they were filled with buildings; but allegorically, for the favour or blessing of God, which is frequently called and compared to the dew, as Pro\_19:12 Isa\_18:4 Hos\_14:5 Mic\_5:7. And thus it may seem to be explained in the following clause; and so the sense of the place is this, It is as desirable as the natural dew which falls upon Mount Hermon, nay, which is more, as that blessed and heavenly dew of God's ordinances and graces which he hath commanded to fall upon the mountains of Zion; i.e. either upon Mount Zion; the plural number being put for the singular, as it is Psa\_132:7, and oft elsewhere, as I have observed in several places; or upon the mountains of Zion and Moriah, and others which are round about Jerusalem, as was now said. And if it seem strange that the dew should be taken literally in the first clause, and mystically in the next, we have a like instance Mat\_8:22, *Let the dead (spiritually) bury the dead (naturally)*. For : he now gives the reason either why this unity is so good a thing; or why the dew descending upon Zion, to which that is compared, is so desirable. And so upon this occasion he slides into the commendation of Zion's felicity, as the sacred writers frequently do upon other like occasions. *There* ; either,

1. Where brethren live in peace and unity; or rather,

2. In Zion last mentioned. *Commandeth the blessing* ; ordained, promised, conferred, and established his blessing, to wit, all manner of blessedness for his people that sincerely worship him in that place. *Life* , to wit, a happy and pleasant life; for to live in misery is accounted and oft called death, both in Scripture and in other authors.

## **Psalms 134:1 PSALM 134**

### THE ARGUMENT

The form of this Psalm seems to be dramatical. In the two first verses the psalmist speaks in the name of some eminent person, either the king or chief priests, exhorting and requiring all the priests and Levites to perform the duties of their place and calling; and in the last verse in the name of the priests and Levites, returning him thanks for his good advice.

The priests and Levites are exhorted to bless the Lord in his sanctuary.

**Behold, bless ye the Lord;** do not stand there like statues, dumb and idle, but employ your hearts and tongues in singing forth the praises of the Lord.

**Ye servants of the Lord;** peculiarly so called, priests and Levites, who are set apart to the service of God and of the sanctuary, as the next clause restrains this general expression. By night; not only by day, but also and especially by night, when their watch was more necessary. See Exo\_27:21 Lev\_8:35 1Sa\_3:3. As you watch by night when others sleep, so do you utter the praises of God when others are silent.

**Stand,** i.e. serve or minister, as this word is used, Deu\_10:8 **18:7**, and oft elsewhere. House; which word includes both the temple and courts belonging to it, as hath been noted before.

Psalms 134:2

Lift up your hands unto God in prayer and praises, thus expressing and exciting your inward devotion. In the sanctuary; in that holy house of God Where you stand, Psa\_134:1. Or, in or with holiness, lift up your hands, as it is prescribed, 1Ti\_2:8. Do not

content yourselves with lifting up your hands, but see that this be done with pure and holy hearts.

Psalms 134:3

**Thee;** either,

1. Thee, whosoever thou art, who dost faithfully perform the duty here commanded. Or,

2. Thee, O king, or priest, who dost engage and encourage us in this blessed work.

**Out of Zion;** where God dwells, and from whence he heareth the prayers of his people, and giveth them the blessings which they desire and need.

### **Psalms 135:1 PSALM 135**

#### THE ARGUMENT

This Psalm contains an exhortation to all the Israelites, and especially to the priests and Levites, to praise God for his great and wonderful works; some particulars whereof are here recorded.

The servants of the Lord are exhorted to praise him, for his mercy to Israel, by his might and power, Psa\_135:1-7; for his judgments on Egypt and other nations, Psa\_135:8-14. The vanity of idols, and those that trust in them, **Psa 135:15-18**. The house of Aaron and Levi are exhorted to bless God, **Psa 135:19-21**.

Ye priests and Levites, as **Psa 134 1**.

Psalms 135:2

Either in the temple or the inner court, which were appropriated to the priests and Levites; or in the outward court, which was for the people. See 2Ch\_4:9.

Psalms 135:3

**Is good;** bountiful and gracious, especially to you, and therefore he justly expects and deserves your praises.

**Is pleasant;** the work itself of singing praises to God is pleasant, as it is more fully expressed, Psa\_147:1.

Psalms 135:4

No text from Poole on this verse.



Psalms 135:5

Above all that are called

**gods**, or worshipped as gods by the heathen people. And therefore seeing they commonly praise and extol their idols, it becometh you not to be silent as to the praises of your God.

Psalms 135:6

**Whatsoever the Lord pleased**, either in, the creation or government of them,

**that did he in heaven and in earth**; his power and jurisdiction is universal, and not like that of the heathen gods, which is confined to their several countries.

**In the seas, and all deep places**; in the visible seas, and in those invisible depths, both of earth, and of the waters which are contained in the bowels of the earth.

Psalms 135:7

The vapours; which are the matter of clouds and rain.

From the ends of the earth; either,

1. From the sea, the common source of vapours, 1Ki\_18:44 Amo\_5:8; wherewith both the earth in general, and several particular countries, are terminated or bounded: or rather,

2. From all parts of the earth, from one end to another; as the borders of a land are commonly put for the whole land, from one border to another, as Psa\_105:31,**33 147:14**, and oft elsewhere. For in this sense this phrase is generally used in Scripture, as Job\_28:24 **38:13** Psa\_19:4,**6 48:10**, and every where.

**He maketh lightnings for the rain**; he bringeth water even out of the fire; he maketh thick clouds, which being broken produce lightnings, and so are dissolved into showers of rain. So the lightnings are both a sign, and in some sort the cause of rain. Or, he maketh lightnings with (as this particle is used, Gen\_46:26 Psa\_89:4 **119:56,98**) rain, i.e. he causeth both of them to come out of the same cloud.

**Out of his treasures**; out of those secret places where he reserves them, and whence he bringeth them, as he sees fit. Thus we read of *treasures of snow and hail* , Job\_38:22; not that they

are formally laid up in any certain places, but to signify that God hath them as much at his disposal, as any man hath that which he hath laid up in his stores.

Psalms 135:8

From the general works of nature, he comes to God's special works of providence towards his people.

Psalms 135:9

No text from Poole on this verse.

Psalms 135:10

No text from Poole on this verse.

Psalms 135:11

No text from Poole on this verse.

Psalms 135:12

No text from Poole on this verse.

Psalms 135:13

These wonderful works of thine shall never be forgotten. The land which thou gavest us, Psa\_135:12, and which we yet enjoy, is an everlasting monument of thy power and goodness, and an obligation and encouragement to trust in thee in all our present or future difficulties.

Psalms 135:14

**Will judge his people;** will in due time plead the cause of his people, or give judgment for them, as this phrase is used, Deu\_32:36 Jer\_5:28 **22:16.**

**He will repent himself concerning his servants;** he will recall that severe sentence which for their sins he had passed upon them, and be reconciled to them.

Psalms 135:15

Of this and the following verses, **See Poole "Psa\_115:4", See Poole "Psa\_115:5", &c.**

Psalms 135:16

No text from Poole on this verse.

Psalms 135:17

No text from Poole on this verse.

Psalms 135:18

No text from Poole on this verse.

Psalms 135:19

No text from Poole on this verse.

Psalms 135:20

No text from Poole on this verse.

Psalms 135:21

**Blessed be the Lord out of Zion;** by the assemblies of his people in Zion or Jerusalem.

**Which dwelleth at Jerusalem:** this clause may be added either to distinguish the true God from the gods which were worshipped in other places and countries; or as a reason why they should bless God, because he had blessed and honoured that place with his gracious and glorious presence.

## **Psalms 136:1 PSALM 136**

### THE ARGUMENT

The matter of this Psalm is the same with the former, only it is a little more fitted to the use and service of the temple, by the continued repetition of that solemn clause, For thy mercy endures for ever, which was much used by the sacred singers. See 2Ch\_7:3 **20:21**.

The psalmist exhorteth all to praise God, for his power and wisdom in creating and governing the world, Psa\_136:1-9; for delivering the Israelites out of Egypt, and bringing them to the Promised Land, **Psa 136:10-26**.

No text from Poole on this verse.

Psalms 136:2

**The God of gods;** who is infinitely superior to all that are called gods, whether angels, or princes, or idols.

Psalms 136:3

No text from Poole on this verse.

Psalms 136:4

**Him who alone;** he and none else. Or, he without the help of any other person or thing; whereas no other being can do any thing alone or without his help.

Psalms 136:5

**By wisdom,** to wit, by eminent and admirable wisdom, far exceeding the capacity of all human or angelical creatures.

Psalms 136:6

Stretched out the earth above the waters; of which See Poole "Gen\_1:9"; See Poole "Psa\_24:2".

Psalms 136:7

No text from Poole on this verse.

Psalms 136:8

**The sun to rule by day;** of which phrase and the like in the next verse, **See Poole** "Gen\_1:16".

Psalms 136:9

No text from Poole on this verse.

Psalms 136:10

No text from Poole on this verse.

Psalms 136:11

No text from Poole on this verse.

Psalms 136:12

No text from Poole on this verse.

Psalms 136:13

No text from Poole on this verse.

Psalms 136:14

**To pass through the midst of it,** to wit, without fear or danger, by comparing this with the next verse.

Psalms 136:15

No text from Poole on this verse.

Psalms 136:16

**Through the wilderness;** through that vast howling wilderness, where there was neither way nor provision; through which none but the Almighty God could have safely conducted them.

Psalms 136:17

No text from Poole on this verse.

Psalms 136:18

No text from Poole on this verse.

Psalms 136:19

No text from Poole on this verse.

Psalms 136:20

No text from Poole on this verse.

Psalms 136:21

No text from Poole on this verse.

Psalms 136:22

**Israel his servant;** he speaks of all that people as of one man, because they were united together in one body, in the worship of one and the same God. Thus God calleth them all *his first-born* , Exo\_4:22.

Psalms 136:23

No text from Poole on this verse.

Psalms 136:24

No text from Poole on this verse.

Psalms 136:25

**To all flesh;** either to all mankind, or to all living creatures. For which God deserves great praises, which the psalmist by his example teacheth us to render to God for them, because those who are most concerned either cannot or do not perform this duty.

Psalms 136:26

No text from Poole on this verse.

## **Psalms 137:1 PSALM 137**

### THE ARGUMENT

The penman of this Psalm is uncertain; the occasion of it was unquestionably the consideration of the Babylonish captivity; and it seems to have been composed either during the time of that captivity, or presently after their deliverance out of it.

The sad complaint of the Jews in captivity, Psa\_137:1-3. Of the scoffing of their enemies, yet their constancy to remember Jerusalem, Psa\_137:4-6. Judgments imprecated upon Edom and Babylon, Psa\_137:7-9.

Rivers of Babylon; either,

1. Of the city of Babylon, and then the river is Euphrates, here called rivers for its greatness, and by a common enallage of the plural for the singular, as Tigris also is, Nah\_2:6, yea, and Jordan, Psa\_74:15. Or,

2. Of the territory of Babylon, in which there were many rivers, as Euphrates, which also was divided into several streams or rivulets; and Tigris and others. Here they were either by the appointment of their lords for the making or repairing of the works beside the river; or by choice, retiring themselves thither from the noise and observation of their enemies, as they had opportunity, that they might disburden their oppressed minds before the Lord.

**We sat down;** the usual posture of mourners, Ezc\_9:4, &c.; Job\_2:13 Isa\_47:1,5.

When we remembered Zion; either,

1. Our former enjoyments in Zion, which greatly aggravated their present misery, Lam\_1:7. Or,

2. Zion's present desolations and pollutions.

Psalms 137:2

These are, not without great probability, supposed to be the words of some holy Levites, who had been accustomed to music, both vocal and instrumental, in the service of the temple. *Harp*s are here put by a synecdoche for all instruments of music. It is further to be observed, that although the harp was used by the Grecians in mourning, yet it was used by the Hebrews in rejoicing, as is manifest from Gen\_31:27 2Ch\_20:27,28 Psa 43:4, &c. This passage is to be understood either,

1. Figuratively, signifying only that they abandoned all signs and means of comfort; or rather,

2. Properly, as the following songs are, which the Babylonians required them to sing to their harps. And these harps they might either,

1. Bring from Jerusalem, which they might desire to do to preserve those sacred utensils, and their enemies might either permit or command them to do for their own delight: or,

2. Procure in Babylon, that they might sometimes solace themselves with the practice of some of the temple music, which they desired and intended to do; but when they came to the trial, they were not able to do it, and therefore laid them by. *Upon the willows* ; which commonly grow upon the banks of rivers, as they did by Euphrates in such plenty, that from thence it is called the brook of willows, Isa\_15:7.

Psalms 137:3

Such songs as you used to sing in the temple at Zion; which they required either out of curiosity, or to delight their ears, or rather by way of scoffing and insultation over them, and their temple and religion.

Psalms 137:4

**The Lord's song;** those songs which were appointed by God, and to be sung only to his honour and in his service. *In a strange land* ; when we are banished from our own temple and land, and amongst those who are strangers and enemies to God and to his worship. So we should prostitute and profane God's ordinances. And this answer they either expressed to their enemies, or kept in their own breasts when they refused to comply with their desire.

Psalms 137:5

**If I forget thee;** if I do not retain a deep and sorrowful sense of thy ruin and misery, or if I indulge myself in mirth and jollity, as if I had forgotten thee.

**Right hand;** the chief instrument of playing upon musical instruments and of other actions.

**Forget her cunning,** i.e. lose its skill of playing. In the Hebrew it is only *forget* , without expressing what, to intimate the extent and generality of this wish; Let it forget or be disenabled not only for playing, but for every action in which it was formerly used.

Psalms 137:6

Remember thee with affection and sympathy, so as to damp my joys.

**Cleave to the roof of my mouth;** be made incapable of singing, or speaking, or moving, as it is in some diseases. Compare Job\_29:10 Psa\_22:15. If I prefer not Jerusalem above my chief joy; if I do not value and desire Jerusalem's prosperity more than all other delights, and consequently if Jerusalem's misery doth not so deeply affect me as to hinder my delight in all other things.

Psalms 137:7

**Remember, O Lord,** so as to punish them,

**the children of Edom,** our constant and inveterate enemies, who had no regard either to consanguinity or humanity.

**In the day;** in the time of its calamity or destruction, which is oft called a day, as Job\_18:20 Psa\_37:13 Eze\_30:9 Hos\_1:11 **Ob 12.**

**Who said** to the Babylonians, whom they assisted and provoked against Jerusalem; of which see Lam\_4:21 Eze\_25:12 **Ob 11-14.**

Psalms 137:8

**Daughter of Babylon;** by which he understands the city and empire of Babylon, and the people thereof.

**Who art to be destroyed;** who art by God's righteous and irrevocable sentence devoted to certain destruction.

**Happy shall he be;** as being God's instrument to vindicate his honour, and execute his just judgments, and fulfil his counsel and word; which Cyrus was to his own great glory and advantage, as appears both from sacred and profane history.

That rewardeth thee as thou hast served us; that shall use thee with equal cruelty.

Psalms 137:9

As thou didst use our little ones. So this was but a just retaliation foretold here, as also Isa\_13:6.

**Psalms 138:1 PSALM 138**

THE ARGUMENT



This is a Psalm of thanksgiving to God for those great deliverances which he had granted to David from Saul and other enemies; by the remembrance whereof David encourageth himself to trust in God in all his future difficulties.

David praiseth God for his goodness and truth showed to him, and foretelleth that the kings of this earth shall also praise him, Psa\_138:1-6, and professeth the fruit of his trusting in God in the midst of troubles, Psa\_138:7,8.

Either,

1. Before the angels, who were represented by the cherubims upon the ark, who are called gods, Psa\_8:5 **97:7**, compared with Heb\_1:6 **2:7**, who also are present in the congregations of God's people, 1Co\_11:10. Or rather,

2. Before kings and princes, by comparing this with Psa\_138:4, *All kings* (provoked by my example) *shall praise thee* ; and with Psa\_119:46, *I will speak of thy testimonies before kings* . And these are most commonly called gods in Scripture, as Exo\_21:6 **22:9,28**, compared with Deu\_19:17. Besides, David mentions this as something singular and extraordinary, and designed by him; whereas the doing of this before the angels is common to all, and is unavoidably necessary.

Psalms 138:2

**Toward thy holy temple**, where the ark was. He saith

**toward it**, because he was not permitted to enter into it.

**For thou hast magnified thy word above all thy name**; for thou hast glorified thy word or promise, or thy faithfulness in fulfilling thy promises unto me, more than any other of thy glorious perfections by which thou art known. Not that one of God's attributes is really and in itself more great or glorious than another, or can be made so, but because one may be more celebrated and admired by men than another, as here God's gracious promise made to David, and the wonderful accomplishment thereof in spite of all those difficulties which stood in the way, and which seemed to men to be insuperable, was at this time more observed and admired than any other of his attributes or actions. But here we must remember, that amongst

the rest of the promises made to David, one was that the Messiah should come out of his loins, and that those parts of the promised mercies which David had actually received were pledges to assure him that he should receive the rest in due time, and especially that great and eminent word of promise concerning the Messiah, which might well be said to be magnified above all God's name.

Psalms 138:3

The last clause limits and explains the former, how God answered him so speedily, not by giving him the thing which he desired in that very instant, but by giving him inward support and patience to wait God's time, and to bear all his troubles cheerfully in the mean time, which was a singular mercy, and indeed greater than the actual donation of any temporal blessing.

Psalms 138:4

Either,

1. All neighbouring kings; or,
2. The generality of kings and princes upon earth. And so this is a prophecy of the calling of the Gentiles, which seems to be confirmed by the next verse, which expresseth their extraordinary joy; and an eminent advancement of God's glory, which agrees much better to this great occasion, than to that of David's exaltation to the throne, wherein the other kings of the earth were not much concerned.

The words of thy mouth; either,

1. Thy promises declared unto them by me; or,
2. The gospel preached among them.

Psalms 138:5

**In the ways of the Lord;** or, *of* , or *for* , or *because of the ways of the Lord* , i.e. his wonderful counsel and gracious providences towards themselves and others.

**Great is the glory;** or, *great* shall be the glory. At that time the worship and glory of God shall not be confined to one small land, as now it is, but shall be extended to all the parts of the world.

Psalms 138:6

**Unto the lowly;** unto such as are mean and obscure in the world; to me, a poor contemptible shepherd, whom he hath preferred before great princes, and to such as are little in their own eyes.

**But the proud he knoweth afar off;** but for the great men of the world, who are lifted up in pride, he looks upon them as they do upon others, with scorn and contempt, and at a great distance, as disdainingly to admit them into his presence. But the words may be, and by divers interpreters are, rendered otherwise, *And he who is high* , or *the lofty one from afar* , (i.e. from his high and holy place, even the highest heavens, where he dwells, notwithstanding that distance,) *doth know them* , or *will own them* . So this is the repetition of the former sentence, as is very usual in this book. And this seems best to suit, as with the foregoing, so also with the following words, and thus all will be understood of one and the same sort of persons.

Psalms 138:7

**Walk in the midst of trouble,** i.e. be encompassed with dangers.

**Thou wilt revive me;** thou wilt cheer my spirit, and preserve my life.

**Thou shalt stretch forth thine hand;** put forth thy almighty power, to oppose and restrain their rage, and to save me from them, as it follows.

Psalms 138:8

**Will perfect that which concerneth me;** will finish that great work of my deliverance and advancement, which he hath undertaken and carried on hitherto.

**Endureth for ever;** it is not inconstant and changeable, as men's affections are, but everlasting. And this may be either a proof of the fort, going assertion, *the Lord will perfect* , &c. or an argument to enforce the following petition, therefore

**forsake not,** & c. *Forsake not, or leave not* , or *do not desist from or give over* . *The works of thine own hands* ; the work of my salvation, which is thus far advanced, not by any human help, but by thine own extraordinary power and providence, and therefore it is not for thine honour to desert it at last. This he calls works in

regard of the many and various parts and actions which concurred to this work.

## **Psalms 139:1 PSALM 139**

### THE ARGUMENT

This Psalm is esteemed by the Hebrews the most excellent in the whole book. The matter of it is noble and sublime, and so is the style. The occasion of it seems to have been those heavy censures and reproaches wherewith David was loaded by his enemies, who branded him for a notorious hypocrite and imposter, that pretended religion only for the covering and promoting his own ambitious and wicked designs against his lawful king, whose life and crown he sought to take away. Against these he comforteth himself with the consideration of God's omniscience, to whom he appeals as the only proper judge of the integrity of his heart.

David magnifieth the all-seeing providence of God, Psa\_139:1-16; his great and tender mercies to him before he had a being in the world, Psa\_139:17,**18**; abhorreth all converse with wicked men, **Psa 139:19-22**; prayeth for and testifieth his sincerity, Psa\_139:23,**24**.

No text from Poole on this verse.

Psalms 139:2

**Known me**, i.e. known me exactly, as men do those things which they diligently search out.

**My downsitting and mine uprising**; all my postures and motions, my actions and my cessations from action.

**My thought**; all my secret counsels and designs.

**Afar off**; before they are perfectly formed in my mind. Thou knowest what my thoughts will be in such and such circumstances long before I know it, yea, from all eternity.

Psalms 139:3

**Thou compassest my path**; thou watchest me on every side, and therefore discernest every step which I take. It is a metaphor either from huntsmen watching all the motions and lurking-places of

wild beasts, that they may catch them; or from soldiers besieging their enemies in a city, and setting watches round about them.

**My lying down;** me, when I lie down in my bed, where men oft contrive what they execute in the day time.

Psalms 139:4

Thou knowest what I speak, and with what design and disposition of mind. Or rather, as others render it, and which is more admirable, *When there is not a word* , &c. Thou knowest what I intend to speak, either in prayer to thee, or in conversation with men, when I have not yet uttered one word of it.

Psalms 139:5

**Thou hast beset me behind and before,** with thine all-seeing and all-disposing providence.

**And laid thine hand upon me;** thou keepest me, as it were, with a strong hand, in thy sight and under thy power.

Psalms 139:6

I am so far from equalling thy knowledge, that I cannot apprehend it, in what manner thou dost so perfectly know all things, even such as are most secret, and have yet no being, and seem to depend upon many casualties and uncertainties.

Psalms 139:7

From thy spirit; either,

1. From the Holy Ghost, the third person in the Trinity: or,
2. From thee, who art a Spirit, and therefore canst penetrate into the most secret parts: or,
3. From thy mind or understanding, of which he is here speaking, as this word seems to be taken, Isa\_40:13, compared with Rom\_11:34; for what there is called *the spirit of the Lord* , is here called the mind of the Lord. And as the Spirit of God is oft used in Scripture for its gifts and graces, so the spirit of God in this place may be put for that knowledge which is an attribute or action of God.

**From thy presence;** a man can go to no place which is out of thy sight.

Psalms 139:8

**If I make my bed in hell;** if I should or could repose and hide myself in the grave, or in the lowest parts of the earth, which are at the farthest distance from heaven.

Psalms 139:9

If I should flee as swiftly from thy presence as the morning light doth, which in an instant scattereth itself from east to west; for the sea being the western border of Canaan, is oft put for the west in Scripture. And *wings* are poetically ascribed to the morning or morning light here, as they are elsewhere to the sun, as Mal\_4:2, and to the winds, as Psa\_18:10 **104:3**, and to other things of eminent swiftness.

Psalms 139:10

I could neither go thither without thy conduct, nor subsist there without thy powerful support, and much less could I go out of thy sight; for a man may see many things which, are out of his power.

Psalms 139:11

Shall be as clear and manifest to God as the light itself.

Psalms 139:12

**Shineth**, or *enlighteneth* , as this word is used, Psa\_19:8 Pro\_29:13, &c.; discovereth me and all mine actions.

**The darkness and the light are both alike to thee:** this is repeated so oft to reprove and confute the ridiculous conceits of many ungodly men, who flatter themselves with hopes of secrecy and impunity for those sins which they commit in the dark. See Isa\_29:15.

Psalms 139:13

**Thou hast possessed;** or, *thou dost possess* ; thou dwellest in them, thou art the Owner and Governor of them, and therefore must needs know them. Or,

**thou hast formed**, as some of the ancients and others render it.

**My reins;** the most inward and hidden part of the body, supposed also to be the seat of men's lusts and passions.

Thou hast covered me; either,

1. With that covering called the after-birth, wherein the infant is wrapped and preserved in the womb by the wonderful care of Divine Providence. Or,

2. With skin and flesh, as it is expressed, Job\_10:11.

Psalms 139:14

**I am fearfully and wonderfully made;** thy infinite power and wisdom, manifested in the rare and curious structure of man's body, doth fill me with wonder and astonishment, and with the dread of thy majesty.

**Marvellous are thy works;** both in the lesser world, man, and in the greater.

**My soul knoweth right well;** I am well assured, both by thy word, and by the contemplation and study of thy works, to which I have much addicted myself, that they are wonderful, although I do not so accurately understand all the particulars of them as I would do.

Psalms 139:15

**My substance;** or, *My bone* , as the LXX. and others render the word. And *bone* may be here taken collectively for bones, as is usual in such words, or for the whole fabric of the bones And the bones may be very fitly mentioned here, because they are inward and invisible, as being covered with skin, and flesh, and sinews. Or the *bones* may be put synecdochically for the whole body, as being the most substantial part of it, as they are Psa\_35:10.

**In secret;** in the dark vault of my mother's womb.

**Curiously wrought,** Heb. *embroidered* ; exquisitely composed of bones, and muscles, and sinews, and veins, and arteries, and other parts, all framed with such wonderful skill, that even heathens, upon the contemplation of all the parts of man's body, and how excellently they were framed, both for beauty and use, have broken forth into pangs of admiration and adoration of the Creator of man, as Galen particularly did.

**In the lowest parts of the earth;** or, as it were *in the lowest parts of the earth* . So there is only an ellipsis of the note of similitude, which is very frequent in Scripture, as hath been often said and proved. In a place as secret and remote from human eyes as the

lowest parts of the earth are, to wit, in my mother's womb. And so what is said in the former clause is repeated in this in other words.

Psalms 139:16

**Yet being unperfect;** when I was a mere embryo, a rude and shapeless lump, when I was first conceived.

**In thy book;** in thy counsel and providence, by which thou didst contrive and effect this great work, and all the parts of it, according to that model which thou hadst appointed. This is a metaphor taken from workmen, who when they are to make some curious structure, they first draw a rude draught or delineation of it, by which they govern themselves in the building of it.

**All my members;** all the several parts of my substance.

**When in continuance were fashioned;** which in due time and by degrees were formed into bones, fleshy sinews, &c. Or, as it is in the margin, what days (and the days in which) *they were or should be fashioned* ; by what steps, in what order and time, each part of the body should receive its proper form. This also was written or appointed by God.

**When as yet there was none of them,** Heb. *and not one of them* ; understand either yet was, as it is in our translation; or, was lacking, to wit, in thy book. All my parts without exception were written by thee. But then these words are not to be joined with those immediately foregoing, but with the former, and the words are to be read thus, in thy book all my members *were written* , (which in *continuance were fashioned* ,) when as yet, &c.

Psalms 139:17

**Thy thoughts:** *thy* is taken either,

1. Passively, my thoughts of thee; or rather,
2. Actively, *thy thoughts* , counsels, or contrivances on my behalf, which are admirable and amiable in mine eyes. Thou didst not only form me at first, but ever since my conception and birth thy thoughts have been employed for me, in preserving and providing for me, and blessing of me.

**How great is the sum of them!** thy gracious designs and providences towards me are numberless, as it follows.



Psalms 139:18

To wit, by my thoughts and meditations. Thy wonderful counsels and works on my behalf come constantly into my mind, not only in the day time, but even in the night season, which is commonly devoted to rest and sleep; whensoever I awake, either in the night or in the morning. These are my last thoughts when I lie down, and my first when I rise.

Psalms 139:19

**Surely thou wilt slay the wicked:** and as thou hast precious and gracious thoughts towards me, and all that love and fear thee; so thou hast other kinds of thoughts and purposes towards wicked men, such as thou knowest mine enemies to be, even to destroy them utterly.

**Depart from me therefore;** I renounce your friendship and society. I will not partake with you in your sins, lest I should also partake of your plagues.

**Ye bloody men,** Heb. *ye men of blood* ; either,

1. Passively, deserving death, or *guilty of blood* , or *of death* , as the phrase is, Num\_35:27,**31 Mt 26:66**. Or rather,

2. Actively, blood-thirsty, or shedders of blood, as this phrase is generally taken, as 2Sa\_16:8 Psa\_26:9 **55:23 59:2**. Having called them *wicked men* in general, he now gives a particular account of their wickedness; they were unjust and cruel towards men, and withal profane and impious towards God, as he tells us in the next verse.

Psalms 139:20

**They speak against thee wickedly,** by profane scoffs, and a professed denial or contempt of thine omniscience and providence. Or,

**they speak of thee in or unto wickedness;** they make use of religion to cover or further their wicked designs. But our translation is more favoured by the context, which speaks of God's open and professed enemies.

**And thine enemies take thy name in vain;** or, according to the order of the Hebrew words, and take thy name in vain, and are

thine enemies, or haters of thee, as it follows Psa\_139:21. These words,

**thy name**, are understood here, as also Isa\_3:7, out of Exo\_20:7, where they are expressed. They abuse thy blessed name with hellish oaths, and perjuries, and blasphemies.

Psalms 139:21

I appeal to thee, the omnipresent and omniscient God, whether I do not perfectly hate them so far as they are enemies to God and goodness.

**That rise up against thee**, in open hostility and rebellion against thine authority.

Psalms 139:22

I am no less grieved with their enmity against thee, than if they directed it against myself.

Psalms 139:23

And whether I do not speak this from my very heart, do thou judge, who art the Searcher of hearts, and deal with me accordingly.

Psalms 139:24

**Wicked way in me**, Heb. *way of trouble or grief*; any course of life which is grievous, either,

1. To myself, as all sin is to the sinner sooner or later: or,
2. To others; as I am accused of causing much trouble and designing mischief to the king and kingdom.

**In the way everlasting**; in the right and good way, which is lasting, and leads to everlasting life; whereas the way of wickedness, to which this is opposed, will *perish*, as is said, Psa\_1:6, and bring men into utter destruction. Or, as others render it, *in the old way*, which is the good way, as it is called Jer\_6:16; in the way of righteousness and holiness, which may well be called the old way, because it was from the beginning of the world written in man's heart, whereas wickedness is of a later date. Possibly it may be rendered, in thy way (the ellipsis of the pronoun being very frequent, as hath been noted and proved before; or, *in the way*, to wit, the way of God, which is oft called

emphatically *the way* , as Psa\_25:8 **119:1** Pro\_23:19 **29:27**, and which is sufficiently understood from its opposition to *the wicked way* in the former clause) *for ever* , or as long as I live, as this Hebrew word *olam* without any prefix to it is used, Job\_41:4 Psa\_21:4 **45:7**, and elsewhere. But this with submission.

## **Psalms 140:1 PSALM 140**

### THE ARGUMENT

This Psalm was composed by David upon occasion of those slanderous and reproachful speeches and treacherous dealings which David had from his enemies in Saul's time, of which we have an account in the history.

The psalmist prayeth for deliverance and safety from wicked men, Psa\_140:1-7, for judgment upon them, Psa\_140:8-11, and comforteth himself with an assurance of God's righteousness, Psa\_140:12,**13**.

Either Saul or Doeg, or some other malicious enemy, or rather enemies; the word man being taken collectively for men, as appears from the next verse, where he speaks of this man in the plural number.

Psalms 140:2

To execute those bloody enterprises which they had devised in the first clause of this verse.

Psalms 140:3

**They have sharpened their tongues;** their malicious hearts stirred up their tongues to utter vile slanders against me. *Like a serpent* ; either whetting their tongues, as serpents are said to whet theirs when they are about to bite; or rather, using words as sharp and piercing as the sting of a serpent.

Psalms 140:4

Whose design and full resolution it is, if thou dost not prevent it, *to overthrow my goings* , or my feet or footsteps, i.e. to throw me down to the ground, to defeat all my hopes and counsels, and bring me to ruin.

Psalms 140:5

**The proud;** my insolent enemies, who despise me for my meanness, and exalt themselves against thee.

**By the wayside;** in which I used to walk.

Psalms 140:6

No text from Poole on this verse.

Psalms 140:7

With thy powerful protection, as with a helmet or shield.

Psalms 140:8

**His wicked device;** which is to destroy me.

**Exalt themselves;** not only against me, but against thee also, as if by their power and policy they had frustrated thy design and promise made to me.

Psalms 140:9

**The head;** or, *heads* ; the singular number put for the plural, as is frequent. By which he understands either,

1. Their politic heads, their chiefs or ringleaders, who were most malicious, and by whom all the rest were supported and stirred up: or,
2. Their proper and natural heads, as this word is used Psa\_140:7; and this covering of their heads here is opposed to the covering of David's head there.

**Let the mischief of their own lips cover them;** let the mischief which by their calumnies they design against me fall upon themselves.

Psalms 140:10

**Burning coals;** Divine vengeance, which is compared to coals of fire, as Psa\_18:12, and elsewhere.

**Rise not up again;** either to my danger, or their own comfort.

Psalms 140:11

**An evil speaker;** such as slander me and other innocent persons, to exasperate princes against us.

**Evil**; either the evil of punishment; or, which comes to the same thing, the evil of sin, their own wickedness, which shall recoil upon themselves.

Psalms 140:12

**I know**, both by God's word, which hath promised it, and by my own experience of it in the course of God's providence.

Psalms 140:13

**Shall give thanks unto thy name**; shall have occasion to praise thee for their deliverance.

**Shall dwell in thy presence**; shall constantly enjoy thy gracious and powerful presence and assistance.

### **Psalms 141:1 PSALM 141**

#### THE ARGUMENT.

This Psalm also must he referred to the time of David's persecution by Saul. It is a humble prayer that God would deliver him from the rage and malice of his enemies, and from those sins to which he might be inclined or provoked upon that occasion.

David prayeth that he might be heard and comforted, Psa\_141:1,2; that his service might be sincere, Psa\_141:3-6, and his life safe from the snares of his adversaries, Psa\_141:7-10.

No text from Poole on this verse.

Psalms 141:2

**Be set forth before thee**, Heb. *be directed to thy face* . Let it not be lost, but let it come unto thee and find audience.

**As incense**; owned and accepted by thee no less than the increase, which by thy command, Exo\_30:7, &c., is offered upon thine altar, from which I am now banished, and so disabled to offer it there, and therefore I trust thou will accept my prayer instead of it. *The lifting up of my hands* ; my prayer made with hands lifted up, which was the usual gesture. See Job\_11:13 Psa\_63:4 **88:9**, &c.

**As the evening sacrifice**; which was offered every evening, Exo\_29:39, &c.; which he mentions either,

1. By way of opposition to the incense which was offered in the morning: or,

2. Synecdochically, so as to include the morning sacrifice, and all the sacrifices of the day, of which this was the close; such synecdoches being most frequent, as hath been already observed: or,

3. Because the evening sacrifice was more solemn than the morning, and was attended with more company and more prayers; whence the ninth hour, which was the time of this sacrifice, is called the hour of prayer, Act\_3:1.

Psalms 141:3

That I may not through mine own infirmity, and the great provocations of mine enemies, break forth into any unadvised speeches, or any expressions of impatience, or distrust, or envy, or malice, &c.

**My lips**, which are the door of my mouth whence words come forth.

Psalms 141:4

**Incline not**; suffer it not to be inclined or led aside, either by my own errors or lusts, or by the temptations of the world or of the devil. Thus God is frequently said to *harden men 's hearts* , not positively, for he can do no evil, nor tempt any man to it, Jam\_1:3; but privatively, by denying softening grace.

**My heart**; keep me not only from wicked speeches, Psa\_141:3, but from all evil motions of my heart, which otherwise will draw me to many evil speeches and actions.

To practice wicked works with men that work iniquity; either,

1. To join with them in their sinful courses; or,

2. To do wickedly, as they do.

**Let me not eat of their dainties**; let me never enjoy or desire worldly comforts upon such terms as they do, to wit, with God's wrath and curse, as instruments of wickedness, and of my own eternal destruction. My afflictions are more desirable than such prosperity. Let none of their sweet morsels, the pleasures or

advantages which they gain by their wickedness, tempt me to approve of or imitate their ways.

Psalms 141:5

**Smite me**, to wit, with his tongue by reproofs, as the next clause explains it, which are called *wounds* , Pro\_27:6. As I pray unto thee that thou wouldst keep me from sinful practices, so I beg it of all just men, that if I do transgress, or if by the arts and slanders of mine enemies any of them are made to believe that I am guilty of evil designs against Saul, or of any other wickedness, that they would freely admonish and reprove me for it. And their reproofs shall please me better than the dainties of the wicked last mentioned, Psa\_114:4.

**It shall be a kindness**; I shall be so far from being offended with it as an act of enmity or ill will, as they may suspect, that I shall esteem it an act and sign of true friendship.

**It shall be an excellent oil**; or, it shall be as *the oil of the head* , as it is in the Hebrew, i.e. which is poured upon the head, as the manner was in great feasts and solemnities.

**Not break my head**; not Inert or disturb it, but, on the contrary, shall heal and greatly refresh and delight it; which is here understood by a known figure called *meiosis* , whereby more is intended than is expressed, as Pro\_17:21, and oft elsewhere.

In their calamities; either,

1. In the calamities of those righteous persons who reprov'd and censur'd him. So this is an evidence of what he last said, that he should take their reproofs for a kindness, because when they came into such calamities as those wherein he was involved, as all righteous men must expect sufferings at one time or other, he would not insult over them, nor censure them, but pity them, and pray for them. Or,

2. In the calamities of his enemies, of which he speaks in the next words. And so this may be added as a reason why he did so freely offer himself to the righteous to be reprov'd by them, if he or his cause were so bad as his enemies made them, because he was well assur'd that he was sincere and his cause good, and that God would bring him out of all his calamities, and bring his enemies

into such calamities that they should need and desire his prayers, which also he would willingly grant to them; and then all good men would be fully satisfied of the justice of his person and cause.

Psalms 141:6

**Their judges;** the chief of mine enemies, their governors civil and military.

**Are overthrown;** or, *shall be overthrown* , or cast down headlong by thine exemplary vengeance. Or, as others, were left free, unhurt by me, when it was in my power to destroy them; of which see 1Sa 24\$ 26\$ to which histories this place is by divers learned interpreters thought to allude. And then by *their judges* he means Saul, although he thought not fit distinctly to mention him, but only to intimate him in an obscure and general way.

**In stony places,** Heb. *in the hands or by the sides of the rock* ; which may relate either,

1. To the rocky nature of those places in which Saul fell into David's hands. See 1Sa\_24:2. Or,

2. To the ancient manner of punishing malefactors, which was by throwing them down from the tops of rocks; of which see 2Ch\_25:12. Or,

3. To aggravate their overthrow; for falls in stony places are, as most easy and frequent, so also most mischievous.

**They shall hear my words, for they are sweet:** then *they* ; either the judges, who will be wise too late; or the people spared by my favour, when others were overthrown and warned by that fearful example; *will hear my words* , i.e. hearken to my counsels and offers, which now they despise, and then they, my words, *will be sweet* and acceptable to them, which now they reject. Others thus, *then they did hear my words that they were sweet* ; then they acknowledged that my words and carriage towards Saul were full of meekness and gentleness, and that I was not so false and malicious as they had represented me to be.

Psalms 141:7

**Our bones;** my bones, and the bones of my friends and followers. Our skin and flesh is in a manner consumed, and there is nothing



left of us but a company of dead and dry belles; whereby he intimates that their condition was desperate. Compare Eze\_37:11.

Are scattered at the grave's mouth; either,

1. Literally and properly. So barbarously cruel were our enemies, that they not only killed us, but left our carcasses unburied, by which means our flesh and sinews, &c. were consumed or torn in pieces by wild beasts, and our bones dispersed ripen the time of the earth, our common grave; or if any of my followers were dead and buried, they pulled their bones out of the grave, and scattered them about. Or rather,

2. Metaphorically. So the sense is, Our case is almost as hopeless as of those who are dead, and whose bones are scattered in several places.

**As when one cutteth and cleaveth wood upon the earth;** as much neglected and despised by them as the chips which a carpenter makes when he is cutting wood, which he will not stoop to take up. Or rather, as the LXX., and Chaldee, and Syriac understand it, and as it is in the Hebrew, *as when one* (to wit, the husbandman) cutteth and cleaveth the earth, or *in the earth*, which he teareth without any mercy.

Psalms 141:8

Or, *naked*, as this word signifies, Psa\_137:7, and Aaron is said to have *made the people naked*, Exo\_32:25, i.e. deprived of thy favour and protection. Or, *do not pour out my soul*, to wit, unto death, as this word is used, Isa\_53:12.

Psalms 141:9

No text from Poole on this verse.

Psalms 141:10

**Into their own nets,** Heb. *into his nets*; either into God's nets, the relative being put without the antecedent, as is usual in such cases, where it is easily understood; or, each

**into his own nets,** to wit, the mischiefs which he designs against me.

**Withal,** or, *together*, to wit, with my followers; or, in like manner, as I have done formerly. But this word may seem to be

more fitly joined to the foregoing clause, to which it is next placed in the Hebrew, and the verse may be and is by divers, both ancient and later translators, thus rendered, *Let the wicked fall* (or, *the wicked shall fall* ) into their own nets together, (altogether, or alike, one as well as another, Saul himself not excepted, whom though I dare not destroy, God will judge,)

**whilst that I escape;** am preserved from that common calamity in which mine enemies shall perish; which was verified by the event. For David was strangely kept out of harm's way when Saul and others of David's enemies were cut off by the Philistines, **1Sa 31**.

### **Psalms 142:1 PSALM 142**

Either that of Adullam, **1Sa 22**, or that of En-gedi, **1Sa 24**. There he meditated this Psalm, which afterwards he more accurately composed and committed to writing.

David, finding help no where in his straits and afflictions, Psa\_142:1-4, crieth and comforteth himself in prayer to God, Psa\_142:6,7.

With my voice; either,

1. With the voice of my soul. But so this addition would be superfluous, and much more the repetition of it, because that is necessarily implied in the former word,

**I cried,** and in the following, *I make my supplication* . Or rather,

2. With my corporeal voice, which the fervour of my soul forced me to use, when I could not do it without some danger, the enemy being at the mouth of the cave. And so this addition is emphatical, and therefore is repeated. But it is probable that David spoke with a low voice; and that he might do so without very great danger, is manifest from that discourse which passed between David and his men, even when Saul was entered into the cave, 1Sa\_24:4-7.

Psalms 142:2

**I poured out;** I did it fully, and fervently, and confidently.

Psalms 142:3

**Thou knewest,** to wit, practically, so as to direct me to it.

**My path;** what paths I should choose whereby I might escape Saul, when I fled hither and thither in deserts, and mountains, and woods; and which way I should get out of his hands when he and all his men were at the cave's mouth, which passed my skill.

**Wherein I walked;** wherein I used to walk, or they supposed that I would walk.

Psalms 142:4

**Right hand;** the place where the patron or assistant used to stand. See Psa\_16:8 **109:31 121:5**.

**No man,** to wit, in Saul's court or camp; none of my former acquaintance, and friends. and relations.

**Know me;** own me, or show any respect or kindness to me.

**For my soul;** or, *for my life* , to wit, to preserve it; but they all conspired to take it away; which is here implied.

Psalms 142:5

Thou only art both my refuge to defend me from all evil, and

**my portion** to supply me with all the good which I need and desire.

**In the land of the living;** even in this life, wherein I doubt not to see God's goodness, as he said, Psa\_27:13.

Psalms 142:6

No text from Poole on this verse.

Psalms 142:7

**Bring my soul out of prison;** bring me safe out of this cave, wherein I am imprisoned, and set me at perfect liberty.

**Shall compass me about;** shall flock to me from all parts, partly out of curiosity to see such a spectacle and miracle of God's power and mercy; and partly to rejoice and bless God with me and for me, and for all the benefits which they expect from my government.

**Psalms 143:1 PSALM 143**

THE ARGUMENT

This Psalm is much of the same nature with the former, and seems to have been composed much about the same time, and upon the like occasion. This is the last of those which are called penitential Psalms, the former being **Psa 6 Psa 32 Psa 38 Psa 51 Psa 102 Psa 130.**

The psalmist prayeth that God in faithfulness would hear him, and not enter into Judgment with him, Psa\_143:1,2; complaineth of his persecuting enemies, Psa\_143:3,4; praying also for speedy deliverance; instruction in God's ways, and the destruction of his enemies, Psa\_143:5-12.

Whereby thou art inclined and engaged to favour righteous persons and just causes.

Psalms 143:2

But when I appeal to thy righteousness, I do it only with respect to mine enemies, whose cause as well as their persons is worse than mine, but not in reference to thee, as if I could absolutely justify myself upon a severe trial at the tribunal of thy justice; for if thou shouldst rigorously examine all the passages of my heart and life, I dread the thoughts and consequences of it.

**Be justified,** to wit, upon terms of strict justice, without thy indulgence and infinite mercy.

Psalms 143:3

This is not a reason of what he last said, Psa\_143:2, but an argument to enforce his petition delivered Psa\_143:1, and repeated Psa\_143:7, &c. For though I am not faultless, if thou shouldst make an exact search into me, yet mine enemies are more culpable and highly unjust, and therefore I hope for thy help against them, from thy justice as well as mercy.

**My soul,** i.e. my life; for nothing less will satisfy him.

**He hath smitten my life down to the ground;** he hath beaten me down to the ground, where I lie struggling for life.

**He hath made me to dwell in darkness;** he hath forced me to have mine abode in dark vaults and caves, where I am out of sight and memory, and in as forlorn and hopeless a condition in the eye of man as those that have lain long rotting in the grave.

Psalms 143:4

My spirit overwhelmed within me. See Poole "Psa\_61:2" See Poole "Psa\_142:3".

**Is desolate;** deprived of all hope and comfort. Or, is astonished.

Psalms 143:5

**I remember the days of old,** i.e. what thou hast done for thy servants in former times; which he mentions either,

1. As matter of terror, to consider how unlike God now was unto himself and to his former dealings; or,

2. As matter of support from former experience, because God was still the same. Either way it drives him to his prayers, which here follow.

Psalms 143:6

I stretch forth my hands unto thee; I pray to thee fervently. See Poole "Psa\_141:2".

**Thirsteth after thee;** after thy favour and help.

**As a thirsty land,** to wit, thirsteth for rain.

Psalms 143:7

That are dead and buried, of whom there is no hope.

Psalms 143:8

**In the morning,** i.e. early, as this phrase is taken, Psa\_90:14, and elsewhere; seasonably and speedily.

**Wherein I should walk;** so as to please thee, and to secure myself.

Psalms 143:9

Without whose care these caves and rocks can give me no protection.

Psalms 143:10

**To do thy will;** to continue in faithful obedience to thee, notwithstanding all temptations to the contrary.

**Thy spirit is good, lead me;** or rather, as it is exactly in the Hebrew, and as many both ancient and modern translators render it,

**let thy good Spirit lead me.** Leave me not to my own blind and vain mind, or corrupt affections, neither give me up to the evil spirit, as thou didst Saul, but conduct me in all my ways by thy good, i.e. gracious and holy, *Spirit. Into the land of uprightness* ; or, *in plain or even land, or ground* ; in a straight and smooth path, that I may not stumble nor fall, either into sin or mischief. This is opposed to the crooked and rugged ways, in which sinners are said to walk. See Psa\_125:5 Pro\_2:15 Isa\_40:4.

Psalms 143:11

No text from Poole on this verse.

Psalms 143:12

**Of thy mercy;** out of thy mercy to me, whose life they seek.

## **Psalms 144:1 PSALM 144**

### THE ARGUMENT

The matter of this Psalm is partly gratulatory for mercies received, and partly petitionary for further blessings. It seems to have been composed after Saul's death, and in the beginning of David's reign, when he was exposed to many perils, both from his own rebellions subjects, and from the Philistines and other foreign enemies, yet so that he had a good prospect and assurance of a more complete and established felicity.

David, blesseth God for his mercy to him in his wars and government, confesseth his own and man's nothingness, Psa\_144:1-4; prayeth that he would deliver him from his powerful enemies, Psa\_144:5-8, and promiseth to praise him, Psa\_144:9-11. The happiness of that kingdom whose God is the Lord, **Psa 144:12-15.**

Who has given me that skill in military conduct, and that dexterity in the management of my weapons, which was wholly unsuitable to and much above my education and former course of life.

Psalms 144:2

**My goodness;** or, *my mercy* ; or, the *God of my mercy* , as God is called, Psa\_59:10,17; the name of God being easily understood from the foregoing verse. Or, he who is exceeding good or merciful to me, as good as goodness itself; the abstract being put

for the concrete, as it is frequently in speeches of God, who is called *wisdom, truth, goodness* , &c.; and, sometimes of men, as Psa\_12:1 Pro\_10:29, where *faithfulness and uprightness* are put for *faithful and upright men* .

**Who subdueth my people under me;** who has disposed my people's hearts to receive and obey me as their king.

Psalms 144:3

**Lord, what is man** he aggravates God's goodness to him, expressed Psa\_144:2, by the consideration of his own meanness. Though I am king over my people, yet, alas, I am but a man. a base, sinful, mortal, and miserable creature; if compared with thee, less than nothing and vanity.

**Takest knowledge of him,** i.e. hast any care and kindness for him, as words of knowledge commonly imply in Scripture.

**Makest account of him;** the same thing repeated in other words.

Psalms 144:4

**Man is like,** in his nature and continuance in the world,

**to vanity,** or *to a vapour or a breath* , as Isa\_57:13, which is gone in an instant.

**That passeth away;** or, that declineth, as Psa\_102:11 **109:23;** that groweth less and less, till it be quite out of sight, and lost.

Psalms 144:5

**Come down,** to help me, before it be too late, remembering what a frail and perishing creature I am.

**And they shall smoke;** or, that they may smoke; or, and let them smoke, as Sinai did at thy glorious appearance, Exo\_19:18. This is a figurative and poetical description of God's coming to take vengeance upon his enemies, which is continued in the next verse.

Psalms 144:6

Thy thunderbolts, which oft accompany the lightnings and thunder.

Psalms 144:7

Either of the heathen nations, which envy and hate me; or of the rebellious Israelites, who, though they profess themselves to be

the Lord's people, yet in truth and for their carriage to me are like the barbarous heathens.

Psalms 144:8

**Vanity**; either,

1. Vain brags and threatenings, which shall come to nothing; or,
2. Vain and deceitful promises, or professions, or friendship. Their right hand; here mentioned either,
  1. As it is used in swearing, to note their perjury; or rather,
  2. As an instrument of action. Is a right hand of falsehood; deceiving either,
    1. Themselves, by being unable to do what they designed; or,
    2. Others, by not giving them that help which they promised to them.

Psalms 144:9

When thou hast granted this request of mine, Psa\_144:7,8, which I know assuredly thou wilt do.

Psalms 144:10

**Kings** are not preserved by their own power or prudence, but by God's special providence, which for the public good of the world watcheth over them.

Psalms 144:11

And upon these accounts grant me the mercy which I desired before, and now again do repeat.

Psalms 144:12

This mercy I beg, not only for my own sake, but for the sake of thy people, that thine and our enemies being subdued, and peace established in the land, thy people may enjoy those blessings which thou hast promised to them; and particularly,

**that our sons**, which are the strength, and safety, and hopes of a nation, may be like plants, flourishing and thriving, and growing in height and strength, as plants do in their youth, and they only; for when they grow old, they wither and decay.

**Our daughters**; upon whom the hope of posterity depends.



**As corner-stones, polished after the similitude of palace;** strong and beautiful, and adorned with all the ornaments belonging to their sex.

Psalms 144:13

So as they may fill our streets, being brought in thither for food to the towns and cities. Or, *in our folds or stables* , as the Chaldee and others render it; or, as the LXX. and others, *in their* (or rather, *in our* , as it is in the Hebrew) *outlets or outgoings* , i.e. in the fields, where they abide.

Psalms 144:14

**To labour,** Heb. *laden* , either with flesh and fat, as many understand it; or, as others, with young; but then the foregoing word is not to be rendered

**oxen,** but *cows* , as the same word and in the same masculine gender is used Deu\_7:13. And so this agrees best with the former prayer for the sheep, Psa\_144:13, and he wisheth the same blessing of fruitfulness both for greater and smaller cattle.

**No breaking in,** to wit, of enemies invading the land, or assaulting our cities, and making breaches in their walls.

**Nor going out,** to wit, of our people; either out of the towns and cities, to fight with an invading enemy; or out of the land into captivity.

**No complaining;** or, *no outcry* , or *howling* , for any sad tidings, or public grievances or calamities.

Psalms 144:15

This is a correction of the last sentence. This is a very desirable estate; but the true and chief happiness of our Israel doth not consist in these things, which are common to others with us, but in this peculiar privilege, that the true and blessed God is our God by covenant and special relation.

## **Psalms 145:1 PSALM 145**

### THE ARGUMENT

This Psalm and the rest which follow to the end are wholly laudatory, setting forth the praises of God. The excellency of this

Psalm appears not only from the opinion of the Hebrew writers, but also from the care which the psalmist took to digest it into such accurate and alphabetical order, that it might be more easily fixed in the mind and memory of the reader.

David magnifieth God for his greatness and terrible acts, Psa\_145:1-7; for his goodness and everlasting kingdom, Psa\_145:8-13; for his care and providence over all, **Psa 145:14-16**; and for his saving mercies to them that fear him, **Psa 145:17-21**.

**O King**; or, *the King* , by way of eminency; the King of kings, the God by whom kings reign, and to whom I and all other kings owe subjection and obedience.

Psalms 145:2

No text from Poole on this verse.

Psalms 145:3

**His greatness**, in his being, majesty, and glory, and all perfections.

Psalms 145:4

The people that live in one age shall relate them to their posterity, and so successively in all ages.

Psalms 145:5

**The glorious honour of thy majesty**: here are divers words heaped together, to intimate that no words were sufficient to express it.

Psalms 145:6

No text from Poole on this verse.

Psalms 145:7

**The memory of thy great goodness**; the memorials of thy kindness to thy people, thy never to be forgotten blessings.

Psalms 145:8

No text from Poole on this verse.

Psalms 145:9

**Is good to all**; not to Israel only, but to all mankind, whose hearts he fills with food and gladness, as it is said, Act\_14:17; yea, to all

his creatures, as it is in the next clause, to beasts as well as men. See Psa\_136:25 **147:9**.

Psalms 145:10

**All thy works shall praise thee;** objectively, they give men and angels just occasion to praise thee.

Psalms 145:11

No text from Poole on this verse.

Psalms 145:12

No text from Poole on this verse.

Psalms 145:13

No text from Poole on this verse.

Psalms 145:14

Upholdeth all; either,

1. All that look up to him for help: or,
2. All that are upheld; whose support is not from themselves, nor from other men, but only from God's' powerful and good providence.

Psalms 145:15

**The eyes of all** living creatures wait upon thee; expect and receive their supplies wholly from thy bounty. Expectation is here figuratively ascribed to brute creatures, as Psa\_104:27 Rom\_8:22.

**In due season;** when they need it.

Psalms 145:16

Or, as divers render it, and which is more agreeable to the order of the words in the Hebrew text, thou satisfiest every living thing with thy favour or good-will, i.e. with the fruits of thy bounty; the pronoun *thy* being easily and fitly understood out of the foregoing clause.

Psalms 145:17

**Holy;** or rather, merciful, as this word most commonly signifies. There is a mixture of mercy in the most severe and terrible works of God in this life, *judgment without mercy* being reserved for the next life, Jam\_2:13 Rev\_14:10.

Psalms 145:18

**Is nigh unto all them**, to answer their prayers for relief,  
**that call upon him in truth**; sincerely, or with an upright heart,  
trusting to him, and waiting upon him in his way.

Psalms 145:19

**Fulfil the desire**, so far as it is agreeable to his own will, and  
convenient for their good; not inordinate desires, which God  
commonly denies to his people in mercy, and granteth to his  
enemies in anger.

Psalms 145:20

Frequently in this world, but infallibly in the next.

Psalms 145:21

No text from Poole on this verse.

## **Psalms 146:1 PSALM 146**

### THE ARGUMENT

The design of this Psalm is to persuade men to trust in God, and in  
him alone.

The psalmist voweth perpetual praises to God, Psa\_146:1,2; and  
exhorteth that none put their trust in man, Psa\_146:3,4, but in  
God, in regard of his power, faithfulness, and everlasting  
government, Psa\_146:5-10.

No text from Poole on this verse.

Psalms 146:2

No text from Poole on this verse.

Psalms 146:3

**In princes**; in men of greatest wealth and power, in whose favour  
men are very prone to trust.

**In whom there is no help**; who are utterly unable frequently to  
give you that help which they promise, and you expect.

Psalms 146:4

**He returneth**, in his body, Ecc\_12:7,

**to his earth;** to that earth from which all mankind, princes not excepted, had their original.

**In that very day,** as soon as ever he is dead, his thoughts perish; all his designs and endeavours, either for himself or for others.

Psalms 146:5

No text from Poole on this verse.

Psalms 146:6

Both because he liveth for ever to fulfil his promises, and because he is eternally and unchangeably faithful.

Psalms 146:7

No text from Poole on this verse.

Psalms 146:8

The eyes of the blind; either,

1. The eyes of their mind, which he enlightens and directs in doubtful and difficult causes; or,

2. Their bodily eyes, which he did abundantly by his Son Jesus Christ.

**Loveth the righteous,** even when he doth afflict them, which also he doth out of love, Heb\_12:6.

Psalms 146:9

**He overthroweth their goings,** as the phrase is, Psa\_140:4. He maketh them to lose their way; he not only frustrateth their plots and enterprises but turneth them against themselves. This and all the foregoing sentences are so many arguments to encourage all good men to trust in God in all their straits and afflictions.

Psalms 146:10

No text from Poole on this verse.

## **Psalms 147:1 PSALM 147**

### THE ARGUMENT

This Psalm may seem, from Psa\_147:2,**13**, to have been composed by some holy prophet after the return of Israel from the Babylonish captivity. It containeth an ample celebration of God's praises, both for common mercies and for special favors.

The prophet exhorteth the people to praise God for his care over his church, Psa\_147:1-14; his wisdom and government over all, **Psa 147:15-18**; and for his salvation to the faith, Psa\_147:19,20.

**It is good;** it is acceptable to God, and greatly comfortable and beneficial to ourselves.

Psalms 147:2

**Build up Jerusalem;** it is the Lord's own doing, and not man's.

**The outcasts;** or, *the banished* , who were carried captives out of their own land, and dispersed in divers strange countries.

Psalms 147:3

**The broken in heart,** either with the sense of their sins, or with their sorrows and grievous calamities. He seems to speak peculiarly of the captive Israelites now returned.

Psalms 147:4

He telleth the number of the stars, which no man can do, Gen\_22:17. For those thousand and twenty-five which astrononers number, are only such as are most distinctly visible to the eye, and most considerable for their influences.

He calleth them all by their names: this signifies,

1. That He exactly knows them as we do those whom we can call by name; he is able to give distinct names to each of them, because he accurately understands their several natures and operations.

2. That he hath a sovereign power over them, as men have over their children, or servants, or soldiers, whom they can call by name; that he appointeth and governeth all their motions and influences to the fulfilling of his own pleasure and purposes.

Psalms 147:5

No text from Poole on this verse.

Psalms 147:6

No text from Poole on this verse.

Psalms 147:7

No text from Poole on this verse.

Psalms 147:8

No text from Poole on this verse.

Psalms 147:9

Which he mentions, partly, because they were most contemptible, especially to the Jews, to whom they were unclean and forbidden for food; partly, because they are greedy and voracious; and partly, because they are not only neglected by men, but also forsaken by their dams as soon as ever they can fly, and so are wholly left to the care and keeping of Divine Providence.

Psalms 147:10

As if he needed either the one or the other for the accomplishment of his designs.

Psalms 147:11

That believingly and patiently expect and seek relief and happiness from God alone, and from his mere grace and mercy, and not from any creature, nor from their own merits.

Psalms 147:12

No text from Poole on this verse.

Psalms 147:13

Thy strength consists not in thy walls, and gates, and bars, but in his protection.

Psalms 147:14

In thy borders; in all thy land, even to its utmost borders, which are most liable to the incursion of enemies.

Psalms 147:15

**His commandment;** which is sufficient without any instruments to execute whatsoever pleaseth him, either in works of nature or of providence. His word runneth very swiftly; the thing is done without delay or difficulty.

Psalms 147:16

**Snow like wool;** not only in colour, and shape, and softness, but also in use, keeping the fruits of the earth warm.

**Hoar-frost** like ashes; in colour and smallness of parts, as also in its burning quality.

Psalms 147:17

His ice; either,

1. Pieces of ice, which God may be said to

**cast forth**, or *to cast down*, because he sendeth it, and oftentimes suddenly; or,

2. Great hailstones, which are of an icy nature and substance, and which are very properly

**cast forth or cast down** out of the clouds, and that like morsels or fragments, the particles being congealed in them.

**His cold**; the cold which he sometimes sends into the air is so sharp, that it would be intolerable, if men did not defend themselves from it by houses, clothes, fire, &c.

Psalms 147:18

**His wind**; the southern or some other warm wind sent with commission to dissolve the ice.

**The waters flow**; the rivers return to their course which before were bound up by, or tuned into, ice.

Psalms 147:19

**He showeth his word**; he fully declared his mind and will by revelation and in his word.

**Unto Jacob**; to the children of Jacob or Israel, and to them alone, as it follows.

Psalms 147:20

He left all others to their own native darkness and blindness, and to those dim discoveries of God and of themselves which they had from the light of nature.

## **Psalms 148:1 PSALM 148**

### THE ARGUMENT.

The nature of this Psalm is for substance the same with the former, containing an invitation to all the creatures to praise God for his manifold blessings.



The psalmist exhorteth all celestial and terrestrial creatures, especially man, to praise God for his favour and mercy to his church.

**From the heavens;** all the host of heaven, which he particularly expresseth in the following verses.

**In the heights;** in those high and heavenly places.

Psalms 148:2

He inviteth the angels here, and the senseless creatures afterward, to praise God; not as if the former needed, or the latter were capable of, his exhortation, but only by a poetical rapture; the design whereof is, that men by this means might be more provoked to this duty. The angels are called

**hosts,** here and 1Ki\_22:19, for their vast numbers, exquisite order, and perfect subjection to their General, the Lord of hosts.

Psalms 148:3

**Sun and moon;** you which are adored by the blind heathens for gods, you are but his creatures, and therefore were obliged, if you were capable, to worship and praise him for your glorious light and powerful influences.

Psalms 148:4

**Ye heavens of heavens;** ye highest and most glorious heavens, the place of God's throne and glorious presence, as this phrase is used, Deu\_10:14 1Ki\_8:27 Neh\_9:6 Psa\_115:16. Or, ye starry heavens, which also may well be so called, because they are above the air, which is oft. called heaven in Scripture.

**Ye waters that be above the heavens;** ye clouds, which are above a part of the heavens; of which **See Poole** "Gen\_1:7".

Psalms 148:5

They owe their being wholly to God's good will.

Psalms 148:6

**Stablished them for ever and ever;** either absolutely, as to the substance of them, or at least to the end of the world. He hath made them constant and incorruptible, not changeable and perishing, as the things of the lower world are.

**Made a decree;** either concerning their several courses and influences; or rather, for their continuance for ever; which best agrees with the foregoing and following words.

**Which shall not pass;** which decree shall never be made void.

Psalms 148:7

Either,

1. Dragons and serpents, which abide in the deep caverns and holes of the earth; or,

2. Whales or other sea-monsters, which dwell in the depths of the sea, which are oft called by this name, as Job\_7:12 Eze\_29:3, and elsewhere, as the word here rendered

**deeps** is most commonly used concerning the sea.

Psalms 148:8

**Fire;** lightnings and other fire-works of the air.

**Vapours,** or fumes; hot exhalations, as the word properly signifies, as cold exhalations are comprehended under the title of snow. And both of them, arising from the earth, are here fitly mentioned as belonging to it.

**Fulfilling his word;** executing his commands, either for the comfort and refreshment, or for the punishment, of the inhabitants of the earth.

Psalms 148:9

Admirable for your height, and strength, and use, though not for your fruit.

Psalms 148:10

No text from Poole on this verse.

Psalms 148:11

**Kings of the earth;** who, though you are called *gods* , and adored like gods by your subjects, yet are but men, and the creatures and subjects of this sovereign Lord, to whom you owe both your being, and all your power and dignity.

Psalms 148:12

No text from Poole on this verse.

Psalms 148:13

Not so much in place as in excellency, above all the glories which are in earth and in heaven.

Psalms 148:14

**Exalteth the horn of his people**, to wit, above the horns of all the people in the world, in respect of their spiritual and eternal privileges, as it here follows.

**The horn** in Scripture doth commonly note strength, victory, glory, and felicity, as Deu\_33:17, and everywhere.

The praise; either,

1. *He is the praise* , as God is called, Deu\_10:21, to wit, the God of their praise, as Psa\_119:1, the chiefest object and matter of it: or,

2. Which is *the praise* ; which work of God in exalting their horn is their glory, and maketh them praiseworthy, or obligeth and provoketh them in a singular manner to perform this great duty of praising God, which is so generally neglected by others. *Near unto him* , by special relation, and friendship, and covenant, and by familiar intercourses; God manifesting his face and favour to them, and they frequently and solemnly approaching into his presence, and worshipping him at his footstool.

## **Psalms 149:1 PSALM 149**

### THE ARGUMENT

The scope and design of this Psalm is to stir up and encourage God's people to praise him; either,

1. For their deliverance out of Babylon, and the promises which God had given them of the perfection of that work, and of the enlargement of their power and dominion in the world; or rather,

2. For the establishment of the kingdom of Israel in David's hands, and for that safety, and glory, and victory over their enemies which they expected by that means. But withal, the psalmist, or the Spirit of God, which dictated this Psalm to him, had a further prospect, even to the Messiah, of whom David was a type, and who was to succeed David in the throne, and to bring

that kingdom to its highest perfection. And so divers of the Jewish doctors understand this Psalm.

An exhortation to praise God for his love to his people, Psa\_149:1-4 and for enabling them by his power to overcome their enemies, Psa\_149:5-9.

**A new song**, for these new mercies conferred upon us, denied to former times.

Psalms 149:2

**That made him**; that made them not only his creatures, but, which is unspeakably greater, his people; or, that advanced and adorned them with singular privileges, as this word is used, 1Sa\_12:6, and elsewhere.

**Be joyful in their King**; David and his posterity, and especially the chief of all of them, the Messiah. Let them rejoice and bless God that they have so potent, so wise, and so just a king.

Psalms 149:3

According to the usage of that time and dispensation.

Psalms 149:4

**Taketh pleasure in his people**; he loveth them above all people, and rejoiceth over them to do them good.

**He will beautify**, Heb. *adorn* or *glorify* ; make them amiable and honourable in the eyes of the world, who now hate and despise them.

**The meek**, or *humble* , to wit, his people, as he now said, who are oft in Scripture described by that character, because all true Israelites are such, and all Israelites profess and ought to be such. Or, *the afflicted* , as that word is oft used in Scripture, which hath been observed before; his poor afflicted and oppressed people, to whom the following salvation is most needful and acceptable.

**With salvation**; both temporal, in delivering them from, and setting them above, all their enemies; and afterwards, with everlasting salvation and glory.

Psalms 149:5

**Be joyful in glory**, for the honour which God putteth upon them.

Sing aloud upon their beds; either,

1. For their safe and sweet repose and peace, which is signified by resting in beds, Isa\_57:2; or,

2. By night as well as by day, even in the time devoted to rest and sleep, which they shall borrow to praise God for his eminent and extraordinary blessings, as David frequently did upon such occasions.

Psalms 149:6

**In their mouth**, Heb. *in their throat* ; which signifies vocal praise, and that with a loud voice.

**A two-edged sword in their hand**; not only to defend themselves from their enemies, but, as it follows, to revenge themselves upon them.

Psalms 149:7

For all their cruelties and injuries towards God's people. This was literally accomplished by David upon the Philistines, Ammonites, Syrians, and other neighbouring nations and princes, which were bitter enemies to God's people. And the same thing was done afterward in the Christian world, when God raised up Christian princes, who did by the help of the Christians, fighting with and under them, severely revenge the blood of the martyred Christians upon their cruel persecutors and tyrants in divers ages. It may also be understood of the spiritual plagues which Christ by the hand or ministry of his apostles and ministers did inflict upon the hearts and consciences of his incorrigible enemies, who by God's word and ordinances were either tormented or hardened to their destruction. Yea, it may have a respect unto the last day of judgment, in which the saints shall judge the world, 1Co\_6:2, which will be a most dreadful execution of this vengeance, &c.

Psalms 149:8

See Poole "Psa\_149:7".

Psalms 149:9

**The judgment written**; appointed and declared in the Holy Scripture, as Deu\_12:32 **29:19 32:41-43**, and elsewhere. This is added to show that they do not this work to satisfy their own malicious or revengeful inclinations, but in obedience to God's

command, and only in such manner as God hath allowed in his word.

**This honour have all his saints;** the honour of these actions belongs to all the saints, for whose sakes God appointed this in his word, and afterwards executed it by his providence.

## **Psalms 150:1 PSALM 150**

### THE ARGUMENT

This Psalm agrees much with the former, and is an invitation to all men to praise God, and especially to the Levites, or those of them who were appointed to this work, as may be gathered both from the place in which they are to praise him, which is, according to our translation, in his sanctuary, Psa\_150:1, and from that great variety of instruments here mentioned, all which were frequently used in their temple service, and seldom elsewhere.

An exhortation to praise the holiness, power, and kindness of God, with all sorts of, musical instruments.

**In his sanctuary;** in his *temple* , where this work was to be performed constantly and solemnly. Or, who dwelleth *in his sanctuary* . So it describeth and limiteth the object of their praises. Or, *for* (as this particule is used in the next verse) *his sanctuary* , for this great favour of placing his sanctuary and dwelling-place amongst men.

**In the firmament of his power;** in his heavenly mansion, there let the blessed angels praise him. Or, who dwelleth *in the firmament* , or *spreading forth of his power* , to wit, in the heavens, which were stretched out by his great power, and in which are the most glorious testimonies of his infinite power. Or, *for the firmament* , &c.; for that glorious and astonishing piece of his workmanship.

Psalms 150:2

As his infinite majesty deserves to be praised.

Psalms 150:3

No text from Poole on this verse.

Psalms 150:4

No text from Poole on this verse.

Psalms 150:5

No text from Poole on this verse.

Psalms 150:6

**Every thing that hath breath;** every living creature in heaven and in earth, Rev\_5:13, according to their several capabilities, some objectively, others actively, as was noted before.