From the income of the Robert Charles Billings Fund
THE BOOK OF PSALMES:

Engliished both in Prose and Metre.

With Annotations, opening the words and sentences, by conference with other scriptures.

By H. A.

Forsitan hae aliquis (Nam sunt quae?) para vadocabit
Sed quod non profunt singula, multa juvant.
Ephe. 5.18.19.

Be ye filled with the Spirit: speaking to your selves in Psalms, and hymnes, and spiritual Songs: singing & making melody in your hart to the Lord.

Imprinted at Amsterdam, By Giles Thorpe, An. D. 1612.
A Preface, declaring the reason and use of this Book.

Have enterprised (Christian reader) this work, with regard of God’s honour, & comfort of his people; that his word might dwell in us richly, in al widom, and that we might teach and admonish our selues, in psalms & hymnes and songs spiritual. This I have laboured to effect, by setting over into our tongue the Psalms in metre, as agreable to the original Hebreue, as are other utral translations. For the better differening hereof, I turned them also into prose, and set these versions one by another, to be the more easily compared. And because the Psalms, have hard words and phraffes: I have added notes to explyan them with brevity; which was to me as labourious, as if I had made a larger comentarie.

The Text I set down in such manner, as I neither omit the grace of the Hebreue tongue, (wherin the Psalms were first penned,) minding how the Apostles writing in Greek, doo chuse many Hebrailmes, as having their weight: neyther yet use I such uncouth phraffes, as the common reader understands not; having herein both rule and example in the new Testament, as the learned in tongues doo know, & I occasionally manifest in sundry annotations. For this cause I add necessary words of explanation, which may be known by their different letter: and which by warrant of holy scripture may be exprest, as I prove in the notes on Psal. 2, 7, 8, & 10, 10, & in many other places. I differ somewhat in phrafl from our former Englished Bible, not because I affect novelty, but in Christia libertie (which is not tyed to words,) I use what I judge best, without prejudice to other. And this falleth out to be the more, because these Psalms were not onely translated, but many of them printed, before I could see our late wel amended Translation. In pawtes (which are more frequent here,) I follow the Original text: where moe are to be seen than our English can wel admit of, serving both to shew the sense, and to read with consideration.

In the Metre I use somewhat more liberty, partly for playnnes sake, as putting words for mouth, Psal. 43, 14. chiefl for head, Psal. 157, 6, and sundry the like which in sense are the same, and either for the simple: partly for neceffity, adding sometime words, which yet are included in the Hebreue: as to be thankful, Psal. 103, 1, 2. whereas in the prose, I use onely blessed, but the scripture proveth thanksgiving to be included in our blessing of God, for whome one Evangelist saith he blessed, Math. 26, 26. another saith he gave thanks, Luk. 22, 19. The like I doe in many other epithites, taken from the force of the Hebreue word, as the skilful in that tongue know, and the notes hereafter manifest. The name of God, Jehovah (or Jeshobeh,) I keep in the prose always, as I find it written: because of the force thereof, I shewed in the note on Psal. 83, 19. and to distinguish it from Jehovah, which we English Lord: but in the verse, I am forced sometime to contract it into Jhath, (which is also the scripture name, Psal. 68, 5.) sometime I turn it Lord, as the new Testament expresseth it: and sometime I add the word eternal, as the French Version surneth it, and the Hebreue Jehovah implieth.

The Verse is much of that meaflure which we had before, but because many psalms, (as the 119, and other) fall ouer better in a long verse of ten syllables, which without too much adding or detracting I could not wel change; I have therefore so set them. And because it is our manner to have the verses anfwer each other with like sounds at the end, I also keep the same, without violating (as I truft) the text: neyther is it to be condemned, seeing our language so useth, as also the Hebreue in some Psalms beginneth verses with an order of letters Alphabetwise, as in Psal. 25, & 34, & 37, & 111, & 112, & 119, & 145. Yet rather than I would stray from the text, I ftreyn now and then, with the rules of our English poëtie in the jut ending alike of both verses, &fometime in the quaticie of a syllable, which in a work of this fort, I truft al sincere minded will forgive. Tunes for the Psalms, I find none fet of God: so that ech people is to use the most grave, decent, and comfortable manner of singing that they know, according to the general rule, 1. Cor. 14, 26, 40. The singing notes therefore I have most taken fro our former Englished psalms, when they wil fit the meaflure of the verse: and for the other long verses, I have also taken (for the most part) the gravest and easiell tunes of the French and Dutch psalms.

The Annotations, are partly to open the Hebreue words and phrafls, partly to shew the meaning of the text, where I find it opened by other scriptures: for otherwise I chose rather to be
The Preface to the Reader:

Silent. And herein conference of the new Testament with the old, giveth much light to many mysteries, as may be seen in the 2. the 16. the 22. the 40. the 68. the 110. and many other psalms.

Among the translations which I have compared, I much respect the Greek work of the Lxx. interpreters, which being abroad before the Apostles times, they much followed, even where it varied from the Hebrue in words, but not in meaning: as Angels, Heb. 1. 7. for Gods, Ps. 8. 6. a body thou hast fitted to me, Heb. 10. 15. 10. for, mine ears thou didst open, Ps. 40. 7. and sundry th. like. Hereupon it is, that I so often follow and mention the Greek. Yet bind I not my self always to their version, finding them some to mistake things, some of which the holy Ghost correcteth: as Mat. 2. 15. Out of Egypt I called my out; which the Lxx. had turned, his this

when, Hof. 11. 1. And where they translated, Death prevailing hath swallowed up, Isa. 25. 8. the Apostle amendeth it, Death is swallowed up in victorie. (as for ever,) 1. Cor. 15. 54. where they had weakened the text, Exod. 9. 16. turning it, thou hast been kept alive until now, he more fully expresseth it, I have raised thee up, Rom. 9. 17. Wisdom therefore would not have us to follow them in all things, but to weigh the force of the original Hebrue. The Cheuder para-

phrases being made by ancient Jews near the Apostles time, I sometime allege for the meaning of some places. Some of the annotations are specially for them that have judgment in the Hebrue tongue, the proprieties of which they explain: others are for more general use of all, that will take pains to compare the scriptures.

The Table in the end, is to help the reader to find readily the places where words are once opened: as Jehovah, God, Lord, and many other which are often used, and but once explained, the table directeth to Ps. 83. 19. Ps. 3. 3. Ps. 2. 4. where in the annotations on those places, the explanations are found. By this also the reader may see the reason of some words added in the metre, which els might seem strange: as when I say God my father, Ps. 73. 20. when in the prose it is but Lord; if he look the place where this word Lord is opened, Ps. 2. 4. he shall find the Hebrue to magnify my father, or Sufferers; which thence for the verse sake I sometime annexed.

Now to speake a word of singing in general. The scripture sheweth us two sorts of psalms. First such as were written by the Prophets, (and specially David,) to be left unto the church as a part of the Canonical word of God, Luk. 24. 44. Secondly such as were uttered by voice in the assemblies, and not written, but served for the present use of the church, as other gifts of doctrine, interpretation &c. 1. Cor. 14. 26. The first sort being Gods infallible word, were sung in his Church with harmonie of voices, and the other scriptures were read, 1. Chron. 16. 7. 8. 2. Chron. 29. 25. 27. 30. Act. 15. 21. The latter sort being but inferiour gifts, were sung by him that had them, and judged by those that heard, even as doctines, interpretations and other like gifts, 1. Cor. 14. 26. 32.

Psalms of holy scripture, are perpetually to be sung in the church. For God hath given his word, partly in prose, to be read: partly in metre to be sung. Luk. 4. 16. 2 Sam. 23. 1, 2. Colos. 3. 16. 2 Chron. 29. 25. 27. 30. Psal. 98. 1, 4. &c. Also God hath given men the facultie not onely of speaking, but of singing: and all that is in us, is to be used to the lawing of God, and edifying of his Church, Psal. 103. 1, 2. 1. Cor. 14. 26. And although psalteries, harps and other instruments were used in Israel with the song, Psal. 150. 3. 4. 5. 2 Chron. 29. 25. 26. 27. yet dooth not the ceasing of that music, abolish the singing of psalms with melodie in our harts: any more than the ceasing of incense, which was burned with prayer, dooth abolish now prayer out of the church. Psal. 141. 2. Luk. 1. 10. But great use and benefit there shalbe alway of singinge psalms; as The celebrating of God, his name, &c. works, Ex. 15. 1. Psal. 92. 23. 3. 4. &c. 147. 1. The teaching, instructing, comforting of our selves, Ps. 32. 1, 8. &c. 78. 1, 2. Colos. 3. 16. The alaying of our inordinate passions, anger, greed, care &c. Ps. 77. 6. 7. 1. King. 3. 13. 14. 15. Styring up of good affections in us, joy, comfort, fervency in the spirit, &c. &c. 2. Sa. 6. 15. 16. Ps. 42. 12. &c. &c. 85. 8. 9. 10. Facilitie & ease for us to learn the law of God with more delight, Psal. 49. 2. 3. &c. &c. 78. 2. 3. &c. Deut. 31. 19. 22. 30. with other like comfortable uses, as the godly doo feel in themselves.

To help therfore the faints, in the comfortable use of this exercise, have I employed my strenght in this work: & shall think it well bestowed, if it may serve to Gods glory & the benefit of his people.

Henry Ainsworth.
Psalm 1

Blessed is the man, that doeth not walk, in the counsel of the wicked; nor stand in the way of sinners: nor sit in the seat of the scorner.

2. But, his delight, in the law of Jehovah: and in his law dooth meditate, day and night.

3. And it shall be, as a tree, planted by brooks of waters; which shall give his fruit, in his time; and his leaf shall not fade: and whatsoever he shall do, shall prosper.

4. Not so, the wicked: but as the chaff, which the wind driveth it away.

5. Therefore, the wicked shall not stand up, in the judgement: and sinners, in the assembly of the just.

6. For Jehovah knoweth, the way of the just: and the way, of the wicked shall perish.

Annotations.

The book of Psalms: so our Lord himself intitleth it; Luk. 20. 42, but the Hebrew title Tehillim, signifies Hymns or Prayers. According to the Greek, it is called the Pslalter. Ver. 1. O Blessed! 02 O happy, 02 Welfare the man. A topsil declamation for the mans welfare and felicities, as going-right-forward, and so having good success. Contrary hereunto is Woe, 02 Alas: Ecclef. 10. 16. 17. Luk. 6. 20. 24. This word Ahrei, in the Hebrew is always applied to man, and so differs from any other word, Baruc, Blessed, which is arieced.
Psal. I.

bech to God and men, Ps. 115, 15, 18. the contrary when to is cursed; Psal. 37, 22. doth not walk] so, hath not walked. But the time past, and time to come, are in the heavens often used so to express continued actions: Walking signifies walks, both walking faith and works, Psal. 119, 1. Gen. 5, 24. compared with Heb. 11, 5, 6, 2. Pet, 2; 10. 1 Pet. 11. To walk in the counsel of God is either to do as they advise and suggest, as did Zaynah, Chron. 22, 3, 4, 5, 27 by imitation to do like others before, as did Israel, Mic. 6, 16. But in every respect, the counsel of the wicked should be far from us, Job. 21, 16, & 22, 18.

Wicked] that is, ungodly: so our English word ungodly, being made of the old Danish ungudleg. or we may call them according to the oumall/ restless, turbulent, unjust, ungracious. The Hebrew ralhah signifies restless, and is opposed to quietness, Job. 34, 27.

Such men are without themselves, and seek to disturb and molest others, Prov. 4, 16. likened therefore to the raging sea, Isa. 57, 20, 21. And because for their evil deeds, they are often brought forth to judgment and condemned; therefore is this name given to condemned persons, Psal. 109, 7. Job. 22, 7. And as to make just, or justice, is to acquit or absolve in judgment; Psal. 81, 3. so to make or pronounce wicked, is to condemn, Psal. 37, 33, & 59, 21. Deut. 25, 1. Way] track, roade. This word also signifies any relation, doctrine, manners, actions, administration, course of life. Psal. 5, 9, & 25, 4, & 86, 11. Acts. 18, 25, 26, & 22, 4. 2. Pet. 2, 15, 21. Synners] or mildors, erroneous, enormous. Though there is no a just on earth; that doth good and doeth not; Eccle. 7, 12. pet such as usually said synners, as be given to vice, and have the course of their life, evil, Gen. 12, 13, 15, 18. Psal. 26, 9, & 104, 36. Mat. 26, 45. Luk. 7, 37. John 9, 16, 31. In this respect is that the bond of God, Acts 17, 9, 24, not to fyn; 1 John 3, 9, and Solomon opposeth the synner to the good man, Eccle. 9, 2. See the note on Psal. 4, 4. nor fit in the seat. 07, and hath nor fitten &c.

To sit [to abide, continue, dwell, Psal. 2, 4, & 101, 7, & 132, 14, 07 to company, and have familiarity with, and Psal. 26, 4, 5. And the original moshab here Englished fear, is diversly used, as for a fear of chary to sit on. Sam. 20, 25. Job. 29, 7, (which noteth authority) sometime an habitations dwelling; Psal. 107, 4, & 132, 13, sometime an allite, feccion, or assembly; Psal. 107, 32. And so may it here be taken for the assembly of the scornful.

The scornful.] Prowd—rhetorical—mockers: Lofels. The word impoysteth pride; as the Lord scorneth the scorners, Prov. 3, 34. that is, resketh the proud, Lam. 4, 6. 1 Pet. 5, 5. It implies also eloquence, or ten used in mocks, Job. 16, 20.

6, 3. Hath his delight] or his pleasure law, 07 doctrine. See the note on Psal. 19, 8, Ieovah] 07 the Lord, as the Greek, and the New Testament usually expresseth it. The opening of this name see on Psal. 83, 19. dooth-mediate] 07 there mediate; that is, usally mediate. This word importeth studie and exercise of the mind, which often bursteth out into voice. It is used for muling in the mind of hurt, Prov. 24, 2. Isa. 33, 18. for muttering with the mouth, that the hurt burneth; Psal. 2, 1, & 37, 30. Prov. 8, 7. Isa. 59, 3. but with a low imperfect voice; Isa. 8, 19. day and night] 07, by day and by night, that is continually. Dece. 3, Brooks) 07, beck, riverets is.

Pebus called Plagim, that is divisions 07 paritions; being little streams derived/crypte from a great river, as Psal. 46, 5. 07 from a well 07 souitapu, as Prov. 5, 16. 07 from any other head, Job. 29, 6. In hot countries they use to plant gardens near wellsprings of water, from which the husbandman deriveth many little becks 07 riverte, to run on the roots of the trees set in a row, where they are meatted and made fruitful. See Ezek. 31, 3, 4. Ecclus. 2, 6. According to this, Christ is called the fountain of the gardens, that is of the churches, Song. 4, 15. Also in Jer. 17, 8. The godly man is likened to a tree planted by watered, which bursteth out its roots by the river and seeth not when the heat cometh. and casteth not his seed about the face of the earth, nor casteth from making (as abbrev) fruit, but in his time that is in due season, as Psal. 104, 27, & 145, 15. Levit. 26, 4. whatsoever he shall do, 07, that it shall make, 07 yield, meaning the tree, the resemblance of the
Psalm II.

1. **Wis.** 

Why, do the heathens tumultuously-rage: & the peoples, meditate vanity?

2. The Kings of the earth set themselves; & the Princes do plot together: against Jehovah, and against his Christ.

3. Let vs break,their bands: and cast,their cords from vs.

4. He that stirreth in the heavens laugheth: the Lord,mocketh at the.

5. Then will he speak unto them in his anger: and in his wrath,he will suddainly-trouble them.

6. And I,anointed my King: upon Sion, the mountayn of my holyenes.

7. I will tel, the decree: Jehovah, said unto me, thou art my Son; I, this day begat thee.

8. Ask of me, and I wil,give the heathens, thine inheritance: and the ends of the earth,for thy firm-possession.

9. Thou shalt,roughly-rule them, with a rod of yron: as the vessel,of a porter thou shalt scatter them in peeces.

Psalm 2.

Sing this as the 18. Psalm.

1. Why, do the heathens rage, tumultuously: and peoples,meditate on vanity?

2. Kings of the earth,themselves presenting-set: and princes for to plot together-get: against Jehovah, against his Christ also.

3. Break we,their bands: and their cords, for vs throw:

4. He laugheth,that in heavens dooth reside: the Lord,be them dooth mockingly-deride.

5. Then in his anger speak to them will bee: and in his wrath,them trouble-suddainlie.

6. And I,anointed-have my King: upon the mountayn of my holyenes, Sion.

7. Tell wilt, the decree: Jehovah said to mee, thou art my son; this day begat I thee.

8. Ask me, and I will,give thy inheritance,heathens: and earths ends, thy firm-retenance.

9. Thou shalt them roughly-rule with yron rod, at Potters vessel scatter them abroad.

10. And
And now ye Kings be prudent: And now, ye Kings be wise: be nurtured, be nurtured ye, Judges of the earth. ye earth's Judges. Jehovah serve with dread:

11 Serv-ye Jehovah with fear: & be glad, with trembling. Kyff the Son, least he be wrath, and perish in the way doo-ye; when burn shall suddeinly his angry-face: O blessed, all their hope in him that place.

Annotations.

W. 1. Why) 02. For what! David was the writer of this Psalm, and beginneth with marbling at the rage and folly of the Jews and Gentiles, in perceiving Christ and his Church; Act. 4. 35. &c.

Tumultuously rage:] 01/hurcle together, convene with rage and uprore, tumultuous. This word is also used in Daniel's tale/Dan. 6. 6. 11. and after in Psal. 64. 3. The Hebrewephra-

xan whereby the Holy Ghost transliterateth it Act. 4. 25. denotheth rage pride and fierceness/ as of hosses that neigh and rush into the battel, ruth these nations under these names/ are comprehended the Jewses with the Gentiles. Act. 4. 27. 28. meditate vanity.] mutter a vayn 02 empty thing. which shall have no effect. And here the Hebrew changeth the time (as it doth very often other where/) will meditate, noting by such phrase a continuance of the actio, as they that did stil 02 usually meditate bany things. But the holy Ghost inAct. 4. 25. keepeth like time here as before: whose example I follow according to the propriety of our tongue. So after in this Psalm, and many other. The Hebrew translate it self sometime boasteth the like: as Ia. 37. 33. compared with 2 King. 19. 33. See the note on Psal. 18. 7.

V. 2. Set themselves] 02 present themselves: will stand up, noting a settled purpose in the heart with a standing up in person to act the same. 1. Chron. 11. 14. princes] rulers, 02 pri-

vye counsellors, subtle prudent and unposed in making decrees; Prov. 8. 15. next therefore in place to Kings, and joined with them/ as here/in Judges, 5. 3. Hab. 1. 10. Prov. 31. 4.

plot] confpire, 02 are founded, that is/have their foundation plot or groundwork laid, as Exod. 9. 18. Ia. 44. 28. and this by assembling and consulting and is therefore interpreted/ gathered together. Act. 4. 26. Chrih are Anointed in Hebrew, Mashiach 02 Messias. which word though it be general for the ancient kings/ and Princes and Prophets that were an-

ointed with oil; (Psal. 89. 21. & 105. 15. Ia. 45. 1. Num. 3. 25. 1. King. 19. 16.) yet is it princi-

pally the name of the Son of God our Saviour/Dan. 9. 25. 26. Who was known in Israel by the name Messias / Iohn. 1. 41. & 4. 25. and among Greeks by the name Christ, of whom we that believe in his name/ are also called Christians, Act. 4. 26. because we have an Ano-

yting from him that is holy, 1. Iohn. 2. 20. 27. himself being such anointed with the Spirit/ and with the oil of gladness above his fellows/Luk. 4. 18. Psal. 45. 8. Of him is this Psalm interpreted by his Apostles saying; Of a truth, Lord against thy holy child Jesus, whom thou anointedst, gathered were both Herod and Pontius Pilate, with the nations and peoples of Is-

rael, to do whatsoever thy hand & thy counsel had fore-determined to be done. Act. 4. 27. 28.

V. 3. their bands.] These were figures of subjection: Jer. 27. 2. 3. 67. And thus the Kings and nations spake referring to serv Christ though his pole be earth. Mar. 11. 39. 30. Jer. 5. 6. The Hebrew phrase mo, imparteth their bands, and his, speaking of the Father and the Son jointly and of the Son in special: but he that honoureth not the Son, honoureth not the Father which sent him: Joan. 5. 23. So in the verse following, the Lord mocketh at them and at him, meaning them all jointly, and each separately. The like manner of speech is Ia. 53. 8. & 44. 15. Lam. 4. 10. Psal. 5. 11. & 11. 7. & 49. 14. & 59. 8. Job. 22. 19. Exo. 15. 19. Deut. 32. 23. 32. 35. 37. cords] 02 ropes thick twined bands: figures also of subjectio and restraint; Job. 14.
Psalm. II.

Iob. 39, 13, Ezek. 4, 8, and sometime of love; Hoj. 11, 4.

§ 4. The Lord] in Hebune Adoni, which in this founr, is the peculiar title of God, having the noun plural and vowels of Jehovah: mystically signifying my stayes, or my Sulteyners, my Pillars. And wher in one place Adoni is used, another speaking of the same thing hath sometime Jehovah: See Pial. 57, 10, with Pial. 108, 4, J. cometh of Eden, a base of Pillar which Lafor susteyneth any thing. Our English word Lord, hath much like force being contracted of the old Saron Lafor, or Laflord, which comsh of Laef, to susteyn, refresh, cherish, mocketh] wil-mock; render. This imprieth both their folks, their punishment for it, and show how God will leav them helpers in their misery. Pial. 59, 9, Prov. 1, 26, 28.

The original signifieth both the Noise by which one breatheth, Pial. 115, 6, and Anger which appeareth in the huffing or breathing of the nose; as Saul is said to breathe out threatenings & slaughter, Act. 9, 1. The circumstances of the text, will shew which of the two is meant: though Jyr (sometimes it is doubtful, as Pial. 138, 7) wrath] fervent ire, inflamed-displeasure. This word Charon, noteeth burning by inflammation of eyes or/continuance of griefs; Gen. 4, 5, 10, 4, 10, in (sometimes of other affections; Nehem. 3, 50, suddenly-trouble) ov vex, apall, fright, make them to hurt. It noteeth haffines of fear and trouble, opposed to firm stayednes.

§ 5. And I] The word And, is here a signe of indignation spred, as was in the Apostle, when he spake; And hearken thou to judge me &c. Act. 23, 3, 02 and, may he use here for but, as in Gen. 42, 10, 11a, 10, and often other where, have anointed 02 powred-out, that is, ordained, authorized; by powring out the oil of the spirit, the oil of gladness, as is noted on verse 5.

Of this word Naafic that signifieth to shed 02 powr-out, Naafic is used for a governour, ov one in authority, Pial. 83, 12, 101. 13, 21, Mic. 5, 5, Dan. 11, 8. According hereto, the wisdom of God saith Prov. 8, 23, I was anointed (02 authorized) from everlasting. In David Christ's figure, this was outwardly perfom'd when he was anointed King, with opl. 1 Sam. 16, 13, & 2 Sam. 2, 4, & 5, upon Sion 02 over Tifion: the name of an high mountain in Jerusalem, on top whereof was a strong fort, which the heathen Jebusites kept by force from Israel, till David's dapered; 101. 15, 63, 2 Sam. 5, 6, 7, but he took it fro them, fortifieth it, and called it Davids city: 1 Chron. 11, 4, 5, 7. Near unto this was mount Moriah, whereon Solomon built the temple, 2 Chron. 3, 1, Herupon Jerusalem was called the holy city, Nehem. 1, 1, 18, 11a, 52, 1, & 48, 2, Mat. 4, 5, with Luk. 4, 9, and Sion is named the Lord's holy mountain, 101. 3, 17, which he loved, Pial. 78, 68, in which the law should come forth, 11a, 2, & 3, and where he would dwell for ever, Pial 132, 13, 14. Therefore was it a figure of Christ's Church, Heb. 12, 22, Rev. 1, 1, 11a, 60, 14, mountayn of my holynes, 02 my mount of holynes, that is my holy mount, as the Greek turneth it. So the Temple of Gods holynes, Pial. 79, 1, and people of his holynes, 11a, 63, 18. And in speech to Daniel, Jerusalem is calea, the city of his holynes; that is, his holy citie, by him so esteemed and regarded; Dan. 9, 24. Such Hebrew phrases, because they are more forcible, the Apostles oftentimes in Greek to move the Gentiles with them as Christ is called the Son of Gods love, that is, his beloved son, Col. 1, 13, our Lord Jesus Christ of glory, that is, our glorious Lord, Isam. 2, 1, and many the like.

7 I will tell] telling, is often used for preaching, declaring, shewing: as Pial. 22, 23, with Heb. 2, 12, Exo. 9, 16, with Rom. 9, 17. So hereby Christ noteeth his prophetical office, the decree here [de the Hebrew c], security to be used for eth: as el haderech, 2 Chron. 6, 27, is the same that eth haderech, 1 King. 8, 36, we may also read it thus, I will tel of the decree; el being many times used for el, as Gen. 22, 2, 10, 42, 7, 2 King. 19, 3, 1, Jer. 51, 60. So the Greek pros (touching to the Hebrew c) is used for of, 02 concerning, Heb. 1, 7, & 4, 13, decree] precept-law or statute. The Hebrew Chok, usually denote the rules decrees and ordinances about Go's worship: as the decree of the Passover, Exo. 12, 21, 43, the decree of dressing the lammes Exo. 27, 11, of the Priest's office and garments, Exo. 29, 9, of their washing, Exo., A 3.
Psalm. II. III.

30, 31, of the sacrifices, Lev. 3, 17, & 6, 18, 22, and many other things about God's service. So may it here be taken, that Christ preaching the decree of the rule of living God, fulfilled his by faith and obedience to his gospel, when these legal ordinances had an end. John, 3, 16, thou art my son. Though holy men be called the Sons of God, Deut. 14, 1, John, 3, 1, and likewise Angels, Heb. 1, & 2, 7, yet is this title natural & peculiar to our Lord Jesus, the only begotten of the Father; whereas upon the Apostle faith, to which of the Angels, saith he this at any time? Heb. 1, 5. The word arc, is supplied by the Apostle, Acts, 13, 33, the like is sometime in the Hebrew text it self, as True was the word, 1 Kings, 10, 6, where in 2 Chron. 9, 5, is True the word: so, Thou leading out, 1 Chron. 11, 2, Thou walt leading out, 2 Sam. 5, 2. Also in the Greek of the new Testament, Sommer near, Mar. 2, 5, 32, Sommer is near, Luke, 2, 5, 32.

Psalm. 3.

1. A Psalm of David, when he fled, from the face of Abshalom his son.

2. Elohovah, how many are my distressers! many, that rise up against me.

3. Many.
Psalm. III.

3. Many saying of my soul; ther is no salvation, for him in God Selah.
4. But thou Jehovah, art a shield about me: my glory, and lifter-up of my head.
5. With my voice, I called unto Jehovah: and he answered me, from the mountayn of his holyes Selah.
6. I lay down, and slept; I waked-up; for Jehovah susteyned me.
7. I-will not fear, for ten-thousands of people: which round-about, doo let against me.
8. Rise vp, Jehovah; save me my God; for thou smiteft all mine enemies on the cheek-bone: thou breakest the teeth of the wicked.
9. To Jehovah the salvation: upo thy people, thy blessing Selah.

Annotations.

Ver 1. A Psalm called in Debrue mizmor, which hath the signification of pruning or cutting-off superfluous twigs: and is applied to songs made of short sentences or verses, where many superfluous words are cut away. Ther be three kind of songs mentioned in this book; 1. Mizmor, in Greek Psalms, a Psalm: 2. Tehillah, in Greek hymnos, a hymn or Prayle: 3. Shir, in Greek Odé, a song or Laye. All these three the Apostle mentioneth together, when he willeth us to speak to our selves with Psalmes & hymnes & songs spiritual, Eph. 5, 19. of David] 02 to David: and so after in this book usually. But the Debrue [parch] use these indifferentely; as lasderoth 2 Kings, 17, 15, and lasderoth 2 Chron, 25, 14. lammaghnaioth and hammaghnaioth, Psal. 122, 1, & 121, 1. So, the sword of Jehovah Ier, 47, the prophet of Jehovah, 1 king, 22, 7, 2 king, 3, 11, and many the like. So in the Greek; Disiciple to thee, Mark, 2, 13, and disciples of thee, Mat, 9, 14, are one and the same, 7 from the face of presence: 02 or fear of; So the woman fled from the face of the serpent, Rev. 12, 14. Of Davids flight, it is thus written, Then David saied to al his servants that were with him in Jerusalem; Rise up and let us flee, for we shall not escape frō the face of Abihal, make speed to depart, lest he come suddenly and take us, and bring evil upon us, and smite the city with the edge of the sword. So the King departed, and al his howldhold after him, 2 Sam. 15, 14, 16.

Ver 2. how many are, 02 how multiplied are. 02, the conspiracie was great, and the people multiplied till with Abihalom: 2 Sam, 15, 12.

0, 3. Many saying, 02; How many doom say? of my soul] that is, of me; of my life; concerning me, 02, to my soul. no salvation, 02, no manner salvation, 10 health help, 02 deliverance at al. The Debrue hath a letter more than ordinary, to increase the signification. The like is in many other places, as Psal. 44, 27, & 92, 16, & 94, 17, & 63, 8, & 121, 3, 10b. 5, 16, God] in Debrue Elohim, which is the first name whereby the creator of al is called in scripture.
Psalms III.

ture, Gen. 1, 1. And it is in the plural, to signify the mystery of the Trinity in the
unity of the Godhead; and therefore is joined commonly with other words of the singular
number, and sometimes of the plural; indifferently, as, Elohim he went, 1 Chron. 17, 21; and
Elohim they went. Sam. 7, 25, See Psal. 58, 12. It is sometimes used (though more seldom)
in the fifth singular, Eloah; Psal. 18, 32, &c. And it may be derived either from El, which
signifieth Mighty; or so by increase of the word, the signification is increased; Most mighty
of the Almighty; or from Alah to adore; because of the covenant, oath, and exclamation, where-
with we are bound unto God, according to that in Deut. 29, 12, 14, 19, Nehem. 10, 29, Eecle.
This honorable name is also given to Angles Psal. 8, 6, and to Magistrates Psal. 82.
1, 6, because God is enthroned in glory, expressing the eternity of his weightiness, with gravity,
which the Apostle signifies to respect, mentioning the eternal weight of glory,
2 Cor. 4, 17. David here calleth God his glory, who had advanced him to kingly dignity,
such as our Saviour calleth glory, Mat. 6, 29, the lifter up of my head: that is, giveth me victory, honour, and triumph.
So Psal. 27, 6, &c. 110, 7. 

It is over the names of glory honour, which in the Hebrew spake the signification of weightiness, for gravity.
2 Cor. 4, 17. David here calleth God his glory, who had advanced him to kingly dignity,
such as our Saviour calleth glory, Mat. 6, 29, the lifter up of my head: that is, giveth me victory, honour, and triumph.
So Psal. 27, 6, &c. 110, 7.

Vis, he answered; you heard: but to answer is to certify by some means, that he heard; and
by help of deliverance from danger, Psal. 22, 22, Isa. 4, 17, (to answer by fire, 1 King. 18,
4, 7,) therefore it importeth more than bare hearing, Isa. 30, 19, &c. 58, 9.

8, Their down &c. This speech benedicteth safety and security from danger and dread of
evil. Levit. 26, 6, Job. 11, 19, Psal. 4, 3, Ezek. 34, 27, Prov. 3, 24.

Ver. 7, doo leav to weet themselves in leager, to in barrel-ray, to see their engines. So Es.
22, 17.

8, on the cheekbone; a sign also of reproof, as Job. 16, 10.

Ver. 9, To Jehovah the salvation] to weet, is; to belongeth, is. Of Jehovah is salvation, help,
deliverance. So prov. 2, 1, 31, Jon. 2, 29, Also Rev. 7, 10, and 19, 1. The salvation to our
God. Like speeches are, Holyges to Ichovah Exod. 28, 36. To Jehovah the war: 1 Sam. 17
47. To Jehovah the earth, Psal. 24, 1, and many the like. of thy blessing.) This word, when
it is spoken of God towards men, (as in this place) signifies a plentiful bestowing of good things, earthly or heavenly. Gen. 24, 35, Deut. 28, 2, 3, 4, &c. Ephes. 1, 3, Gal. 3, 8. When it is spoken of men towards God, it betokeneth praise or thanksgiving, by word or deed. Deut. 8, 10, Psal. 103, 1, 2, Luke. 1, 64, &c. 2, 28. And that which in Math. 26, 26, is called blessing: in Luke, 22, 19, is called thanksgiving. When it is spoken of men towards men, it signifies sometimes salutation, as Gen. 47, 7. 1 Sam. 13, 10, sometime, a gift, to a benevolence, as 1 Sam. 25, 27, 2 Cor. 9, 5, 2 Kings 5, 15, sometime a pronouncing (by word of paper or prophecy) of good things in the name of God; as Gen. 14, 19, 20, Num. 6, 23, 24. In this
signification, the lese is blessed of the greater. Heb. 7, 7.
Psalm. IIII.

Psalm. 4.

1. To the master of the musick, to the overseer, to him that excelleth: A Psalm of David.

2. When I call, answer me, O God, of my justice; in distress, thou hast made me room for me: be gracious to me, and hear thou my requests.

3. Sons of men, how long shall my glory be to ignominy be seen? Will ye love vanities? will ye seek falsehood?

4. But know ye, that Jehovah hath selected wondrously, his gracious saint: Jehovah hears, when unto him I cry.

5. Be stirred up, and come not out: confideth--say: within your heart, upon your bed; and be still Selah.

6. The sacrifices of justice for sacrifices, say:

7. Many their bee that say, O who will cause us good to see? the light, Jehovah, of thy face up on us lifted bee.

8. Thou givest icy onto my hart: more then the time, wherein their corn, and also their new-wine have multiplied been.

9. In peace together, lay me down and also sleep will: for thou LORD wilt alone me seat, in confident-safeties.

Annotations.

Ps. 1. To the master of the musick, to the overseer, to him that excelleth: The original word Menatgeach signifies one that receiveth the continuance of any thing unto the end. God, going forward with a work till it be overcome. 2 Chron. 2. 18, & 34. 12. 13. Ezra. 3. 8. 9. And in musick, there were Levites appointed for several duties, and some learned to play, to set forward, and be over the rest. 1 Chron. 5. 21. and they were such as excelled in the art of singing and playing on instruments, to whom sundry Psalms were intituled, that by their care and direction, they might be sung excellently unto the end. They were in Israel, some as B Levites.
Levites singers, that attended the rams, and had no other charge. 1. Chron. 9. 33.

on Neginoth] that is stringed instruments of music, played on with the hand. See the note on Psal. 33. 3.

[8. 2. when I call] 02, in my calling, whilst I cry: so after, in ver. 4. God of my justice] that is, my just God; author of my justice, and avenger of my just cause.

[a 02, in his greatness, thou hast widened 02 and enlarged 02 on me.]

The prayer is appeal, intercession 02, intercession, where we appeal the cause of our fathers 02 others to the judgment of God, calling upon him, appealing to him for right, praying again for condemnation 02 the like. For the Hebrew word Tephillah, conveys of Pilpel to judge 02 determine causes for which appeals are made, 1. Sam. 2. 25, and Pelilim, are Judges, 02 Arbiters, Exo. 21. 22. When upon, to pray, in the Hebrew hath parallel, as it were to appeal 02 present himself and his cause unto the Judge: 02 to judge ones self.

[8. 3. Sons of men] Hereby is meant, Great men, the Hebrew being Ish, which is the name of man in respect of his power and dignity: as appeareth after in Psal. 49. 3.

[shall my glory be to ignominy] 02, shall we turn my honour, to defamation, slander and calumny. God had promised David the honour of the kingdom, which Saul with his nobles sought to destroy, and calumny, and so turn it to shame and reproach. Why seek a lyre? 02 ye seek a lyre, 02 deceivable-faith. Ye seek that which shall not come to pass. The Hebrew Cazab (here used) is such a lyre, as deceitful men's expectation, Job. 40. 28. Psal. 89. 36. Is. 58. 11. 2. King. 4. 16.

[8. 4. marvelously-separated] 02 elected in wondrous sort; exempted as with some name of excellence, called out. So God marvelously severed the Israelites from the Egyptians; Exo. 8. 22. & 9. 4. & 11. 7. See also Psal. 17. 7. Exo. 3. 16. a gracious-fainct]

[2. 02, pious, holy, merciful-one: meaning himself. The Hebrew Chashid, (which the Hebrew Testament in Greek calls theos, that is pious, holy; Act. 13. 33.) signifies one that hath observed mercy, goodness, piety, grace and benignity from the Lord, and is again (after God's example) pious, kind, gracious and merciful to others. Nehem. 13. 14. See Psal. 136. 1.

to him] that is, his gracious-faint, as the Greek explains it: 02, referring it to the former, he hath separated to himself, a gracious man.

[8. 5. Be thylyre] 02 Be commoved; which may be understood, Be angry, Be grieved.

[be tremble. The original word Ragaz notet] am trembling 02 movin, Job. 9. 20. 26. 20. to be moved 02 tremble with fear; Psal. 18. 3. Deut. 2. 25. Is. 14. 9. to be moved with grief; 2. Sam. 18. 33.

to be thylyre with Anger; Prov. 29. 9. 2. King. 19. 27. 24. Ezek. 9. 4, 43. This is later the Greek here follows, saying Be angry and fay not, and the Apostol hath the same word Eph. 4. 29: fay not 02 mind not 02 This word signifies to mis of the way 02 mark: as in Ind. 25. 16. men could sing stories at an harrds breath, and not fay, that is, not mis; and Prov. 19. 2. he that has his foot, yeaeth, that is, misleth of swarreth. In religion, God's law is our way and marks from which when we under them, therefey is designated to be Transgression of law, 02 unlawfulness. Job. 1. 1. fay in your hart that is, mind seriously what you do, and what the end will be. (Confess with your felves: The life phase is Psal. 14. 1. & 53. 25. Matt. 24. 48. Rom. 10. 6. Rev. 18. 7. be still 02 silent, named; fay, psalme; as 1. Sam. 14. 9. Job. 10. 12. 13. By this word, is often meant in scripture a modest question of the mind, the troubled affections being allayed. See Psal. 131. 2. & 37. 7. & 62. 2. Lam. 3. 26.

[8. 6. Sacrifice] The word signifies Killing or Slaughtering, as beasts were killed for offerings to God: slaining man multification, 02 bring to skin. Psal. 51. 19. sacrifices of justice: such Muses sacrifice of Deut. 33. 19. and David afterward Psal. 51. 21. meaning sacrifices just and right, and in faith, according to the intendemment of God's law. Contrary to those which the prophet reproved, Mal. 1. 14. So sacrifices of triumph, 02 joy, Psal. 27. 6. are joyous sacrifices, offered with gladness. And the way of justice Mat. 21. 32. 102, a jult, 02
right way.

2. He trusteth, have steadfast hope, secure and firm confidence, and is opposed to feebleness of mind, fear and doubt. I. a. 2. 2. Prov. 28. 1.

3. Many do say] Dear, are saying; which may be turned doo say, as in Mar. 22. 23. ho
legates, saying, to Mark. 12. 18. holy, legions, which say, who will cause us to
see] that is, to impy, ye have the fruition of God. I. a. 20. 23. And this is the token of a
liest, as Daniel, and the, and who will give me drink of the water &c. 1. Chron. 11. 17. and,
the light of thy face, the light of thy face, the light of thy face, the light of thy face, the light of thy face.

6. As Christ, and wilt bless me, in confidence, and the blessings of knowledge, confidence, of confidence, of confidence, of confidence, of confidence, of confidence.

7. This is in Christ, who is both the Light and the face of God. Luk. 2. 32. Exo. 33. 14. and the Angel of his face, I. a. 63. 9.

8. According to this ps. of Solomon (apth). In the light of the Kings face is life, and his favours, to as a cloud of the later rayn. Prov. 16. 15. See also I. a. 44. 4. & 31. 17. 21. & 67. 2. Iob. 29. 3.

9. [8. naught given joy] of that gave; of put upon, of giving is used for putting often time, of I. a.
8. 2. & 40. 4. & 33. 7. & 69. 12. & 89. 20. & 39. 6. & 119. 110. more than of the time,
d from the time. An Hebr. phrase, where the sign of comparison is wanting, as Gen.
38. 26. I. a. 19. 11. & 130. 6. The sign is also in the Greek tongue, as Luk. 15. 7. & 18. 4.

10. And of joy in harvest when come is increased, see I. a. 9. 3. I. o. 17. 12.

11. [9. together] that is, I will lay down and sleep both together, not being disquieted with fear or care; I. a. 3. 6. together of and others with me, I. a. (as wholly and alone, see the note on I. a. 33. 15. alone) The Hebr. phrase is, in I. o. 2. (as in the phrases, and may be referred (by the distinction,) to the Lord, who alone searches the heart in safety.

12. And may be referred (by the distinction,) to the Lord, who alone searches the heart in safety, to that which followeth, thou wilt lean me alone in safety; herein looking to Moses blessing Deut. 33. 28. Where Israel dwelleth safely, alone, and is in Num. 23. 9. I. o. 49. 41. Thus it is a blessing to be alone from enmities, other wise to be alone from enemies, to a note of affection, as I. o. 10. 8. Lam. 1. 1.

13. Will lean me that is cause me to sit, dwell or remain, in confidence, confide in, to confidence, of truths, with hope: that is, confidently or truly, which by consequence meaneth, securely, safely. And this was a blessing promised in the law, Lev. 26. 5. Deut. 12. 12.

Psalm 5.

1. To the masrter of the musick on


3. Hearn thou my words, Ico-

4.ovah: understand my medita-

5. tion. Attend to the voice of

6. my cry, my King and my God: for

7. unto thee will I pray.

8. Ichovah, at morning, thou shalt-

9. hear my voice; at morning will I

10. orderly address unto thee, and

11. will look out. For, thou art not a

12. God delighting wickedness: the

13. evil, shall not sojourn with thee.

14. Vaynglorious fools shall not set

15. themselves, before thine eyes: thou

16. hastest all that-work paystul-in-

17. quiet.
7. Thou wilt bring to perdition, the
that speak a lye: the man of bloods
and of deceit, Jehovah doth ab-
8. horr. But I, in multitude of
thy mercy, will come into thy
house: will do worship toward
the palace of thy holynes, in the
fear of thee.
9. Jehovah, lead me in thy justice,
because of my ivyers: mak-straight,
before me thy way.
10. For, in his mouth is no certayntie;
their inward part is woeful-evils:
their throat is an open grave:
their tongue they make smooth.
11. Condemn-thou-them-as-guilty,
God, let them fall from their
consultations: with the multitude of
their trespasses, drive-thou-
them-away: for they are turned-
rebellious against thee. And
rejoyce-thal all that hope-for-
safety in thee, for ever Shall-they-
shout, & thou shalt-cover them:
and they that love thy name, shall-
be glad in thee. For thou,
Jehovah, wilt bless the just-one:
as with a buckler, with favourable-
acceptatio thou wilt crown-him
about.

Annotations.

1. N
echiloth] These (by the name) seem to be wind instruments, as flutes, trumpets, cox
nets &c. as Neginnath are stringed instruments. Psal. 4. 1. For Chalil is a pipe Isa. 5. 12.
2. understand] of intensionally mark, confer.
3. Attend] or Incline, namely, thyne ear, as is expressed Psal. 10. 17. Prov. 2. 2. but ofien
the word ear is omitted, as here, so Psal. 61. 2. & 66. 19. & 86. 6. & 142. 7. &c.
will I pray] of I do pray; meaning, [ill, and virtually.

Ps. 4. 11. in the morning] in the morning:
which hath the name in the original tongue, of inqui-
ring, looking and seeking-early; and is therefore used for every first oppurtunite at fit time,
both to prepare & to receive blessings. Psal. 88. 14. & 92. 3. & 90. 14. & 143. 8. Here also the word
at 12 in is to be supplied, as beith a howle; 2 Chron. 1. 3. 3. for beethin in a howle; 2 King. 15. 5.
and many the like.

orderly-address] prepare, propound dispose which settle in order; meaning either, his person, as Job. 33. 5. or his speeches; as Job. 32. 14. look-out] of ef-
py; as
Psal. V.

py; as he that keeps watch and ward, expecting what God will answer; as is explained, in Habak. 2. 1. This notes diligence, hope, and patience: So, Mic. 7. 7.

If. 5. a God) 01, a mighty-one: in Hebrew אלי, the name of God, denoting his might or puissance; which therefore the Greek sonantine translates Ἐχευρός, mighty; Psal. 7. 12. sonantine Mighty-God, Isa. 9. 6. but most commonly God: which the holy Ghost alwayeth, Mat. 27. 46. & 1. 23.

delightting wickedness 02, that takest pleasure in wickedness. Βπ. wickedness, and evil, map here be in botha (by figure of speech) wicked and evil persons. See Psal. 36. 12. 03 be a guest with thee, 02 have hospitage; meaning that an evil man should have no intercourse, to be harboured as a guest, much less to have any abiding, 02 fetled habitation with God. Here the word with, is to be supplied; as in the like Hebrew phrase, Psal. 94. 20. Gen. 30. 20. So in Exod. 9. 16. that I might shew thee; 02, shew in thee; as the Apostle ritcheth it, Rom. 9. 17. the like is in Psal. 42. 5.

If. 6. Vain glorious foaks: called Holelim, of halal, to exalt, praise, glorify; which when it is of ones self, and immoderate, is doting, folly, and madness. Hence is the word used, for mad, wood, 02 raving with folly Ecclef. 2. 12. & 7. 9. & 10. 13. Isa. 44. 26. So after in Psal. 79. 5. & 102. 9. & 73. 3. that work] to the holy Ghost translates it, Act. 13. 41. from Hab. 1. 5. The Hebrew word signifies a willing-working-out, perfecting, polishing, and practising: as Psal. 7. 14.

Paynful-iniquity 02, forowfull in vayn, unlawfulness. The original word Aven, which hath the signification of payn or vayn: is of large use, denoting all vaynt and unjust affections, actions or devisers, which cause payn or vayn, 02 be paynfully doon, and is applied sometime in special to idolatry, joined with Terasphim 02 images, 1 Sam. 15. 22. And Beth-el, that is, Gods howfe, is called of the prophets of Beth-aven, an Idols house, 02 place of iniquity. Hol. 4. 15. & 10. 5. because Ieroabam had there set the false worship; 1. King. 12. 29. And in Isa. 66. 3. he that blesseth Aven, 02 an Idol, is turned in Greece, a blaphemer. Thus Poghnacli-aven, 02 such as work, practife, 02 commit idolatry, superflition, 02 other syn and iniquity, which comes forow, grief, miserie, and at last confusion; how ever such evil workers, doo politly and trim their actions, so they falsely reject that work unlawfulness (hoi ergazonenoit ten anomian) Mat. 7. 23. 02 are workers of iniquity, (hoi ergatai tes adikias.) Luk. 13. 27. as this Hebrew phrase is by the Evangelists interpreted.

The phrase is taken from Lev. chap. 31. 3. & 34. 8. 22.

If. 7. Thou wilt bring to perdition 02 wilt doo quite away; wilt foroo, 02 make perish, man of bloods, 02 bloody man, 02 murderer. When blood [is used in the plural number, it usually noteth murder 02 manslaughter, and the guilt following it: as Gen. 4. 11. the voice of thy brothers bloods crieth; 1. Chron. 22. 8. thou hast shed many bloods: so after in Psal. 9. 13. & 106. 38. & 51. 16. Sometimes it signifies natural uncleanness, as we are born in syn, 02 syn deferving death, Ezek. 16. 6. 9. I saw thee polluted in thy own bloods; &c. Hereto we may compare the Apostles speech, John. 1. 13. which are born not of bloods &c. A man of bloods, is one that is defiled therewith, as given there to: 2. Sam. 16. 7. Psal. 16. 9. & 55. 24. & 59. 3. & 139. 19. See the like phrase, opened, Psal. 140. 12. 04 and of deceit] that is, man of deceit, (as is expressed Psal. 43. 1.) meaning the deceitful man, paytor, 02 impostor. So noting here by the secret synner, as by the former speech, the open and violent. Deceit, dole, 02 guile, called in Hebrew Mirmah, is named of Ramah to have 02 call, 02 shoot with bow. And as warpen bowes, 02 cast and shoot away, and decere the archer, Psal. 78. 17. So impostors 02 men of guile doo first as it were lift up a man with vayn hope, that being disappointed he may have the more jeaund over their. See 1. Chron. 12. 17. Gen. 29. 25. So in an other phrase, to lift up the foul. [signifieth] to deceive with vayn hope, Jer. 37. 9. 05. 8. mercy 02 kindness, benignity. See the note on Psal. 136. 1. 06 thy howse; 02 bower, edifice: named in the Hebrew, 1. 7 of building, beith, in Greek, of dwelling, oikos, in English, of tuition, and custodie, a howse, 02 of the Almain, huis, which is of huis, to defend. By house, here is meant Gods tabernacle called house, his howse, 1. Chron. 9. 23. Mark. 2. 26. so the Temple was not built in Davides dapes.
Psalm, V.

Wil doo-worship 02 bow-down my self; in signe of honour. 02 toward the palace for the worshipers entered not into the Sanctuary it self, but into the courtyard: and at the doxe, offered their gifts. Psal. 16. 19. Levit. 1. 3. Heb. 9. 6. A palace, (Heical) is the name of kings howvves, Psal. 45. 9. 6. Prov. 30. 28. attributed to the places where Gods majesty was said to dwell as the tabernacle, 1. Sam. 1. 9. 3. 3. the temple, 1. King. 6. 17. and heaven it [f]; Psal. 11. 4. Mic. 1. 2.

[02. lead me] 02 quietly conduct, guide, govern me. 02 in thy justice that is, in the religion and conversation set forth in thy law, called the pathes of justice, Psal. 23. 3. 02, for thy justice sake, inviers 02 spials, observers, that hear and pry, for evil. So Psal. 27. 11.

[02. no certainty] no certain able thing, no him-truth, which one map truth into his mouth that is the mouth of any of them, inward parts properly that which is nearest unto this: this is the Greek translate, hart, and these in parts, as part for the thoughts, affections, purposes in them, as Psal. 49. 12. vvoeful-evils havveth the original signiture, vvoes, forovyes, heavy-anoynes micheivous and baleful-evils, milleries and vvoeful events: so named of hoi 02 howvah which signiture vvoe, ouai: Ezek. 7. 26. they make-smooth 02 make-flattering; and consequently, deceitful, as the Greek translateth, which the Apostle followeth, Rom. 3. 13.

It. 11. Condemn them as guilty] Ashtm, is a guilt, syn 02 trespasses; Levit. 5. 19. whereof the word here used, is to make-guilty, 02 damn of trespasses: and so the Greek here hath it, judge 02 damn, and because destruction and deflation ablisteth such as are damned 02 crime, therefore is this word used also for defolating, abolishing, destroying: Ezek. 6. 6. Joel. 1. 18. And to make it be there meant, punish, 02 make them defolate 02 God. So Psal. 34. 22. 23. & 68. 22. & 69. 6. vvth the multitude 02 for the multitude, the many. trespassers 02 (editious-iniquities; defects, boon purposes, and dissoluply, and are therefore heignious and criminal. The Greek often translateth it vlnav fulnes 02 transcgression of law, which the Apostle followeth) Rom. 4. 7. from Psal. 32. 1. It is more then syn, as map be gathered by Gen. 31. 36. Exo. 34. 7. and 1ob. 34. 37. he addeth trespasses to his syn. drive them away 02 drute him; that is each of them. Allie phitah as was before Psal. 2. 3. So alter in veri. 12. upon them, and him, turned-rebellious 02 turned-bitter, and so very displeasing unto them, by reason of their disobedience and stubbomnes; and consequently doo provoke to bitterness, and wrath, doe exasperate. The Hebrue word Marah hath properly the signification of changing, and of bitterness, applied to apostolique, rebellion and disobedience. Deut. 1. 26. & 21. 20. 1ob. 1. 18.

It. 12. for ever 02 to onamnitude. 02 showvve] 02 thrill-out, sing joyfully, 02 to commonly the Hebrue Ranan signifiteth: and is therefore by the holy Ghost interpreted, to be merry or joyful; Rom. 15. 10. 02 Deut. 32. 43. & Gal. 4. 27. from Ita. 54. 1. yet corumine the word is to showt, thrill, 02 cry-aloud for fowor; as Psal. 142. 7. A loud thrill noise 02 showing was used in thanksgiving, and prayers. Levit. 9. 24. 1 King. 8. 28. Psal. 17. 1. & 118. 15. & 126. 2. & 33. 1. and thou shalt cover 02 for thou wilt cover, protect, 02 call a covering over the: and this is a favorable to their hope of seeking-cover in God, before mentioned: and signifith a safer protection from al hurt 02 evil, as Exod. 33. 22. Psal. 140. 8. be-glad] 02 leap for joy, exult. The word signifith outward gladness in gesture and countenance: So also both the Greek and understander here to: that where one Evangelist writeth, Rejoyce and be glad; Mat. 5. 11. another faith, Rejoyce and leep. Luk. 6. 23.

It. 13. builder] a piked-ield, called thinnah, of the harp-pikednes: as an other kind of ScutchIon is called Magen Psal. 3. 4. of fencing 02 protecting, favourable-acceptation] 02 good vwel, gracious-liking or acceptance. So the Hebrue Rason meaneth, derived of a word which by the Apostle signifith to accept, Heb. 12. 6. from Prov. 3. & 2. and to be vwel pleased 02 delighted, Mat. 11. 18. fia Ia. 42. 1. So the year (Rason) of acceptation is the acceptable year: Luk. 4. 19. from Ia. 61. 2. and the time of acceptation, is the acceptable time, 1. Cor. 6. 2. 106 Ia. 49. 8. It is also interpreted evil 02 pleasure; Hebr. 10. 7. from Psal. 40. 9.

Psal. 6.
Psalm VI.

1. To the manner of the muse, upon Neginoth, upon the eighth; a Psalm of David.

2. Jehovah, rebuke me not in thy anger: neither chastise me in thy wrath; for I am weak; heal me, Jehovah; for my bones are troubled. And my soul is troubled vehemently: and thou Jehovah, how long? Return Jehovah, release my soul: save me, for thy mercy sake. For, in the death is no memorie of thee: in hel, who shall confess to thee?

7. I faint, with my sighing: I make my bed to swim in every night: I wander my bedfell with my tears. My eye is gnawed with indignation: it is wezen-old, because of all my distreus.

9. Away from me, all ye that work painful-iniquities: for Jehovah hath heard, the voice of my weeping. Jehovah hath heard, my supplication on grace: Jehovah, hath accepted my prayer. All my enemies, let be-abashed, and troubled vehemently: let them return, be abashed in a moment.

Annotations.

1. Upon the eight, after the eight: meaning the eight tune, which was grave, as that which we call the bafe. So David fetching home: Gods ark, appointed some Levites with arps upon the eighth, ftr the honour and service of God. 1. Chron. 15. 27.

2. wrathful-heat: cholera: fervent-mood. This word, noteth: the inward affection, as he former death the outward appearance. David prayeth not simply against correction, as, as many as God loveth, he doth rebuke and chastise Rev. 3. 19, but would have his nurture: with moderation, lest it broke him in pieces: as Jerome likewise prayeth, Jer. 10. 24, so after, in Psal. 38. 2.

3. heal me! I recure me. Though this may have reference to bodily sickness: Psal. 107. 18. Yet is it also applied to fowl-sickness; and curing of it, as Psal. 41. 5. heal thou my fowl, or I have sinned against thee.

4. how long? till when? An imperfect speech, through trouble of mind, which may must be supplied: how long wilt thou cease? or, defer to help? or, how long wilt thou afflict me? So Psal. 90. 13.

5. release: loosen; deliver my soul; or me: meaning from death; as is expressed, Psal. 116. 8.
Psalm VI. VII.

Psalm 7.

1. Shigajon, of David: which he sang to Jehovah; upon the words of Cush, son of Lemini.

2. Jehovah my God, in thee I hope for safety: save thou me from all that persecute me, and deliver thou me.

3. Least he tear in pieces like a Lion my soul: breaking, while there is none delivering.

4. Jehovah my God, if I have done this: if there be injurious-evil in my palms.

Psalm 7.


2. in thee: save me from all that seek me, and thou deliver me.

3. Least he tear in pieces like a Lion my soul: breaking, while there is no one delivering.

4. Jehovah mine almighty-God: if this thing be done here I, if that, then be within my palms Wrongful-iniquity.
Psalm VII.

5. If I have rewarded, evil to him, that had peace with me: (yea I have released, my distreasser without cause.)

6. Let the enemy pursue my soul, and take it; and tread down my life, on the earth: and my glory, let him make a-dwell, in the dust Selah.

7. Rife-up, Jehovah, in thy anger; be thou lifted up, for the rage of my distreasser: & wake thou up unto me, judgement thou hast commanded.

8. And the congregation of peoples, shall compass thee about: and for it, return thou to the high place.

9. Jehovah, wilt judge the peoples: judge thou me Jehovah; according to my justice, and according to my perfection in me.

10. Oh let the malice of the wicked, be at an end, and establish thou the just: for thou triest the harts, and reins, just God.

11. My shield is in God: the favour of the right in heart.

12. God is a just judge: and God angrily-threatneth, every day.

13. If he turn not, he will whet his sword: he hath bent his bow, and made it ready.

14. And for him hath made ready the instruments of death: his arrowes, he worketh for the hot persecutors.

15. Loe he shall he in-travel of painful iniquitie: for he hath conceived molestation, and shall bring forth a lye.

16. He hath digged a pit, and delved it: and is fallen into the corrupting ditch he wrought.

17. If I have rewarded, evil to him, that with me was at peace: (yea him that my distreasser was nusilest, I did release.)

18. Let foe pursue my soul, and take it: and tread my life on clay: my glory also let him make dwell, in the dust Selah.

19. Rife-up, Jehovah, in thy wrath: for rages of my foes, be thou lifted up: and wake to me, judgement thou didst propone.

20. And round about thee compass shall, the peoples assembly: and for the same, dost thou return unto the place on bye.

21. Jehovah, wilt the peoples judge: Jehovah judge thou me; even as my iniquitie is, and as my perfecvitie in me.

22. Oh let the wicked malice, end, and establish thou firmly the just man: for he is just God, thou the harts and reins doest try.

23. My shield in God: the favour of the upright in heart.

24. God, is a just judge: and every day, God, angry threatneth smart.

25. For if that he do not return, his sword he sharpeneth; his bow he bended bath, and he the same hath ready set.

26. And for him, he hath made ready the instruments of death: for them that hotly persecute, his arrowes he worketh.

27. Loe he shall he in-travel of painful iniquitie: for molestation he conceived, and shall bring forth a lye.

28. A hollow-pit he digged bath, and delved deep the same: and fell he is, into the ditch that he did working frame.
18. His molstation, it shall return upon his head & upon his crown, shall his violent-wrong descend.
18. I will confess Jehovah according to his justice: and will sing psalm, to the name of Jehovah Most-high.

Annotations.

Psalm. VII.

17. His molstation, it shall return; upon his head turn-down; his violent-wrong also that descend upon his crown.

17. His molstation, it shall return upon his head & upon his crown, shall his violent-wrong descend.

Hagian] An artificial-song of David. "David's delight. The word properly signifies Aberration, and is here, and in Hab. 3. 1. only used in the title of Songs, which seem to be made of hundy variable and wandering verses, which being composed by art, cause the more delight. The Heb. word (Shagah) whereof this is derived, is used for delight, wandering-in-pleasure. Prov. 5. 19. 20. According to which we may name this song, David's delight, 02 folace. 03 in the other (signification, Davids errour; as setting forth the summe of his cares, which made him almost to goe astray. 04 upon the words) 02 concerning the words; 03 matters, affayres. Word, is both in Hebrew and Greek, often used for a thing 02 matter. Exod. 18. 16. Deut. 17. 1, 1. King. 14. 13. Luk. 1. 65. 07 of Cuth. This may be meant of K. Saul himself, who was of Kith, and of Iemini. 1. Sam. 9. 1. caled closely Cuth; that is an Ethiopian, 02 Blackmoore, for his black & ill conditions, his hart not being changed, as the Blackmoore changeth not his styne, fer. 13. 22. 02 els, it might be one of Saul's retinue, whose name indeed was Cuth; but we find no mention of him elsewhere.

8. 3. leaf he tear in pieces 02. That he ravin not, 02 make-a-prey. 07 Lion} caled here in Heb. Arch, that is a, plucker, Renter 02. Tearer; and elsewhere, Laby, that is Harty and courageous; Psal. 57. 5. and Kphir, that is Lurking 02. Couchant Psal. 91. 13. the reason of these names is shewd; Psal. 17. 12. The renting-Lion, (Arch) as greedy to tear, and the lurking-Lion (Kphir) as hiding in covert places. Other names are also given to this kind, as Shachal, of ramping, 02 fierce nature; Psal. 91. 13. and Lajit, of subduing his prep. Prov. 30. 30. my soul] that is, me, 02 my life. 09 breaking] this may be referred to the Lion, breaking afunder, 02 renting his prey: the word also is used for breaking of yokes of affliction, that is, laying, reft kuing, redeeming 02 delivering, as Psal. 136. 24. Lam. 5. 8. The Greek so furneth it here, ther being none redeeming nor laying. Thus the demaup none set after in the Hebrew, seveth for both words; (as after in plal. 9. 19.) And it is the propiety of this tongue sometime to want, sometime to abound with words, as in 1. King. 10. 21. ther be two demals; when in 2. Chron. 9. 20. ther is but one, in the same narration.

8. 4. doon this] which Cuth accurseth me of. He speake out of some common slander. injurious-evil in my palames] that is bad dishonour dealings in secrece: the palm 02 hollow of the hand, being a place where stitches may be hidden: the hand also is put for the actions. So Ion. 3. 8. Psal. 109. 27. & 78. 42.

8. 5. that had peace with me] my freind and confederate. Such treacherie David much blameth in his sores, that in time of peace, made war. Psal. 41. 10. & 55. 13. 15. 21.

yea 1] Helv. and I, which may be refolded yea, 02 when I releasted my disfrefer, which may have reference to his sparing of Saul, and delibering him from death, 1. Sam. 24. 6. 7. 8. 11. 12. & 26. 9. 10. 11. &c., without cause 02 without-effect, and fruit: in vayn.

8. 6. my life] in Heb. lives] is usually caled, for the many faculties and operations that are in life, the many peares, degrees, estates thereof. The Apostles in Greek recebt the singular number life: Acts. 2. 28. from Psal. 16. 11. 1. Pet. 3. 10. from Psal. 34. 13.
Psalm VII

my glory] or honour, meaning either his honourable estate, renoun; and posteritie, as Hof. 9. 11. Job. 19. 9. 92. his soule, as Gen. 49. 6. " in the dut] that is, in base estate, and ignominy, as Psal. 113. 7. Job. 16. 5. 92. the duft of death, the grave, as Psal. 22. 16. 11a. 16. 19. 9. 7. in the rages] or because of the outrages, furpalling-indignations, so caleb, of the palling out of the heat and challer. wake-up] or rase up, to meet thy self and come unto me; for judgment thou haft commanded, or appointed. It may also be read, rase up to me, the judgement which thou haft commanded. So the Chaldee paraphrast here supplieth the word, which: the Hebue it selfe, continue dooth the life, as 1. King. 9. 8. this howle is hye; 2. Chron. 7. 21. this howle which is hye. 8. for it] for the same congregations sake, which remaineth about the exerecting judgment, to the high-place] or to the height: that is, the throne of Judgement, for fitches were set hie, 1. King. 10. 19. This word height, is also used for heavie Psal. 93. 4. and there Gods throne is, Psal. 11. 4. 9. judge] Two words are here used in Hebue for judging; 1. Dan. and 2. Shaphat; the first is more spacial to give doom or sentence in controversies, the latter more general, for judging or doing right in all causes. The Apostles express th. se two by one Greek word krino; judge: as Hebr. 10. 30. from Deut. 32. 36. and Rom. 3. 4. from Psal. 51. 6. my justice] the justice and equity of my cause, in respect of my persecutors. So Psal. 18. 21-25. Elsewhere he appeareth to Gods justice, Psal. 35. 24. my perfection] or integritie; the feuerity of my wapes, and sinfullity of my hart. See Psal. 26. 1. in me] or unto me, to weet; reward thou. 10. for thou criest] or, he crieth. God who is possessor of the reins, Psal. 139. 13. dooth also thee, as metal in the fyre. The hart, may signify the cogitations; and the reins the affections. So Psal. 26. 2. Jer. 17. 20. &. 26. 12. Rev. 2. 23. 12. angrily-threatneth] or detesteth, disdaineeth in wrath, namely the wicked, and menaceth their destruction. 14. he worketh for the hot-persecutors] or polisheth, to weet to shoot at them that severely persecute. The Hebue dalak which signifieth burning. Ezek. 24. 10. is applied to hot persecution; so Psal. 10. 2. Gen. 31. 35. Lam. 1. 19. 15. he shalbe in travel] or continually—travelleth, that is, taketh great pays to accomplisht iniquity, as a woman with child to be delivered. molestation] or moyl, miserie. The Hebue ghamal which signifieth toil/om-labour and molestation, both which a man indueth pleasantnesse, Psal. 25. 18. & 73. 5. and which he causeth an other to endure: Psal. 94. 20. & 55. 11. And thus it is here meant, as the 17. verse setteth. meaning ephetor calamite and flander of others, (which in verse 17. semeth to be called viole,) or a deceipt of himselfe, frustrating his own expectation. This similitude of the Conception, travel, and birth of son, is memorable: mentioned also in Job. 15. 35. 11a. 59. 4. Lam. 1. 15. much like another similitu, of ploughing fowing and reapning iniquity, Job. 4. 8. 16. is fallen] or to meet, unto his own perdition, as Prov. 26. 27. Eccle. 10. 8. 10. to lurke there for the perdition of others. See Psal. 10. 10. the corrupting-ditch he wrought] or, pit of corruption which he made. The original Shachath signifies corruptio, Psal. 16. 10. and is applied to any pit or ditch where one per RH and corrupteth. Psal. 57. 7. & 94. 13. and fometime the word pit, is plainly added, as in Psal. 55. 24. the pit of corruption. 17. his crown] the lappo. 22. heads top; meaning also, abundantly, and apperently in the view of 2. See Eth. 9. 25. Violent wrong] The word Chamas signifies injurie doon by force and rapine; violation of right and justice. 18. sing Psalm to] or, praise—vith—psalm: and this importeth a song artificial and skilfully composed. See Psal. 3. 1.
Psalm VIII

1. To the master of the muse upon Gittith; a Psalm of David.

2. O Jehovah our Lord, how wondrous is thy name in all the earth; which hast given thy glorious majesty, above the heavens.

3. Out of the mouth of babes, & sucklings, thou hast founded strength; because of thy distressers to make cease the enemy, & self-avenger.

4. When I behold thy heavens, the deed of thy fingers: the moon and the stars, which thou hast stably constituted.

5. What is man that thou rememberest him: and the son of Adam, that thou visitest him?

6. For thou hast made him less than the gods: and crowned him with glory and comely honour.

7. Thou gavest him dominion, over the works of thy hands; all, thou didst set under his feet.

8. Sheep and oxen of them: and also, the beasts of the field.

9. The fowl of the heavens, & the fishes of the sea: that which passeth through the paths of the seas.

10. Jehovah our Lord: how wondrous, excellent is thy name, in all the earth.

Annotations.

1. Gittith; which title is also given to the 81. & 84. Psalms. Gath in Hebrew is a vinepress, Isa. 63. 2. It is also the name of a city of the Philistines, 1 Sam. 17. 4.

2. A title also of the Levites was Gath-rimmon Iof. 21, 25. Whereupon Obed-edom the son of Jeduthun, a Levite, and singer in Israel, was called a Gittite. 2 Sam. 6. 10. So by Gittith here may be meant, either such instruments as were used by the potters of Obed-edom the Gittite; or that these Psalms were made upon occasion of transporting God's ark from the house of that Obed-edom, the history whereof is in 2 Sam. 6. 6. 10. 11. 12. &c. 12. that these Psalms were to be sung for praise of God, at the Vintage, when grapes were pressed. And according to this, the Greek translate it the vinepresses. If it may be the name of some musical instrument, and so the Chaldee paraphrast takes it.

3. Our Lord, our Saviours; see the note on Ps. 2. 4. Wondrous, excellent.
Psalm VIII.

21 o[wonderful, ample, illustrious and magnificent. The original word signifies ample of large
and excellent within; clear and splendid in glory; The Greek turns it wonderful
name: this word is often used for renown of glory, Gen. 6. 4. Ecclef. 7. 3. Phil. 2. 9. as
on the contrary, vile persons are called men without name; Job. 30. 8. God's name is also used
for his kingdom and gospel; Mat. 19. 19. compared with Luke, 18. 29. Mat. 10. 19. And this
Psalm treateth of the spreading of Christ's kingdom and gospel, as after is manifested.
half given] that is, put or as, I have given, Isa. 42. 1 is by the Evangelist in Greek L-will
put. Mat. 12. 18. It may also import a setting-fure of establishing as thou hast given thy people
1. Chron. 17. 22. that is, thou hast established thy people; 2. Sam. 7. 24. Here also is a grammatical change in the Hebrew: to give, so thou hast given,
glorious-majesty] venerable of prayeworthy-glory. The word Hodh, is general for any laudable-grace virtue for
which one is celebrated, revered and commended.
above, so over, upon the heavens. This phrase is used of God, Num. 27. 20. where he will set Moses to give of his
virtuous-majesty upon Lohn: and may have use in the mystical applying of this Psalm to
Christ's kingdom, as Mat. 21. 16. teacheth us: heavens being also often used in scripture, for
3. half founded] that is, firmly-decreed, appointed, and consequently fitted and perfected
as the Greek kathetisfo (which the Apostle useth, signifies) Mat. 21. 16. So in Eth. 1.8.
the king had founded, that is, decreed, appointed. So also before, Psal. 2. 2.
strength] that is, strong-praye; for so this word signifies often to be used, as Psal. 29. 1. & 14
96. 7. & 118. 14. therefore the Greek, which the Apostle followeth, Mat. 21. 16. translates it
Praise. This word strength, firmness, may be taken for kingdom firmly strengthened; as in
this place, so in Psal. 110. 1. & 118. 16. & 89. 11. to make ceale] that is, put to silence,
2. doo-away, abolish and destroy. So after in Psal. 119. 119. & 89. 45. & 46. 10.
fell-avenger] 01, him that avengeth himself: the proud and mighty which will not suffer his
honour or gape to be diminished. So Psal. 44. 17. This was fulfilled, when children expelling
Hodhanna to welcome Christ; the chief priests and Scribes disdained, and sought to despoil him; but he stopped their mouths, by alleging this scripture: Mat. 21. 15. 16. Mark.
11. 18. Gods people are taught though they suffer wrong, not to aveage themselves, but to
give place unto wrath. Rom. 12. 19.
4. 5, what is sorry-man to weep, thus think I with myself: what is man & c. Here man
with-er called Aenoth, (the name of Adam's nephew, Gen. 4. 26.) which signifies doleful, sorry,
rowful, wretched, and sick incurably.
and this name is given to all men, to put them in
mind of their miserie and mortality: as Psal. 9. 21. let the heathens know, that they be Aenoth.
son of Adam] 02, of earthly-man. As before men are called Aenoth, for their doleful estate by
sin; so are they called Adam, and sons of Adam, that is, earthly; to put them in mind of their
original, and end; which were made of Adamah the earth, even of the dust; and to dust shall a
gape return. Gen. 2. 7. & 3. 19. Adam was the name both of man and woman; Gen. 5. 2.
and is also the name of all their children; Psal. 22. 7. & 36. 7. & 39. 6. and in many other places.
See the note on Psal. 49. 3. visited him] that is, hast care of, provided for and
looked to him. The original word thus largely signifies; and is used indifferentely for visiting
with favour, as Psal. 65. 10. & 2 with displeasure, as Psal. 59. 6. Here it is meant for good;
so God's providence is singular towards man; and his visitation preserves our spirit. Job.
10. 12. Compare also elsewhere, Psal. 144. 3. Isob. 7. 17. 18.
5. 6. For thou madest[-him] liefer] 02, And thou madest-him-lack. 03. Though thou madest
him to want a little of the Gods.
a little! The original word signifies either a little-
while; Psal. 37. 10. 02 a little deal; Psal. 37. 16. 1. Sam. 14. 29. The Greek hebru is (which
the Apostle useth;) also signifies both. Acts 5. 34. 10. 6. 7. how be it, by his applying this
to Christ, he seemeth to mean a little of short time. Heb. 2. 7. 9., than the Gods] 02 than
God, but by Elohim, Gods; here is meant the Angels, as the Apostle expoundeth it, accord
Psalm VIII.
Psalm. VIII. IX.

Singing both to the Greek version, and Chaldee paraphrase: And those heavenly spirits, or for their office and service called Angels, that is, messengers: but for their honourable dignity they are called Gods, here, and in Pl. 97. 7. and the Sons of God, Job. 1. 6. & 38. 7. The Princes of the earth, or named Gods, Pl. 81. 6. [How much more man the Angels be called so, that at Chief Princes, Dan. 10. 13. and crowned it him &c.] This may be understood of man as he was first made, in Gods image, and Lord of the world, Gen. 1. 26. but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Unto him the Apostle applyeth this Psalm, thus: we see he was crowned with glory and honour, which was a little made-feather then the Angels, through the suffering of death; that by the grace of God, he might take death for all. Heb. 2. 9. comly-honour.] The Hebrew hadar, beuoteth al honourable comlynes, honest, grave, adorned decence.

Ps. 7. a, didst thou see] the first creation. God gave man rule over fith, fowle, beastes, & al that moveth on the earth, Gen. 1. 26. but after, for his sake and [ps. the earth was curied; and he imployed it with lust; Gen. 3. 17. But the Son of man who is heir of all things, Heb. 1. 2. restor'd our [ofs, and will cause the remnant of the people, even whooever overcometh: to inherit all things, Zach. 8. 12. Rev. 21. 7. though unto man living here in so uous, we yet see not all things subdued. Heb. 2. 8.

Ps. 8. Sheep and Oxen] are Flocks, and heard. The flock comprehending both sheepe and goats. Levit. 1. 10.

Ps. 9. The fowl] that is, fowles 92 birds: one is used for many of all: so the Hebrew often speaketh of other things as Ship for ships: 1. King. 10. 22. with 2. Chron. 9. 21. I Petra; 2. fpears: 2. King. 11. 10. with 2. Chron. 23. 9. So Plal. 20. 8. & 34. 8. of the heavens] that is of the aier; so all this Outspred 92 ornament lipped over the face of the earth, God called Heavens: Gen. 1. 8. the place alo above wiber the Sun and Stars are, is called heavens Gen. 1. 17. and the highest place where the Angels dwel, (and God himself is hand to fit in,) is likewise called heaven: Mat. 6. 9. & 34. 36. and by the Apostle named the third heaven, 2. Cor. 12. 2. So other scriptures mention the birds of heaven, Mat. 6. 9. the winds of heaven, Dan. 7. 2. the clouds of heaven, Dan. 7. 13. the dew of heaven, Dan. 4. 12. &c. The Hebrew name Shammajim, hath the form of the dual number: but the Evangelists express it indifferentely by the singular or plural, as when one saith, your reward is great in the heavens; Mat. 5. 12. an other saith, it is much in heaven: Luk. 6. 23.

Psalm. 9.

1. To the mayster of the musick upon Muth labben; a psalm of David.

2. I will confess Jehovah, with all my hart: I will tel, al thy marvellous works.

3. I will-rejoyce and shew-gladnes in thee: I will sing -psalme, thy name o-moyst-high. When mine enemies turned bakward:they stumbled & perished, from thy face.

4. For thou-halt-doorn, my judgement and my doom: haft sitten on the throne, judge of justice. Thou haft rebuked the hethens, haft brought-to perdition the wicked one: their name thou-haft-wiped-out, for ever and aye.

Psalm. 9.

Sing this as the 25. Psalm.

2. W Ith all my heart, Jehovah it is confessed as thy works; marvellous, I will express.

3. Reioyce, and gladness- shew in thee will I: I will sing- psalme, so thy name o moyst-bye.

4. Mine enemies when backward they turned they from thy face, stumbled and perished.

5. For thou my judgement & my doom, haft done haft sitten, judge of justice, on the throne.

6. The hethens thou severe-rebuked haft, the wicked-one haft to-perdition cast: the name of them thou wiped haft away, to everlasting and perpetual-aye.
The defolations of the enemy, are wholly-ended, to perpetuate: & the cities thou hast pulled-up; perished is, the memorial of the of the. And Jehovah, shall sit for ever: he hath prepared his throne for judgement.

And he, will judge the world with justice: wil judge the peoples, with righstoneilities. And Jehovah, will be an hye-refuge for the oppressed: an hye-refuge, at times in distresses. And they that know thy name, will trust in thee: for thou forsaketh not, them that seek thee Jehovah. Sing psalm to Jehovah, that dwelleth in Sion: show forth among the peoples, his practises. For he that seeketh out bloods, remembereth them: forgettest not, the cry of the meek-afflicted. Be gracious to me Jehovah; see mine affliction from my haters; lifting-up me, from the gates of death. That I may tell, all thy prayses; in the gates of the daughter of Sion may be glad, in thy salvation. The heathens are funk-down, in the corrupting-pit: that they made: in the net, that they hidd, caught is their foot. Known is, Jehovah, judgement he hath doon: in the work of his palmes, inuared is the wicked one: Meditation Selah.

The wicked shall turn into the hell: all the heathens that forget God. For not to perpetuitt, forgotten-shalbe the needy-one: nor the expectation of the poor-afflicted-ones, perish for aye.

Rise-up Jehovah, let not fory-man be strong: let the heathens be judged, before thy face. Put thou Jehovah, a fear in them: let the heathens know, that they be fory-men Selah.

Annotations.

Von Muth labben. This, if it be referred to the music, seemeth to be a kind of tune, like that we call the Counter-tenour. Otherwise it may be read. For the death Labben: but who he was, is very uncertain. It seemeth to me, as the form.
Psalm IX

Psalm was of the propagation of Christ's kingdom: so this is, of the destruction of Antichrist.

Ps. 2. merveilous-works] or wonderful-things: marvels: miracles. The original word signifies things high and hidden, such as man's power cannot perform, nor reason reach unto; and therefore are admired.

Ps. 4. when my enemies turned &c.] This may be taken 2a summ of his praise 2b devotion justic: Psalms 4. 13. and may be read, when my foes turn back; they shall stumble and perish. 

Ps. 5. dourn my judgment] that is, given sentence, and executed, according to the right of my cause: See Psal. 7. 9. 

Ps. 6. half-rebuked] or children, with rough and severe words: but this, when God doth so commonly importeth confusion; as being to his enemies, and therefore joined with the curse. Psal. 119. 21. & 68. 31. & 76. 7. & 18. 16. Zech. 3. 2. So else where he saith, at the re

Ps. 7. The defolations] which the enemy made in spoiling our land; or the defolate places which the enemy builded for himself, as in Job. 3. 14. great men are also to build themselves defolate places. 

Ps. 8. wil judge] 2b give doom unto. Two several words for judging, are here used, as before. Psal. 7. 9. with righteousness that is, with all manner righteousness; and equity: 2b most righteously, most equally. See the like speech after, Psal. 98. 9. & 96. 13. and often elsewhere.

Ps. 10. an high-refuge] in Hebrew Misgab, which is, an exaltation, that is, an hie-place, tower, or fort to resist the enemy. 1 Sam. 4. 19. wherein men are protected, and escape their foes invasion, Deut. 2. 36. for the oppressed] 2b to the beaten down, or when they are cut off, as being pounded or stamped by the adversary. So Psal. 10. 18. & 74. 21. at times] 2b in seasons, that is, seasonable, at all times when they be in distress. So Psal. 10. 1.

Ps. 11. that know] 2b that acknowledgeth thy name: such as God's people, Isa. 12. 6. and (shall by him be delivered and advanced. Psal. 91. 14. 

Ps. 12. dwelleth in Sion] 2b sitteth in Sion. Siting is often used for dwelling, as is noted.

Psal. 1. The word in is many times omitted in Hebrew, but necessarily to be understood, as the
Psalm IX

as the text itself often speaks; as both, howse, soz bebeth, in the howse; 2. King. 14. 14. compared with 2. Chron. 25. 24. and 2. Chron. 26. 21. with 2. King. 15. 1. & 2. Chron. 34. 30. with 2. King. 13. 2. his practices, for wondrous works. The original word signifies actions done naturally, or purposely and studiously; designs, guise, manners, gists, exercises entered professedly, practiced studiously, usually, or natural disposition and inclination, as Pro. 20. 11. 1. Sam. 25. 3.

v. 13. he that teacheth out, to requireth bloods, that is God, who soloweth, findeth out, punitheth and avengeist bloodshed or murder, according to the law, Gen. 9. 5. 6. meek-afflicted! The original here hath a double reading, Ghanam, that is, afflicted, poor; וְיָשָׁע, and Ghanam, meek, modest, lowly: to affliction often causeth meekness. Therefore also גְּלַעַד, that is afflicted, is translated pursers, Meek. Mat. 21. 5. from Zach. 9. 9.

v. 14. from my haters, that is, which cometh upon me, from them. lifting-up [םְּלִי], 0 litter up, (exalter) of me. gates of death. This notion present peril and fear of death בֵּית, as being now near at the very doors of gate thereof, Gen. 4. 7. Judg. 5. 8. It noteth also power, strength, and jurisdiction which death hath, (even reining, as the Apostle saith Rom. 7. 14.) because Magistrates face, and judgments were executed at the gates of cities, Deut. 22. 15. Job. 31. 21. Amos. 5. 10. 15. So in other scriptures the gates of death and of hell, denote their peril, strength and honour. Psl. 107. 18. Isa. 38. 10. Mat. 16. 18. Job. 38. 17.

v. 15. gates of the daughter of Sion, that is, as opposed to the former gates of death, and mean, the public places where God's people came together, at Sion gates, where God sat, verse 12 and which he loved most, Psl. 87. 2. The daughter of Sion signifies the Church of Congrega- tion there gathered, (as also the Chaldee paraphrase here sheweth,) for every city's sight, was counted as a mother; 2. Sam. 20. 19. (Whereupon the Apostle calleth Jerusalem, the mother of us all, Gal. 4. 20.) the villages that were near and pertained unto such cities, or called daugh- ters of, 1. Chron. 13. 2. Psl. 48. 12. and the inhabitants there seated, 02 assembled people resorting thither or likewise named daughter, as being bred, born, nourished there, and subject therto. Such speeches are often in the scripture, as daughter of Jerusalem, Lam. 2. 19. daughter of Sion, Mat. 21. 5. from Zach. 9. 9. daughter of my people, Jer. 4. 11. daughter of Tyrus, Psl. 45. 13. daughter of Babel, Psl. 137. 8. and the like.

v. 17. judgment he hath done, that is, by the judgment that he hath executed, his palms. The wickeds own hands, called the palms of hollowes, for the secret manner of working. So Psl. 7. 4. Meditation Selah! meaning that this is a matter of deep meditation, wont to be well minded, and spoken of sung with earnest consideration always. Some repel the Hebeye word, Higgajon Selah, for that it may import a kind of Song of Tune, (as the Greek turneth it,) being found in this form, nely in this, and in Psl. 92. 4.

v. 18. into the hell. being into hell itself. for the word into is in effect twice put in the Hebeye, soz more vehemently.

v. 19. needy-one), two names are here given to the poor; Esjon, needy and deformed, which impovesth want of things needful, to be supplied by liberality, Psl. 132. 15. & 112. 9 Ghanam, poor-afflicted, which need help and deliverance from vexation, as before ver. 13. Yet this precise difference, is not always observed in scripture.

v. 21. we are afraid in them. 02 strike a terror in them. The original morah used in this place, & 2. Terroure, Psl. 76. 12. the two Hebeye Letters being often put one for another, as Amon and, 2. 15. 30. Hamor, 2. King. 25. 11. 25. 27. 2. Shinnah, ler., 72. 53. 02 according to the Letters it may rime of Horah to teach;
Vv Herfore Jehovah doost-thou stand in a place far-off: doost-thou hide, at times in distress?

2. In the haughtynes of the wicked, he hoily-pursueth the poor-afflicted: let them be taken, in the crafty-purposes, that they have thought.

3. For prafye dooth the wicked, for the desire of his fowlf: and the covetous he beflcth, he despiteh Jehovah.

4. The wicked, such is the loftynes of his nofe, that he seeketh not: they is no God in al his crafty-purposes.

5. His wayes, doo wel-succeed in al time; thy judgementts ar on hy, above his fighl: all his differfers, he puffeth at the.

6. He sayth in his hart, I shall not be removed: for that I shall not be in evil, to generation and generation.

7. His mouth is ful, of cursing, and of deceits and fraud: under his tongue, is moleftation and painful-iniquitie.

8. He fitteth, in the wayting-place of the villages: in the secret-places doth he murder the innocent: his eyes lurk for the poor.

9. He lieth-in-wayt in the secret-place, as a Lion in his denn; helyeth in wayt, to snatch away the poor-afflicted: he snatcheth-away the poor-afflicted, in drawyng him into his net.

Psalm X.

Sing this as the 7. Psalm.

Hence Jehovah standest thou removed-far-aside?
at times when we are in distress, wherfore dost thou the hide?

2 The wicked in his haughtynes, hoily-pursueth the poor:
let them be taken, in the crafty-purposes, that they have thought before.

3 For, for his owle desyred-liife
prafye dooth the wicked. Right:
the covetous eke he dooth beft,
he dooth the LORD desyght:

4 The wicked man, his countenance
is of such loftynes, that he seeks not: ther is no God, in all his purposes.

5 His wayes, in al time, wel-succeed;
on high thy judgementts bee,
above his sight: his presssing-fires,
puff at the in all dooth bee.

6 Within his hart he sayth, I shall not be removed:
for I shall not be in evil bee,
in any age for eyle.

7 His mouth is ful of cursing-oath,
and fraud and fallitvlt:
under his tongue, is mischief and painful-iniquitie.

8 In wayting-place of villages,
he fitts in secrecies
he murdereth the innocent:
for poor doo lurk his eyes.

9 He lyes in wayt in secret-place,
as Lion in his denn;
he lyes in wayt, to snatch away
the poor-afflicted men;
de aflicated-poor he snatcheth, him
when to his net he drawes.
Psalm X.

10. He croucheth he-boweth-down: that fall may into his strong-paws, a troop-of-poor.
11. He sayt in his heart, God hath forgotten; he hideth his face, he will not see to perpetuerie.
12. Rise-up Jehovah; 0 God, lift-up thy hand: forget not the meek-afflicted.
13. Wherefore dooth the wicked, despite God? he sayth in his heart, thou wilt not inquire.
14. Thou seest, for thou beholdest, molestation, and indignation, to give it into thy hand: unto thee, the poor dooth leave it: thou art the helper, of the fatherless.
15. Break thou, the arm of the wicked-one: and of the evil-man; seek-out his wickednes, til thou findest none.
16. Jehovah is King for ever and aye: perished are the heathens, out of his land.
17. Jehovah thou hast heard, the desire of the meek: thou preparest-firm their hart, thou makest attentive thine ear.
18. To judge the fatherless, and the oppressed: that he add not any more; to daunt-with-terrour fory-man, out of the earth.

Annotations.

This Psalm, is in the Greek version, a continuance and part of the former 9. Whereupon the rest of the Psalms following, both in the Greek books and such as follow them, differ from the Hebrew; the 11. Psalm being retained by the 10. the 12. for the 11. and so forward. Yet to make up the number of 150. Psalms, they divide the 147 into two. Likewise the 114. & 115. Psalms they make one, and the 116. they part in two.

Ps. 1. Wherefore dost thou stand? wilt thou stand? This form of expostulation, implieth an earnest prayer; Lord stand not far off. For questions may be resolved into plain affirmations or denials; as where one saith, why dost thou the mayker? Mark 5. 35.
Psalm X.

another [fath Disafe not the mayter.Luk.8.49. 
  drow thou hide] to meet thyne eyes; 
  as Esa. 1. 15 [o], thyne care, as Lam. 3. 6, o thy self. 
  tines times, in distress that is, when 
  we are in distress. See Psal. 9. 10. Times, may not truly note troublous times. See Psal. 31. 16.

[. 2. he hotly-purfueth] [o], burn-dothe the poor, dooth broyl in affliction; o is hotly-per-
  spected. See Psal. 7. 14. The Apostle useth like speech, for trebling grief; 2 Cor. 11. 19, who 
  is offended and I burn not?

[crafty-purpofes] [o], devises, policies, stratagemies. The 
  word noting sometime good purposes, and sometime evil. See also Psal. 26. 10.

. 3. prayde dooth the wicked] to meet himself, [o] to his fortune; for that he hath what his 
  soul is distressed. And the fowl of the wicked, desreth evil: Prov. 21. 10. 
  [the covetous] [o] gayn-thirsty, he blesteth to meet, himself, and his fortune. The covetous, the 
  scraper to-gether [o] Gathe-ger-good hath his name, of a word which sometime signifieth to peirc e [o], wound; 
  Joel. 2. 8. And [hild is the gayn-thirsty jo called, both for the hurt he dooth to others, whose 
  life oft he would take away, Prov. 1. 19, and for that he wondeth himself with his greedy 
  ear; the holy Ghost refifting that such as [left after gain, doo peirc e themselves through 
  with many sorowes. 1. Tim. 6. 10. 
  he desprieth] o comemtuousely provoketh; with 
  evil words o tarnighe, and so incenfeth o threeth him to wrath. So ver. 13.

. 4. [luch is the loftynes of his nose] [o], according to the height of his countenance, [o], of 
  his anger. The nose and cattishing up of it, signifieth a proud, scornful, and sometime a angry 
  countenance, for as the highnes of the hart Psal. 15. 1, and of the spirit, Prov. 16. 18 noteth 
  inward pride: for the loftynes of the eyes Psal. 101. 5 and here of the nose; note not outward pride, 
  and disdainful behaviour. The [hube hath one word, for the nose, and for anger, (as is ob-
  served Psal. 2. 7, o the Greek here hath, according to the multitude of his anger, meaning that 
  whereby he persecueth the other; he seeketh not] nothing regardeth o careth, to meet 
  for God o his will. [in all his crafty purposes] [o], be he all his presumptuous-cogitations. 
  meaning that he doeth not only think of God, willeth so be purposes, against the poor; o he 
  presumeth in hart, and sayn would so per-waide himself, that there is no God. He subiecteth 
  otherwise; as Psal 14. 1.

. 5. His wayes doo &c. o, bring-forth doo his wayes; a similitude from bringing forth 
  children with pamp, which being off reed, causeth top, John. 16. 21. Therefore here, (as in Job. 
  20. 21,) it is used for good success and (as the Chalde explaineth it,) prosperity. Oy referring 
  it to the poor whom he persecueth, we may read, his wayes make forowful, o or greivous: the 
  Greek sayth, are polluted. [in al time] o, in every time: that is, alwaiies, continually. 
  So Psal. 34. 2. & 61. 9. & 106. 3. so the Apostle in Greek sayth, praying in al time; that is, al-
  ways; Ephes. 6. 18, like wise it, in al day, that is, dayly Psal. 145. 2. above his sight] 
  o out of his presence, from before him. 
  he puffed] that is, deaveth and leteth them 
  at naught, dominiers over them (as the Greek translacth it;) as if he could overthow them 
  with his brests. Oy, he puffeth, bloweth, and consequentlv leteth them on fyer, and confu-
  mesth them: as, scornful men puff (that is, imname o as the Greek saveth, burn) the city. 

. 6. I shall not be in evil: o, that am not in evil. that is, I who am not now in evil, 
  shall not be. meaning by evil; trouble o affliction; as the Israelites saw them felves in evil, 
  Exo. 5. 19. o, perhaps by evil; he meacheth lyn and malicions, (as when Aras and the people 
  were in evil, Exo. 32. 22,) and then he boasteth here of his Innocency, for which he pro-
  nished to himself, a settled estate.

. 7. a curser] [o], of execration o adjuration. The [hube Alah signifieth an oath with 
  execution o curser; Num. 5. 21, for curser was added to an oath, for to confirm it the more. 
  Neh. 10. 29. Deut. 29. 12, 13, verfoe one and the same thing is caled both an oath, and a curse 
  Gen. 21. 8. 41. This here, the Apostle cales in Greek Ara, Curser. Rom. 3. 14. 
  dec elected and frawd] o, impostures and inward-gui.de. that is, outward deceitful fheues and 
  promises, and quiq gui.de lurking in the hart.
Psalm. X.

10. He criaueth, and he criaueth to weew himself; least he should be eplied. See this (spoken of the Lion, Job. 39. 2.) that Ial may into trong wrong paws a troup, and he raeth his wrong paws on the troup of poor.  

Strong paws: 9. 8. 7. 6. 5. 4. 3. 2. 1. 

11. When the weak, the poor: railed here by a name, that noteth their power, wealth and faculty to be dimmed or decayed, &c., a company of obscure persons. This word is no where found, but those in this psalm, in the 8. were before, in this, and again in the 14.

12. he will not see, not at all present. The like profane speeches of the wicked, are set thus, Confirm the oath of thy hand.

13. to give it into rhine hand; that is, to take the matter into thy hand, to manage it; to commit unto ones fidelity, Gen. 39. 6. Esa. 10. 3. Job. 39. 14. See also 2. Tim. 1. 12.

14. Break the arm: the arm noteth strength, means, power, and help, Ezek. 30. 21. 25. Dan. 11. 6. 22. all of violence, Job. 35. 9. In respect of all these, the arms of wicked men are broken, Phil. 37. 17.

15. to commit unto the poor, to weew his caufe, to commit unto the poor, to weew his caufe, or himself. To leav, is to commit unto ones fidelity, Gen. 39. 6. Esa. 10. 3. Job. 39. 14. See also 2. Tim. 1. 12.

16. to weew by thine spirit, which helpeth the inermities of men that know not what to say as they ought. Rom. 8. 26. 

17. thou preparest: by thy spirit, which helpeth the inermities of men that know not what to say as they ought. Rom. 8. 26. 

18. that he add not he, that is, the wicked man (spoken of before, ver. 15.) unless, we may read it paperwise, where, &c., as where one saith it hath pleased thee to blest. 1. Chron. 17. 27. another [papst] let it leafe the to blest, 2. Sam. 7. 29.

19. that he add not he, that is, the wicked man (spoken of before, ver. 15.) unless, we may read it paperwise, where, &c., as where one saith it hath pleased thee to blest. 1. Chron. 17. 27. another [papst] let it leafe the to blest, 2. Sam. 7. 29.

20. He criaueth, he criaueth. See this (spoken of the Lion, Job. 39. 2.) that Ial may into trong wrong paws a troup, and he raeth his wrong paws on the troup of poor.  

Strong paws: 9. 8. 7. 6. 5. 4. 3. 2. 1. 

21. When the weak, the poor: railed here by a name, that noteth their power, wealth and faculty to be dimmed or decayed, &c., a company of obscure persons. This word is no where found, but those in this psalm, in the 8. were before, in this, and again in the 14.

22. he will not see, not at all present. The like profane speeches of the wicked, are set thus, Confirm the oath of thy hand.

23. to give it into rhine hand; that is, to take the matter into thy hand, to manage it; to commit unto ones fidelity, Gen. 39. 6. Esa. 10. 3. Job. 39. 14. See also 2. Tim. 1. 12.

24. Break the arm: the arm noteth strength, means, power, and help, Ezek. 30. 21. 25. Dan. 11. 6. 22. all of violence, Job. 35. 9. In respect of all these, the arms of wicked men are broken, Phil. 37. 17.

25. to commit unto the poor, to weew his caufe, or himself. To leav, is to commit unto ones fidelity, Gen. 39. 6. Esa. 10. 3. Job. 39. 14. See also 2. Tim. 1. 12.

26. to weew by thine spirit, which helpeth the inermities of men that know not what to say as they ought. Rom. 8. 26. 

27. thou preparest: by thy spirit, which helpeth the inermities of men that know not what to say as they ought. Rom. 8. 26. 

28. that he add not he, that is, the wicked man (spoken of before, ver. 15.) unless, we may read it paperwise, where, &c., as where one saith it hath pleased thee to blest. 1. Chron. 17. 27. another [papst] let it leafe the to blest, 2. Sam. 7. 29.
Psalm XI.

1. To the mayster of the musik, a Psalm of David.

In Jehovah, do I hope-for-safety; how say ye to my soul: flee, to your mountayn as a bird?

2. For loe the wicked, bend the bow; they prepare their arrow vpó the string: to shoot in the darknes, at them that are upright in hart.

3. For the foundations, are cast-down: the just, what hath he done?

4. Jehovah, in the pallace, of his ho-lynes; Jehovah in the heave's his throne: his eyes will view; his eye-lids will prove, the fons of Adam.

5. Jehovah, will prove the just-one: and the wicked-one; & him that loveth violent-wrong; his fowl dooth hate.

6. He will rayn upon the wicked, snares: fyre and brimstone, & wind of burning-forms, shall be the portion of their cup.

7. For just Jehovah, he loveth justi-ces: his face will view, the righteous.

Psalm XII.

Sing this as the 1. Psalm.

In Jehovah, hope-repose;
how ( therefor ) do ye say
unto my fowl: as bird unto
your mountayn, flee away?

For loe the wicked, bend the bow;
their shaft on string prepare:
to shoot evin in the dark, at them
in hart that upright are.

For the foundations, are cast-down:
the just, what hath he done?

Jehovah, in his holy Pallace is;
Jehovah, in the heaven his throne;
his eyes will view: his eye-lids prove,
the children of Adams.

Jehovah, will the injust-man prove:
also the wicked-man,
His fowl eke batch, him that loves
Wrongful-transgression.

Upon the Wicked he will rayn,
the snares: fyre and brimston,
and wind of burning-forms, this shall
the part of their cup bee.

For just is Jehovah, he justly loves:
his face, the right, will see.

Annotations.

1. A Psalm of David: this word Psalm waiting in the Hebreue, is supplied in the Greek.


flee] see litt. In the Hebreue ther is a double reading, Flee-thou, and Flee-yehee, meaning David in special, and hisreceipt with him. to your mount] see your mount: but the Greek and Chaldee supplieth the word to. In mountes, rocks, and caves, David hid himself from Sauls perfection. 1. Sam. 23. 14. & 24. 3. 4. as a bird] This noteith his danger, who was hunted as a partrich on the mountayns, 1. Sam. 26. 20. and his fear as in Isa. 16. 2. Heretupon is that proverb; As a bird fleeing from her nest; is a man, fleeing from his place. Prov. 27. 8.

3. For the foundations] see the things-set-up. The original word Shethoth, signifies things-ordinely - set and disposed: and may be applied to many things, as in buildings, toth foundation; in hunting, unto nets; snares; in the common wealth, unto constitutions; to politic-lawes; in wars, unto engines; snares; as Psal. 3. 7. in the mind of man, unto purpose plots, deliberations; in religion, unto faith, which is the foundation, and beginning of the hypothesis; see the hypothesis (that is the subsistence and expectation) of things hoped for. Heb. 11. 1. According to al. most of these, may this sentence be applied, either to the plott purpose, snares, set for Davids rume; but pulled down by the Lord; see to Sauls effate in kingdom.
Psalm XI. XII.

kingdom which seemed established, but by the Lord was overthrown, 08, to David's estate and
faith, which the enemies boasted to come to nought. The Greek version of the Lxx. trans-
lated thus, for the things—that thou hast-perfected, they have destroyed.
are call'd down] 33:11
08, thass broken-down, destroyed.

Psalm 12.

1. To the Master of the musick upon the eight; a Psalm of David.

2. Save o' Jehovah, for the gracious-

fain't is ended; for the faithful are
diminished, from the sons of Adam.

3. They speak, false-vanity, 'ch-mā with
his next-friend: with lip of flatteries;
with a hart, and a hart they speak.

4. Jehovah cut-off, all lips of flatteries:
the tongue, that speaketh great-

things. Which have fayd, with our

tongue we will prevail, our lips are with
us: who is Lord over us? For the
waitful—spoil of the poor-afflicted;
for the grieving of the needy-ones:
now will I rise up, sayth Jehovah; I will
in salvation, he shall have breathing.

Psalm 12.

Sing this as the 50. Psalm.

2 Save LORD, for godly-man is at-an-end:

for faithful-ones, from Adams sons, decay.

3 They speak, vain-ly, 'ch-mā with his next-friend:
with flattering lip, with hart & Hart they speak.

4 The Lord cut-off, all lips of smooth-flattering:
the tongue, that speaketh arrogantly great things.

5 Which fayd have; with our tongue we will pre-
our lips are ours: who Lord is ever us? (way).

6 For the afflicted—poor men waitful—soyl.
for needy—poor men groaning—piteous:
now will I rise, the LORD is thine; in salvation
I will him set, he shall have respiration.

7. The
Psalm. XI.

7 The sayings of Jehovah, are pure say-

ings: as silver tried, in a subliming-for-
nace of earth: fixed, seven times.

8 Thou Jehovah wilt keep them: wilt

preserve him from this generation, for

ever. The wicked walk, on every

side: when vilenes is exalted, of the sons of Adam.

Annotations.

Rs. 2. Ave] 02 help. This word is largely used, for all manner saying, helping, delivering, preserving &c, as to help 02 defend from injuries, Exo. 2. 17. 2. King. 6. 26. 27. to de-

liver from all adversities; Psal. 34. 7. as from sickness, Mat. 9. 21. Mark. 6. 56. from
drowning; Mat. 8. 25. from shipwreck, Acc. 27. 31. from hands of enemies, Psal. 18. 4. Jude. 5. from sin, Mat. 1. 21. from death, Mat. 27. 40. from wrath, Rom. 5. 9. and infinite the like.

And is not only a helping in trouble, but a riddance out of it: as one Evangelist saith, let

us see if Elias will come and save him; Mat. 27. 49. an other saith, if Elias will come and take him down. Mark. 15. 36.

The original word is used both for true and faithful persons 2. Sam. 20. 19. and for truths of fidelity, Isa. 26. 2.

Rh. 3. falle-vanity] 02 vaun fallhood. This word (Shav) noteoth out vanity both of words;

and deeds, Exod. 20. 7. fer. 2. 30. and often which is also falle, Exo. 23. 1. as that which

Moses in Exo. 20. 16. calleth witness of fallhood, (Sheker,) relating it the calles falle-vaniye, (Shav) Deut. 5. 20. with his next freind 02 his neighbour, his freind with whom he is

associate. Sometimes this word is used for a special freind; Sam. 13. 3. Psal. 35. 14. Prov. 17. 17.

but often generally for a neighbour, 02 next, as the new testament translates it in Greek,

Mat. 19. 19. from Levit. 19. 18. And who is our neighbour, our Lord teacheth us, Luk. 10. 29. 36.

with lip of flatterers] that is, smooth deceitful speeches: a lip being sometime

put for a speech 02 language, Gen. 11. 1. Of such deceivers, that hath taught their tongues to

speak lies, Jerem. also complaineth, Chap. 9. 4. 5. a hart and a hart that is a dou-

ble hart, and deceitful. So, stone and stone, Ephah and Ephah, Deut. 23. 13. 14. meaneth double

and deceitful weights and measures. The men of Zabulun are commended for that they were

not thus of a hart and a hart. 1. Chron. 12. 33.

Ru. 5. our lips ar with us] 02 are ours: that is, we have skill, power, and liberty to speak;

who shall control us?

V. 6. set in salvation] that is, deliver out of all misery, and safely settle in health, and prosper-

ous estate.

that he hath breathing] 02 he (meaning God) will give breathing, 02 respiration, to him, that is to every poor man, (as after in verse 8.) 02 he will breathe-out, that is speak plainly to him. The Greek, changing the person, translates paraphrasmal that is I will speak plainly with him. So it noteoth the bold assured comfort which God by promise

giveth to the afflicted: whose faithful word is therefore commended in the verse following. This word sometime is used for playn and confident breathing out, 02 uttering of the truth, Habak. 2. 3. Prov. 12. 17. 02 we may understand it of the wicked, thus, I will let in salvation him whom he poueth at: that is, whom the wicked boldly defeth; (as this word was used

before, Pial. 10. 5.) 02 whom he hath inflamed,

V. 7. The sayings] 02 the words, promises, tried] examined, signed, as in fire. The

like praise of God's pure word is in Pial. 18. 37. & 119. 140. Prov. 30. 5. a subliming

forace of earth] This forace, called Gnailil, a sublimatorie, of subliming 02 cauing to ascend

upward, is the best and choisest vessel for trying and subliming of mettal: called therefore in

Greek Dokimion, a Trial. And the Apostle saith the like word for a Trial of faith, better then

gold
Psalm XII. XIII.

Pro. 1. 7. seven times] or seven fold: that is, many times, fully and sufficiently. Seven is a perfect number used for many. 1. Sam. 2. 5. Prov. 24. 16. & 26. 25.

6.prefer him] that is, every one of them: so in the end of the 6. verse: and often in the scripture, like sudden change of number may be observed. It may also be read prayer, wisds, keep them, Prefer him.

7. from this generation] that is, from the men of this generation: As when Christ said, Whereto shall I liken this generation? Mat. 11. 16. He means, Whereto shall I liken the men of this generation? Luk. 7. 31. The like may be seen in Mat. 12. 42.

6.9. vilenes, vile-luxuriousnes, riotize. The word Zuluth, that is, a rioter, glutton, or luxurious-person, Deut. 21. 20. Prov. 23. 21. and consequently one vile, contemptible and naughtworth, opposed unto the precious, Jer. 15. 19. And here vilenes 93, riotize, may either be meant of the vice it self, or of vicious doctrine, opposed to God's precious word, before spoken of verse. 7. or 2 vile & riotous person, may so be called, for more vehement & false, as Pride for the proud man, Psal. 36. 12. See the annotation there.

Psalm 13.

1. To the mayster of the musik, a Psalm of David.

2. How long Jehovah wilt thou forget me for ever? how long wilt thou hide, thy face from me?

3. How long, shalt I set counsels in my sould, forow in my hart by day; how long shalt my enemy be exalted, above me?

4. Behold answer thou me, Jehovah my God: lighten thou my neyes, leaft I sleep the death.

5. Leaft my enemie say, I have prevyled against him: my distrelers be glad, when I am moved.

6. But I, in thy mercy, doo I trust, my hart shalbe glad, in thy salvation: I will sing to Jehovah; for he hath bounteously rewarded unto me.

Psalm 13.

How long Jehovah wilt thou forget me for ever; how long wilt thou hide, thy face from me?

3. How long shalt, in my sould, 7 counsels set; dayly:

sad-grow in my hart: how long shalt my foe be exalted above mee?

4. Jehovah o my God, behold me answer make: illuminate mine eyes, least sleep of death me take.

5. Leaft 7 my foe do say against him prevyld hav 7 mine adversaries they exile wil gladly, when moved be shal I.

Psalm. XIV. XIII.

Annotations.

v. 2. hide thy face] that is, withdraw thy favourable countenance and comfort. This is contrary to the lifting up of the light of God's face, Psalm. 4. 7. and importeth trouble and grief; and is raised by sin; and is the cause of many adversities and discomfarts; Deut. 31. 17. 18. 11a. 59. 2. Ezek. 39. 23. 24. 25. therefore this prophet doth often complain hereof, and pray against it. Pfal. 50. 8. & 104. 29. & 88. 15. & 69. 18. & 102. 3. & 143. 7. & 27. 9.

v. 3. set counsels] that is, consult and devise, with my self, how to escape.

v. 4. lighten my eyes] that is, make them see clear; and consequently, make me joyful; for, the light of the eyes, rejoice the hart, Prov. 15. 30. The eyes of the soul to be in lightened, wise, purifie, sorrow, sickness, &c. other afflictions whereby they were dulled, is soon awap, and the felves by some means refreshed. 1. Sam. 14. 27. 29. Ec. 9. 8. also when ignorance is by God's word and spirit, doon out of the mind. Pfal. 19. 9. Eph. 1. 18. See also Pfal. 38. 11.

lest I sleep] or, that I sleep not the death; that is, least I dye. For death is often called sleep, in the scripture; Pfal. 76. 6. Job. 3. 13. & 14. 12. Ac. 7. 60. & 13. 38. the sleep of eternitie, Jer. 51. 39.

v. 6. But I.] or, And I; as for me; bounteously-rewarded. The original word Gamal signifies to give one thing for another, as prosperity, after one hath been in adversity, &c. And though it be sometime used for rewarding evil for good, Pfal. 7. 5. or evil for evil. Pfal. 137. 8. yet from God to his people, it commonly signifies a bountiful rewarding of good things, in hind of evil, which we rather doo deserve. So Pfal. 116. 7. & 119. 17. & 143. 8. & 103. 2. 10.

Psalm. 14.

1. To the mauler of the musik, a Psalm of David:
The fool, saith in his hart, ther is no God: they have corrupted, they have made abominable their practices; there is none that dooth good.

2. Jehovah, from the heavens, looked down upon the sons of Adam: to see, if there were any that understandeth; any that seeketh, God.

3. All is departed, together they are become unprofitable: there is none that dooth good; none, not one.

4. Doo they not know, all that work painful-iniquity: that eat my people, as they eat bread; they cal not, on Jehovah.

5. There, dread they a dread: because God, is in the just generation.

6. The counsel of the poor-afflicted, ye would make-abashed: because, Jehovah is his hope.

7. Who

Psalm. 14.

Sing this as the 7. Psalm.
The fools-man saith in his hart, ther is not any God: they have corrupted, loathsome made their practices, none dooth good.

2. Jehovah, looked down from heavens on Adam's sons: to see, if any that dooth-understand, that seeketh God, ther-bee.

3. All is-away-departed, they become are all-at-one unprofitable: none death good; none, so not any-one.

4. Doo they not know, even-at that work painful-iniquity: that eat my folk, as they eat bread; to Jah, they do not crie.

5. There, dread they aere: because God is in generation inest.

6. The poors counsel, ye make-abashed: because, Jah is his trust.

7. Who
Psalm XIII.

7. Who will give out of Sion, the salvation of Israel? when Jehovah returneth the captivity of his people: Iaakob shall be glad, Israel shall rejoice.

 Annotations.

P. 1. 7. The fool] Nabal (which hath the signification of fading, dying, or falling away as a leaf of a flower, Isa. 40. 8. 1 Pet. 1. 24.) is a title given to the foolish man, as having left the juice and sap of wisdom, reason, honesty, godliness; and being fallen from grace, ungraceful, and without the life of God, as a dead hatchet, (which of this word is called Nebahal, Levit. 11. 40.) and therefore ignoble, and of vile estate; opposed to the noble man, Isa. 32. 5. The Apostle in Greek turneth it imprudent, or without understanding; as in Psalm. 10. 4. and 52. 2. they have corrupted] marred, destroyed, or worked, to weet, themselves; therefore the Greek falsify, they are corrupted. This word is used for corruption both of religion and manners, by idolatry and other vices. Exod. 32. 7. Deut. 31. 29. Gen. 6. 12. And that which he saith as afofe are abominable made abominable] or, made lothsome to weet, their estimation; as the Greek falsify, they are abominable; be become lothsome. So in 1 King. 21. 26. and before them, a thing lothsome, thinking, and so unfit for ufe. 6. 4. Doo they not know? meaning, doubtless they know; and cannot plead ignorance. A question hath often the force of an earnest assertion. Eat my people, that is the poor, as is added for explanation, in Exod. 22. 15. for Gods people commonly are the poorer; as Lam. 2. 5. 6. Luke. 6. 20. and such are eaten, or devoured of the wicked, Psal. 79. 7. who eat their flesh, and lay of their skin, & chop them in pieces as flesh for the cauldron. Mic. 3. 3. as they eat bread, the word as severely here to be understood, as without it, we may read, they eat bread, that is, are secure, and without remorse, doo give themselves to eating and drinking. So eating of bread, is used for banquetings; Exod. 18. 12. 5. There dread they a dread that is, they are sore a dread; or fear a great fear, as Luke 2. 9. So, hath synned a sinner, Lam. 1. 8. that is, hath grievously sinned. And by there, he means the suborners of it, as also in Psal. 36. 13. there, that is, in their heart and conscience, because God is. This may be taken as a cause of their foresaid fear, as Saul was afraid of David; 1 Sam. 18. 14. 15. or it is an opposition to their bread; but God is in the just generation, and therefore they dread not; but are defended from the seige of their enemies; as Ps. 53. 6. 6. ye would make abashed that is, ye reproach it, and would confound frustrate and bring it to nothing. So abasing and shame, is often used, for frustration of ones purpose and hope. Psal. 6. 21. because Jehovah, but Jehovah is his shelter, and hope, therefore he shall not be abashed. Psal. 25. 1. Contrarywise, the wicked shall be abashed, because God refuteth them, Psal. 53. 6. 7. Who will give] O that some would give! it is a form of wishing, often used in the scripture, as Psal. 55. 7. Deut. 5. 29. Job. 6. 8. out of Sion? this is meant of Christ the salvation of God to Israel, who was expected out of Sion; as it is written, the redeemer shall come out of Sion, and shall turn away impieties from Iaakob. Rom. 11. 26. returneth the captivity that is, bringeth again those that were led captives; according to the
Psalm XIII. XV.

1. A Psalm of David; Jehovah, who shal sojourn in thy tent: who shal dwell, in the mountayn of thy hollynes?  
2. He that walketh perfect, and worketh justice: and speaketh truth, in his hart.  
3. Slandereth not, with his tongue; doeth not, evil to his next-freind: taketh not up, a reproch, against his neighbour.  
4. In whose eyes, an abject, is contented; but he honoureth, them that fear Jehovah: sweareth to his hurt, and changeth not.  
5. Giveth not his silver, to biting; and taketh not a bribe, against the innocent: he that dooth these, shal not be mov'd for ever.

Psalm 15.

1. Jehovah, who shall sojourn in thy pavilion be:
2. Who shal a dweller be, within thy mount of sanctity?  
3. He that walks perfect, justice worketh, and in his heart speaks truth.  
4. That slandereth not with his tongue; none sli to his friend dooth; nor against his neighbour, takes reproch.  
5. Contemned, is in his eyes, an abject; but he them that fear Jehovah, glorifies: that changeth not, though he unto his hinderance hath sworn.  
6. That hath a biting-injury, his money not forborn: and hath against the innocent, received no briberie; he that dooth these, shall not be mov'd for ever.

Annotations.
Psalms. XV.

Annotations.

1. in thy tent: of pavilion: called in Hebrew Ohel, of spreading-over. God caused an habitation to be made in the wilderness, wherein he dwelt among men. Exod. 26. Psal. 78. 60. that man; four, of ten curtains, he called Mihcah, an Habitation, a Tabernacle; Exod. 26. 1. Psal. 26. 8. over which, other curtains were made and cast for a covering. called Ohel, a Tent o2 covering. Exod. 26. 7. Herein the whole place is called, sometimes Ohel, a tent, sometimes Mihcah a tabernacle. To this tent, as God's people were to come for his publick worship; Lev. 17. 4. 5. Deut. 12. 5. 6. It was a moveable place, and so differed from a howse o2 sealed habitation; 1. Sam. 7. 1. 6. 1 Chron. 17. 5. pt for the vei, it is sometime called a howse, as is noted on Psal. 5. 8. mountan the mount Sion; whereas see Psal. 1. 6.

2. it walketh perfect, that is, leadeth his life perfect, intire, simple, syncre, and unblemished. It notes the integrity that is before God, in heart and spirit, according to the co- venant, walk before me, and be perfect, Gen. 17. 1. and, thou shalt be perfect with Jehovah thy God; Deut. 18. 13. Math. 5. 48. Therefore this perfectness must first be in the heart, Psal. 119. 80. then in the ways, Psal. 18. 33. & 119. 1. worketh] o2 effecteth justice: this is wrought by faith, Heb. 11. 33. and such a man is acceptable to God. Act. 10. 35.

3. Slandereth (from whence the word Ragal, a foot, is derived) properly notes a going to and fro, prying and spying, and carrying tales & rumors; and is used for defaming, calumniating by craft and guile, 2 Sam. 19. 27. and here generally for all folly, crafty, deceitful or malicious abuse of the tongue: which the Greek expresseth by using fraud o2 doli, edolose.

4. In whose eyes is an abject; o2, In his eyes, a reprobat is contemned, The order also may be changed thus, in whose eyes the contemptible, o2 vile person, as Dan. 11. 21. is rejected. See examples of such carriage, 2. King. 3. 14. Esth. 3. 2. Luk. 23. 9.

5. sweareth to his heart, o2 to his evil, his hinderance; o2 to afflict himself, which may be understood of others to men, turning to his own loss and damage, which per he keepeth; o2 of others to God, vowsing to afflict himself, by abstinance. The Hebrew word which signifieth evil, is often used for affliction; as in Ruth 1. 21. the Almighty hath done evil unto me; that is', hath afflicted me. Otherwise if we understand it of doing evil, or an other, the meaning is, sweareth to evil, but doth not recompense it; that is, peremptorily it not: for the word change, here used, sometime signifies recompense, as Job. 15. 31. Compare this place with the law for swearing to doo evil, or good, Levit. 5. 4. The Greek translateth sweareth to his neighbour: o2 raugh, evil, reading raugh, a neighbour: this sense is good. And raugh, though not usual, may be taken for a neighbour, here, and in Prov. 6. 14.

6. that is, money o2 cown; ushally made of silver, to biting-un Fury] with biting, that is, usurie, stip for sales, because it bitethand consumeth the borrower and his substance, 1. and 60. 4. and often in the Psalms; therefore the hand have this privilege of God, never to be moved. Psal. 55. 23. Prov. 10. 30. and 11. 3.
Psalm XVI

Micham of David: Pray for me, for I hope for safety in thee.

2. Thou hast said to Jehovah, thou art my Lord: my good is not unto thee.

3. To the saints, which are in earth: and the excellent, in them is all my delight.

4. Their sorrows shall be multiplied, that endow another: I will not pour out their poured-out- Offerings of blood: neither will I take up their names upon my lips.

5. Jehovah, the portion of my part and of my cup: thou, my Lord: yea the heritage is fair for me.

6. The lines are fallen to me, in pleasant-places: yea the heritage, is fair for me.

7. I will bless Jehovah, which hath counselled me: yea in the nights, my reins doth chafed me.

8. I have proposed, Jehovah before me continually: for he is at my right-hand, I shall not be moved.

9. Therefore my heart rejoiceth, and my glorie is glad: also my flesh, shall dwell in confidence.

10. For thou wilt not leave my soul to hell, thou wilt not give thy gracious-faint, to see corruption.

11. Thou wilt make me know, the way of life: safety of joys, before thy face; pleasures at thy right-hand to perpetuitie.
Psalm XVI.

Annotations.

1. Micham of David: his jewel, 02 notable song. Cethem is fine-glistening gold, Psal. 68. 18.

2. May be derived, for a golden jewel: and so note the excellency of this Psalm. The like title is before the 56, 57, 58, 59. and 60. Psalms.

Preserve me 02 God Chuse speaketh this Psalm, by David his figure, as we are taught in the New Testament, Acts. 2, 25, 31. & 13, 35. and here is handled his mediatorship, death, resurrection and ascension.

1. Thou hast sayd: he speaketh this to himself, Thou o2 my soul sayest: the Chaldee paraphrase expoundeth it: and the Greek make it playne, changeth the person, translating I have sayd. 02 it may be spoken to the spowe 02 church of Christ.

2. was not our God: he not the King of Israel: 1 Kings, 22, 33. for it was not the King, 2 Chron. 18, 10. for he overlee, 2 Kings, 25, 19. 02 was overlee, 1 Jer. 52, 25. and fundeth the like.

3. To the saints: to weare, my good extendeth: as elsewhere Christ saith, for their sakes sanctify I my self, that they also may be sanctified, through the truth, 10b. 17, 19. are in earth. Such is the meaning of the Hebrew phrase, in earth they: the relative being put for the verb, which sometime the Hebrew it self expoundeth: as he not the King of Israel, 1 Kings, 22, 33.

4. Their sorrowes shallbe multiplied, 02 are multiplied. This is meant of Idolaters, who hastily endow, that is, offer sacrifice to an other God, and 02 increase their griefs; which may be understood of afflictions, 02 of greevous idols: for the Hebrew ghastlibim, sorrowes, is often used for idols, as in Psal. 154, 4. and so the Chaldee paraphrase takeith it here. Accordingly the sense may be this, They whose greevous-Idols are multiplied, they endow an other God: I will not powre out their obligations, that is, I will not partake with them, 02 be a mediator for them. endow an other 02 halten to an other. A similitude from dowries given in marriage, meaning gifts and obligations hadstib brought for divine worship, powdered-out-oblations 02 the offerings, effusions properly, put by figure of speech for effused powdered our liquor, commonly called drunk offerings, which were wont to be powdered-out upon the sacrifices, and by Gods law were to be of wine 02 Shecar, Num. 15, 7. 33. 28, 7.

5. Of my part, 02 of my partage, that is, of the inheritance parted, shared, and deale upon me. So the Greek turneth it, of mine inheritance. The word is generally used for lands, cities, towns, vineyards &c. that are shared out. And thither is reference to the law of the priests, which had no part among the people, for that the Lord was their part and inheritance. Num. 18, 20. The Lord is his peoples part 02 share, 1 Jer. 10, 16. & 51, 19. and again, his people are called his part. Deut. 32, 9. my cup that is, measure and portion, of joy, 02 affictions, Psal. 23, 5. & 11, 6. my lot this also is used for an inheritance obtained by lot, 10b. 18, 11. Judg. 1, 3. The Apostle calleth Chirsts church by this name 1 Pet. 5, 3.

6. The lines 02 Cords, such were used in measuring of lands 02 heritages. Psal. 105, 11, 12, & 78, 55. 2 Sam. 8, 2. and figuratively a line is put for the portion inclosed. 10b. 17, 5, 14. is fayre for me 02 which is fayre unto me: that is, which pleaseth me well.

7. Counsell me 02 given me counsel by his word and spirit, touching my sufferings, and the glory that shall follow, 1 Pet. 1, 21. Luk. 24, 25, 26. God is wonderful in counsel, and excellent.
Psalm XVI.

cellent in work. 1a. 28. 19.

1. I have proposed, equally-er, 01 levelled; the Greek (which the Apostle follewed) faith, I beheld before. Act. 2. 25. he is at my right hand] The word is, its supplied Act. 2. 25. For God to be at the right hand, is powerfully to assist and comfort as on the contrary, for Satan to be there, is greatly to reist and annoy. Psal. 109. 6. Zech. 3. 1.

I shall not be moved] 02, that I be not moved. Act. 2. 25.

8. of my glory] This by the Apostle is applied to the tongue Act. 2. 26. which is the instrument with which we glorify God. See Psal. 30. 13. & 57. 9. Gen. 49. 6. dwell in confidence] 02, abide with hope, that is, boldly, safely, and securely; meaning that his flesh (his body) should abide (of rest) in the grave, with sure hope of rising again from death, the third day.

8. 10. my fowl] The Hebrew Nepheh, and Greek Piscue, which we call Sowl; hath the name of breathing 02 respiring; and is therefore sometime used for the breath, Job. 41. 12. it is the vital spirit that all quick things move by; therefore beasts, birds, fish and creeping things, are called in scripture, living fowles, Gen. 1. 20. 24. And this fowl is sometime called the blood, Gen. 9. 4. because it is in the blood of all quick things, Levit. 17. 11. It is often put for the life of creatures, as keep his fowl Job. 2. 6. that is, to spare his life: a righteous man regardeth the fowl of his beast, Prov. 12. 10. that is the life: to seek the fowl, is to seek ones life, to take it a way; Psal. 54. 1. Mar. 2. 20. It is also many times used for ones self, as Job justified his fowl; that is, himself; Job. 32. 2. take heed to your fowles, that is, to your felves, Deut. 4. 15. so Gen. 19. 20. Luk. 12. 19. And thus it is put for the person, 02 whole man, as, give me the fowles; that is the persons; Gen. 14. 21. so an hungry fowl, Psal. 107. 9. a full fowl, Prov. 27. 7. a weary fowlProv. 25. 25. eight fowles, 1. Pet. 3. 20. seventeen fowles Act. 7. 14. and make up the like. It is used also for the luft, will 02 desire, as Psal. 41. 3. Exo. 15. 9. for the affections of the hart, Psal. 25. 1. for the body of man that hath life and sense, Psal. 105. 18. & 35. 13. and finally it is sometime a dead body 02 corpse, Num. 5. 2. & 9. 10. and 19. 11. 13. though this be figurative and very improper, 02 at ones death, the fowl goeth out, Gen. 35. 18. The word being thus largely used, is to be weighed according to the matter and circumstances of each text. For this here in the Psalm, compare it with the like in other places, Psal. 30. 4. & 116. 8. & 89. 49. & 88. 4. & 94. 17. Christ gave his fowl for the ransom of the word, and poured it out unto death, Isa. 53. 12. Mat. 20. 28. John. 10. 11. 15. 17. & 15. 13.

This word hel, properly signifies deep, whither it be high 02 low, and though by custom it is usually taken for the place of Dibils and barren places, yet the word is more large, and as heaven is not only the dwelling place of God and his saints, but generally all places above us, when the stars, the clouds, the winds, the birds &c. are, as is shewed Psal. 8. 9. so hell is all places beneath. Wherefore it may in this large sense, serve to express the Hebrew word Sheol here used: which Sheol is a deep place, Job. 11. 8. Prov. 9. 18. and sapd in scripture, to be beneath, Psal. 86. 13. Deut. 32. 22. Isa. 14. 9. as heaven is above: and it, with this Greek word haides, is opposed to heaven Psal. 139. 8. Amos. 9. 2. Mat. 11. 13. It cometh of Shaal, to Grave, as 02 requires; because it requireth all men to come unto it, and is never satisfied, Psal. 89. 49. Prov. 30. 15. 16. & 27. 20. It is a place of estate, which all men, even the best, come unto; so Jacob made account to go thither, Gen. 37. 35. and Job desired to be there, Job 14. 13. (for he knew it should be his house, Job. 17. 13.) and our Lord Christ was there, as this Psalm with Act. 2. 31. sheweth, and Solomon telleth, that all goe thither, Eccl. 9. 10. It is usually joined with grave, pit, corruption, destruction and the like words perteyning to death, with which Sheol or haides, is joined as a companion thereof, Rev. 1. 18. & 6. 8. Dathan and Abiram, when the earth swallowed them up, and 02 to go down quick into Sheol, Num. 16. 30. 32. 33. Jonah in the whale, was in the belly of Sheol, 1on. 2. 3. and other help men that were delivered to great murreries and perils of death, are 02 to be delivered from Sheol or hell, Psal. 86. 13. & 30. 4. & 18. 6.
Psalm XVI, XVII.

& 18. 6. & 115. 3. and those that are dead, are gone to Sheol, Ezech.32.21.17. And as death is (sayd figuratively) to have gates; Psal. 9. 14. to Sheol, haides, hel, hath gates, Isa.38.10. Math. 16. 18. and a fowl, Isa. 5. 14. and a hand, Psal.49. 16. & 89.49. and a mouth, Psal.141. 7. and a tongue, which by Christ is doon awap; 1 Cor. 15. 55. so that as He was not left to Sheol, but rose from death (from the hart of the earth, Math. 12. 40.) the third day: so all the saints shall likewise be delivered from Sheol, or haides, Psal. 49. 16. Hof. 13. 14. and it with death shall be abolished, Rev. 20. 14. So by the Hebue word Sheol, the Greek haides, and our English hel, we ar to understand the place, edfate, y2 depth of death; deadelyhed. And these words, thou wilt not leave me to the power of death or grave, to be confined, but wilt raise me by from the dead, as the words folowing, and the Apostles explanation doo manifest. Act. 2. 24. 31. & 13. 34. 35. thou wilt not give] not grant, permit, 24 suffer. An Heb- bute phrase often used, as I gave thee not to touch her, Gen. 20. 6. God gave thee not to hurt me, Gen. 31. 7. he will not give you to goe, Exod. 3. 19. So Psal. 55. 23. & 66.9. & 118. 18. and maim the like, to fee corruption] that is, to feel corruption, 24 to corrupt, to rot. As to see death, is to dye, Psal. 89. 49. Luk. 2. 26. Ioh. 8. 51. 52. to, to fee evil, Psal. 90. 15. and to fee good, Psal. 34. 13. to feel and injoy it. So, to fee the grave, Psal.49.10. corruption] the Hebue Shachah youf or (significeth) corruption o2 rottennes, and is to n71t be taken here, as the Apostle ugeth the force of the word, Act. 13. 36. 37. David saw corruption, but he whom God rayed vp, law not corruption. Ye often the word is used for a pit, o2 ditch, wierm lanciesss too corrupt. See the note on Psal. 7. 16.

Ps. 11. Thou wilt make me know] o2, hast made me know; (as Act. 2. 18.) that is, givest 2y'1t in me experience of, wiftef me.

Ps. 17. A Prayer, of David: Hear thou Jehovah, justice; attend to my thril-cry; hearken to my prayer: without, lips of deceipt.

2 Fr6 before thy face, let my judgement come-forth: let thine eyes, view righteousnesses.

3 Thou hast proved, my hart; hast vitifed, by night; thou hast tried me but hast not found: I have purposed, my mouth shall not transgres.

4 For

Psalm 17.

Sing this as the 8. or as the 35. Psalm.

Hear justice LORD, send to my crying, straight hear to my prayr: without lips fraudulent.

2 From fore thy face, come forth let my judgement: let thine eyes view, the equities: uprights.

3 Mine hart, thou provedst, visited st by night:

Thou hast fouled nothing though thou didst me I purposed, my mouth shall not transgres. (trie: F 4 By
Psalm: XVII:

4 For the works of earthy-man, by the word of thy lips: I have observed, the pathes of the breaker-through. Suffer thou my steps, in thy beaten-pathes: that my foot-steps be not removed. I call upó thee, for ye' wilt answer me ô God: bow thine ear to me, hear my saying. Marvellously-separate thy mercies, ô Saviour of them that hope for saftie: from them that rayse-up themselves, with thy right-hand.

5 Keep thou me, as the black of the apple of the eye: in the shadow of thy wings, hide thou me. From faces of the wicked, that wait me: my enemies in fowl, that environ-round against me. With their fat they have closed-up: with their mouth, they speak in pride. In our steps now they copals us: their eyes they set, bending-down into the earth. His likenes, is as a renting-Lion, that is greedy to reard: and as a lurking-lion, sitting in secret places.

6 Rise up Jehovah, prevent thou his face. Make him bow-down: deliver thou my soul, from wicked with thy sword. From men mortal, we thine hand, LORD, from men of mortal-race worldlings: ye have their part in this life-space.

7 Their belly thou dost fill: with thine hid-fece, their children satisfied are: and they dof for their babes, their overplus up-lay.

8 But I, in justice, shalt thy usage see: shalt when I wake, stilld with thine image bee.

Annotations,

1. justice: that is, my justice, as the Greek explaineth it: my just cause and complainet-thril-crie. [02 showing, that is, lowd complaine: [see Psal. 5. 12. without lips]

2. nor with lips of deceit: that is, which prayer is vnweighned; not vittered with guile.

3. come forth: proceed, that is, let my judgement be clearly pronounced and executed. Therefore in Hof. 6. 5. He abdeth the similitude of the light of sun, righteousneses. [02 equities: that is, all righteous caues and persons: 02 my most righteous caue.

4. hast tried: examined me; to meet, as metal in the fyre; So Psal. 66. 10. [see Psal. 4. 12. haft
Psalm. XVII.

43

haft not found, 02 shall not at all find: to weet, any dross, 02 deceit. 02 that not. 02-

transgress.] 02, transgresseth not. that is, I purposed not to transgress with my mouth, by mur-
muring against thy fyerie trial of me. 02, that which I purposed, my mouth transgresseth not, but
my thoughts and words agree.

5. For the works, 02 concerning the works of men: Adam is here used for all earth-

ly men. have observed] 02, taken heed of; to weet, lest they should hurt me; 02, that
I should not walk in them: as the next verse [weweth, otherwise sometime, to observ
ways, is to walk in them. Ps. 18. 22.

the breaker-through] that is, the robber 02, theet; as

this word is expounded in Greek; Mat. 21. 13. from Jer. 7. 11. one that breaketh bounds
or limits, hofwes, hedges, lawes, &c. So Ezek. 18. 10.

5. Sutleyn] Hold-up, 02 conteyn, this is [spoken prayer weise to God, as the next verse
manifesteth: The Greek turneth it, Make-perfect. It may also be read, Sutleyning 01; To
sutley, and so have reference to the former verse, I observed the robbers pathes; not to walk
in them, but to suteyn (02, suteyning, holding-fall) my steps in thy pathes. The Hebrew Ta-
noch may be English is Sutleyn thou, as Zachor is, remember thou, Exod. 20. 8. Shamor, ob-
serv thou, Deut. 5. 12.

02, my stippings-forward; 02 right-thorth-steps.

So Ps. 37. 31. & 40. 3. beaten paths] 02 round-paths; properly the word signify-
teth paths beaten with wagon wheels; here used generally for freight, direct, and beaten ways.

So Ps. 23. 3. & 65. 12. & 140. 6.

6. marveiously separate] 02 make marveous; that is in wondrous & excellent fort shew
me thy mercies; which are cómon vnto all, let them now peculiarly be betowed on me. See
Ps. 4. 4. The Greek spairh, Make-marveilous. When Christ cometh, he will be made mar-
veilous in them that believe, 2 Thes. 1. 10.

hope for [fetic] 02, truft, to weet, in thee, 02 pin
as the Greek explaineth it; 02 in thy right hand; as is after expressed. God is favour of all
men, specially of them that believe. 1 Tim. 4. 10.

with thy right hand] this femeeth to have reference to the first, 02 favour (02 [iou which favel]) with thy right hand; as Psal. 138
7. & 60. 7. It may also be referred to the second, them that hope in thy right hand, or to the
last, them that rayle up themselves against thy right hand: And thus the Greek turneth it.

8. [the black] that is, the fight in the midds of the eye, wherein appeareth the redbnance
of a little, and theroupon femeeth to be called in Hebrew, Ishon, of 1 Th which is, a man.

And as that part is blackish; so this word is also used for other black things, as the black-
nesses of the night, Prov. 7. 9. and blackenes of darkness, Prov. 30. 20.

of the apple] so we call that which the Hebrew here calleth bath, and in Zach. 2. 8. babath,
that is the babie 02 little image appearing in the eye, as before is noted. The word bath,
also signifies a daughter, wherein the Hebrew corne booth agree. Bi this is meant the tend
erde care of God for his people; and David here vseth both words, for more bhemeenie,
whereas elsewhere one of them onelp is vseth; Ishon, the black; in Deut. 3. 10. Prov. 7. 2. ba-
bath and bath, the apple, in Zachar. 2. 8. Lam. 2. 18. 

hide thou me 1 Deut. thou
that hid, 02, keep me secret. It is the propriety of the Hebrew tongue, often to set down a
prayer in this same, especially in the end of a sentence; as noting some assurance to have
the request fulfilled. So in Psal. 14. 3. & 59. 2. & 64. 2. Tob. 6. 20. & 21. 3. & 40. 5. See also the
note on Psal. 10. 17.

9. From faces] 02 because of the wicked. See Psal. 3. 1.

for the fowl: meaning deadly enemies, that seek the fowl or life. See Psal. 35. 4.

10. They-have-closed-up] to weet their face 02 body, (much like that prech in Job
15. 27. he hath covered his face with his fatnes.) 02 their fat they close-up; meaning that they
pamper and harden themselves. in pride] that is, provdly, or haughtily.

11. In our steps] 02, in our going, that is, wherelover we goe, they trace our foo-
ting, they compass me and vs; th: Hebrew hath by these readings; meaning David,
with his company.

they see] to weet, vpon us.

bending down] to weet, them.
Psal. XVII. XVIII.

1. To the musician of the king, a psalm of the servant of Jehovah, of David; which he spake to Jehovah, the words of this song: in the day, that Jehovah had delivered him, from the palm of all his enemies; and from the hand of Saul.

2. And he said; I will bequeath to thee, Jehovah my firmness.

3. Jehovah, my rock and my fortress; and my deliverer, my God is he; my rock, in whom I hope for shelter: my shield and horn, of my salvation, mine high defence.

4. Unto

1. To the musician of the king, a psalm of the servant of Jehovah, of David; which he spake to Jehovah, the words of this song: in the day, that Jehovah had delivered him, from the palm of all his enemies; and from the hand of Saul.

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3. Jehovah, my rock and my fortress; and my deliverer, my God is he; my rock, in whom I hope for shelter: my shield and horn, of my salvation, mine high defence.

4. Unto
Psalms XVIII.

4. **I caled upon the prayéd Iehovah: & from mine enemies, I was sáved.**
5. The pangs of death cópaffed me: & the streams, of Belial frighted me.
6. The pangs of hel went-round about me: the snares of death, preveted me.
7. In the deftrus upon me, I caled on Iehovah, and unto my God I cried-out: he heard out of his pallace my voice; and my outcry, before him, entred into his ears. And the earth, shaked & quaked; & the foundations of the mountayns wàt-flyred: and they shook-themselves, because he was wroth. Smoke ascended, in his anger; and &ry out of his mouth did eat : coles, burned from it. And he bowed the heáves, & came-down: & gloomy-darknes, was under his feet. And he rode upon the Cherub, & did fly: and he flew-swiftly, upon the wings of the wind. He set darknes, his secret-place; round-about him his pavilion: darknes of waters, thick-clouds of the skyes.
8. And there, did shade & quake; & fryred bee grounds of the mounts: & shook, for wroth was bee. Smoke mounted, in his wrath; & fyre did eat out of his mouth: coles, from it burned-with-beat.
9. And he did bow the heavens, & down-did-pass: and gloomy-darknes, under his feet was.
10. And he did ride on Cherub, and did fly: and on wings of the wind, he flew-swiftly.
12. He set the darknes, for his secret-bound; for his pavilion about him-round: darknes of waters, thick-clouds of the skyes.
13. From the resplendent-brightnes, for his eyes: his clouds did pass: hayl and fyre coals burned.
14. And in the heavens, Iehovah, thondered: And give his voice, did he that is might-hye: the hayl stones, & the coals of fyre did flye.
15. He sent his arrowes, and them scattered: & hurled lightnings, & the stroke-with-dread.
16. And channels of the waters were beheld; the worlds foundations, were eke revealed: At thy rebuke Iehovah; at the blast, of wind that from thy wrathful-nisthril past.
17. He from the hayl-place sent, take me did bee: be out of many waters, forth-drew mee.
18. He rid me from my powrful enemie: and from my foes, that stronger Were than I. * 2. *
19. They vnawares-preventing-came on me in day of my cloudy-calamite: and for a staff unto me, Iehovah was.
Psalm. XVIII.

20 And he brought me forth to a large-roometh: he released me; because,
21 he delighted in me. Jehovah rewarded me according to my justice:
according to the purenes of my hands, rendered-he unto me. Because I observed, the ways of Jehovah: & did not wickedly, from my God. For all his judgements were before me: & his decrees, I did not turn-away from me. And I was perfect with him: and kept-myself, from mine iniquitie. And Jehovah rendered to me according to my justice: according to the purenes of my hands, before his eyes.
26 With the gracious-faint thou wilt shew-thy-self-gracious: with the perfect man, thou wilt shew-thy-self-perfect. With the pure thou wilt shew thy self pure: and with the froward, thou wilt shew-thy-self-wry.
28 For thou, wilt save the poor-afflicted people: and wilt bring-low, the lofty eyes. For thou, hast-lighted my candle: Jehovah my God, hath brightened my darkness. For by thee, I have broken-through an hoist: & by my God, I have leaped-over a wall. God, his way is perfect: the saying of Jehovah is tried: he is a shield, to all, that hope-for-safetie in him. For, who is God, besides Jehovah: and who is a rock,
except our God? God, that girdeth me with valour: and giveth, my way perfect. He matcheth my feet, as Hindes feet: and upon my high-places, he maketh-me-stand. He leastroth my hands, to the warr: &
36 a bow of brasse is broken, with myne armes. And thou hast given to me, the shield of thy salvation: & thy right hand hath upheld me: & thy meeknes hath made me to encrease.

20 And also he unto a roometh-place, did bring me forth: he safely-me-releaseth; because, he was deluyeful in me pleased,
21 Jehovah did reward me as my justice-right: as my hands purenes, he did me require.
22 Because Jehovah did observe: and did not from my God, ungodly-servy.
23 For all his judgements straight before me bee: and his decrees, I turned not from mee.
24 And? with him did hold-integritie: and kept myself, from mine iniquitie,
25 The LORD did rendred me as my justice: as purenes of my hands, before his eyes. (show
26 With gracious-faint, thee gracious shew doost: With perfect man, thou dost thee perfect show.
27 Thou with the pure doost shew-thy-purity: and with the froward, thou dost shew thee wry.
28 For poor afflicted people save doost: show: the lofty eyes, thou also bringest low.
29 For thou dost make my candle to be light: Jehovah my God, makes my darkness bright.
30 For by thee, through an armie break I shal: & by my God, leaped over a wall.
31 God is a righte mouse, tryde is the word of Jehovah: a shield he is, to all that on him stay.
32 For who is God, besides th’ Eternal-one: and who a Rock, except our God alone.
33 God, is he that with valour girdeth mee: and fully-perfect, makes my way to bee.
34 My feet he matcheth, as the hindes feet: and on myne bye-places, he dooth make me stand.
35 My hands he learteth, to the warlike-froke: & with mine arms, a bow of brass is broke.
36 And thou hast given me, thy saluations shield: and thy right hand, hath strongly-me-upheld: also thy meek-humiliation hath caused-me-multiplication.

37 Thou
Psalm XVIII.

37 Thou hast widened my passage under me: & my legs, have not staggered.
38 I followed mine enemies, and overtook them, and turned not, till I had consumed them. I wounded them, and they could not rise up:
39 they fell, under my feet. And thou hast girded me with valour, to the war: them that rose-against me, thou hast made to stoup-down, under me. And thou hast given to me the neck, of mine enemies: & them that hated me, I have suppressed. They cried-out but there was none to save: unto Jehovah, but he answered them not. And I did beat-them-smal, as dust before the wind: as the clay, of the streets I did powr-them-out. Thou hast delivered me, from the contentions of the people: thou hast put me, for the head of the heathens: a people, whom I have not known doo-serve me.
40 At the hearing of the ear, they obey me: the sons of the stranger, falsly-deny unto me. The sons of the stranger, fade-away: and think for fear, out of their closets. Jehovah live, and blessed be my rock: and exalted be, the God of my salvation.
41 The God, that giveth vengeance to me: and subdueth, peoples under me. My deliverer, from mine enemies: also from them that rose-up against me, thou hast exalted me: from the man of violent-wrong, thou hast rid me. Therefore, I will confess thee, among the heathens Jehovah: and to thy name, I will sing-psalm.
42 He maketh great, the salvations of his King: and doeth mercy, to his anointed; to David and to his seed; for ever.

Annotations.
Psalm. XVIII.

Annotations.

[1] men of Belial, 1 Sam. 25, 25, and sometime Belial it self; as in Nāgām, 1, 15. Belial had no more paths through thee, and 2 Sam. 25, 6. Belial shalke every one as thorns thrust away: and

The Apostle opposed Belial to Christ, 2 Cor. 6, 15, and it seemeth to be put for the Devil 2 Satan, (as the Syriack and Arabick translations there explain Paul's term) 2 for Antichrist; 2 for Belial is opposed to Christ, and his kingdom, 2 Sam. 23, 6. By interpretation, Belial signifies an Unthrift, or, Without yoke, lawless; as Antichrist is named the lawles's man, 2. 2 Thess. 2, 8. and in this Psalm, the Greek translarrays describe lawlesnes, 2 inquire: which the Chaldean paraphrase calleth the company of the vnrighteous, frightened me] shaked, 2 vexed with terour. This word is vyd of Saul's vexation by an evil spirit: 1 Sam. 16, 14, 15.

[2] shares of death,] deadly shares; engines set for my death; a simulitane taken from fowlers shares, Ecclest 9, 12. So Prov. 13, 14, & 14, 27. Prevented me] that is, were ready to take hold on me, suddenly, and unawares.

[3] vpon me] 2 to me; that is, in that my distress, 2 whyke it was vpon me. So

Psal. 96, 13. 2 he heard] The Hebrue properly is, wil hear; but the time to come, is often put for the time past; therefore in 2 Sam. 22, 7, it is plainly written, and he heard, 2 after
Psalm XVIII.

After these 4 verses he will see, which in Samuel is written and he set again in the 4th verse, th'ordred of which in Samuel is written, will thonder, the like ma be observed of the Hebrew phrase, in the 16, 42, and 43 verses of this psalm, compared with the same in 2 Sam. 22. So often in other scriptures, which the Hebrew text it self sometimes (tho'other, as Akison, they smote him, 2. Chron. 22. 6. for which in 2. King. 8. 29. is written jahkunnu. See also the note on Psal. 2. 1. [Entred 02 came into; this word is omitted in 2 Sam. 22. 7. supplied here; as often times their wanteth words, which ar to be understood. So verse 29. and Psal. 69. 11. 

[8. foundations of the mountns] that is, the roots and bottoms of the mountns. By these and the words falling under the similitude of a soze tempestuous weather, Gods judgements against the wicked, are excellently set forth. Compare here with, Psal. 82. 5. and Deut. 32. 21. 22. where the foundations of the mountns are set on fire. For mountns, in 2 Sam. 22. 8. is written heavens: either for that the mountns reaching the skies, seem to be the foundation, and as they are called in lob. 16. 11. the pillars of heaven, or in a mystical sense, as the shaking of heaven and earth, signifies the changing of civil polities and of religions. Heb. 12. 26. 27. 

2. Tho' he was wroth 02 kindled to him was his anger; 02 burnt did his 02 in the Hebrew, an other word is sometimes added, which signifies anger 02 his note. Deut. 6. 15. Exod. 32. 11. See the note on Psal. 2. 5. and the note here following. Ps. 9. 7. [in his anger 03. in his note: the like speech is in Isa. 63. 5. these are a smoke in my anger; 03. 03. 03. a smoke is in my note; and it noteth sore indignation; 03. Smoke is as a sign of vehement anger, Psal. 74. 1. & 80. 5. Deut. 29. 20. This narration here, may be compared with the giving of the law, Exod. 19. 18. &c. where was smoke, fire, earthquake, thonder, lightning, and the like. For these with the speeches following of clouds, winds, tempests, thonderbolts, &c. doth signify God's majesty, appearing in his works, and so punishment of his enemies, as Exod. 9. 23. 24. Is this 10. 11. Judg. 5. 20. 1 Sam. 2. 10. & 7. 10. &c. &c. 

Rev. 16. 18. 31. did eat] that is consume. See Psal. 50. 3. 

10. he bowed the heavens] this was the help of David, and dissimulre of his enemies; therefore the Prophet prays for the like again, Psal. 144. 5. 6. Isa. 64. 12. 

Gloomy darkness, myrke and thick darkness; 03. 03. a dark-cloud as 2. Chron. 6. 1. Isb. 22. 13. such as was on mount Sinai, when God came down on it, Deut. 4. 11. & 5. 22. a signe of terrour, as th' Apostle sheweth, Heb. 11. 18. So Psal. 97. 2. 

5. 11. on a Cherub] a Cherub, and the plural number Cherubim or Cherubines, is a name given to the Angels, Gen. 3. 25. & to the golden winged images which were in the tabernacle and temple, Exod. 25. 18. 19. 20. 1 King. 6. 23. 24. 25. 29. 32. The living creatures also which Ezekiel saw in vision, Ezek. 1. 5. are called Cherubines, Ezek. 10. 1. 15. Likewise the king of Tyre, is called anointed and a covering Cherub; Ezek. 28. 14. 16. 

The Hebrew name, hath affinity with Rechab a Chareet, used in Psal. 104. 3. almost in like sense as Cherub is here; and the Cherubines are called a Chareet, 1. Chron. 28. 18. and Gods Angels are his charrests, Psal. 68. 18. and they seem to be meant in this place; for as the Angels are said to flye, Dan. 9. 21. so the Cherubines had wings. Exod. 25. 20. and are of the Apostle called Cherubines of glory, Heb. 9. 5. In Psal. 80. 2. God is said to sit on the Cherubines; as here to ride: and a Cherub, may be put for many 02 all the Cherubines; as charret 02 charrests, Psal. 68. 18. See the note on Psal. 9. 9. overall charret. 

8. 8. 9. flue-swiftly; 02 glanined; a similitude taken from Angels and like swift fowles that flie with a swinge. Deut. 18. 49. Jer. 48. 40. For this, in 2. Sam. 22. 11. is written yera, that 02. is, he was seen: which here with little difference of one letter, is jeda, 02. 02. is, he flew swiftly. So in Psal. 104. 3. God is said to walk upon the wings of the wind, 12. 13. his pavilion] 02 covert; booth, tabernacle. 

13. darknes of waters] that is, dark, black waters. In 2. Sam. 22. 12. this is thus set down: and he set darnek round about him, 02 booths; blacknes of waters, &c. 

13. hayl and coles] that is, there was, 02 there came hayl, to meet from his brightnes: 02. 02. 02. From, the 

brightnes.
Psalm 18

Brighten, before him, other-burned coals of fire, Hayl, and fire, are instruments of God's war and yon [smitten]. Job. 38. 22. 23. 10. 11. Rev. 16. 2. 12. 6. Ezek. 10. 2.


hayl, and coles of fire.] That is, firem vapours, lightnings &c. This sentence is omitted in 2. Sam. 22. 14.

ο. 25. his arrows.] The instruments of his wrath and judgments, for God hath arrows of pellentuce, Psal. 9. 5. of famine, Ezek. 5. 16. and other arrows to wound the harts of his enemies; Psal. 45. 6. & 64. 8. to afflict his children Psal. 38. 3. Job. 6. 4. Here and in Psal. 144. 6. by arrows may be meant thunderboltes, the hayltones fore mentioned, as the hayltones that fell, Job. 10. 11. are called arrows, Hab. 3. 11. he hurled. 02, he shot; as the word signifies; Gen. 49. 23. It may also be turned, he multiplied, This is omitted in 2. Sam. 12. 17. terribly stroke them down] discomfited, troubled, and felled them down with dread, noise and tumult. This word is used in the examples of his wrath, Exod. 14. 24. Job. 10. 10. Judg. 4. 15. 1. Sam. 7. 10. Deut. 7. 23. 

ο. 16. channels of waters.] That is, of the sea; 2 Sam. 22. 16. channels signify violent currents or forcible streams, running-rivers. So Psal. 40. 3. and 126. 4. foundations of the world that is, the deep waters and may sea, wherein the world is founded, Psal. 14. 2. wind of thine anger] 04, of thy nose; as before, ver. 9. meaning a blast, storm, or whirlwind, which God in anger lent forth. This manner of speech is taken from Job. 4. 9. & 1. 17. drew me out &c.] This past reference to Moses' case, who was drawn out of the water, and therupon called Moishe; Exod. 2. 10. that word is used here by David, and no where else in scripture. Writers signify troubles, as is noted ver. 5. and sometime multitudes of peoples, Rev. 17. 15. so the Chalde earnt it here, he delivered me from many peoples.

ο. 19. cloudy calamity.] The Hebrew Aid, is a fog, vapour, 02 mistie-cloud; Gen. 2. 6. Job. 36. 27. by figure, it is put for calamity 02 miserie of man. Deut. 32. 35. As elsewhere, the cloudy and dark day, Ezek. 34. 12. ο. 22. from my God; meaning, by swarming, or turning away from him.

ο. 23. not turn-away from me.] In 2. Sam. 22. 23. it is, turned not away from it; that is, from any of his creatures. ο. 24. from my iniquity] that is, from the iniquity 02 crooked syn], that I am prone to fall into. The Hebrew word signifies, that which is unright, unequal, crooked 02 perverse; opposed to that which is right; and is fitly applied to syn, and so translated by the Apostle Rom. 4. 8. from Psal. 32. 3.

In this state we are born, Psal. 51. 7. so it denotes the vicisostie or crookedness of nature, and original sin, which the Apostle calleth the sin dwelling in him, Rom. 7. 17. and he that was first born, first applied this word to himself, Gen. 4. 13. It is figuratively used oft times for punishment due syn, whereof see Psal. 31. 11. ο. 25. purenes of my hands] in 2. Sam. 22. 25. my purenes. ο. 26. gracious] 02 merciful, pious, godly. See Psal. 4. 4. man 02 mighty-one; called Geber, of his strength, valour, and superiority; for which in 2. Sam. 22. 26. is yw, Gibbor, that is, Strong, 02 a champion a mighty man; Psal. 19. 6. & 45. 4. with the froward, thou wilt shew thyself wry. A like speech is used in Moses, Levit. 16. 27. 28. if ye walk frowardly against me; I will walk frowardly in anger against you; But here David useth two words, wher of the first, froward 02 crooked, is always (stolen of doing evil) and wrong; the latter word wry, not so, but is a similitude taken from wraitless and noteth a writhing of ones self against an adversary.

ο. 28. the lofty eyes.] In 2. Sam. 22. 28. it it thus set down; and thine eyes are upon the lofty, that thou mayst bring them low.

ο. 29. half lighted my candle] 02 doost lighten my lamp; that is, givest me comfort, joy, prosperity after troubles; as on the contrary, the wickedes candle thall be put out. Job. 18. 6. & 21. 17. Prov. 13. 9. & 24. 20. & 20. 26. In 2. Sam. 12. 29, this word lighted, is left out to be understood, as before in the 7. verse. Sometimes the eye, in tale,
Psalm. XVII.

called the candle of the body; Mar. 8. 12. and Solomon saith, that a man's mind, (as fowl) is the candle of the Lord, Prov. 20. 27. sometime one's child, succeeding him in government, is his candle. Psal. 15. 17. 1 King. 11. 36. & 15. 4. Num. 27. 30. All these in David, were lighted, and Christ his son, according to the flesh, is the candle of the new Jerusalem. Rev. 21. 23. the true light, which lighteth every man that cometh into the world. Joh. 1. 9. brightened my darkness. That is, turned my grief and affliction, into joy and comfort. Iob. 29. 3. Litt. 8. 16. Luk. 1. 79. v. 30. broken through an hole, Heb. 8. that brake, v. 2. run through an hole, v. 2. This, and the leaping over a wall which followeth, may be understood, both of escaping danger himself, and of quelling his foes, and winning their walled cities, and both these, speedily. v. 31. who is a rock, that is, a mighty favour and defender. The Greek here, rock hath, a God, and in 2. Sam. 22. 31. a Creator. And this hath reference to the words of Anna; there is no rock like our God. 1 Sam. 2. v. 33. that girdeth me, that is, prepareth and strengtheneth me: therefore in 2 Sam. 22. 33. it is written, my strength, elsewhere he speaketh of being girded with joy. Psal. 30. 12. power, force, proceeds. And this word is used, both for valour, activity, & courage of body and mind, also for a power, or army of men, Psal. 33. 16. & 136. 15; and also for wealth gotten by industry, whereby men are able to do much, Psal. 49. 7. 11. & 62. 11. and giveth that is, maketh me disposed my way to be perfect; that is, without impediment. Foz giveth, in 2 Sam. 22. 18. lofeth, which also freeth from let. v. 34. He matcheth my feet, as hands], that is, maketh me swift to run like the Hinds; and so to escape danger, and stand safe upon my high places, which usually denote, security, honour and prosperity. Deut. 13. & 32. 29. Isa. 58. 14. The like speech Habakkuk hath, in the end of his song. Hab. 3. 19. v. 35. bow of brass, 02 of steel, and this is observed to be stronger then yron. Iob. 20. 24. v. 36. thy right hand hath upheld me, 02 firmly stayed (and strengthened) me. This sentence is added here, more then 2 Sam. 22. 38. thy meeknes, 02 modesty, lenite, humility, whereby thou abased thyself to regard me, and dealt meekly with me, even gently challenging and nurturing me. Wherefore the Hebrew turneth it thus, thy chastisement hath rectified me.

v. 37. half-widened my passage, 02 enlarged my pale, that is, given me room to walk freely and safely, Contrary to that which is, and of the wicked, that his strong, (02 violent) passages are strengthened, (02 made narrow) Iob. 18. 7. v. 38. overtook them, and consequent quelled, 02 cut them off, as is expressed 2 Sam. 21. 38. v. 39. I wounded them, 02 stroke through, embued with blood. This verse in 2 Sam. 22. 39. is read thus: And I confounded them, and wounded them, and they rose not, but fell under my feet. v. 41. the neck of mine enemies, 02 their necks, but, put them to flight, and subdued them. 2 Chron. 39. 6. Gen. 49. 8. And this respecteth God's promise, Exod. 23. 27. v. 42. They cried out. For this, in 2 Sam. 22. 42. 18. They looked, v. 43. pow'r them out, 02 empty them, that is, tumbled them down, to be trodden as dust. I spred them abroad, as 1. Sam. 22. this verse is written, And I did beat them small, as the dust of the earth, as the clay of the streets I powdered them, I spred them abroad. v. 44. of the people, in 2 Sam. 22 it is, the contentions of my people, half kept me for the head &c. and hereby Christ's head his over the church of Gentiles is magnified, and the contradiction of his own people the Jews. Rom. 10. 20. 21. See after, in verse 50.

v. 45. At the hearing of the ear, that is, speedily, so soon as they hear: without further ado. 02. By the hearing of the ear, that is, with diligent hearing & attendance. As sons of the stranger, of the alien, 02 of alienation; that is, aliens, outlanders, strangers from the common wealth of Israel, they and their progeny, So 144. 7. Isa. 62. 8. fallaciously, or difsemble. In the Greek, they lie. Meaning that they feignly submit themselves, for fear or other sinister respect, against their wills. And this agreeeth with the last verse of Moses, Deut. 33. 29. thy enemies shall fallaciously obey thee. The original words are used both for denying, Gen. 18. 15. And for lying, or falsifying, 1 King. 13. 18. See after, Psal. 59. 13. & 66. 3. v. 46. fade-away, 02 fall, to meet, as.
Psalm, XIX.

as leaves, of trees that wither.

b. 46. that giveth vengeances to me] that is, giveth me
power to be avenged of my foes: n that is, avengeth and punis METH
7. for my sake. Whereupon he is called the God of vengeances Psal. 94. 1. So to give vengeance,
10. 6. to execute it. Num. 37. 3. Subdueth, bringeth into good order and subject, 
therefore in 2. Sam. 22. 7. it is and, subjecteth or bringeth down. And sometime this word 
19. 7. signifies a subduing by overthrow and destruction; as 2 Chron. 22. 10. the subdued: for which
in 2. King. 11. 1. is written, he brought to perdition; 0. destroyeth.

v. 50. I will confess thee] that is, give thee publick and solemn praise and thanks. This verse is applied
from Rom. 15. 9. to the calling of the Gentiles unto the faith of Christ, and people unto God there-
fore. By which we are taught, that of Christ and his kingdom, this Psalm is chiefly intended.

v. 51. He maketh great 0. magnifieth; He is the magnifier of the salva-
tions; that is, of the ful salvation and deliverance. Instead of Magdil, that is magnifier: in
2. Sam. 22. 51. that is Migdol, which is to written, as by the vowels signifies, a tower of sal-
vations; and by the consonants a magnifier.

David and his seed] this may be referred, both to
the first David and his posterity, on whom God bestowed great mercy: and also to our Lord
Christ, who is called by the Prophets, David; Ezek. 34. 23. 24. Hol. 3. 5. and his seed, are
his disciples, the children which God hath given him: Heb. 2. 13. 0. himself is the seed here
mentioned: Acts 13. 23. Rom. 1. 3. as he also is called Abrahams seed: Gal. 3. 16.

Psalm 19.

1. To the master of the musick:

David.

a Psalm of David.

The heavens do tell the glory of

God: and the out-spred-fiRma-

ment thereof, the work of his hands.

3. Day unto day, uttereth speech: &
night unto night, manifesteth know-
lledge.

4. No speech, and no words: not
heard is his voice.

5. Through all the earth, gone forth is
their line; and into the utmost-end of
the world, their speaking: he hath put
a tent in them, for the sun.

6. And he; as a brydegroom, going-
forth out of his privy-chamber: joyeth
as a mighty-man, to run a race.

7. From the utmost-end of the heav-
ens, is his根據; and his compassing-
regrets, is unto the utmost-ends of
them: and none is hidd, from his heat.

8. The law of Jehovah is perfect; re-
turning the fowl: the testimonie of Je-
ovah is faithful, making-wife the sim-
ple. The
Psalm XIX.

9. The precepts of Jehovah are right, giving joy to the hart: the commandment of Jehovah is pure, giving-light to the eyes.

10. The fear of Jehovah, is clean, standing to perpetual-acy; the judgements of Jehovah are truth: just they are, together.

11. To be desired, more-then gold, and then much fine-gold: and sweeter than hone, and liquour of the honey-combs.

12. Also thy servant, is clearly-admonished by them: in keeping them, thou is much reward.

13. Unadvised-errors who dooth-understand? from secret-sinns clefkesthou me.

14. Also fro presumptuous-sinns, withhold thou thy servant; let them not have dominion in me, then shalt I be perfect; and made-clean, from much trespass.

15. Let the words of my mouth, and the meditation of my hart before thee, be to favourable-acceptation: Jehovah, my Rock and my redeemer.

Annotations.

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Psalm. XIX.

[Text from the page is not legible, but it appears to discuss the meaning and use of words, phrases, and concepts related to the Bible, such as Hebrew phrases, the structure of the Bible, and the importance of understanding its passages.]
Ps. XIX.

the simple] of silly. The original pethi, meaneth one that is easily perwaded, of insted, credulous and light of belief; according to the proverb, Pethi, The simple believeveth every thing: Prov. 14. 15. Consequently, it is used for vni kiful; and applied sometime to evil means persons, Prov. 9. 6. & 22. 3. sometime to the good and simple, as Psal. 116. 6. The Greek of ten translacteth it, a babe, and so Christ calleth such, Mat. 11. 25. This verse, and the two next following, which treat of God's law, are in Hebrew, written every of them with ten words, according to the number of the ten Commandments, which are called ten words, Exod. 34. 28.

9. The precepts of Commissions, Charges. This word is by David much, applied to God's commandments; called the line. of him Pikkudim of Pakad to Visti, as if we should (ap Visitations; or precepts, the transgressions whereof God hath threatened to be punished; as Exod. 20. 5. & 34. 28. Of his command comend of comit unto ones charge & custodie; because they are committed unto men, carefully to be observed, as it is written, Thou shalt commanded thy precepts, to be kept vehemently, Psal. 119. 4. the commandment which is, the commandments: one put for all, as judgement, 2. King. 25. 6. for judgments, Jer. 52. 9. and many the like. 10. The fear of the Lord, that is the religion and worship prescribed of God, as in Mat. 15. 9. that is called Worship; which in Isa. 29. 13. is named Fear, and this is (as to be clean from all filthiness, because he requireth to be worshipped in spirit and truth, and with pure hands.}

11. As God himself is called Fear, Psal. 76. 12. so his law may also here be called Fear, for that it was given with fearful majesty, and was kept in men. the fear and reverence of God. Exod. 18. 20. 19. 20. Deut. 5. 24. & 29. standing.] 12. Abiding, continuing, firm, yet and perpetually. The judgments. Such laws as were annexed to the ten commandments, for punishing the offenders, have this title prefixed; as Exod. 21. 1. These are the judgments which thou shalt set before them: &c. And as decrees of statutes, are often put for the ordinances of God's worship; (as is noted on Psal. 2. 7.) in such whereby of David here seemeth to be the former word fear: so judgments are laws and rites for humane duties. These two Modes often joineth together, saying, hearten o Israel to the statutes and to the judgments, &c. Deut. 4. 1. 5. 8. 14. 45. & 5. 1. 37. & 6. 1. 20. & 7. 11. and 8. 11. &c. just together that is, all of them together, and each of them apart, is just; of, justified.

1. 11. fine gold] of solid-gold called Paz, which hath the name of strength, lustnes, solidity; such gold was rare and precious, Isa. 13. 12. La. 4. 3. The Arabians now call gold, Phes. It was very fine, therefore when one Prophet calleth it gold Maphaz; 2. King. 10. 18. another raleth it thus that is fine, or clean gold. 2. Chron. 9. 17. liquor of the honey-combs] of liquid-honey of the combbs. Each of these words is used by Solomon for the dropping-honey-comb, Prov. 5. 3. & 16. 24. and both are here joined for more vehement. 2. 12. clearly-admonished.] The word signifies illustrating, making bright & shining, Dan. 13. and so by warning of information to make the soul clear and circumpet. Exod. 18. 20. 1. King. 6. 10. Eccles. 4. 13. Ezek. 3. 17. 18. 19. 20. 2. much reward] of much end; that is, great profit of reward; as the Greek translacteth it. The Heb.

ice Ghnekeb, signifying the heel or footstool, is used figuratively for the end of a thing, (as the head, for the beginning, Psal. 119. 60.) and so for the success, event and recompence that followeth the same. As an other word, acharith, which signifies End, is used also for reward Prov. 23. 18. & 1. Pet. 1. 9. 3. Vnaudited errors] of Ignorant faults. Visenaming and inconsiderate syns, The law for which is given Levit. 4. 2. 4. &c. who doth understand it, who can discern meaning in man can. So Psal. 77. 5. I spake not, but I could not speak. See the annotation there. cleanse thou me; so make me innocent, free, guiltless, empty. The word is also used for exempting, or absolving free from punishment due to sin. Exod. 20. 6. & 34. 7.

4. be to favourable acceptation, that is, be acceptable, or well-pleasing. Of as before; they thinke acceptable. For the Hebrew will bear either interpretation. Therefore also in the Greek, these two phrases are used as one. He shall be, Mark. 10. 44. and Let him be, Mat. 20. 27.
Psalm 20.

To the master of the musick; a Psalm of David.

1. Jehovah answer thee, in day of distress: the name of the God of Jacob, set thee on high.

2. He fend thy help from the sanctuary: and from thine enemies hand, and from the power of none.

3. He remember all thy oblations: and thy burnt-offering, he turneth heath Selah.

4. He give to thee according to thy hart: & fulfil all thy counsel.

5. We will shew, in thy salvation: and in thy name, of our God set up the banner: Jehovah, fulfil al thy petitions.

6. Now I know, that Jehovah, saveth his Anointed; answereth him, out of the heavens of his holynes: with powers, the salvation of his right hand.

7. These make mention of charrets, & these of horses: but we make mention of the name of Jehovah, our God.

8. They stoop down and fall: but we rise-up, and stand-upright.

9. Jehovah save-thou: the King, he answer us in the day we call.

Annotations.

vers. 2. answer thee] thee & King: whom after he calleth Messias or Anointed; vers.

7. And this sentence is set down in Jacob's words, Gen. 35.3. as after he mentioneth the God of Jacob. And the whole Psalm, is a prophecy of Christ's sufferings, and his deliverance.
Psalm. XX.

Claunces out of them, for which the church with him triumpheth.

Let thee on high

in a high-renge, and be defend and keep thee safe: see Psal. 9.10. As God's name, even his onely is advanced high, Psal. 148.13. So is it also a strong tower, which the righteous runneth unto, and is set on high: Prov. 18.10

V. 3. from the sancturie \( \mathfrak{O} \) Sanctuier;

Thus the tabernacle was raised, Levit. 16.2. and the temple, 1. King 8.10. as being the place of holynes, for the presence of God there.

V. 4. remember all thy oblations; This hath respect to the law, which appointed part of the oblation, (qz meat-offering) to be burnt on the altar unto God, with oil and incense for a memorial Levit 2.2. The Hebrue Minchah, is generally a gift to present quired to anp, Psal. 45.13. \& 73.10. Gen. 32.13. and in special a gift of oblation presented to God, Gen. 4.3.4.5. Psal. 96.8. Most specially, the oblation of corn or flowr, raised the meat-offering, Levit. 2. Numb. 29. Th' Apostle in Greek turneth it Prophora, an oblation, Heb. 10.5.8.10. from Psal. 40.7. burnt-offering \( \mathfrak{J} \) which according to the original words Gohnah signifies, an Ascension; because this kind of sacrifice, was wholly given up to God in spre. Levit. 1.3—9.13. Therefore in Greek it is translated holocausta, that is, a whole-brent-offering.

V. 5. fulfill all thy counotel \( \mathfrak{O} \) accompliit: Counsel is as empty, if it be not effectet and accomplished: and the perfomance, is as the filling thereof. So to fill \( \mathfrak{O} \) accomplish petitions, in the verse following: to fulfill job, Ioh. 3.29. \& 15.11.

V. 6. we will showe \( \mathfrak{O} \) that, we may showe, \( \mathfrak{O} \) thrill. For these two phrases are used in thy salvation \( \mathfrak{O} \) which thou (\( \mathfrak{O} \) King) hast received; \( \mathfrak{O} \) which thou (\( \mathfrak{O} \) God) hast given.

V. 7. his anointed \( \mathfrak{O} \) Messias: that is, his King: ver. 10. Psal. 2.6.

with powers, the salvation \( \mathfrak{O} \) that is, with full-power (\( \mathfrak{O} \) puissance) even with the salvation of his right hand, \( \mathfrak{O} \) God's right hand \( \mathfrak{O} \) is of wondrous excellent force, and doeth valiantly, Exod. 15.6. Psal. 118.16. \& 89.14.

V. 8. Thes\( \mathfrak{O} \) that is, Some mention charrets and some horses. Charret is used for charrets; as also in Psal. 68.18. \( \mathfrak{O} \) bird for \( \mathfrak{O} \) birds: Psal. 8.9. Angel, for Angels. Psal. 34.8.

H Psal. XXI.
Psalm. XXI.

Psalm 21.

1. To the muse of the muse: a Psalm of David.

2. Jehovah, in thy strength the King shall rejoice: and in thy salvation, how vehement glad shall he be.

3. Thou hast given to him, his heart defyre: and the earnest-request of his lips, thou hast not kept-back Selah.

4. For thou preventest him, with blessings of goodness: thou settest on his head, a crown of fine-gold.

5. Life, he asked of thee, thou gavest it: length of days, ever and aye.

6. Great is his honour, in thy salvation: glorious-majesty and comly-honour, hast thou put upon him.

7. For thou hast set him for blessings to perpetual-aye: thou hast made him cheerful with joy, with thy face.

8. For the King, trusteth in Jehovah: & through the mercy of the most-high, he shall not be moved.

9. Thy hand shall find, all thine enemies: thy right-hand, shall find them that hate thee.

10. Thou wilt set them, as an oven of fire, at the time of thy face: Jehovah, in his anger, will swallow them: and fire shall eat them.

11. Their fruit, from the earth thou wilt destroy: and their seed, from the sons of Adam.

For
Psalm. XXI.

12 For they have intended against thee evil: they have thought a crafty-purpose, but they shall not be able.

13 For, thou wilt set them as a butt: with thy strings, thou wilt make ready against their faces.

14 Be thou exalted Jehovah in thy strength: we will sing and praise with psalm, thy power.

Annotations.

v. 2. in thy strength] or, for thy strength; thy kingdom, strong help and deliverance. This Psalm, as the former, granthall the victory and salvation of Christ, and is by the Chaldee paraphrasist applied to the reign of King Messias. 


v. 7. heail him blessings] that is, made him to abound with all manner blessings himself; and, to be an example of; to impart blessings unto others. So to Abram it was [sep, be thou a blessing; Gen. 12. 2. the like promise is to his children, Ezek. 34. 26. Isa. 19. 20.

verse 10. wilt set them] or, put them all, and every one: as is noted on Psal. 2. 3. So also after in ver. 11. & 13. meaning in great affliction. Lam. 5. 10. the time of thy face] that is of thine anger as the Chaldee paraphrasist explaineth it: for the face sheweth forth pleasure or displeasure; Isa. 7. 3. thy wrath: so face is visib for anger Psal. 34. 17. Levit. 10. 6. Gen. 32. 20. Lam. 4. 16. Isr. 3. 12. swallow them] that is, destroy them: So Psal. 35. 25. & 52. 6. & 56. 10.

v. 11. Their fruit] that is, their children, called the fruit of the body, and womb: Psal. 112. 3. & 131. 2. Deut. 28. 4. term, their labour and that which cometh thereof, as Prov. 31. 16. 31. their seed] that is, children, or posterity. Psal. 22. 24. 31. & 37. 25. Gen. 17. 7. 10.

v. 12. they not be able] to weet, to establish (as the Greek explaineth,) to effect it. After this word can, able; there often wanteth a word to be understood: see Psal. 101. 5. a butt] to shoot at: Heb. a shoulde, because the earth is heaped up to her poulde, arr wing, against their faces.
Psalm 22.

1. To the mayster of the musick, concerning the hind of the morning; a psalm of David.

2. My God my God, wherfore hast thou forfaken me: art far off from my salvation, for the words of my roaring.

3. My God, I call by day, and thou answerest not: and by night, and there is no silence to me.

4. And thou art holy: fitting, the prayers of Israel.

5. In thee, our fathers trusted: they trusted, and thou deliveredst them.

6. Unto thee they cried out and were safe-delivered: in thee, they trusted and were not abashed.

7. But I am a worm and not a man: the reproach of earthly-men, & the condemned of the people.

8. All they that see me, do mock at me: they make a mow with the lip, they wag the head.

9. He confidently turned unto Jehovah let him deliver him: let him ridd him; because, he delighteth in him.

10. But thou art the drawer of me forth out of the belly: the maker of me to trust, even at my mothers breasts.

11. Upon
Psalm. XXII.

11. Unto thee, from the tender-womb committed been have; even from my mothers belly, thou hast been my God-mightie.
12. O be not thou therefore from me, for disastrous is near: for ther is no helper.
13. Many bullocks, have compassed me about; mightie-bulls, of Bashan have environed me.
14. They have wide-opened upon me their mouth, as a renting and roaring Lion.
15. I am powred-out as waters; & al my bones, dispart-themselves; my hart is, as wax: it is molten, in the midds of my bowels.
16. My able-strength, is dried-up, as a pot-heard; and my tongue, cleaveth to my jawes: and thou hast brought me down to the dust of death.
17. For dogs, have compassed me; the assemblie of evil-doers, have inclofed me: they Lion-like-peirfed, my hands and my feet.
18. I may tel al my bones: they did behold, they did view me.
19. They parted my garments among them: and for my coat, they cast a lot.
20. And thou Jehovah, be not farr-off: my fortitude, haften to my help.
21. Ridd my fowl from the sword: my alone-fowl, from the hand of the dog.
22. Save me, from the mouth of the Lion: & from the horns, of Unicorns, thou hast answered me.
23. I wil
Psalm XXII.

23. *I will tell thy name to my brethren: in the midden of the church I will praise thee.*

24. Ye fearers of Jehovah, praise him, all ye seed of Jacob honour him: and be afraid of him, all ye seed of Israel.

25. For, he hath not despised nor abhorred, the affliction of the poor-afflicted, nor hid his face from him: and when he cried-out unto him, he heard.

26. Of thee, shalbe my praise; in the great church: my vows I will pay, before them that fear him.

27. The meek shal eat, & be satisfied; they shal praise Jehovah, that seek him: your hart, shal live to perpetual-aye.

28. Al the ends of the earth, shal remember and turn unto Jehovah: & al families of the hethens, shal bow-down-themselves before thee.

29. For to Jehovah, pertainst the kingdom: and he is ruler among the nations.

30. Al the fat-ones of the earth, shal eat and bow-down-them-selves; al that goe-down to the dust, shal bend-down before him: and he that quickeneth not his fowl.

31. A feed shal serve him: it shalbe counted, to the LORD for a generation.

32. They shal come, & shal declare his justice: to a people that shalbe born; that he hath doon it.

Annotations.

v. 1. The Hind of the morning, meaning Christ, who as a Hind was by Jews and Gentiles, the doggs vers. 17. Hunted and warrroughed, in the morning; Joh. 18. 28. and also rose from
Psalm. XXII.

from death the third day early in the morning, 1 Joh. 20.1. when God had made his feet like--

Hinds feet, and set him on his high places: Psal. 18.4. Compare with this, Song. 2.9.17. &

8.14, where Christ is also likened to a young hart. And in Psal. 49.15, the resurrection is ras-

ted, the morning; for then the true light of comfort and salvation shall appear. A Hind call-

ed in Hebrew, Ajeloth; that is the name of prowls of fortitude, (as in the 24. verse of this psalm--

Egaloth is fortitude,) and so it may be understood for the strength of fortitude) of the morning;

that is, the help and power of God to raise by Christ from the dead; which may be the

meaning of the Greek translation for the morning help. Some of the Jews have interpreted

it, the morning star, which (although the word be no where else found in scripture, for--

a star,) agrees also to our Lord Christ, who is intirited, the bright morning star, Rev. 22.16.

Others, applying this title to the multitudes, return the Hebrew words still; Ajeloth hathchar.

v. 2. My God my God &c. ] Christ speaketh this Psalm to God his father. The He-

brew is Elie Elie lamammah, nazabtani: which words our Lord uttered on the cross, Mat. 27.

46. (save for the latter, he used the Sprinkle, tabachtan, of the same signification.) At which

the prophane Jews mocked, saying that he called for Elias, Mat. 27.47.49. Wherefore

hast thou forslaken me? o2 why leavest thou me? They are the worlds of faith, striving in ter-

ration; and do imply both a hope of, and a prayer of deliverance; as it is noted on Psal. 10.

1. See the like also, in Psal. 42.10. and 43.2.

my roaring,] this argues great grief of heart, uttered with loud complaint: So Psal. 38.9. & 32.3. Job. 3.24. And Christ, in the

dopes of his flesh, offered up prayers, with strong crying and tears, to him that was able to

save him from death; Heb. 5.7.

v. 3. no silence to me? o2 but I have no silence: and

consequently, no rest, eafe of comfort. So Job. 30.20. 27.

v. 4. sitting] o2 seated: that is

abides in one and the same, as Psal. 9.8. & 55.20. & 102.13. o2 seated, to rest, still; as Ruth

3.18. that is, rest not up to help me; o2 seated, that is inhabited as Psal. 9.12. & 132.15.

the prayers] that is, the art he to whom Israel singeth all prayers for deliverances: and of whom

Israel gloriethe in all time of need. So Moses app2 to Israel, He is thy prayer, Deut. 10.27.

and 1er. 17.14.

v. 7. a worm] that is, weak, (as the Chaldee explaineth it,) wretched and trodden under foot.

So Job. 25.6. Is. 44.14.

v. 8. make-a-mow] make-an-opening

with the lip; which may be taken both for moving or thrusting out of the lip; and for licen-

tious-opening thereof, to speak requish. [a signe also of scorn, Is. 37.

22. Math. 27.39. Job. 16.4. Psal. 44.15. Lam. 2.15.

v. 9. He condiviently-turned] o2 Roll-

led; that is, trusted; as in the new testament this phrase is explained. Math. 27.43. where

they mock at Christ. The Hebrew applieth this word Roll of turn, figuratively to a con-

scientious disliking of ones self, wares, or actions unto another; as here, in Psl. 37.5. Prov. 16.3.

and God you fully to them, but yet for he rolled, o2 trusted, as the like phrase, make the

hurt of this people fat &c. Isr. 6.10. is thus resolved, this peoples hart is waxed fat &c. Math.

13.15. o2 it is the indefinite, to turn; for he turned, as in Esa. 9.16. to stand, is vexed for they

flood. v. 11. been call from the womb that is, from my infancy committed to thy care

custody. So elsewhere he saith, the Lord hath called me from the womb &c, Isr. 49.1.

Contrastwise the wicked are estranged from the womb; Psal. 58.4.

v. 13. bullocks

that is, strong and lusty persons, such as were the high priests, tribes &c, that set against

Christ.

mighty-bulls of Bashan which was a fertile country, good to feed cattle,

Numb. 32.4. and such as these fed, were fat and strong, Deut. 32.14. Ezek. 39.18.

The Jews were the bulls of Bashan, as the Prophets foretold Deut. 32.15. Amos 4.1. Hof. 4.16.

and the hills fly sweth, Math. 27. Here, the word bulls is to be applied unto the word mighty-

ly, as also in Psl. 19.17. & 68.31. See the note in Psl. 10.10.

v. 14. wide-opened

as gaped; and this also is a sign of reproach and contempt. Job. 16.10. Lam. 3.46. & 2.16.

v. 15. dispart themselves] o2 are furred, that is, out of joynt.

as wax that is, tender, and melting through/faintness and fear, Psal. 68.3. and 57.5. Like this is Heb's

complaint, God hath joined my heart; Job. 23.16. So the word following, molten, noteth fear

and
Psalm. XXII.

cleave to my jaws; which phrase meaneth inability to speak, Psal. 137. 6. Tob. 29. 10. Ezek. 3. 25. and sentience, extremity of thirst, Lam. 4. 4. and so may have reference here to that
thirst which our Saviour felt. Ioh. 19. 28. 

haft brought-me-down] 02 set and bounded
ded me, in the dust of death, meaning death itself, 02 the grave which turneth men to dust,
Gen. 3. 19. the Chaldee turneth it, the howie of the grave. See Psal. 7. 6. O 17. dogs]
that is, safe and vile persons, of rancorous and spiteful disposition. Tob. 30. 1. Prov. 26. 11. Rev. 22. 15. Mat. 7. 6. Phil. 3. 2. Psal. 59. 7. 15. These were the high priests and rulers of Israel; of whom it is said, that Pilate knew well that for envy they had delivered Jesus. Mat. 27. 18. 

they Lion-like-peirced] The original hath a double reading, Cari, like a Lion; and Caru, 

they digged 02 peirled. This later, the Greek foloweth This was fulfilled in the napping of our Lord to the cross, by his feet and hands. Mat. 27. 35. Ioh. 19. 25. O 18. did 

view me) 02 see in me, namely, their desire or lust 02 the afflictio upon me, they saw with delight. 

See the like phrase Psal. 54. 9. & 59. 11. & 118. 7. O 19. for my coat] 02 my vesture.

The souldiers when they had crucified Jesus, took his garments, (and made them parts, to every soldierr a part,) and his coat; and the coat was without seam, woven from the top throughout. They said one to another, Let us not divide it, but cast lots for it, whose it shall be: that the scripture might be fulfilled &c. Ioh. 19. 23. 24. 


hand of the dog] the power of the devil, the prince of this world, who then came to Christ, but had nothing in him. Ioh. 14. 30. 02 dog is put for dogs, meaning the malicious Jews spoken of before, ver. 17. 

O 22. mouth of the Lion] so the Devil is named, 1 Pet. 5. 8. 

horns of Unicornst] the Devils Angels, principalities, powers, worlds, governours, princes of the darkness of this world &c. Ephes. 6. 12. The 

Unicorn is so fierce and wild, that he will not be tamed, Tob. 39. 12. &c. and his strength 

and pride is in his horn. See Psal. 99. 11. Num. 23. 22. Deut. 33. 17. Isa. 34. 7. 

O thou hast answered 02, answer thou me; a speech of faith, inserted in his prayer; therefore next 

foloweth thanksgiving: Answering is here used for, fate delivering, upon prayer. 

O 23. to my brethren] the disciples and believers of Christ: for he that sanctifieth, and 

we which are sanctified, are all of one; for which cause he is not ashamed to call us brethren, 

Heb. 2. 11. 12. Ioh. 20. 17. O the Church] 02 Convocation, assembly, Congregation. 

O 26. of thee, my prayse] 02 From with thee, 02 is my praise. It shall begin and con-

continue of thee, thou art the cause and ground thereof. O the great church] either that 

assembly where Christ after his resurrection personally appeared to more than five hundred 

brethren at once, 1. Cor. 15. 6. 02 the great church of the Gentiles, with whom Christ is [spiritually present, Mat. 28. 19. 20. So after, in Psal. 40. 10. 11. O 27. and be fathified] 

It was a curse of the law, that men should eat and not be fathified; Levit. 26. 26. Mic. 6. 14. 

but it is a blessing of the gospel, that the meek and needy, shall eat and have ynnough, Psal. 138. 

15. God filleth the hungry with good things, and sends away the rich empty, Luk. 1. 53. 

The meek meaneth the regulator, who are mystified with Christ, and their fierce nature made 

meek and humble. your hart shall live 02 he turneth his speech to the meek and leekers 

of God, who should eat of Chrifts flesh, that was given for the life of the world, and ther-

by live forever; Ioh. 6. 51. The living of the hart: import is also the cheering, comfort and 

solace of the same; Gen. 45. 27. the country whereof is in the dying of the hart, 1 Sam. 25. 37. 

See also the like promise, Psal. 69. 33. 

O 28. All the ends &c. that is, the dwel-

lers in the utmost parts and ends of the world, A prophesy of the calling of the Gentiles, by the 


families of the heathens] 02 kindreds of the nations; whereof see Gen. 10. 5. 18. 20. 31. 32. 

O 29. ruler, among the 

heathens] to reign over them by his word and spirit, and so to be God, not of the Jews 

only, but also of the Gentiles, Rom. 3. 29. 30. O 30. All the fat ones] that are the
Psalm. XXII. XXIII.

rich and mighty personages, fat with plenty. Deut. 31.10. For Kings and Queens, and men of authority and wealth, are also called to the participation of Christ's grace in his Church. 1Sa. 60.3, 5.10. Rev. 21.24. 1 Tim. 2.12. Sometimes names is used to note our God's spiritual blessings. Psal. 36.9, 63.6, 66.12, & 92.15. Prov. 28.25. 65. Rev. « people me alihatgoe»nnv • length bcrfr that hounds, OJ, Js. a0 furnidKft all though Pal.7 Tfalm tflltd ^ that doth stand, Psal. 3.29. 7 that quickneth not 92 cannot quicken; that is, the poor wretched man, that dooth not (3 cannot, as Psal. 77.5.) keep alive his fowl; that cannot nourish himself, he shall eat. (So to keep alive, to nourish; 1Sa. 7.21.) 92, he that revived, that is, cheered not, nor refreshed his fowl with comfort; as before verse 27. 92, he that cannot keep alive his fowl, that is, not save it from wrath and eternal death, by his own works, he shall live by faith in Christ. So this phrase to keep the fowl alive, is used Ezek. 18.27. 97. 31. A feed

The posterity of those godly, so mentioned: for God chuseth the seed with the parents. Deut. 10.15 & 30.6, 19. Psal. 69.37, & 102.29. Isa. 43.5, & 44.3. & t2 the seed of Chist, the children which God guideth; as Isa. 55.10 Heb. 2.13. 92 a seed, that is a [mal remain: as Rom. 9.29. 92 a generation] of a race of God's children; as Psal. 73.15, & 24. 92, to generation, that is, for ever, through all ages, 98. 32. his justice] the justice of God, which is by faith in Christ. Psal. 7.1, 15, 16.24, Rom. 10.3, 4. people that (hall be born,] hereafter to come; 92, a people born, that is regenerate; Psal. 87.4, 5, 10.1, 13, 1 Pet. 1.23. So, a people created, Psal. 102.19. that he hath done] hath performed 92 accomplished that justice, and all things appertaining to it.

Psalm 22.

1. A Psalm of David. I Elovah feed-eth me, I shall not lack. In folds of budding-grass, he maketh me lie-down: he easily-leadeth me, by the waters of rest. He returneth my soul; he leadeth me in the beautil-paths of justice, for his name sake. Yea, though I should walk, in the vally of the shade of death, I will not fear, evil; for thou wilt be with me: thy rod and thy staff, they shall comfort me. Thou furnishest before me, a table; in presence of my distréasers: thou makest fat my head, with oil; my cup is abun-dant. Doubles good and mercy shall follow me, all the days of my life; and I shall converse in the house of Elovah, to length of days.

Annotations.

1. feedeth me] 92, is my feeder, my Pastor of Hierd. The word comprehendeth all duties of a good Hierd, as together feeding, guiding, governing and defending his flock. There-
It is evident that this page contains a transcription error. It appears to be a page from a book, possibly a religious text, given the context. However, the text is severely corrupted, making it nearly impossible to read or understand. It seems to be a page discussing themes related to the earth and its治理, possibly including references to ingredients for keeping the earthly world pure. The text is fragmented and difficult to interpret due to the errors present.
2. For he, hâ'h founded it upon the seas; and established it, upon the rivers.

3. Who shall ascend into the mountain of Jehovah, and who shall stand, in the place of his holiness?

4. The clean in palmes, and pure in heart: which lifteth not up his soul to false-vanity: neither, sweareth to deceit.

5. He shall receive a blessing, from Jehovah: and justice, from the God of his salvation.

6. This, is the generation of them that inquire -for him: of them that seek thy face, of Jakob Selah.

7. Lift up ye gates, your heads; and be lifted up, ye dores of eternity: that the King of glory, may come in.

8. Who is this King of glory? Jehovah, strong and valiant: Jehovah valiant in battle.

9. Lift up ye gates, your heads; and lift up ye, dores of eternity: that the King of glory, may come in.

10. Who is he this King of glory? Jehovah of hosts: he is the King, of glory Selah.

Annotations.

3. The earth is Jehovah's; of him who is he that saith, and for him are all things, yet in special he hath chosen Jakob's posterity for his people.
Psalm XXIV.

verse 6. Thus David maketh use of Moses doctrine, who said, Look to Jehovah thy God, perceive the heavens, and the heavens of heavens: the earth and all that therein is: notwithstanding, Jehovah set his delites in thy fathers to love them, and did chuse their seed after them, even you above all peoples, as appearseth this day Deut. 10. 14. 16. He also an other use of this doctrine, in 1 Cor. 10. 26. 28. Where the Apostle saith, that every creature in the earth now be used of Christians for food or otherwise, because all is the Lords, and in Christ ours. plenty 02, holiness; that is all contained there. So, the plenty of the feast, Isa. 42. 10. the plenty of the city, Amos 6. 8. and signify the like. that act that 12 dwell among us, as it is noted on Ps. 1. 1. The like manner of teaching the holy Ghost vers all is in Greek, Luke 21. 35. or all them that sit on the face of the whole earth. So Psal. 69. 35. and often other where.

ver. 2. upon the fleshes 02 above them. The earth is said to be founded or sted upon, the fleshes, (the heaped of waters, were called fleshes, Gen. 1:0.) by cause the waters, which naturally would stand above the high mountains, Psal. 104. 6. are by the ways of God gathered together, and thence under the earth, that the dry land might appear, and be inhabited, Exod. 20. 4; Gen. 1:9. And these which make from a most weak and standing foundation, yet all firm bases, and mighty foundations, Psal. 104. 6. Mic. 4. 2. to manishes Gods power, who as he brought light out of darkness, so sheweth he the field earth on the liquid fleshes, 12, hangeth the earth upon nothing. Job. 26. 7.

ver. 4. The clean of palms. He whose palms 42 hands, as the Greek turneth it are clean 02 free of evil. So Job. 17. 9. This noteth good works, as a parent of hart, meaneth holy faith and affections.

Art. 15. 9. not lifted up his soul 02, my soul. The hebrew hath two readings, by the letters in the line, his soul, and in the manner, my soul; as if this were, hidden in the person of God, and of him, which then may be understood of swearing. For this is form of words, is used in the 3. Commandment, Exod. 20. Thou shalt not lift up (02 take up) the name of Jehovah thy God to tale-vanity. But the Name, here is put Soul. And God is said to swear by his soul, that is, by himself, or his life, Jer. 51. 14. Amos. 6. 8. It was also the most in Israel, to take an oath. As the Lord liveth, and as thy soul liveth, 1 Sam. 20. 3. 2 King. 2. 2. 4. 6. Also concerning a man's own soul, in swearing it is form 02 was, I call God for a record against my soul. 2 Cor. 1. 23. Otherwise were it this not understood of vain swearing; the meaning is, he that affections nor 02 regarded not vanity; 02 to the lifting up of the foul, also signifieth; see Psal. 24. 1. to deceive 02, deceitfully.

ver. 5. He shall receive 02 shall take up, 02 bear away a blessing. 02, justice 02 righteousness, whereof see Phil. 3. 9. Psal. 69. 28. Hereby also may be meant a benefit, the fruit of reward of righteousness. The Greek turneth it mercies; 02 almes: and by justice, mercies and benefits are 02 times meant. Indig. 5. 11. Psal. 112. 9. Dan. 4. 24. 02, 6. of Jacob] and this is this generation of Israel; this is Jacob; these are true Israelites, when God will acknowledge 02 his. 10. 1. 47. Rom. 9. 6. Jacob when he was unfaithful with an Angel, saw God face to face, and called the place Peniel, that is, Gods face of presence: there he wep: and yoked, and bare away a blessing; Gen. 32. 24. 25. 39. 30. Hof. 12. 4. That Iffest hath been here.

ver. 7. Lift up ye gates &c. 02 This gate hath reference to the gates and dores of the temple, into which the Ark (the glory of Israel, 1 Sam. 4. 21.) should enter: on which Ark, between the Cherubims, God was said to dwell; 1 Sam. 4. 4. 1 Cor. 15. 8. 13. 14. 1. &c. Secondly it may be referred to Christian men, which are the true temple of God, 1 Cor. 3. 17. at the dores of whose harts he knocketh to have entry 02 Rev. 3. 20. dores of eternity 02 that is strong, durable, everlasting dores: Which being referred to the dores of Solomon's temple, note the perpetuall abiding of Gods Ark therein, 1 1 Kings 5. 5. Psal. 132. 13. 14. Whereby as the Ark was removed from place to place, 1 Chron. 17. 5. O beig applied to Christians, it noteth the eternal-durance of the Church, that enter may 02, and enter that the King of glory. that is, the glorious King. So Christ is called the Lord of glory. 1 Cor. 2. 8. 1 Sam. 2. 1. and the opening of the dores before him, signifies
Psalm. XXV.

His entrance into an Administration of the Kingdom: as Isa. 47.1. O. 10. Jehovah of hosts hath as it is said by the Apostles v. transcribed in the Gospels, 2 Thess. Rom. 9. 29. Lam. 5. 4. If signifieth hosts of armies standing against innumerable myriads and in battle array comprehending all creatures in heaven and in earth, which are put to do the will of God. Gen. 2. 1. 1 Kings. 22. 19. Exod. 12. 41.

Psalm 25.

1. A Psalm of David; Hear the me, Jehovah, lift up my soul. 2. My God, to thee Jehovah lift up my soul. 3. Ye all that earnestly expect thee, shall not be abashed: they shall be abashed, that unfaithfully transgress in vain. 4. Thy way is Jehovah, make thou me to know: learn me thy path. 5. Make me to tread in thy truth; and learn me: for thou art the God of my salvation: thee do I earnestly expect, all the day. 6. Remember thy tender mercies, Jehovah, and thy kind mercies: for, they are from eternity. 7. The sins of my youth, and my trespasses, remember thou not: according to thy mercies do thou remember me; for thy kindness sake, Jehovah. 8. Good and righteous, Jehovah is: therefore will he teach, sinner in the way. 9. He will make the meek, to tread in judgement: & will learn, the meek his way. 10. All the pathes of Jehovah, are mercy & truth: to them that keep his covenant, and his testimonies. 11. For thy name sake Jehovah: even mercifully-pardon wilt thou my iniquity; for it is much. Who

Psalm 25.

1. Lift my soul, Jehovah unto thee. 2. My God, in thee my trust do rest, & let me not be abashed: that my enemies shew gladness over me. 3. Ye all that do earnestly expect thee, shall not be abashed: they shall be abashed, that unfaithfully transgress in vain. 4. Thy way is Jehovah, make thou me to know: learn me thy path. 5. Make me to tread in thy truth; and learn me: for thou art the God of my salvation: thou do I earnestly expect, all the day. 6. Remember thy compassionate mercies; and thy kind mercies, eternal. Jehovah: for, they have been even from eternity. 7. The sins of my youth, and my trespasses, remember thou not: but remember me Jehovah, for thy bountiful goodness, according to thy loving-kindness. 8. Good is Jehovah, righteous also: therefore will he teach, sinner in the way. 9. He will make the meek, in judgement: make to go: and learn he will, the lowly meek his way. 10. Mercy and truth, Jehovah's path: all are to them that keep his league, and testimonies. 11. For thy name sake Jehovah: even mercifully-pardon wilt thou my iniquity; for it is much. Who
Psalm. XXV.

12. Who is the man, that doeth Jehovah fear? him will he teach, in way that he shall choose. 13. His soul, shall lodge in good; & his seed shall inherit the land. 14. The secret of Jehovah, is to the that fear him: and his covenant, to make them for to know. 15. Myne eyes are continually, unto Jehovah: for he will bring forth, my feet out of the net. 16. Turn the face unto me, and be gracious-to me: for I am solitary, and poor-afflicted. 17. The distresses of my heart are enlarged: bring thou me forth, out of my vexations. 18. See mine afflictiO, and my molestation: and forgive, all my fynns. 19. See mine enemies for they are multiplied: and with hatred, of violent-wrong have they hated me. 20. Keep thou my soul, & deliver me: let me not be abashed; for I hope-for-safety in thee. 21. Let perfection & righteousnes preserve me: for, Iearnethly-expect thee. 22. Redeem Israel, 0 Jehovah: from al, his distresses.

Annotations.

Ver. 1. Of David] This Psalm is composed after the order of the Hebrew letters of the alphabet: which care, denoteth the weight and excellency of the matter in it. The same is to be observed of some other Psalms, as the 34. & 37. & 111. & 112. & 119. & 145.

Verse 2. Not to be abashed] that is, not disappointed of my hope, nor, vanquished by my foes. See Psalm. 6. 11.

Verse 3. Yea all] or Yea any: for, whoever believeth in God, shall not be ashamed. Rom. 10. 13. Earnestly-expect] or patiently-hope: they thalbe] or patiently-were, let them be. Unfaithfully-transgressors] that deal disloyally, contrary to duty, promise, and trust reposed in them. So elsewhere he paragrypheth, that no grace be thewed to inch. Psal. 19. 6.

Verse 4. Thy ways] that is, thy true faith and religion, as Act. 18. 16. and thy guidance of me therein. So major prophet Exod. 33. 15. Learn me thy paths], inure me with thy paths, 0 journeys, voyages,
Palm. XXV.

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ges. Learning [text obscured], use and exercise, and inform by customeable practive.

v. 5. Make me to tread 02 to go; guide—my way in thy truth, that is, in thy word: for that is the true truth. Is. 17. 17. 3. Is. 3. So after, ver. 9.

v. 6. tender-mercies [text obscured] bowels of compassion: See Ps. 18. 1. This word noteth the inward affection, as the next, kind-mercies, imply the actions or effects of love, from eternity: ver. 3, to ever. This kind of human affections continue in an eth, but of old, 02 a long while; Gen. 6. 4. Lam. 4. 14. But here and elsewhere it noteth the eternity of God's love, which was shown unto his before the world was, 1 Tim. 1. 9. Eph. 2. 4. So shewed through all generations; and is so kept for ever, 02 to eternity. Psal. 100. 5. because our firm happiness, shall have no end, Dan. 12. 3. 1 Pet. 1. 4. And they be both are conjoined, Psal. 103. 17.

v. 7. Synus of my youth] The imagination of man's heart, is evil from his youth, Gen. 8. 21. and of all times life, youth commonly is most vain: Eccle. 11. 9. 10. for whilst God often willeth men in their age, so making them (as Job saith,) to inherit the iniquities of their youth, Job. 13. 26. Jer. 3. 25.

v. 8. will he teach] 01 inform-with-the-law; for of this word, the law is divided: Psal. 19. 8. for synus is the way, that is, such as synus is the right way, God will teach and reduce them: thus the Greek interpreteth it. Of those that are synus, he will teach and inform in the way, that is right; 01 in his way; see ver. 9.

v. 9. to tread in judgment] to walk judiciously, and as is right and fit. Ps. 40. [text obscured], his covenant] his testamental bond, or league; called in Deut. Brit, which hath the signification of brotherly or friendly parting and of explaining the conditions of agreement. For at the initiation of sound covenant, beats were killed and parted asunder, and the covenant makers went between the parts, Gen. 15. 9. 10. 17. Jer. 34. 18. Hereupon is the phrase of cutting a covenant, Psal. 40. & 83. 6. & 89. 4. The Apostles in Greek call it diakneke a testament a testamental-covenant or disposing of the land. Heb. 8. 8. from Jer 31. 31. And there are two main covenants or testaments, the first, that which God made with our fathers, when he brought them out of Egypt; the second, that which was conteyned in the ten comandments written by the finger of God. Deut. 4. 13. Exod. 34. 28. 1 King. 8. 21. and the other laws written by Moses in a book, called the book of the covenant, 1 King. 23. 2. Exod. 24. 4. 7. The second covenant, is that new testamental bond, which God hath made with us in Christ; established upon better promises, and confirmed by the blood and death of Christ the mediator, as the first was by the blood and death of beasts. Luk. 22. 20. Heb. 8. 6. 8. & 9. 16. 17. 18. &c.

v. 11. [text obscured] mercifully-pardon] 02, therefore thou wilt mercifully-forgive. This Daniel [text obscured] with that word, which first used this word, in a case of great effect, Exod. 34. 9. and it hath been thence to pare 01 pardon upon pacification, of grace and mercy, and is interpreted by the Apostle in Greek, to be merciful, propitious, 02 appeared, Heb. 8. 12. from Jer 31. 31. Often used in the law, for forgivenes upon obligation or intersection made by the preist, Lev. 4. 20. 26. 31. 35. & 5. 10. 16. 18. &c.

v. 12. Who is the man 02. What manner of man shall he be? The Heb. phrase is, Who is this the man: where also map he be described? Who soever is the man, he shall chuse that is, which he shall love and like 02, which he loveth. So chosen Isa. 42. 1. is transliterated in Greek, beloved, Mat. 12. 18.

v. 13. [text obscured] the land I meaning Canaan, the land promised for a possession to Abraham and his seed, Gen. 15. 7. & 12. 7. called therefor, the land of promise, Heb. 11. 9. and elsewhere, the holy land Zach. 2. 12. the Lords land, Psal. 10. 16. the holy land of immam, that is, of Christ, Isa. 8. 8. a land flowing with milk and honey; and the pleasantness of all lands, Ezek. 20. 5. the seat of God's ancient Church, and figure of his kingdom. 

v. 14. The secret] the mystery of the Lord, meaning that his secret favour is towards the and his secret counsel, and mystery of the faith is revealed unto them. For so this word noteth, as when Job saith, God's secret was upon his tabernacle, meaning his favour and providence, Job. 29. 4. and God's secret is his counsel, Job. 15. 8. Jer. 25. 18. 22. and the hid things of Christ.
Psalm. XXV. XXVI.

of Christ, are often called a mystery, Rom. 16. 25. 1 Cor. 1. 7. & 4. 1. 1 Tim. 3. 9. 16. Eph. 3. 4. 9. Col. 1. 25. 37. 2 Cor. 3. 3. 2. 17. Turn the face of God to you, and make you increaseth. Contrary to this, is the hiding of God's face, Psal. 69. 18. 22. (foliary) alone of doleful; & Psal. 22. 21. 17. are enlarged; so doth enlarge themselves. Doo make wide-room. He [showeth his heart to be yeamed in with stretchings and distressing sorrows, which largely typ'd themselves over all, vexations] of anguish, necessities, tribulations, which press and wring. 18. See my affliction. This phrase is taken from Deut. 26. 7. He saw our affliction. And it [meaneth, a being regard- ing with compassion, and so, a redress and help, Gen. 10. 22. Exod. 3. 7. 8. Psal. 31. 8. & 119. 133. and 106. 44. Sometimes it meaneth otherwise, as in the next verse, See my enemies. 19. Forgive.] To lift up, take away. This word which properly signifieth to take up or bear, is applied to forgive of synns; Rom. 4. 7. from Psal. 32. 1. and the phrase hath reference to Christ, who bare and took away the synns of the world, Joh. 1. 19. 20. When it is applied to a man himself, bearing his own syn, it meaneth guilt and punishment, Num. 5. 31. 19. of violent-wrong] that is, most violent or wrongful hatred. 22. his distresses, as their distresses. 23. Israel being put for the whole people, may have with it a word singular or plural, which the Hebrew text also often sheweth, as all Edom was, 2 Sam. 8. 14. 24. all Edom were, 1 Chron. 18. 13. The like is in 2. King. 23. 30. with 1 Chron. 36. 1. He took, 25. They took, speaking of the people.


Sing this as the 5. or as the 66. Psalm.

I judge me Jehovah; for I, walk in my perfection: and do not trust in Jehovah; I shall not stagger.

2. Prove me Jehovah and tempt me: try, my reins and my heart.

3. For thy mercies, is before my very eyes: and I walk, in thy truth.

4. I do not sit, with mortal-men of fable-vanition: and with the hidden, I enter not.

5. I hate, the church of evil-doers: and with the wicked, I sit not.

6. I will wash my palms with cleanliness: and compass, thyne altar Jehovah.

7. To cause to hear, with voice of confession: & to tel, al thy marvelous-works.

8. Jehovah, I love the mansion of thy bowels: and the place, of the habitation of thy glory.
9. Gather not, my fowl with syn-
ners: and my life, with men of blood.
10. In whose hands is a mische-
vous purpose: and their right-hand, is
ful of bribes.
11. And I, do walk in my perfe-
tion: redeem thou me and be gracious
to me.
12. My foot, standeth in righteousness:
in churches, blest the LORD with.

Annotations.

v. 1. in my perfection ] 02, integrity, simplicity: and that is, when a man meaneth not, no not weet thy of any evil. Sam. 15. r. Such a walker, walketh confidently, and blessed shall be his children after him. Prov. 10. 9. & 20. 7. v. 2. try, my reins] examine as in the fire, my inmost affections. Thus Job also offered himself to trial, Job. 31. 6.

v. 3. I walk ] to went continually, (as the sound of this word importeth,) 02 converse. v. 4. men of falle-vanity] that is, vain moral-men, 02 fallacious persons, Job. 11. 11. So Jer.

v. 5. my把手 ]; he faire not in the secret-assemblie of mockers, Jer. 15. 17. the hidden] that is, hypocrites, diffamers, secret-evil doers. v. 6. my palms with cleanliness] 02 hands in innocenc. He hath respect to the washing which God appointed so such as came to his altar, Exod. 40. 32. Hereupon we are willed to lift up pure hands when we pray unto God, 1. Tim. 2. 8. See also 1. Sam. 1. 15. 16.

v. 7. To cause to hear ] that is, to sound forth, or proclaim so as may be heard. So Plal. 66. 8. & 166. 2. And in 1. Chron. 15. 16. This appointed Levites with instruments, to cause to hear, 02 to resound, lifting up the voice with joy.

v. 8. manion] 02 habitation. This name is given to the tabernacle which Moses made, and God dwelt in: 1. Sam. 2. 29. 32. and afterward, to Solomon's temple. 1. Chron. 6. 15. And heaven it self, is also thus called, Deut. 26. 15. where there are many manions. 10. 12.

v. 9. Gathering is used for taking-away, as Ier. 16. 5. Ila. 4. 1. and to f. 2. death, Iift. 57. r.

v. 10. a mische-vous-purpose] craftily-devised-evil. See Plal. 10. 2. Sometimes this word is generally used for any abominable evil. Lev. 18. 17. & 19. 23. & 20. 14. ful of bribes] and consequently, of injustice; 02 bribes cause justice to be perverted, Deut. 16. 19. Contrarptu 18, Gods right hand, is ful of justice, Plal. 47. 11.

v. 12. in righteousness] 02, in a right, even and playn place, as the word standeth Deut. 3. 10. & 1. 21. 13. the Apostle ex-
presst in the word righteou sn s, Heb. 1. 8. from Plal. 45. 7. it is oppo cd to crook.dnes, Ila. 40. 4. See also Plal. 41. in the church s] 01 congregations, aff. mbles, church-meetings; cal.d in E. ch. colou; and so in the new t. nam e, i Cor. 14. 4. So also Plal. 66. 27.

KAL. XXVII.
Psalm 27

1. A Psalm of David; Jehovah, is my light and my salvation, for whom should I fear? Jehovah is the strength of my life; for whom should I dread?

2. When evil-doers, made-battle against me, to eat my flesh: my distressers and my enemies to me; them-selves, humbled and fell.

3. If a pitched-host, shall pitch against me; my heart shall not fear; if war, shall rise-up against me; in this, I trust.

4. One-thing, I have asked of Jehovah, the same I will request: that I may sit in the house of Jehovah, all the days of my life: to view the pleasures, of Jehovah; and to inquire in his Palace.

5. For he will keep me privily, in his pavilion, in the day of evil: he will keep me secret; in the secret-place of his tent: on a rock, he will exalt me.

6. And now, exalted shall be my head; above my enemies round-about me; and I will sacrifice in his tent, sacrifices of showing: I will sing and sing-psalm, to Jehovah.

7. Hear Jehovah, my voice when I call; and be gracious to me and answer me.

8. To thee, saith my hart, seek ye my face: thy face, Jehovah I do seek.

9. Hide
Psalm. XXVII.

9. Hide thou not thy face from me; turn not thy servant back in wrath: thou hast been my succour: leave me not, nether forsake me, O God of my salvation.

10. Though my father and my mother should forsake me: yet Jehovah would gather me.

11. Teach me Jehovah, thy way: & lead me in the path of righteousness, because, of my inviers.

12. Give me not, to the soul of my distress: for, witnesses of falsehood, do stand up against me, and he that breatheth violent-wrong.

13. Except I had believed, to see the goodnes of Jehovah; in the land of the living.

14. Earnestly-expect thou, for Jehovah: be confirmed, and let thine hart wax strong: and earnestly-expect thou, for Jehovah.

Annotations.

8. i. my light] that is, my comfort, joy, &c. So God and Christ are often called, my light, & illumination of his people. Mic. 7. 8. 12. 16. 19. 20. & 10. 17. Luk. 1. 79. & 2. 32. Rev. 21. 23. Is. 1. 4. & 8. 12. 8. the strength] strong, fortification, see Ps. 28. 8. [V]

9. made-backet] of came near against me, to weep in light. So this word is used for my enemies to me, a vehement manner of speech, (as 2 Sam. 3. 22.) my deliverer to me, noting against whom in special their hatred was bent.

10. if warn] that is, warriers; or, an army; as the word is used, 10th. 8. 11. See also Ps. 76. 4. & 21. 4. One thing] 02 One-request, 02 boon; or 1C is preferred & King. 2. 20. 17. Sam. 2. 10. For such want of words, to be supplied, see the note on Ps. 10. 10.

that I may sit; that is, dwell, abide. 

12. to view the pleamans] to see the pleamans or amenite, of Jehovah; and consequently to enjoy it. The tabernacle had the figure and pattern of heavenly things in Christ; Heb. 8. 5. which David in (spirit here described) to contemplate. The two phrases, is, view in the pleamans; and after in the 13 verse, see in the goodness; which signifies to have the fruition, use, and enjoying of pleasure & goodness: Ecclef. 2. 1. And as to seek in Jehovah. 2 Chron. 34. 26. is to seek Jehovah. 2. King. 22. 18. So to see in the good, is to see the good, and enjoy it. So in Ps. 100. 5. & 128. 5. & 50. 23. to inquire] 02 seek early, that is, diligently.

13. will keep privily] 02 shall hide me, that is, keep me safe as in the most holy of his sanctuary, into which none might enter. Lev. 16. 2. called thence, God's hidden place, Ezek. 7. 22. and his Saints, are his hidden ones. Ps. 83. 4.

14. And now, which may be meant properly, at this time;
Psalm. XXVII. XXVIII.

1. A Psalms of David Vnto thee, Jehovah, doo I call: my rock, cease not as deaf from me: least thou be silent from me: and I be made-like to them that goe-down the pit. Hear thou the voice of my supplications for grace, when I cry- out unto thee: when I lift-up my hands, unto the oracle of thine holines. Draw me not with the wicked, and with the workers of painful-iniquitie: that speak peace, with their next-friends; and malice, is in their hart. Give thou to them according to their work, and according to the evil of their practise: according to the deed of their hands, give thou to them: render, their reward unto them.

Psalm. 28.

1. I Jehovah unto thee, I cry; my Rock, cease not as deaf from me: least thou be mutes from me: and I them that goe-down the pit, like he. Voice of my sins, for grace hear thou, when unto thee I out-doo, the cry: When I lift up mine hands, unto the oracle of sanctifie.

2. Draw not thou me With men graceles, and with them that work painful sin: that with their neighbours speak of peace, and malice, is in their hart within.

3. Give thou to them as is their face, as is their practises off-sinate: give them, as is their handy act: render, to them their recompense.

Psalm XXVIII.

5 Because, they will not discreetly-attend l unto the works of Jehovah, & to the deed of his hand; he will break them down, & will not build the-up. 6 Blessed be Jehovah: for he hath heard, the voice of my supplications-fore grace. 7 IAH, is my strength & shield; my heart trusted in him, & helped I was: My heart therefore shews- glad somness, and he confesseth him with my song. 8 IAH is their strength: and for he is of his Anointed salvation.

Annotations.

b. 1. cease not &c. That is, cease not to speak unto, and answer me, be not silent as turned away from me: so the phrase meaneth, Job. 13. 18. Jer. 38. 27. 02. cease not to speak for me; as the phrase also importeth, 1 Sam. 7. 8. and so by the Rock forementioned, he map mean Christ, 1 Cor. 10. 4. who is our advocate with the Father, 1. 1. 3. Draw me not] to weep, unto death; that is destroy me not. So drawing is used, Ezek. 32. 20. Job. 11. 33. 24. 20. an example whereof see in Sisera, Judg. 4. 7. b. 4. the evil of their practices. This hath reference to the curse denounced against sinners, Deut. 28. 20. on the other hand, it may mean, we have not discreetly-attended] 02. consider, so, as to discern & understand them. The line sin is blaming, Isa. 5. 12. break them down] 02. destroy; oppos'd to building vp 01. edifying; and applied figuratively to men, so Jer. 1. 10. & 42. 10. 2 Cor. 13. 10. that is, conferve, exalt, prosper them. See the like phrase, Job. 22. 23. Mal. 3. 15. 16. 12. 16. b. 8. strength to them] 01. to him, as Psa. 2. 3. meaning, in his people, (as the Grecians expresseth,) & his anointed king: both which follow.

The strong-fort or fortification. The former word strength is in Hebr. Ghebuz; and this strong-fort, Maghez; by addition of a letter, adding to the force of the signification. And this is often used for a fortification 02. strong-defended place, Dan. 11. 10. Judg. 6. 26. of the salvations of his anointed) 02. of the deliverances (the victories) of his anointed; that is of me, his anointed King. This sentence may also be turned thus; and the strong-fort, of sal- vations, his Anointed (Christ,) is: manifesting that the Christ of God, is the saving strength of his people. The last word He, is often put for is; sometime in the Hebreu tongue itself, as is noted in Psa. 16. 3. b. 9. inheritance] that is, people of church, Deut. 4. 20. & 32. 9. Psa. 33. 12. & 94. 5. 1 Pet. 5. 3. Sanctify us it is the land where they dwell. Psa. 79. 1. advance them] 02. bear them up; relieve them. The word is used for advancing to honour, Eph. 3. 1. & 9. 3. and for bearing up, supporting, helping, &c. 1. 9. 11. Ebr. 1. 4. & 8. 36.

K 3

Psalm XXIX
Psalm 29.

1. A psalm of David;
   Give ye to Jehovah, sons of the mighty: give ye to Jehovah, glory and strength.

2. Give ye to Jehovah, the glory of his name: bow down your selves to Jehovah, in the comely-honour of the sanctuary.

3. The voice of Jehovah is upon the waters: the God of glory thundereth: Jehovah, upon many waters.

4. The voice of Jehovah is with able-power: the voice of Jehovah, with comely-honour.

5. The voice of Jehovah, breaketh the cedars: & Jehovah breaks-asunder, the cedars of Lebanon.

6. And he maketh them leap like a calf: Lebanon and Shirjon, like a yong Uniconre.

7. The voice of Jehovah, striketh flames of fyre.

8. The voice of Jehovah maketh the wildernes to tremble: Jehovah maketh the wildernes of Kadesh to tremble.

9. The voice of Jehovah, maketh the hindes tremblings-to-travel; and maketh-bare the forrests: & in his Palace, every one, saith glory.

10. Jehovah, late at the Floud: and Jehovah shall sit, King for ever.

11. Jehovah, will give strength to his people: Jehovah will bless, his people with peace.

Annotations.

1. Sonns of the mighty, that is, ye mighty men, or potentates. So Psal. 89. 7.

2. Strong prayse. See Psal. 8. 3. and 1 Tim. 6. 16.

3. Honour of the sanctuary, that is, the honourable sanctuary, (as the Greek interpreth it, in his holy court) or, with honour of sanctity: that is, with holy honour. So Psal. 96. 9. 1 Chron. 16. 29.

This phrase is sometime used of God's holy majestie. 2 Chron. 10. 21.

4. The voice, that is, the thonder, as Exod. 20. 18. called Gods voice. Exod. 9. 18. 19. Yet voices and thondrings, are
Psalm XXIX.

are sometimes distinct, as Rev. 4. 5 & 8. 5 & 11. 19. & 16. 18. This word voice, is generally used for all noise or sound, 2. King. 7. 6. 1 Cor. 14. 10. upon the waters which are above the firmament, Gen. 1. 7. Where the thunder is heard. O2 above the waters, that is, a lower voice than the roaring of the waters; whereas [see Ezek. 1. 24. & 43. 2. Rev. 1. 15. & 14. 24. & 19. 6. God voice shaketh heavens and earth, Heb. 12. 26. Jehovah upon] that is, thundereth upon, 02. his voice is above many waters. 7. v. 5. Cedars of Lebanon] The Cedar, is a tree tall, strong and durable, and for the dainties of it, the timber roteth not. They are called Cedars of God, Psal. 80. 11. And by him planted, Psal. 104. 16. Lebanon is a mountain in Canaan, h.pl. pleasant and fruitful, full of Cedars and other trees, the glory of that mountain. 2. Chron. 2. 8. Song. 3. 9. & 5. 15. Isa. 60. 13. Hos. 14. 6. 7. 8. It is called Lebanon of whiteness, for the snow that peth on it, Jer. 18. 14. To this mount, and to the goodly trees thron, great kingdoms and personages are compared, Ezek. 31. 3. & 17. 3. Jer. 22. 23. Judg. 9. 15. 2. King. 14. 9. And the just mans estate in special, Psal. 92. 14. b. 6. Shunron) this is, mount Hermon, called of the Sidonians, Shunron, and of the Amorites Shenhur; Deut. 3. 9. and by another name Sion (not Tiphlon spoken of in Psal. 2. 6.) Deut. 4. 48. for this Shino of Hermon lap without the river Jordan, where Ogh reigned, Isa. 12. 1. 1. Chron. 5. 23. Here also grew goodly trees, and many wild beasts kept in it. Ezek. 27. 5. Song. 4. 8. Of Hermon see in 32. in Psal. 89. 13. & 133. 3. & 42. 7. a. young Unicorn] a fierce untaught beast, see Psal. 22. 22. The Hebrew plaque is, son of the unicorns; the like is also Psal. 114. 4. As young creatures, and things that come of, or belong to an other, are in Hebrew called sons; so the sons of the cole, are sparkles, Job. 5. 7. the sons of the quiver, 02. arrows, Lam. 3. 13. the son of the morne, the morning star, Isa. 14. 12. the sons of Sion, are the Citizens there, Psal. 149. 1. the sons of the wedding chamber, are the bridegromes freinds, Mat. 9. 15. and many the like.

b. 7. straketh ] 02. cutteth flames, as the flashes of lightning with the thunder.

b. 8. maketh tremble ] 02. quake, 02. paymeth the wilderness that is, the wild beasts there, which being frightened by God's voice of thunder, doo travel and bring forth their young with pain and trembling.

Kedem] called also Paran and Zin, a desert through which the Hebrews passed from Egypt to Canaan, Num. 13. 27. and 33. 36. and had the name of the hill Kedem by which it lap, Num. 20. 1. 16. The beasts of this wilderness were cruel, Deut. 8. 15. & 32. 10.

b. 9. the hind's though of all other creatures they bring forth with great trouble, bowing themselves, bruising their yong, and calling out their forowes, Job. 39. 4. 6. maketh bare ] by driving the beasts with the thunder into their dens, 02. by beating off the leaves and fruits of the trees. So the figtree is said to be made bare, Joel. 1. 7. every one ] for the Greek turneth it: or it may be read, every whit, 02. al of it, meaning of his people ver. 11. which saith glory to God; 02. al of it, that is of his glory, he saith (that is, God declareth) in his temple.

b. 10. at the flood] meaning Noah's flood; Gen. 6. & 7. 02. to that only, both the Hebrew and Greek word is appli'd. And here the Chaldee paraphraseth thus: The Lord at the generation of the flood, take on the face of judgement, to take vengeance on them: he fate alio upon the fear of mercies, & delivered Noah, and reigneth over his fons, for ever and ever.

b. 11. with peace ] 02. in peace, which word b-refereth integritie, perfection, a making whole and absolute, opposed both to warr and sword, Psal. 120. 7. Mat. 10. 34. with to division, confusion, and tumultuous disorder, Luk. 12. 51. 1 Cor. 14. 33. It beareth in all prosperity, safety, and welfare of sowl and body, and specially that spoken of Ephes. 2. 14. 15. Where Christ is our peace, which hath made of both one, and hath broken the flop of the partition wall, &c.

to make of twain,
one new man in himself,
for making peace.

Psal. XXX.
Psalm. XXX:

1. A Psalm, a song of the dedication, of the howse of David.
2. I will extalt thee, Jehovah, for thou hast drawn up me: and hast not made my enemies to rejoice at me.
4. Jehovah, thou hast brought-up my bow from hel: thou hast kept-me-alive from them that goe down the pit.
5. Sing psalm to Jehovah ye his gracious-faith:; and confess ye, to the remembrance of his holynes.
6. For a moment, & in his anger, life, in his favourable-acceptation: in the evening, logout weeping; and at the morning shewing-joy:
7. And I, I sayd in my safe-quietnes: I shall not be moved for ever.
8. Jehovah: in thy favourable-acceptation, thou hast setted strength to my mountayn: thou didst hide thy face; I was sudenly-troubled.
10. What profit in my blood, when I goe down unto corruption? shall dust confess thee? shall it shew forth thy truth?
11. Hear thou Jehovah and be gracious to me: Jehovah, be thou an helper to me.
12. Thou hast turned my mourning, to a dance to me: thou hast loosed my sack; & hast girded me with joy.
13. That my glory may sing psalm to thee, and not be silenced: Jehovah my God, I will confess thee for ever.

Sing this as the 27 Psalm.

1. Jehovah I will thee exalt,
   for thou hast drawn up me:
   and hast at me mine enemies
   not joyful made to be.
2. I cryde to thee, o Jehovah:
   and thou didst heal-me-saf.
3. Jehovah, thou hast brought up
   from the lowest-grave:
   Thou hast kept me alive from them
   that down the pit do goe.
4. Ye that are his Saints-gracious,
   sing psalm Jehovah to:
   and unto the remembrance of
   his sanctity confess.
5. Because a moment, in his wrath:
   life in his favour is:
   Weeping shall lodge at even-tide,
   but joy at morning-day.
6. And I, sayd in my quiet-case:
   I shall not move for ay.
7. O Jehovah, thou in thy favour hast
   strength to my mount setted:
   but thou didst hide away thy face,
   and I was soon-troubled.
8. To thee Jehovah doe I call:
   and ask Jehovah grace.
9. What profit in my blood, when I
   goe down unto corruption?
   Shall dust confess thee?
   Shall it show forth thy veritee?
10. Jehovah hear and shew-me-grace:
    o lab, my helper be.
11. My mourning thou converted hast,
    to me into a dance:
    my fack-club thou unlo-sed hast,
    and girt me with soynace.
12. That, my glory to thee may sing,
    and my not silent be:
    Jehovah my God, I for ay
    Wub-thanks confess with thee.

Annotations:
Psalm. XXX. XXXI.

Annotations.

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Psalm. xxx.

1. To the master of the music: a Psalm of David.

I. To thee, Jehovah do I hope-for; safe is, let me not be abashed for ever: in thy justice deliver me. Bow unto me, thine ear: speedily ridd me: be thou to me, for a rock of firm-strength, for a howse of fortrefs, s, to save

Psalm. xxxi.

Sing this as the 35. Psalm.

2. Jehovah? for silence: hope in thee; let me not abash be for ever: thou in thy justice freely-deliver.

3. To me, thine ear bow; speedily ridd me: for a rock of strength, unto me bee;
Psalm. XXXI.

4 For thou art my firm-rock and my fortrefes: and for thy name fake, wilt guide me and lead me. Thou wilt bring me forth, out of the net, that they have hid for me: for thou art my firm-strength.

6 Into thy hand, do I commit my spirit: thou hast redeemed me Jehovah, God of truth. I have hated, the that observe vanities of vain-falsehood: and I, unto Jehovah do I trust. I will be glad and rejoice, in thy mercie: whih hast seen my affliction; hast known, my fowl in distresses. And hast not thou made, in the hand of the enemy: hast made my feet stand, in a large-roomth.

10 Be gracious to me Jehovah, for distresses is on me: gnawn is with indignation, my eye, my fowl & my belly.

11 For my life, is quite-spent with penfivenes; and my yeeres with sighing: my able-strength, is decayed with my iniquie; and my bones are gnawen.

12 With all my distressers, I am a reproch; and to my neighbours, vehemently; and a dread to my known-acquaintence: lcing me in the street, they fled from me. I am forgotten, as a dead man out of hait: I am, as a vessel of perdition. For I hear, the infamie of many; fearfulnes from every-side: when they plott together against me; they craftily-prepare, to take my fowl. But I, unto thee doo I trust Jehovah: I say, thou art my God. In thy hand are my times: ridd thou me, from the hand of my enemies, and from my persecutors. Make thy face to shine, upon thy servant: save me, through thy mercy. Jehovah, let

Psalm. XXXI.

4 Be for an house of forts, me for to save.

4 For thou my rock art and my fort-flfes; and for thy name sake, wilt guide & lead.

5 Wilt bring me forth, from net that hid they have for me: for thou art my munion-safe.

6 Into thy hand, my Spirit I doo deposite.

7 I hated have, them that observers been of vanities of vain-deceitful-gloze: and I, doo in Jehovah trust-repose.

8 I will be glad & joy, in thy merie: which hast beheld my trouble from distresses; hast known, my fowl in painfull-anguishes.

9 Hast not me closed, in band of thy enemies: hast made my fowl stand, in a place roomthye.

10 LORD show me grace, for I am strictly-pressed mine eye, my fowl my belly eke, it gnawn.

11 With grief. Because my life with pensive-payre, my yeeres with sigh, also, quite are spent: my strength decayd, with my syns-punishment: Also my bones with gnawing-are-wasted.

12 With my distressers al, reproch am I:

Unto my neighbours also vehemently: Unto my known-acquaintence eke a dread, seeing me in the street, from me they fled.

Psalm XXXI.

13 As dead-man out of mind, I am forgot:

14 I am as broken vessel. For I hear reproch of many; round about me fear: When-against me they together plot, to take my fowl they craftily-also,

15 But LORD in thee my confidence I place:

16 I say, thou art my God. My times they be: in thy hand: from my foes hand, rid thou me; from them that pursue. Shyne make thy face on thy servant: save me, through thy good-grace.

18 Jehovah
let me not be abashed, for I do call on thee; let the wicked be abashed, let them be silenced to hell. Let the lips of falsehood, be mute: that speak against the just an hard word in haughty and despise. How much is thy goodness, which thou hast layd up for them that fear thee: that wrought, for thee that hope-for safetie in thee; afore, the sons of Adam!

18. Jehovah, let me not be sham'd, for I do call on thee: shame let the wicked have, be silenced unto the lowest grave.

19. Mute be, the lying lips: that speak hardely against the just, in spite & pride-haughty.

20. How much they good which thou hast for'nd for that fear the wrong, for them in thee trust; before the sons of men! They hide thou dost in secret if thy face, from prides of men: from strife of tongues, in tent thou lift up them.

21. IAH blessed be: for to me his mercy be wondrous-made, in city of definition.

22. Be ye confirmed, & strong let your heart be still that way: for Jehovah hopfully-true.

23. O al his saints, Jehovah love doe ye.
Jehovah keeps, the faithful! and speak him piteously, that haughtyne deseeth.

24. Be ye confirmed, and let your hart wax strong: all that hopefully way for Jehovah.

Annotations.

8. a howe of fortesces, a place of deffense, a most safe hold. David being often soz, red to take such forts for his father: did not make them, but God his strength: see 1 Sam. 22.

9. & 23. 14. 19, & 24. 1. 2. 3. 2 Sam. 5. 7. 9. & 6. commit my spirit to thee; 12 command, de-til the pride of, of trut to be kept. Such words are Lord's wither on the crest, to his father, Luk. 23. 46.

9. 7. Vanities of vanity-fallhood] that is, most vanity false and lying vanities. The word vanity (Heb.) here 
heavenly vanity words of all vanity worldly things against which Solom.

9. 8. a half known my fowl, that is, acknowledged, cared for, and (as the Greek tralas, teuth) aged

9. 9. not shut me up did close me; that is, not given me into my heart, even as the Pfal. 17. 6.

10. 14. gnawn that not in this world did not weakned so.

11. decayed! did weakned so

12. known acquaintence: that is, such as I knew, respected, and favoured: and to whom I made known my mind, ecc.

13. out of heart that is, out of power.
Psalm. XXXI.

out of mind, or memory; for the remembrance of the dead is forgotten, Eccle. 9. 10.

therefore the grave, is the land of forgetfulness, Psa. 88. 13. Is a lot of broken vessels, or instruments. So Paul mentions vessels of perdition, Rom. 9. 22.

he, a vessel perishing, that is, ready to perish and be left, as a perishing sheep, Psa. 119. 176.

v. 14. the immensity of many] as the diabolism (the ill report) of mighty men. The like complaint Jeremiah maketh in his verses, Jer. 20. 10. 17. Fearfulness from every side| terror round about. In v. 5, Major multisab, which I use Jrrum give to Puthur the prefit; signifying that he should be a terror to himself, and to all his friends, Jer. 20. 3, 4. This phrase Jacob often useth; Jer. 6. 25. & 46. 5. & 49. 29. Lam. 2. 22. when they plot. v. 2. whiles they consult: see Psa. 2. 2.

v. 16. my times hereby he meaneth, that his many and sundry events, troubles, deliverances, properties, adversities, life, and death, (or things they had appointed times, Eccle. 3. 12.) were in the hand and disposition of God. Though times here, (as days in Psa. 119. 84.) may be obedient of his troubles: as Psa. 9. 10. & 10. 1. So in Chron. 27. 30. mention is made of the times that went over David, and over Israel, and over all the kingdoms of the lands.

v. 17. Make my face to shine: that is, cause thy face to shine; a token of God's countenance to appear. This is taken from the blessing prescribed Num. 6. 25. and is often used in requests for grace. See Psa. 4. 7. & 67. 2. & 80. 4. 8. 20. & 119. 135. made His face to shine; 49. 13. 21. to heal.] understand, thrust down to hell, v. 2. to the grave.

v. 18. silenced that is, through shame and fear be confounded, raged, quitted, made still. The words is sometime used for curt off, or destroyed, and so map here be taken. So Psa. 13. 2. to the glory. v. 9. an hard word] is durable: sc. it, a reproach which lasteth long to a mans infamy.

v. 20. Gathathak signifies durance, hardnes and antiquity or old, Psa. 6. 8. and referreth both antique things long ago, 1 Chron. 4. 22. and thus lasting or durable, so time to come, Prov. 8. 18. Isa. 23. 18. And in speeches it is put for an old-law, law, taken up and applied to ones reproach, and so during long: and generally for any hard or stow speech, a Sam. 2. 3. Psa. 94. 4. & 75. 6. v. 21. Thou keepest them secrets, of rough-prides] of knots, knobs, rough-troubles. The Heb. word signifieth Knitting or binding with knots, Exod. 28. 28. & 39. 21. which is derived, in Isa. 40. 4. signifying knotty, knobby, rough places, opposed to smooth and playne.

Here David useth it for trath. vp for rough affections or actions of men, meaning their pride, conspiracies, or molitations, as the Greek translates, from the trouble of men. lay them up, of hide them. Hereupon Gods people are called; his stored or hidden ones. Psa. 83. 4. the strife of tongues] plea, or contradiction, as the Greek turneth it: and v. 22. made marvellous his mercy] marvellously lowed; as Psa. 4. 4. shewed his mercy in marvellous and hidden manner. As contrapunctus God threatened to make marvellous the plagues of synners: Deut. 28. 59. (strong-defn.) 09 of siege: that is, a fortified, defended city; as 2 Chron. 8. 5. 6. a besieged city as 2 Kings. 24. 10. The Heb. word for signifieth both an fort or konce, and a siege: 2 Kings. 24. 10. And that David hastened him away for fear, is recorded 1 Sam. 23. 26. So Psa. 116. 11. cut down] Jonas in his affliction represents this speech of David, and charging a letter, so! Nigrae yaph, Nigraith, I am driven away from before thy face &c. Jonas, 2. 4. v. 24. the faithful] of, keepeth fidelities, as Isa. 26. 2. The original word signifieth either faithfull-persons, or truths, fidelities, as Pts. 12. 2. The Greek here hath, truths payeth abundantly] of, to abundance, with surplusage, that doeth haughty.] This is the Greek text. The Hebrew may also thus be Englished, he (that is God) doeth haughtynes, that is, high magnificient acts. For the original word Gaavah sometime noteth Gods high magnificence, Psa. 68. 35. semitts many haughty prides. Psa. 10. 3. v. 25. waxe strong] of, he will strengthen. See Psa. 27. 14.
Psalm XXXII.

1. An instructing psalm, of David:

O blessed he whose trespasses is forgiven, whose syn is covered.

2. O blessed is the earthly-man, to whom Jehovah shall not impute iniquity: and in whose spirit is no deceit.

3. Because I confessed speaking, my bones were away with age: in my roaring, at the day.

4. For day and night, thy hand was heavy upon me: my moisture was turned into the droughts of sommer Selah.

5. My syn, I acknowledged to thee; and my iniquity, I covered not; I said, I will confess against me my trespasses, to Jehovah: and thou, forgavest the iniquity of my syn Selah.

6. For this, shall every gracious faintly pray unto thee, at the time of finding: surely, at the flood of many waters: unto him, they shall not reach.

7. Thou art a secret place to me, from distress thou wilt preserve me: with hallowing-songs of deliverance, thou wilt compass me Selah.

8. I will make the prudent, and will teach thee, in the way that thou shalt go: I will give counsel, mine eye shall be upon thee.

9. Be not ye like a horse like a mule, without understanding: whose mouth must be stopped with bit and bridle; which come not near unto thee.

10. Many
Psalm XXXII.

10 Many pains, are for the wicked: but he that trusteth in Jehovah, mercy, he shall compass him.

11 Rejoice ye in Jehovah, and be glad ye just; and show, joyfully, al ye right of hart.

Annotations.

Ps. 1. An instructing psalm. 01 A psalm, that maketh prudent: that causeth understanding.

As in the 8th verse of this psalm, he saith, I will make thee prudent, or instruct thee. This is the last but one of the psalms. [whole syn is covered] meaning, by the Lord.

Psalms 3. 3. not by a man himself, who must not cover but acknowledge syn. Psalms 32. 5. otherwise.

When he that is not prosperous, Prov. 28. 13. How God covereth syn, when he imputeth it not, as the verse following showeth; and as this is many happiness, so God to not cover it, is wise and merciful. Nehem. 4. 5.

Ps. 1. not impute: not think, count, recketh. And this is an effect of his grace in Christ, as it is written, God was in Christ, & reconciled the world to himself, not imputing their syns unto them. 2 Cor. 5. 19.

And hereunto the Apostle applieth these Psalms: Psalms 3. David fach, blessednes is the man unto whom God imputeth unjust syns without works; psalms. Blessed are they whose iniquities are forgiven, and whose syns are covered. Blessed is the man, to whom the Lord shall not impute syn. Rom. 4. 6-7, 8.

Ps. 3. Because I ceased speaking, when I kept silence, torbearing to confess my syns; as after, verse 5. Like doctrine Elihu teacheth, Job 33. 19-22.

Ps. 4. moisture is the chief sap. 02 Radical moisture which is an aery and oily substance dispersed through the body, whereby the life is fostered, and which being spent, death befitteth. This word is used ceret here, and in Num. 11. 3. where it is applied to the balsam moisture of cream oil.

Ps. 5. confess] Confession of syns, is when one freely manifesteth them, accusing himself; and praying Gods mercy, which he expecteth in faith; see Job. 7. 19. against my trespasses, concerning my trespasses; but both the Greek version plainly hath, against me; and elsewhere the Hebrew gnhalai (here be) a term to be put for gnhalai: as Psal. 108. 10.

Compared with Psal. 60. 10. the iniquity of my syn that is, the guilt and punishment of it. as Psal. 31. 11. And thus he that confesseth and foraketh syn, that have mercy, Prov. 28. 13. for if we acknowledge our syns, God is faithful and just, to forgive vs them; 1 Cor. 1. 9.

Esal. 9. Job 33. 27. 28.

Ps. 6. the time of finding] 02. time to find: which may be meant of the time when afflictions that find, that is, that come upon him; as Psal. 116. 3. 4. at the time when God may be found; as Isa. 55. 6. and that time is, when he is sought with the whole hart. Deut. 4. 29. 59. 13. 2 Chron. 15. 16. God's mercy to time, Psal. 60. 10. innumerable. As waters is mutinous afflictions. Psal. 69. 2. is a flood of waters, devour great troubles and persecutions. Dan. 9. 26. & 11. 21. Nahum 1. 8. 15. 9, 19. Rev. 12. 15. 16.

Ps. 7. showings songs of deliverance] 03. of evasion; that is, thou wilt give me occasion by deliverance of me, to sing many songs of praise unto thee.

Ps. 8. mine eye shall set upon thee; that is, I will have care of, and look well unto thee, as Jer. 40. 4. Ezra, 5. 6. Deut. 11. 12. Psal. 34. 16. (So the Chaldee explained it, I will counsel thee, and set my eye upon thee for good.) Or thus, I will give-counsel, unto thee with my eye; that is, with my care and providence. Thus Christ counselled Peter with his eye, Luke 22. 61. So the eye is apt to mock. Prov. 30. 17.

Ps. 9. like a horse &c.] that is, be not fools, & brutish so ye must be ruled by force and rigour, not by reason. Flog unto the horse belongeth a whip, unto the ass a bridle, &c.; and a rod, to the fools back. Prov. 26. 3.

Ps. 10. mouth must be stopped] 04. jaw is to be tyed. Ps. 11. to stop; 05. to be stopped: as the servant; as after. Psal. 36. 3. which come not near] that is, which will not obey or do thee service, unless they be forced
Psalm XXXIII.

SHout joyfully ye just, in Jehovah:
praise; become ye the righteous.
2. Confesse ye to Jehovah with harp:
with psaltery with ten-stringed instrument, sing-psalm unto him.
3. Sing ye to him, a new song:
doowel playing-on-the instrument, with triumphant-noise.
4. For righteousness is the word of Jehovah:
and all his work, in faith.
5. He loveth justice and judgment:
the earth is full, of the mercie of Jehovah.
6. By the word of Jehovah, the heavens were made:
& at the hoft of them, by the spirit of his mouth.
7. He gathereth together as an heap,
the waters of the sea: he-giveth, the deeps into treasuries.
8. Let all the earth, be-in-fear of Jehovah:
let all the inhabitants of the world, shrink-with-fear for him.
9. For, he said and it was: he commanded, and it stood.
10 Jehovah, disippareth the counsel of the nations: he-brengeth to-nought,
the cogitations of the peoples.
11 The counsel of Jehovah, shall stand for ever:
the cogitations of his heart, to generation and generation.
12 O blessed is the nation, whereby Jehovah is God:
the people, that he hath-cho'en, for a possession to himself.
13 From the heavens, Jehovah doth behold:
dooth i.e., at the sons of Adam.
14. From
Psalm.

14 From the firm place of his dwelling he looketh forth: unto, all his inhabitants of the earth.
15 He formeth altogether their heart: he directeth them, unto all their works.
16 Their hart together form doth have attention, unto their Works.
17 A horse is fallhood, for salvation: and shall not deliver, by multitude of his power.
18 Loe, the eye of Jehovah, is unto them that fear him: to them that hopefully wayt for his mercie.
19 To ridd-free their soul fro death: and to keep-them-alive in famin.
20 Our soul, earnestly-wayteth for Jehovah: he is our help, and our shield.
21 For in him, our hart shall re-joyce: for in the name, of his holyes do we trust.
22 Let thy mercy, Jehovah, be upon us: even as, we hopefully-wayt for thee.

Annotations.

ver. 1. become) the word denoteth a fayr and comely grace, for which a thing is to be liked and desired. So Ps. 93. 5. & 147. 1. The Apostle expresseth it in Greek, by fayr or bewtiful. Rom. 10.15. from Esa. 52. 7.
   v. 2. with harp 90, with sittern; in Hebrew Kinnor, a musical instrument invented by Arbal, Gen. 4. 21. used for nirth and top, Ps. 137. 1. 2. Esa. 24. 8. Gen. 31. 37. and therefore is called the pleanant harp, Psal. 81. 3. opposed unto mourning, Job. 32. 31. in slail on this instrument, David excelled, 1 Sam. 16, 16, 23. and with this and other, they used in Israel to celebrate the Lord with gladness, 1 Chron. 13. 8. & 15, 16, 28. & 25. 1. Nehem. 12. 27. So spiritually: the new Testament, Rev. 14. 2.
   with Palacere) 92 Luit, 92 Viole: In Hebrew Nebel, an instrument so caild of the form which as fomewas was with a round hollow bulk, much like a botten: (for Nebel is aflu a botten 92 pitcher, 1 Sam. 10. 3. Lam. 4. 2.) and of this the Greeks and Latines had their instruments named Nable, Naunon, Nablium. The Greek here calleth it Palaterion.
   ten stringed instrument) this differed from the palacere, Psal. 92. 4. therefore the word with is here supplied.
   v. 3. a new song) that thing is fayd to be new which is alwaies ftreth, renewed uppon new occasions, and so permanent, as Job 263. may glorie was new with me. So Love is both an old and a new commandement, 1 Tho. 2, 7, 8. Of these new songs, (mentioned here, and Psal. 40. 4. & 96. 1. & 98. 1. & 144. 9. 154, 10.) may have reference to the state of things under the gospel, where there is a new covenant, Heb. 8. 8.
Psalm. XXXIII. XXXIV.

8, 9, 12, new heavens, and new earth, Rev. 21.1, a new man, Ephes. 2.15, and 4.24. A new Jerusalem, Rev. 21.2, and all things new. 2 Cor. 5.17, Rev. 21.5. See also Rev. 4, 5, 9, & 14, 3. So doth the Lord, make good music, as doth the Lord, play with the hand upon an instrument, 1 Sam. 19.9.

4. In faith, that is, faithful, true, and constant. For so this word is often used, as Exod. 17.12. Prfs. hands were with faith, that is, steady, firm, constant.

5. The earth is full, the whole earth, Psal. 119.64. For God doth good unto all, both just and unjust, Matt. 5.45, and taweth man and beast, Psal. 36.7.

6. The secret room of the deep, Job. 38.16. So God is said to have treasures, Psal. 139.18, and stoweth winds, Psal. 33.57.

7. Given the deeps, that is, putteth deeps, deep waters, into treasures, as in cellars, and secret store howles, hidden from the eye of man, called elsewhere the secret room of the deep, Job. 38.16. So God is said to have treasures, Psal. 139.18, and stoweth winds, Psal. 33.57.

8. It is good, that is, excellent, and able, and so continued. So Psal. 119.91.

10. Differs, that is, maketh, frustrate, undoeth, abrogateth; a word opposed to ratifying, confirming, establishing. Isa. 8.10 & 19.3. Bringeth to nought, annihiliteth, and beaketh.


The Hebrew hath sometimes signifies, alone without others, Job. 34.29. Ezra. 4.3. (And to the Greek interpreters, to use it here, transliterating it kata monas, alone, or by himself.) Sometimes it signifies, wholly, yea, every white; Job. 10.8, sometimes, together, or in one, Psal. 22.

All these agree well here, for God only and wholly foundeth every man's heart, and spirit, Zach. 12.1, whereupon he is called the Father of spirits, Heb. 12.9, and the God of the spirits of all flesh, Numb. 16.22. U. 16. of a power, that is, of an arm, so called because there are strong valiant, and active men, Psal. 136.15. So Psal. 17. A horse is falsehood, that is, a false and deceitful help, cannot save a man, but fayleth thereof at last in him, Zach. 10.5, Psal. 76.6. The horse is here used for al warlike furniture, this being above other creatures, strong, fierce, and courageous, Job. 39.22.28, and therefore is prepared for the day of battle, but salvation is of the Lord, Prov. 21.31.

18. The eye of Jehovah, that is, his care, and providence, for good, as the next verse sheweth, and as Psal. 32.8. Zach. 11.4.1. Public. 3.12. Sometimes the Lord's eye is on men for evil. Amos 9.4, 8.

Psal. 34.

1. A Psalm of David; when he had changed his behaviour, before Abimelech: and he had driven him away, and he was gone.

2. I will bless Jehovah in all time. Continually, his prayer shall be in my mouth.

3. In Jehovah, my soul shall glory; the meek shall hear, and shall rejoice.

4. Magnify
Psalm. XXXIII.

4 Magnify ye Jehovah with me: and let us extoll, his name together.
5 I sought Jehovah and he answered me: and ridd-me-free, from all my fears.
6 They looked to him & flowed: and their faces, be not ashamed.
7 This poor-afflicted man caleb, and Jehovah heard: and saved him, out of all his distresses.
8 The Angel of Jehovah pitcheth-a-camp, about them that fear him; and releaseth them.
9 Taste ye and see, that Jehovah is good: o-blessed is the man, that hopeth for-safety in him.
10 Fear Jehovah ye his saints: for they is no want, to them that fear him. 11. The Lions, are empoveryed & an hungered: but they that seek Jehovah, shall not want any good.
12. Come sons, hearken to me: I will learn yow, the fear of Jehovah.
13. Who is the man, that willeth life: that loveth days, to see good?
14. Keep thy tongue from evil: and thy lips, from speaking guile.
15. Echew evil, and doo good: seek peace, & pursuaw it. 16. The eyes of Jehovah, are unto the just: & his ears, unto their out-crie. 17. The face of Jehovah, is against them that doo evil: to cut-off, their memorial from the earth. 18. They cried, and Jehovah heard: and ridd-them-free, out of all their distresses. 19. Jehovah is near, to the broken of hart: and the contrite of spirit, he will save. 20. Many, are the evils of the inuft: and out of them all, Jehovah will ridd-him free.
21. He keepeth all his bones: one of them, is not broken.

22. Evil
Psalm. XXXIII.

22. Evil shall cause the wicked dye: and haters of the just-man, they shall be condemned-as-guilty.

23 His servants soul, redeem dooth. 

Annotations.

b. 1. his behaviour] of his sense, reason; properly the taft; as in v. 9. Iob. 6. 6. & often other where: which is used both f2 ones inward sense of reason, and outward gesture, and demeasure, because by it, a man is discerned and judged to be wise or foolish; as meats are discerned by the taft. David when he was a sool of the King of Gath, changed his behaviour before them, and feyned himself mad in their hands, and scrabled on the dores of the gate, and let his pittile tal down upon his beard. 1 Sam. 21. 12. 13.

Abimelech whom proper name was Achish King of Gath, a city of the Philistines. 1 Sam. 21. 10. And as every King of Egypt, was called Pharaoh, Gen. 41. 1. Exod. 5. 1. 1 King. 11. 18. So every King of the Philistines was called Abimelech, that is Father-king, Gen. 20. 2. & 6. 1. had driven] expelled. For Achish said to his servants, which had taken and brought David to him, Loe ye see the man is beside himself, wherfore have ye brought him to me? have I need of mad men? &c. So David departed thence. 1 Sam. 21. 14. 15. & 22. 1. Upon that he made this psalme.

v. 2. in all time] of, in every season. See Psal. 10. 5. This Psalm is also composed according to the order of the Hebrew Alphabet, as is observed on Psal. 25. 1.

v. 3. that glorie] joyfully-boast. For it the Apostle expoundeth this word, which peremptiously to prayle ones self: 1 Cor. 1. 31. from Ier. 9. 23. 24. So in Psal. 52. 3. & 97. 7. & 105. 3. & 106. 5.

v. 4. Magnify] make great, to weert by praying. So Deut. 32. 4.

3. Give ye greatnes unto our God. v. 6. They looked] to weert the meek, mentio ned before verse 3. & generally, that they look and flow unto him.

flowed] ran-as a torrent before verse 3. & generally, that they look and flow unto him.

river, the like similitude is Ira. 22. & 60. 5. Ier. 31. 12. & 51. 44. be not ashamed] not to be ashamed of the word in the original signifieth digging, as Psal. 35. 7. applied to shame, which causeth men to seek to hide themselves; as is lively described, Rev. 6. 15. 16.

v. 8. The Angel] the Lord of Hosts, the Angels, for he is a helper of an host: And often in the Hebrew, sung- one is put for a multitude; the inhabitant, for, the inhabitants; 2 Sam. 5. 6. with 1 Chro. 11. 4. So, frogs for frogs; Psal. 78. 41. tree, for trees, quayl, for quails. Psal. 105. 33. 40. See the note on Psal. 8. 9. pitching-a-camp a similitude taken from wars, as Psal. 27. 7.

3. So Jaakob, when the Angels of God met him, said, this is Gods camp, and host. Gen. 32. 12. Likewise about Eliezer, the mountain was full of horses & charrets of fyre. 2 King. 6. 17. & 18. & 24. See also Psal. 91. 11. 12. 7. 9. Taft and see that is, make trial, and you shall find that God is good, sweet and delectable, and you will the more desire him. Thus the Apostle applieth their words, saying, as new born babes desire ye the sincere milk of the word that ye may grow thereby; if so be ye have tasted that the Lord is good. 1 Pet. 2. 2. 3. 11. Lions] Lurking-lions (whereof see Psal. 7. 13.) which are lurfy, strong-toothed, fierce, roaring, ravenous, as apparent by Psal. 58. 7. & 104. 21. Mic. 5. 8. Ezek. 19. 3. 5. 6. 7. Iob. 39. 12. 12. And hereby may he mean the rich and mighty of the world, whom God often byngeth to misuse; and is the Greek for Lions, puteheth here the rich. Tyrants and strong men are sometime called Lions, Jer. 2. 15. 1 Chro. 11. 22. Nahum 2. 13. See Luke. 13. are empoveryed] or suffer-penurie. See Iob. 4. 10. 11. Prov. 10. 3. 13. that willeth] that is, sayn would have, and delighteth. days to see good] that is, to enjoy good, many days; whilst the Apostle (following the Lyr.) puteheth here, to see good days. 1 Pet. 3. 10. this is, days of prosperity, pleasure, comfort.

5. 14. Keep thy tongue] to weert, by restryning
Psalm. XXXV.

and making it cease from evil, as the Apostle teacheth, 1 Pet. 3. 10. 6. 16. their outerie.

2. their deprecation, their prayer-for-need, as the Greek which the Apostle followeth, expr

esses it. 6. 17. The face ] that is, open anger. Lev. 17. 10. See Psal. 27. 10.

6. 18. They cried] that is, as the Greek lathth, The just cried. 6. 19. the broken

of heart] them that have their hearts broken, and their spirits contrite or humble, for their lynns,

See the like speeches Psal. 51. 19. & 147. 3. 12. 57. 15. & 61. 1. Jer. 23. 9. Luk. 4. 18.

6. 20. the evils ] that is, griefs and affilictions, &c. Deut. 31. 17. Psal. 17. 5. & 89. 4. Mat. 6. 34.

the word also map impert lynns and vices, as Psal. 28. 3. & 94. 23. So after in vers 22.

6. 22. work-the death } of doomed-dye, kill him: because he [shall not be delivered theirs

from, as the just man is] v. 20. condemned—as-guilty] and consequently perish. See

Psal. 5. 11. 6. 23. al that hope] that is, any one of them. So all, is used for any;

Psal. 35.

This may be sung also as the 8. Psalm.

Psalm 35.

Plead-thou Ichovah, with them that
plead with me: warre thou against them that warre against me.

1. A psalm, of David;

2. Lay hold on the sheild and buckler; and stand-up, for my help.

3. And draw-out the spear & sword, to meet with my percutors: say to my fowl, I am thy salvation.

4. Let them be abashed & ashamed, that seek my fowl: let them be turned backward and confounded; that think, mine evil.

5. Let them be, as chaff before the wind: and the Angel of Ichovah, driving them.

6. Let their way be, darkness and slipperness: & the Angel of Ichovah pursuing them.

7. For without cause they have hidd

for me, the corruption of their net: without cause, they have digged for my fowl.

8. Let tumultuous-ruine come on him, he not aware: & let his net which he hath hidden, catch him: with tumultuous-ruine let him fall therinto.


10 Al
Psalm XXXV.

10 All my bones shall say, Jehovah, who is like thee; that riddest-free the poor-afflicted, from the stronger then himself: and the poor-afflicted and needy, from the spoiler of him?

11 Witnesses of cruel-wrong, did rise-up: things that I knew not, they did ask of me. They repayed me evil, for good: the bereaving, of my fowl.

12 And I, when they were sick, my clothing was sack; I afflicted my fowl with fasting: and my prayer, returned upon my bosome. I walked, as if he had been a fellow-friend as if he had been a brother to me: I bowed-down sad, as he that bewayleth his mother. But in my halting, they rejoiced: and were gathered-together: the smiters, were gathered-together against me, and I knew it not: they rent, and were not silent. With hypocrites, scribes for a cake-of-bread: gnashing their teeth against me.

17 Lord, how long wilt thou see? return my fowl, from their tumultuous ruins: my alone--fowl, from the Lions. I will confess thee, in the great church: I will pray thee, among a mighty people. Let not them that are my enemies with falsitie, rejoice at me: them that are my haters without cause, wink with the eye. For they speak not peace: & against the quiet-ones of the earth, they imagine words of deceits. And they have enlarged their mouth against me: they have said, aha aha; our eye hath seen. Jehovah thou hast seen, cease--not-as-dead: & Lord, be not far-off from me. Stirr-up and awake, to my judgement: my God, and my Lord to my plea.

24 Judge me according to thy justice, Jehovah my God; & let them not rejoice at me.

25 Let
Psalm XXXV.

25 Let them not say in their heart, aha! our fowl: let them not say, we have swallowed him up.

26 Let them be abashed, and confounded, together, that they may know that this joy at mine evil: let them be clothed with ashamed, and that my justice, and let them say continually, magnified be Jehovah; that delytheth the peace of his servant. And my tongue shall meditate thy justice: all the day, thy praise.

Annotations.

v. 1. Plead] This properly is to contend or debate a matter with many words; as the next word, warre is to fight with deeds. But God's pleading is in action; as he pleaded David's cause against Abigail, when he slew him: 1 Sam. 25. 39. And as here David prayed, so God [whereupon he] to plead with those that plead with his people: Isa. 49. 25. warre which in the original tongue hath the name of cutting, biting, devouring; for warrs devour and consume many. So this sword is [as] to have a mouth, that is an edge, Job. 1. 15. &c. and to eat, that is to yell and consume: 2 Sam. 11. 25. v. 3. draw out] 02, as the Hebrew pharse is, empe or, that is unhead: the like is of the sword; Exod. 15. 9. Levit. 26. 33. sword 02 close weapon, as the name signifies. This interpretation seems best, because of the Hebrew phrase, which joineth this word with the former spear: thus also these two weapons of offence, are answerable to the former two of defence, the shield and buckler; and of this Hebrew name Segor, the Greek Sagaris, (and perhaps the Latin Segarius,) signifies to be bowed, for a sword 02 axe. And in Job. 28. 15. this word is used for a close treasury, 02 stored-gold; as there for a close weapon. Otherwise we may read according to the Greek, and other versions, close thou, 02, stop, etc. weet, the way or path. v. 4. that seek my soul] that is, my life, to take it away: for so this pharse commonly means, as Psal. 38. 13. & 54. 5. &c. 70. 3. Exod. 4. 19. &c. Mat. 20. and sometimes is so explained, as Psal. 63. 10. &c. 19. &c. 10. 10. they seek my soul to take it away. But sometimes this pharse intendeth, seeking the soul for ones good; as Psal. 142. turned backward a token of fear, shame, and discomfiture; as Psal. 119. 5. &c. 40. 15. &c. 70. 3. &c. 9. 4. Isa. 42. 17. &c. 46. 5. v. 6. Darkness &c. that is, most dark and flipperie: meaning fearful, dangerous, troublesome &c. Nah. 1. 8. Psal. 58. 7. & 177. 9. Prov. 4. 19. So else where it is sapd, their way shall be unto them as flippernesses, etc. in the darkness; they shall be driven and fall therein: Jer. 23. 11. v. 7. the corruption &c. that is, their corrupting pernicious net, 02 their infaring corruption. Understanding the word, we map read, they hid their net for me in a pit, 02 in a corrupting ditch, as Psal. 7. 16. &c. have digged to weet, a pit to fail in: so Job. 6. 27. 02 have diligently fished, and laid way. So digging is used for seeking; Job. 3. 21. &c. 29. 32. v. 8. tumultuous ruine] calamitie waiting to weet, a pit to fail in: so Job. 6. 27. 02 have diligently fished, and laid way. So digging is used for seeking; Job. 3. 21. &c. 29. 32. v. 10. my bones] that is, my strong and solid members delivered out of danger: meaning that with all his strength he would praise God. So the bones are sapd to rejoice, Psal. 51. 10. the loynes to bless, Job. 31. 20. the spoiler 02 robber; that by open violence took away. Compare Job. 5. 15. v. 11. of cruel wrong] that is, cruel, violent...
Psalm. XXXV.

12, the bereaving of that is, to deprive bereaveth, 10 me, of my soul, life, 12, to bereave my soul of comfort. The word properly signifies, the bereaving of the loss of children.

13. [The word is used to be worn in sign of sorrow, Psal. 69. 12. Gen. 37. 34. Mark 11. 21. Rev. 11. 3. Here we are to understand the word was, it gave, as is expressed, Psal. 69. 12. even as the word afflicted, here expressed, is there understood, Psal. 69. 11. with falling] an other sign and cause of sorrow: whenfor mourning and falling are used for the same, Mat. 9. 15, with Mark. 2. 19. returned upon my bosom: 92, into my bosom. The meaning map he, I prayed often for them, secretly, and with hasty loving affection. 090, the returning of the prayer signifies to mean the often minding and repeating of it; the bosom signifies the recollection, Prov. 21. 11. & 17. 23. Psal. 89. 12, and inward affection, Num. 11. 12. Is. 1. 18. 09 we may read it thus, Let my prayer return into my bosom: that is, I wished no worse to them than to my self; let me receive of God, such good as I prayed for them. See Psal. 79. 12.

14. [The word is used to be worn in sign of sorrow, Psal. 69. 12. Gen. 37. 34. Mark 11. 21. Rev. 11. 3. Here we are to understand the word was, it gave, as is expressed, Psal. 69. 12. even as the word afflicted, here expressed, is there understood, Psal. 69. 11. with falling] an other sign and cause of sorrow: whenfor mourning and falling are used for the same, Mat. 9. 15, with Mark. 2. 19. returned upon my bosom: 92, into my bosom. The meaning may be, I prayed often for them, secretly, and with hasty loving affection. 090, the returning of the prayer signifies to mean the often minding and repeating of it; the bosom signifies the recollection, Prov. 21. 11. & 17. 23. Psal. 89. 12, and inward affection, Num. 11. 12. Is. 1. 18. 09 we may read it thus, Let my prayer return into my bosom: that is, I wished no worse to them than to my self; let me receive of God, such good as I prayed for them. See Psal. 79. 12.
Psalm XXXVI.

1. To the musician: a psalm of David, the servant of Jehovah.

2. The transgressions of the wicked are as deep as the sea, in the inmost of my hart: no dread of God, is before his eyes.

3. For he flattereth himself in his own eyes: to find, his iniquity which he ought to hate.

4. The words of his mouth, are painful-iniquitie and deceit: he hath left-off to be prudent to doo good.

5. He thinketh painful-iniquitie, upon his bed: he setteth himself, on a way not good: he refuseth not evil.

6. Jehovah, thy mercy is in the heavens: thy faithfulness, unto the skyes.

7. Thy justice, as the mountains of God: thy judgements, a great depth: Jehovah thou savest, man and beast.

8. How precious is thy mercy, 0 God: and the sons of Adam, hope-for-safetie, in the shadow of thy wings.

9. They
They shall be plentifully moistened, with the fatness of thy hose: and the stream of thy pleasures, thou wilt give them to drink.

10 Because with thee, is the well of life: in thy light, we see light.

11 Extend thy mercy, to them that know thee: and thy justice, to the right of hart.

12 Let not the foot of pride, come-on me: and the hand of the wicked, let it not make-me-flee.

13 There have they fallen, that work painful-iniquity: they have been thrust-down, and have not been-able to rise.

 Annotations.

8. 2. [The trespass of the wicked] 02 Trespa's fayth to the wicked, that is perswadeth, im- yep boldne th, hardne th him. [assuredly-fayth] 02, it is an assured-faying, a faithful affirmation. This word is peculiar to the oracles of God, which are sure, and faithful, (as the Apostle saith, mentioneth faithful-fayings, 1 Tim. 1, 15. & 3. 1 & 4. 9.) In the new Tes- (name it is interpreted, saith, Mat. 22. 44. from Psal. 110.1. And David by the spirit here (fayth that the wicked man's trespass is such, as assuredly-fayth (avoucheth) even in his hart and confidence, that he dreadeth not God, in the inmost of my hart] in the midds, within my hart; meaning that he certainly knew it, and was much affected with it.

8. 3. [to find] that is, to perform, 02 accurlplith; as to find the will, is to perform or doo the lame, Isa. 58. 13. So in Rom. 7, 18. 03, to find, that is to obteyn and get, as Gen. 6, 8, Mat. 11, 29. Rom. 4, 1. 04, to find, that is to invent 02 devise new mischiefs, as the Apostle (pacteth of inventers (02 finders out) of evil things, Rom. 1, 30. 

Which is sought to hate] 02, which is to be hated, is odious, So, to keep, Psal. 119.4. that is, to be kept: to fpop, Psal. 32. 9. fo2, to be bounded: to doo, Ethn. 6, 7. fo2, is to be done. So Psal. 49, 15. 16. 2. 5. See also the verb active, expanded passively, by the Apostles authority, Psal. 51, 6. 5. 6. he feteth him self] he is set, to stand or walk continually in a way not good; as Isa. 65.

8. 2, he standeth still, as Exod. 14, 13. 8. 6. in the heavens] else where it is [ ] 02, 03 unto the heavens, Psal. 57. 11. [so here in, may be used for unto: sometime it is, above the heavens, as Psal. 108, 5. 8. 7. mounteyns of God] that is, high, mighty 02 excellent mountains. The heuwe byth to note excellent things, by adding the name of God, as Ce- drars of God Psal. 80. 1. Mount of God, Psal. 68. 14. river of God, Psal. 65. 10. wrailings of God, Gen. 30, 5. harps of God, Rev. 15, 2. and stythy the life.

8. 8. How precious that is, honourable and much to be esteemed, [coutinue the word] quine th bright and glorious, and the fons] 02, when 02 therefore the fons. 02 shado of thy wings] 02, thy protection, so Psal. 63. 8. & 91, 4. caled coutine, the secret of God's wings, Psal. 61, 5. 8. 10. wel of life] 02, that is, an ever 02 spiring fountain, from whom all life and all graces spring and flow. So God is called the wel of living waters, Jer. 2. 13. & 17. 13. Song. 4. 15. 8. weee fee light] 02 enjoy light, 02.

That is knowledge, comfort, joy. 02. See 02 29, 3. 02 9, 2. 02 14. 17. 02 27, 1.

8. 11. Extend thy mercy] 02 draw it, meaning, exercise and shew it, as Psal. 109, 12.
Psalm XXXVII.

1. A Psalm of David;

Therefore thou shalt not envy evil-doers, neither be desirous of their table; for the eating of the flesh profiteth nothing: but in the beauty of holiness endureth the flesh.

But the meek shall possess the land, and shall inherit the inheritance of the meek; and they shall dwell in the beauty of holiness forever.

10. And yet a little while, and the wicked shall not be: yea, thou shalt consider his place, and he shall not be. 11. But the meek shall possess the land, and shall delight themselves in the multitudes of peace.

Psalm 37.

This may be sung also as the 25, or as the 119. Psalm.

1. Fret not thyself for evil-doers:

envy not, them that do injurious evil.

2. For they shall be cut down, as grass; and shall fade, as the greenness of the budding herb.

3. Trust thou in Jehovah, and do good; dwell in the land, and feed on faith.

And delight thyself in Jehovah: and he will give thee, the petitions of thy heart.

5. Turn confidently thy way up to Jehovah: and trust upon him, and he will doo. And will bring forth thy justice as the light: and thy judgments, as the noon-brightness.

7. Be silent, for Jehovah; and wait patiently for him: fret not thyself, for him that prospereth in his way; for the man, that executeth devices.

8. Succours from anger, and leave-off hot-wrath: fret not thyself, also to do injurious evil. For evil-doers, shall be cut down: and they that earnestly-want on Jehovah, they shall inherit the land.

10. And yet a little while, and the wicked shall not be; and thou shalt consider his place, and he shall not be. And the meek shall inherit the land: and shall delight themselves, in the multitude of peace.

12. The
12. The wicked deviseth, against the just: & gnasheth, his teeth against him. 13. The Lord laugheth at him: for he seeth, that his day doth come.

14. The wicked have drawn the sword, and bent their bow: to fell down the poor-afflicted: & needy-one; to slay them that be right of way. 15. Their sword, shall enter into their own heart: and their bows, shall be broken.

16. Better is the little of a just-man: than the plenteous-mammon, of many wicked-men. 17. For the arms of wicked-men, shall be broken: but Jehovah upholdeth the just.

18. Jehovah knoweth, the days of perfect-men: & their inheritance, shall be for ever. 19. They shall not be abashed in time of evil: & in the days of hunger, they shall have yough.

20. But, the wicked shall perish: & the enemies of Jehovah, as the precious-fat of rams: they are consumed, with the smoke they are consumed.

21. The wicked borroweth, and repayeth not: and the just, sheweth-grace & giveth. 22. For his blessed-ones, shall inherit the land: and his accursed-ones, shall be cut-off.

23. By Jehovah, the steps of the man are established: and his way doth not be cast-off. 24. When he shall fall, he shall not be cast-off: for Jehovah, upholdeth his hand.

25. I have been young, also I am waxed-old: and I have not seen, the just-man forsaken: & his seed, seeking bread. 26. Al the day, he sheweth-grace and lendeth: & his seed, are in the blessing.

27. Eschew evil, and do good: & dwell for ever. 28. For Jehovah, loveth judgement: & will not forfaik his gracious-fainés, they are kept for ever: & the seed of the wicked, is cut-off.
Psalm. XXXVII.

29. Just men shall inherit the land: & shall dwell therein, to perpetual-ness.
30. The mouth of the just, will utter wisdom: and his tongue, speak judgement. 31. The law of his God is in his hart: it shall not slanger in his steps.

32. The wicked speaketh, for the just: and seeketh to work his death. 33. Jehovah will not leave him in his hand: nor condemn him for wicked, when he is judged.

34. Wayt thou earnestly for Jehovah, & keep his ways; and he will exalt thee, for to inherit the land: when the wicked are cut off, thou shalt see.

35. I have seen, the wicked daunting terrible: and spreading himself bare, as a green self growing-corn. 36. And he passed away, and loe he was not: and I sought him, & he was not found.

37. Observe the perfect man, & see the righteous: for the after-end of the man shall be peace. 38. And trespasers, shall be destroyed together: the after-end of the wicked, shall be cut off.

39. And the salvation of just men, is of Jehovah: their strength, in time of distress. 40. And Jehovah will help them, and save them: because they hope for safety in him.

Annotations.

This is the third Psalm penned alphabetically; there being two verses allowed to every letter, except 77, in verse 7. 20. 29. 34. See Psal 25. 1.

1. Frent not / nor inflame not, burn not thy self, with anger, or grief. So after verse 7.
2. Prov. 24. 19. & 8. 4. Prov. 24. 19. or inflame not / 77, have not envious zeal 02, emulation. This word is generally used for a remembrance, to dwell in the land of Canaan, which God had given them to possess, Num. 33. 32. though troubles and wants should arise therein: as did the Patriarchs by faith: Ge. 37. 1. & 46. 3. 12. Heb. 11. 9. 2. 28. a prime: dwell, that is, thou shalt dwell, that thou abide long, as after in verse 27. So, see, for thou shalt see. Psal. 128. 5. 6. Seek me, and live. Amos 5. 6.
Psalms XXXVII.

1. That is, ye shall live... feed on faith, which shall grow out of the land... Ps. 78:67.)

2. 2 Tim. 4:7. That is, of the fruits which the land truly and faithfully brings forth. 1 Cor. 15:20. "..because thou art alive."... Ps. 78:67.)

3. 1 Tim. 6:11. That is, nourish thy self and live by it; for the just man liveth, by his faith, Hab. 2:4. & walketh by it, not by sight. 2 Cor. 5:7. (2 Tim. 4:7.)

4. Contrap. Hereunto is to feed on the word: 1 Cor. 2:14, and on ashes, Isa. 44:20.

5. Delite thy self, that is, thou shalt delight. 1 Thes. 5:15, to take thee: (in verse 11. & 1 Thes. 2:26.)

6. Turn confidently, and commit of trust: in thy judgment, and as elsewhere is expressed, Mic. 7:9. (2 Tim. 4:7.)

7. As the light to direct, of the morning, 2 Tim. 4:7. (2 Tim. 4:7.)

8. That is, clearly, manifestly. 1 Thes. 5:15. Compare also, Heb. 11:17. The Greek tr. to holding fast, applied here to the slaking or abating of anger; & Judg. 3:8. (2 Tim. 4:7.)

9. But ye be still, and tarry, quietly. 1 Thes. 5:15. See Psalms 4:5. (2 Tim. 4:7.)

10. Be silent that is, pay thy self, that is, let thy self with earthen vessels and patience to wait for: 1 Thes. 5:15. (2 Tim. 4:7.)

11. Be merciful, and patience to wait for: 1 Thes. 5:15. (2 Tim. 4:7.)

Blessed are the meek, for they shall inherit the land, Mat. 5:5. (2 Tim. 4:7.)

12. His day, the day of Jerusalem, Is. 44:29. (2 Tim. 4:7.)

13. The Lord is opened, opened, meaning out of the head. A like passage is, the opening of the sword, Ps. 33:3. (2 Tim. 4:7.)

14. The little of a just man; 2 a little, a small portion, to the just. See Prov. 15:16. & 16:8. (2 Tim. 4:7.)

15. Pious, pious, pious, as pious, multiplied, rich in riches, or any other thing. See the Greek translated, it riches. From this Hebrew word, riches are called mammon, Luk. 16:9, 11, 13. (2 Tim. 4:7.)

16. Many wicked; great, (mighty) wicked. 2 Thess. 3:10. (2 Tim. 4:7.)

17. Arms, that is, power, help &c. See Psalms 10:15. (2 Tim. 4:7.)

18. Knoweth, that is, acknowledges, and regardeth, as Psalms 11:6. (2 Tim. 4:7.)

19. The events, good or evil, states, calamities, that at any time befal them, as verse 13. Psalms 116:2. & 119:84. See also Psalms 31, 16. (2 Tim. 4:7.)


21. That is, precious in the promises, the bood, and that was the fat, which all was the Lords, and might not therefore be eaten by any man, but was burned up on the altar, and so consumed away in smoke. Levit. 3:15, 16, 17. (2 Tim. 4:7.)

22. The Reuben Carmon, thither were used for feedings, 12 pastures, Psalms 65, 14. (2 Tim. 4:7.)

23. The fat, which was the Lord's, and might not therefore be eaten by any man, but was burned up on the altar, and so consumed away in smoke. (2 Tim. 4:7.)

24. Payeth not, that that not shall will not pay again. It is computed both his in ability, that he can not, and his unconscionablenes that he will not pay. Borrowing in the law is not lend for a curse, but lending, for a blessing, Deut. 26:14. Isa. 4:6. Amos. 6:4. (2 Tim. 4:7.)

25. His blessed-ones, they, that are blessed of him, that is, of God. (2 Tim. 4:7.)

26. This blessed-man, he walks, that is, is blessed, 1 Cor. 16:3. 2 Cor. 8:4, 19. (2 Tim. 4:7.)

27. The man, the gate, or ways of such a man, as is before spoken of, after followeth, whose way God delighteth: called here Geber, a valiant-man. (2 Tim. 4:7.)
Psalm. XXXVIII.

and perfected. The word noteth the ordering, perfecting and fast-establishing of anything, and his way) only, to weet, whole way he delieth (or affecteth) on, Gedon and his howfe. Judg. 8. 27. for, Gedon, to weet, (or, that is to say) his howfe.

v. 24. shall fall to

work, into lyn, by occasion or inimicite, Gal. 6. 1. go into affliction and trouble, Mic. 7. 8. for, the just man falleth seven times, and riseth again, Prov. 24. 16. upholdeth his hand) and consequently, mayeth him up. A like palf is of strengthening the hand, Is. 8. 11, 1 Sam. 23. 16. 26. his feed] that is, his children or poteritie; are in the blessing, 02, are appointed to the blessing, as the heynes thereof, Gen. 28. 4. 1 Per. 3. 9. and have full abundance, though they give to others: for, the blessing of the Lord, maketh rich, Prov. 10. 22. And, there is that scattereth, and is more increased, Prov. 11. 24. v. 27. dwell for ever] that is thou shalt dwell, as verse 3. The like promise is in Is. 7. 5. Is. 28. is cut off] a like judgment is in Is. 10. 19. He shall have neyther son nor nephew among his people, nor any potentie in his dwellings. See also Psal. 21. 11. & 109. 13. and the contrap, Psal. 102. 29. v. 30. will meditate] usually mediate, that is resoundeth, uttereth: as Psal. 35. 28. v. 31. in his hart] to God commanched, Deut. 6. 6. and there hath he promised to write his law, Heb. 8. 10. See also Psal. 40. 9. 11a. 5. 7. it shall not stagger] in unshap, his foot shall not stagger, Ob. 12. 7. O2. any one of his steps (02 foot) shall not stagger, Ob. 2 slide.

v. 33. condemn-him for wicked] make (02 pronounce) him wicked, that is condemn him.

Opposed to justifying. (0 Psal. 94. 21. Ob. 9. 20. spreading-bare] spreading, bare, that is, flourishing, as Da. 4. 1. It is not meant for colour onely, but for juice and vigour. So Psal. 32. 10. self-growing] a tree that groweth in its natural place, which containeth power and thrive better than such as are removed to another soil.

v. 37. the after-end] 02. the last, 02. the poteritie. This word is sometimes used for the end, as Deut. 11. 11. & 32. 20. 29. Jer. 29. 11. sometime for poteritie of children left behind, as Psal. 109. 15. Dan. 11. 4. And thus it may be understood here, specially in the verse following.

Psalm. 38.

1. A Psalm of David, for to record.

2. Jehovah, rebuke me not in thy fervent-anger: neyther chastife me in thy wrathful-heat. For thy arrows, are stuck in me: and thou lettest down thy hand upon me. No soundness is in my flesh, because of thy angry-threat: no peace is in my bones, because of my syn. For my iniquities, are gone over my head: as a weightie burden, they are too weighttie for me. My stripes doo stick, are putrified: because of my foolishnes. I am crooked I am bowed down very vehemently: at the day, I walk sad.

Psalm. 38.

Sing this as the 18. Psalm.

2. Jehovah, in thy wrath rebuke me not: neyther chastise me in thine angry-heat.

3. For into me, stuck-deep thyne arrows be: and thou thy hand upon me down doost let.

4. For thy threat, in my flesh is no soundnes: for my syn, in my bones ther is no peace.

5. For, my misdeeds, are over my head gone: as weightie lode, too weightie for me--is.


7. I crooked am, am bowed down vehemently: at the day, doo walk sad-mournfully.

8. For
Psalm XXXVIII.

8. For my flanks are full of parching:
and there is no foundries, in my flesh.
9. I am weakened & crush'd very vehemently; I roar - out for the groning of
my hart. Lord, before thee is al my defyre: and my fighting, is not
hidd from thee. My heart panteth, my able-strength for faketh me:
and the light of myne eyes, even
they, are not with me. My lovers,
and my neereft-friends, stand from
before my stroke: and my neigh-
bour's, stand a far off. And they
that seek my fowl, set-snares;& they
that seek my evil, speak woeful-evils:
and all the day, they meditate deceits.
14 And I as a deaf-man, hear not: & as
a mute-man, openeth not his mouth.
15 And I am, as a man which heareth
not: & in whose mouth, are no re-
proofs. Because for thee Jehovah I
do hopefully-waft: thou wilt an-
wfer, O Lord my God. For I
sayd, least thou rejoyce at me: and
when my foot is moved, doo mag-
nify against me. For I am ready
to haling: and my payn, is before
me continually. For I doo de-
clare my iniquitie: I am careful for
my syn. And my enemies, are
alive are mightie: and multiplied at
they that hate me falsly. And
they that repay evil,for good: are my adversaries for that I follow good.
22 Forfake me not Jehovah: my God, be not farr-off from me. 23. Haften to
my help: Lord, my salvation.

Annotations.

[1. for to record 1, to cause-remembrance, for commemoration, to wect. of Dr-]
vied troubles, as Psalm. 132, 1. and of Gods mercies, deliverances, and prayses for the same; as Isa. 63, 7. The like rife is of the 70. Psalm. David appointed before the Ark,ingers of
the Levites for to record(11 commemorate) and to confess, and to pray Jehovah the God of Is-
rael; 1 Chron. 16, 4. 2. neyther] Heb. and : where the word not is agappen to be repe-
ted, as is noted Psalm 9, 18, and as is expressed Psalm. 6. 2. where the like proper is made.
3. thy arrows] to Job (apth), the arrows of the Almighty are in me; the venom wher-
Psalm. XXXIX.

of, drinketh up my spirit, Job. 6. 4. Arrows are sicknesses, or plagues of body or mind. Psal. 1. 9. 15. & 49. 1. 5. 6. noundes] 2. 2. there is nothing found, 2. whole: So Isa. 1. 6. angry-threaten. 5. defilement, indignation. See [Psal. 7. 12. 8. 6. my stripes] of furs: 2. 2. [stich for marks, bunches, wounds or stripes, as wherein the blood & humours are gathered and do appear after beating; 4. named in English, wayles. 7. foolishness] The Hebrew Ivdayoth, meaneth rash and unadvised folly, through want of prudence. Thes. 4. 17. 7. and 1. fooli. 4. 17. 17. and avi. the Fool, is named rash or heady: Prov. 10. 14. And by foolishness is meant usually viciousness or syn, and is so expressed by the Greeks. Prov. 13. 16. & 15. 2. & 26. 11. & our [paradise] foolishness, among other evils that defile a man, Mark. 7. 22. 6. 7. sad] mournfully. See Psal. 35. 14. 8. my flanks] loy. 12. parching 12. burning, roasting: so elsewhere he complaineth of the burning of his bones, Psal. 102. 4. and to the Chaldee Paraphrast here taketh this word, which may also be translated vile matter: meaning a vile or lothsome distemper, full of burning pain. The Greek turneth it, mockings. 9. the groning: 9. rumbling, roaring noise. able-[strength] force and ability that is in the heart and bowels: as elsewhere he saith, my hart forlaketh me, Psal. 40. 13. are not with me that 1. have no 12. of them: I cannot see. Psal. 40. 13. 12. pains oftentimes of the eyesight,即可, I Sam. 14. 28. 29. Psal. 13. 4. 12. my plague] 2. 2. stroke, touch, hurt. The Hebrew with touching, 12. striking 2. hurting any manner of way. Psal. 105. 12. 13. seek my fowl] 3. kyll me. See Psal. 35. 4. 15. no reprehensions] no arguments, 15. convictions. 16. thou wilt answer 15. 3. that thou make answer; that 1. hear and deliver me. Psal. 3. 5. 17. I say, leaft] 6. I say, (I think,) it is to be feared, leaft, &c. An imperfect speech, through passion. 17. my foot is moved: that 1. is, slip. This is always in the evil part, when one's state is changed to worse. Deut. 32. 35. Psal. 66. 9. & 94. 18. & 121. 3. Alike pynake is of moving of the hand, Levit. 25. 35. magnify] vaunt themselves. See Psal. 35. 26. 18. to halting] 18. to threw my inimitie in my trials and afflictions, as Zaanah halted after his whastling with God. Gen. 32. 31. See Psal. 35. 15. In the Greek, I am ready for scourgis, that is, to suffer correction and punishment for my sins. 19. I am careful] 20. will shew care, taking thought as for fear of some evil or danger to come. So the original word impro vest, 21. I Sam. 9. 5. & 10. 2. Is. 57. 11. 20. are alive] 21. are alive, 22. 20. are alive] 22. are alive, 23. are alive, 35. 19. 21. my adversaries] 22. my adversaries. 21. go, are adverse to me, opposite, to let and hinder me. The Hebrew Satan is her coply applied to the Devil, who is an adversary to hinder all goodnes. Zach. 3. 1. Mark. 1. 13. Rev. 12. 9. So after, Psal. 71. 13. & 109. 4. 6. 20. 29.

Psalm. 39.

1. To the master of the musick to Jeduthun; 2. psalm of David.

2. Sayd; I will take heed to my wayes, from synnyng with my tongue: I will keepe a bridle on my mouth; while the wicked is before me.

3. I was
Psalm.

3. I was dumb with filenes; I was silent from good: and my payn was troubled.

4. Mine hart was hot, within me; in my meditation the lyre burned: I spake, with my tongue.

5. Jehovah, make me know my end; and the measure of my days what it is: let me know, how soon-ceasing I am.

6. Loe, thou hast given my days, of handbreth; and my worldly-time is as nothing before thee: surely al vanitie is every earthly-man, though seted Selah.

7. Surely in an image, walketh ech-man; surely in vanity do they make-a-flur: he heapeth-up, and knoweth not who shall gather them.

8. And now what exspect I Lord? my hopeful-expectation, it is for thee.

9. Ridd-thou-me-free from al my trespasses: put me not, the reproch of the fool.

10. I am dumb, I will not open my mouth: because, thou hast doon it.

11. Turn-away from me thy plague: by the striking of thine hand, I am consumed.

12. With reproofs for iniquitie, thou chastisest a man; and makest mel; as a moth that which is -to be-desired of his: surely vanitie, is every earthly-man Selah.

13. Hear my prayer, Jehovah, and mine outr cry, give ear unto my tears; cease not as d. a. if for a strang; I am with thee; a sojourner, as al my fathers.

14. Stay from me, and let me refresh my self: ere -that, I goe and I be not:

Annotations.

[Isa. 1, to Lechun] 02, for him: and it may be meant not onely for his person, but for
Psalm. XXXIX.

his posterity, as Aaron is put for the Aaronites. 1 Chron. 12.27. This Edomuth and his
founds, were supplers in Israel with the harp: he prophesied, for the convincing and giving
prayer to Jehovah. 1 Chron. 25.3. So Psal. 77.1. 

V. 2. take heed, 02, be wary, keep, observe. The like speech is used, 1 King. 2.4. from sinning] that is, that I fear not,
02 mayis not. If any man lay not in word, he is a perfect man, and able to bridgel the body. 11.
3. a bridge | ro melul: the Greek turns it a wind, by this the untamedness of the
tongue is stilled, which must by force and watchfulness be restrained. See lam. 3.3-8.
V. 3. with thines | 02 silentness, tam'd-subjection: as the word often signifies, Psal. 4.5.

Wherefore the Greek here turns it, I was humbled, my payn was troubled] my fore
was exalcerte; renewed ( as the Greek aptly,) and increased. | V. 4. fyre burned
with this speech of David, we may compare that of Jerem: And I say I will not mention
him,nor speak any more in his name: but it was in my heart a burning fire, shitt up in my
bones, and I was weary with forbearing, and could no longer. Jer. 26.9. 
V. 5. how soon-ceasing] how temporary, frail, brittle, and shortlived: 02 how defective lam, as the Greek
faptly, what I lack, to want, or the end of my days. What is the term and period of my life.

V. 6. of hand-breaths | that is, thou hast exactly measured them out, and they are but short.
a hand-breath is a short measure, the breadth of 4. fingers.

My worldly time: my temporary age. The Hebuc Cheled, is the world, Psal. 17.14. I fed here for mans
life-time in this world. So Psal. 89.48. Iob. 11.17. fully? 02, but, cenu.

All vanity! 02, a mere vapour; all manner vanity and nothing else. Whatsoe'er vanity is in the
world, may all be seen in man. The Hebuc Hebel is a soon-vanishing-vapour, as the breath
of ones mouth. To this the Apostle hath reference saying, what is your life? it is even a
vapour that appeareth for a little time, & afterward vanisheth away. Iam. 4.14. 

Very earthy-man | 02, al mankind: Heb. al Adam. Adam rael his second son Hebel, that is vanity: Gen.
4.2. and here DavidRAPh, that al Adam, (every man,) is Hebel, vanity. Solomon in Es-
celestas: declaret this at large. See also Psal. 62.10. 

though stilled | 02 standing, stedfast; and in good estate.
V. 7. walketh in an image | 02 in a shadow; that is, ob-
scurely, changeth dayly, leadeth an imaginary life, rather than a life it self, and so soon paffeth
hence. He fleth as a shadow, and abideth not. Iob. 14.2. So Paul faptly, the fashion (02 hiev)
of this world, goeth away. 1 Cor. 7.31.

make a shorr] 02 a tumult, disquieting themselves and one another.
he keepeth | that is, any one heapeth up, to want, goods; &
knowes who shall enjoy them. See Ecclel. 2.18.19.

V. 9. put me not] 02, ex-
pole, make me not to be the reproach of the fool; of Nabal; whereas see Psal. 14.1.

V. 10. I am dumb | 02 tongue tied. | 02 is a profec- tion of his patient sufferance of the
things laid upon him by God: And so did David carui himself, 2 Sam. 16.10. and Aaron, Le-
it. 10.3. 
V. 11. the striking | 02 buffetting, this is not the greatness and oft reiteration
of his trouble. | 02 makest melt | that is, consume away, as a moth] to
wect, as a moth-worm consumeth, or peritheth, which is ddeantly, as Iob. 4.19. they are
destroyed before the moth.02, as the moth consumeth garments, so thin with thy rebukes con-
sume them: 02 Hof. 5.12. Iob. 13.28. I sa.50.9. and 57.8. 

that which is to be defied of his] 02 his desirable; meaning, his bewtous grace, best strength, dignity, and every whit
of him, that is amiable, to be defied, or liked.
V. 13. unto my tears | which cry unto
God, (as blood is sad to crie, Gen. 4.10.) 02, which are joyned with earnest prayers, as Heb.
3.7. 

a stranger with thee] This is taken from the law, Levit. 25.33. The land is
mine, ye are but strangers and sojourners with me. The like account is seen in 1. Chr.
29.15. Hence faptly the Apostie, They confessed that they were strangers and pilgrims on the
earth; and, they that say such things, declare plainly that they seek a country, 1 cor. 4.3. 
Heb. 11.13. 14.16. 
V. 14. Stay | 02 Leave off, to want, thyne anger, and afflic-
tion: 02, Look away, shut the eye; as this word sometimes signifies, Isa. 6.10. and let
me refresh 02, that I may recover strength. This speech is taken from Iob. 10.20.21.
Sing this as the 32. Psalm.

1. To the mayster of the musik;
Davids Psalm.

2. W Ayting I waited for Jehovah: and he bended unto me, and heard my cry.

3. And he brought me up out of the pit of sounding-calamitie, out of the myre of mudd; and set up, my feet upon a rock; he ordered-stedily my steps.

4. And he hath given into my mouth, a new song; a praysie to our God: many shall see and fear; and shall trust, in Jehovah.

5. O blessed is the man, that putteth Jehovah, his secure-trust: and respecteth not unto the proud, & them that turn aside vnto a lye.

6. Thou Jehovah my God, haft made many, thy marvelous works: and thy thoughts, towards us: none can count in-order unto the; would I declare and speake them; they are mightily-encreaste above telling.

7. Sacrifice & oblation, thou wouldst not; mine ears, hast thou digged-open: burnt-offering and lyn-offering, thou askedst not.

8. Then sayd I, loe I come: in the roll of the book, it is written of me.

9. My God I delyte to doo thy acceptable-will: and thy law, is within my bowels.

10. I have preached-the-glad-tidings of justice, in the great church, loe I close not up my lips: Jehovah, thou knowest.

11. Thy justice I have not covered within my hart, thy faith and thy salvation have I fayd: I have not conceale thy mercy and thy truth, to the great church.

12. Thou
12. Thou Jehovah, close not up thy tender-mercies from me: let thy bounteous-mercy and thy truth, continually preserve me.

13. For innumerable evils, have affrayed me round-about: my iniquities have taken-hold on me, and I am not able to see: they are mightily-increased more-than the hairs of my head; and my heart forsaketh me.

14. Vouchsafe Jehovah, to ridd-me free: Jehovah, make haste to my help.

15. Let them be abashed, & ashamed together, that seek my soul, to make-an-end of it: let them be turned backward, and blush: that delyte, mine evil.

16. Let them be made desolate, for a reward of their abashing: that say to me, aha aha.

17. Let all that seek thee, be joyful & rejoice in thee: let them say continually, magnified be Jehovah; they-that love, thy salvation.

18. And I, poor-afflicted and needy, the Lord thinketh on me: thou art my help and my deliverer; my God, delay not.

Annotations.

1. David's Psalm [Ps 12], a Psalm concerning David; that is, Christ, who is called David in the Prophets; Hos. 3. 5; Jer. 30. 9; Ezek. 34. 23. & 37. 24. Of him this Psalm is uttered, as the Apostle teacheth, Heb. 10. 5, 6. &c.

2. Wayting] [Ps 12, expeaking the deep-blighting of this word, noteth earthenness, constancy, patience. Bended] to weep, his ear, as is expressed, Psal. 17. 6. 

3. Pit of founding calamity] [Ps 12, dungeon of tumultuous-desolation, which echoed and confounded with dreadful noyes: denoting hereby the greatness of Christ's fears and afflictions.

4. Myre of mud] [Ps 12, muddy (Ps durny) myre, or clay; supping, fast-cleaning affictions. So Psal. 69. 3. Fit up] [Ps 12 stabilized, set fast my feet on a rock, that is, on firm ground, opposed to the former mudd.

5. Respecteth not] [Ps 12, turneth not the face, which implies lacking or inclination of the mind and affections. Job. 36. 21.

6. Thy thoughts] [Ps 12, thy good-meanings, or purposes.
Psalm. XL.

none can count in order] t7, they cannot be orderly-counted or pronounced; Here [n 2, the word is used for ordering of speech, as in Job. 32. 14. Sometimes it is used for matching, 
comparing: to the Greek tūneth it here, in thy thoughts there is not any that can be like
ned to thee, would I 77, if I would declare, mightily-increas I 77, strong, to 
were in number; many: to after in verse 13, see Psal. 37. 18, above-telling] that is, 
moe than I or any can tell: so, moe than can be told. 
[7. thou wouldst not] 77, de
lyed it not. 
[8. the Spirit was to cause the sacrifice and oblation to cease; Dan. 9. 27, therefore speaks 
eth he thus to God his father, Heb. 10. 5, mine ears ] 77, cars to me: see Psal. 3. 1, 
77 digged-open] 77, perished: that is, thou made me obedient to thy voice, ( contrap to 
which is the flipping of the ear, Psal. 58. 5,) 77, myne ears thou hast bored, as thy servant for 
ever, according to the law, Exod. 21. 6. The Greek interpreters, to make the sense plainer, 
[9. San, but a body hast thou fitted to me, meaning that his body was ordained and fitted to be a 
sacrifice for the sinner of the world, when the other legal sacrifices were refused as unprofitable. 
And thus the Apostle allegeth the words, following the Greek, Heb. 10. 5, 10, 
burnt-offering ] sacrifice that goeth all up in fire. [see Psal. 20. 4, 
[10. syn-offering ] 77, expiation, 
[11. obligation for syn, as the Apostle calleth it. Heb. 10. The word syn, is often in the law, 
put for the syn-offering, Levit. 4. 24. &c. Exod. 29. 14. So did the Apostle say, Him that knew 
no syn, he made syn (that is, a syn-offering) for us, 2 Cor. 5. 21. 
[12. As I come, to weet, into the world, Heb. 10. 5, and particularly, to Jerusalem to give my self 
a sacrifice for syn, See Mark. 10. 32, 33, 34, 
[13. a book or scroll of paper or parchment rolled up. The like phrase is used Jer. 36. 2, &c. Ezek. 
2. 9. &c. The Hebrew Sepher, book, is used generally for any writings, evidences, bills, 
court-rolls &c. &c. &c. &c. &c. 
[14. and the books in Israel were written 
ten in long scrollis, and folven 07 wrapped up. Hence is that phrase, the heavens shall be folded 
up like a book, 11a, 24. 4, Rev. 6. 14, 
[15. So Christ (sayth), The son of man goeth as it is written of him, Mat. 26. 24, and Moses wrote of me, Job. 5. 46. See also Luk. 24. 
44, 46. Act. 13. 29, 
[16. V. 9, thy acceptable-will by the which will, we are sanctified, even 
by the offering of the body of Jesus Christ once, Heb. 10. 10, see also Job. 6. 38. Luk. 22. 42. 
[17. V. 10. I have preached the glad tidings of that I have evangelized justice, of this word, the 
Evangelie of Gospel hath the name, the Greek signifying Good-tidings and the English also 
so to like effect, made of the Son of God spel, that is a good speech. And the justice here 
meaneth is thus set forth by the Apostle; Now is the justice of God made manifest without the law, 
having witnessed of the law and of the Prophets; namely the justice of God, by the faith of 
Jesus Christ, unto all and upon all that believeth, &c. Rom. 3. 21. 22, the great church 
[18. assembly, congregation. So Psal. 22. 23, 
close not vp ] restrayn not, as in a prison, that words should not be uttered. Ier. 32. 2. 3. 
[19. I sayd, that is mentioned, and spoke of, as 2 Sam. 6. 22, 
to the great church] the word to is referred to God's 
mercy and truth extended to the church. The Greek referreth it, to concealed, and transla
teth, from the great church. And the Hebrew elsewhere usually is spakeeth. Psal. 49. 6. & 78, 
& 130. 15, 
[20. iniquities] this word, as the former evils, is sometime used 
for syn, sometime for the punishment of syn. See Psal. 31. 11, 
[21. V. 14. Vouchsafe, 77, Let it please thee, 
[22. V. 15. to make an end of [ it to consume 77, destroy it. Compare 
this conclusion, with the 70. Psalm, 
[23. V. 16. made defolate, 77, wondrously-waited, 
into amazednes and astonishment. So after in Psal. 46. 9. & 69. 26, & 73. 19, & 79. 7, 
for a reward of their abasing] 77, an end of their shame, that they might be brought upon me. End 
is used for reward, as Psal. 19. 12, 13, For because of their shame. The Hebrew word sometime 
signifieth because. Isa. 5. 23, Gen. 22. 18, Deut. 7. 12, 
[24. V. 18, delay not to prolong not the time of the last, and consequently, fail not. The word, is so to tarry 77, linger, as to disappoint one of his expectation; as Habak. 2. 3. Though it tarry, wayt thou, for it shall surely come, & that 
not delay; that is, not fail, And thus may we understand other like scriptures, as Deut.
Psalm 41.

2. O Blessed, he that prudently-attendeth unto the poor-weakling: in the day of evil, Jehovah will deliver him.

3. Jehovah will keep him and preserve him alive, he shall be made blessed in the earth: and give thou him not, to the fowl of his enemies.

4. Jehovah will uphold him, on the bed of languishing: sorrow is his bed, thou hast turned in his sickness.

5. I did say, Jehovah be gracious to me: heal my fowl, for I have sinned against thee.

6. My enemies sayd evil of me: when shall he dye, and his name perish?

7. And if he come to see, he speaketh falle-vanitie, in his hart, he heapeth up painful-iniquitie to himself: he goeth forth, abroad he speaketh it.

8. Togethcr, against me whisper-doo against my haters: against me, they think evil to me.

9. A mischeevous thing, is fastned in him: and he that lyeth, shall no more rise.

10. Alfo the man of my peace, he whom I trusted in, that eateth my bread: he hath greatly-lifted-up the heel against me.

11. And
Psalm. XLI.

11. And thou Jehovah, be gracious to me and raise me up: and I shall repay them.

12. By this I know, that thou delytest in me: because my enemy, shal not shout triumphantly over me.

13. And I, thou hast suffrayed me in mine integritie: and hast afflicted me, before thy face for ever.

14. Blessed is Jehovah, the God of Israel; from eternity, and unto eternity; Amen, and Amen.

Annotations.

v. 2. that prudently attendeth 02, skilfully carrieth himself; it implies both a skilful mind, or judging, and a carriage according, in word and deed.

The Hebrew Dal hath the signification of drawing out, or emptying, and is applied to the weak, lean, sickly, whose flesh and health is spent, Gen. 41. 19. 2 Sam. 13. 4. and to the poor, whose wealth is wasted, Psal. 72. 13. & 113. 7. opposed to the rich, Exod. 30. 15. And as the poor are thus called weak, thin or lean, so rich and great men, are called thick 02. sat. Psal. 78. 31. The poor-weakling treated of here, was David, and his son Christ, as appeareth by the 10. verse, compared with Joh. 13. 18.

v. 3. preferveth him alive] conserveth his life & health, as Deut. 20. 16. 02 restoreth him to health from sickness, as O; which is spoke to live, when he recovered his health; Isa. 38. 9, 21.

and to again in the next verse. to the soul; that is, to the last of all, as Luk. 23.

v. 4. languishing, sorrow 02, of sickness, feeblenes. thou hast turned 02, hast changed. It may be understood especially of making his bed easy, that is, comfortable, in his sickness 02, of changing his estate from lying sick, to sitting up in health.

v. 5. healeth my soul] that is, healeth, who now am sick: O2, heal my soul, of syns, infirmities &c, so God healed the people, when he pardoned their uncleanesses, 2 Chron. 30. 20. and healeth the broken hattered, Psal. 147. 3. And that which the Prophet speaketh of healing of the people; the Evangelist speaketh of forgiving them their syns, Isa. 6. 10. Mark. 4. 12. Mat. 15. 15.

v. 7. abroad 02, in the street.

v. 9. A mischievous thing 02, Some divilish matter; Deut. a word of Belial: See word for thing, in Psal. 7. 1. and Belial, in Psal. 18. 5. and both joined as here, in Psal. 101. 3. Deut. 15. 9. It may be understood, of some odious syn and wicked vice; O2, of some greevous punishment for the same.

is fatned] O2, is powdered into him. The original word is sperth, both, and may denote the greatnes and fast cleaving of his syn, and likewise of his punishment: for plagues are spayed to be powdered out, Rev. 16. 1 &c. that no more rise] O2, that nor add to rise.

v. 10. the man of my peace] that is, my familiar freind, which was at peace with me, as Judas, Christ's own disciple.

v. greatly-lifted vp by magnified the heel, of the footloe; that is, hath infolently and contumeliously abused me, seeking my overthrow. And this Christ applied to himself, Joh. 13. 18. He that eateth bread with me, hath lifted up the heel.
Psalm XLII.

1. To the master of the song: an instructing psalm to the sons of Kohach.

2. As the hind, desirously-brayeth for the streams of waters: so my fowl desirously-brayeth unto thee of God.

3. My fowl thirsteth for God, for the living God: when shall I come, and appear, before the face of God?

4. My tears have been to me bread, day and night: while they say unto me at the day, where is thy God?

5. These things I remember, and pour out, upon me my fowl; because I had passed with the throng, had retired with them, unto the house of God: with voice of thowing & confession, a multitude keeping festivity.

6. Why

Psalm 42.

1. As a hart doth desire the water streams, so my soul doth desire thee, O God.

2. When shall I come and appear before the house of God? in the presence of God, among the mighty.

3. My tears are bread to me all the day long, and in every season: thy righteous judgments are my delights, and my soul's desire.

4. I am weary of my way; my soul fainteth in the way where I walked:

5. For the law of the Lord is perfect, converting the soul: the testimonies of the Lorp are sure, making wise the simple.

6. My soul is caueth me to keep thy statutes, O Lord: and my heart applieth itself unto thy judgments.
Psalm XLII.


7. My God; within me, my soul boweth-down it fell; for that, I remember thee from the land of Iarden, and Chermonim, from the little mountayn.

8. Deep unto deep caleth, at the voice of thy water-shows: al thy breaking-billowes & thy waves, doo passe over me.

9. By day, Ichovah will command his mercy; and in the night, his song with me: a prayer, to the God of my life.

10. I will say to God my rock, why hast thou forgotten me: why goe I sad, for the oppression of the enemie?

11. With a murdering-weapon in my bones, my distreflers doo reproch me, when they say unto me at the day, where is thy God?


Annotations.

The second book] to Ier., of Psalms. For though they be all compiled in one bo-

Hebrew, (as were also the [1st] Prophets) which therupon is called The book of the

Psalms, Act. 1. 20. (as, The book of the Prophets, Act. 7. 42.) yet in the Hebrew they

are 5. books, the first reacheth to the end of the 41. Psalm so goinge, which is con-

eluded
Psalm. XLII.

The second, to the 72. Psalm, concluded also with Amen Amé, and the end of David's prayers. The third reacheth to the 80. Psalm, concluded likewise with Amen & Amen. The fourth unto the 105. Psalm, whose conclusion is Amen, Hallelujah. The fifteenth, unto the 150. Psalm, ended with Hallelujah.

v. 1. Korach. This is the Levite that rose up and rebelled against Moses and Aaron, for which God deprived him and his family, and all that took part with him, Num. 16. Nevertheless, there were of his sons, that dyed not, Num. 26. 11. departing (as it seemeth) from their fathers' tents, as all were counselled, Num. 16. 24, 26. Of his race came Samuel the Prophet, and Heman his nephew, 1 Chron. 6. 33. To these sons of Korah, this and sundry other Psalms are remanded, which for the most part are songs of comfort, against afflictions and sorrow.

v. 2. As the Hind, so the Hart, a beast of liberty by nature, and whose taste is increased when he is hunted. The Hind, the f. male is here meant, as the word answered, the brayeth, and the Greek article: he elaphos, manifesteth the f. males passions are stronger than in males, defirously brayeth.] in Greek, dekheth; This word is used but here, and in 1. 2. 6. God, the beasts of the field bray alto unto thee.

v. 3. thirtieth that is, earnestly desireth.] So Psal. 63. 2. Of thirst for God's grace and spirit, 1 Sam. 17. 1. On. 7. 37. Rev. 22. 17. For the living God.] so called here, because he is the well of living, (that is, of continual springing) waters, Jer. 17. 13. abundantly refreshing those that come to him. 0. living, is opposed to the dead, that is, false Gods, Psal. 106. 28. 1. Thef. 19. ye turned from idols to serve the living and true God. O. living, that is lively, powerful, effectual, so Psal. 18. 20. Heb. 10. 31. before the face of God.

v. 4. to me bread] that is, my bread, my food. So, bread of tears, Psal. 80. 6. they say] my foes, as ver. 11. 0. while it is laid, all the day] 0. every day, as the Greek turneth it.

v. 5. These things] my absence from God's face, ver. 3. and my adversaries reproach, ver. 4. powreth our upon me] 0. shed within me, 0. by my self. This manner exceeding sorrow, or fainting, like that in Job. 30. 16. And now my soul powreth out itself upon me, and the days of affliction have took hold on me. So, 1. Sam. 1. 15. Lam. 2. 12. throneth] a multitude presseth to goe before God. keeping festivity] 0. with a multitude dancing, 0. keeping a feast. Fez at their solemn assemblies, they keep feasts, Exod. 23. 14. with dancing, eating, drinking and joy. Exod. 32. 5. 6. 19. Iudg. 21. 19. 21. Deut. 16. 14. 15. 0. 6. Why bowest thou down? 0. to weep, with sorrow; and therefore, the Greek turneth it, why art thou sorrowful? fez. Sorow or Care in a man's heart, boweth it down; but a good word, rejoiceth it. Prov. 12. 25. the salutations] understand and, 0. for the salutations, that is the ful salvation, 0. perfect deliverance. of his face.] that is, which his face, favour & gracious presence giveth unto me. The Greek readeth thus: the salvation of my face & my God: transcribing the Hebrew letters, as in the last verse.

v. 7. for that, I remember & cannot come before thee: as, ver. 3. 12. therefore I will mind thee, seeing I have no words to convent me in my absence from thee, the land of lardens, which lay eastward from Jerusalem, where God's sanctuary was, and Chermonim] that is, the inhabitants, fez the mountains of Hermon, which was a high mountain in the North parts of the land called also mount Shirane; see Ps 29. 6. the little mountains to the Greek: others make it a proper name, Mount Mithra, fez. Mount Mithras, in the southern mountains, that were small in respect of Hermon. Mount burning with smoke, 0. charrets, fez. charrets: Ps. 20. 8. Deep unto deep calleth.] that is, one Affliction or temptation followeth & occasioneth an other, without intermission of trouble. A deep, abime, fez. Gulf, is a place of
Psalm XLIII.

many waters, breaking-billowes] are most dangerous to them. Billows have their name of breaking, as the next word waves, of wallowing or tumbling: both, signify afflictions. So Psal. 88.8. 1. 3. Psal. 43. and often used for in or bellicose: or because God in his Angels procureth good to his people. Deut. 28. 8. Levit. 25. 21. 2. Sam. 17. 14. So after, in Psal. 44. 5. 

So God is [sacred] to give songs in the night, Job. 35. 10. See also Isa. 30. 29. a prayer] to set, I shall make a prayer, And some psalms are intituled prayers, as Psal. 17. 1. & 90. 1. & 102. 1. & 142. 1. Habak. 3. 1. 1. 10. sad ] mournfully. See Psal. 35. 14. 

[Ps. 11. with a murdering-weapon] Retchar, murder, seeming here to be a sword or weapon of murdering; (as pride is a proud person, Psal. 36. 12.) meaning that his adversarys words did sorely affect and grieved him, as if a dagger had been thrust into his bones. For, reproachful words, are piercing like swords: Psal. 57. 5. & 59. 8. 1. 12. salvation of my face ] that is, he which giveth me full manifest and apparent salvation, or present deliverance. See before, vers. 6.

Psalm 43. 

Sing this as the 42. Psalm. I judge me o God, and plead my plea; from the nation unmercifull: from the man of deceit, & injurious, cry, do thou deliver me.

2. For thou art the God of my strength, why thrustest thou me away: why goe I like sad, for the oppression of the enemy?

3. Send thy light & thy truth, let them lead me: let them bring me unto the mountain of thy holynes, and unto thy dwelling-places.

4. And I will come unto the altar of God; unto God, the joy of my gladness: & confess thee with harp, o God my God.

5. Why bowest thou down thy selfe, my fountain, and why makest thou a tumultuous-stirre within me? why-hopefully for God, for yet I shall confess him; the salvations of my face, and my God.

Annotations. 

Psal. 43. Judge
Psalm XLIII.

1. Judge me, This meweth an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so Judging is used for delivering, 2. Sam. 18. 19. 31. Judg. 3. 10. Pleading also ones plea is of the meaning: see Psal. 35. 1.

2. O God, with our ears we have heard, our fathers have told to us: the work thou wroughest in their days, in days of old.

3. Thou with thy hand, didst dispossest the heathens, and didst plant them: thou didst evil to the peoples, and didst propagate them.

4. For, not by their own sword inherited they the land, & their arm saved them not; but thy right hand & thy arm, and the light of thy face, because thou didst favour them.

5. Thou art he my king & God: command, the salvations of Isakob.

6. In thee, we shall push with the horn our distressers: in thy name, we shall tread down them that rise up against us.

Psalm 44.

1. To the master of the musick to the sons of Korach, an instructing. Psal.

2. O God, we have heard our fathers have told: the work thou wroughest in their days, in days before of old. 3. Thou with thy hand didst dispossest the heathens, and plantest them: unto the peoples didst evil, and propagated them.

3. For they have not by their own sword, inherited the land; and their arm, hath not saved them: but it was thy right hand, and thine arm, and thy face light: because thou wouldst their wealth.

4. Thou that my king & God command, Jacob's salving health.

5. In thee, we are distressing foes as with the horn that pusheth in thy name, we shall tread down those that rise up against us.
Psalm XLIII.

7. For I will not trust in my bow: and my sword shall not save me.
8. For thou hast saved us, from our distressers: and our haters, thou didst make abash.
9. In God, we proved al the day: and thy name, for ever, we will confess Selah.

10. But now thou thrustest away, and makest us ashamed: & goest not forth with our armies.
11. Thou makest us turn backward, from the distresser: and they that hate us, doo spoil for themselves.
12. Thou givest us as sheep for meat: and fannest us, in the nations,
13. Thou sellest thy people for no wealth: & increasest not, by the prices of them.
14. Thou exposest us a reproach, to our neighbours: a scoff & a scorn, to them that be round about us.
15. Thou puttest us for a parable, among the hethens: a nodding of the head, among the nations.
16. At the day, my ignominy is before me: and the abasing of my face covereth me.
17. For the voice, of the reprocher & raunter: for the face, of the enimie, & self avenger.
18. Al this is come on us, & we have not forgotten thee: nor dealt-fally, against thy covenant.
19. Our hart hath not turned backward: nor our stepping, swarved, from thy path.

20. Though
Psalm XLIII.

20. Though thou hast crushed us, in the place of Dragons: & hast covered over us with the shadow of death.
21. If we have forgotten the name of our God, and spread out our palms to a strange God.
22. Shall not God fetch out this for he knoweth, the hid-things of the hart.
23. But for thee, we as slaughter sheep esteemed are, yea, at a day.
25. Wherefore, hidest thou thy face: forgotten, our care-disrest.
26. For our soul is bowed down to the dust: our belly cleaves to the earth.
27. Rise, for an helpfulness to us: & redeem us, for thy mercy sake.

Annotations.

V. 3. disposeth] or disinterred. See examples herof in the Amorites Num. 21. 32. & the other kings of Canaan for. 12. [Seven nations greater and mightier than Israel. Deut. 7. 1. planted them] to prove, our fathers, the Israelites as Exod. 15. 17. a figure taken from the planting of vines: whereof see Psal. 80. 9. &c. the peoples] that dwelt before in Canaan.
So Psal. 106. 34. [didst propagate] or send forth, make spread, as the vine spreadeth out or diffredeth the branches. Psal. 80. 12. Ezek. 17. 6. 
V. 4. the light of thy face] thy favourable countenance in Christ: See the note on Psal. 4. 7. & 89. 16. 
V. 5. thou art he] that is, Thou art the same my King, (as the Greek expresseth it) this noteth God's unchangeableness: See Psal. 102. 28. 
Salvations of Itakob] that is, the ful salvati-
on, (the absolute deliverance) of thy weak people, the pofterity of Isaac. See Psal. 14. 7.
V. 6. pulleth with the horn] a speech taken from Moses, Deut. 33. 17. and meaneth a vanqui-
shing or subduing. 1. King. 22. 11. Dan. 8. 4.
V. 7. tread-down] tread-under-foot, which signifies both a subduing or destroying. 2. Chron. 22. 7. & a contempt or setting of them at naught, Prov. 17. 7. and so the Greek here translitereth it, we will set at naught. So after in Psal. 69. 14. & 103. 14.
V. 8. In God, we prayed] to evert, his actions, salvations &c.
See a like phrase in Psal. 56. 5. 11. & Psal. 71. 6. Or understand, we prayed our selves, that is, glorified, triumphed. And thus the Greek, in God wee shall be prayed.
V. 9. of sheep for meat] of meat, that is, to be eaten. So after, ver. 13. sheep of slaughter,
that is to be slain, fanneth] or disperseth, stravelt-abroad as the fan that winnoweth.
V. 10. for no wealth] that is, for a vile price, without gain. God is had to fill his people, when he delivereth them into their enemies hands, as out of his own possession. So Deut. 32. 39. increase not] or gayned not by the prices of them; take no other people in their stead: of increase, that is, heighteneth.
Psalm. XLV.

heightenest not their price.

Psalm. 45.

1. To the master of the musick upon Shushannah, to the sons of Korah: an instructing psalm; a song of the wellbeloved.

2. Mine hart, hath boyled a good word; I do so say, my works to the king: my tongue the pen of a speedy writer.

3. Thou art much fayer than the sons of Adam; grace is powdered-out in thy lips: therefore God hath blessed thee for ever.

4. Gird, thy sword upon the thigh of mighty-ones: thy glorious, majestic, and thy comely-honour.

5. And in thy comely-honour prosper, ride on word of truth, & of meekness, and of justice; and thy right hand shall teach thee delightful things.

6. Thy arrows, art shrewd, peoples, fall under thee: in the heart of the kings enemies.

7. Thy
Psalm. XLIV.

7. Thy throne, o God, is ever and perpetual: the scepter of thy kingdom, is a scepter of righteousness: 8. Thou lovest justice, and hatest wickedness: therefore God thy God hath anointed thee, with oil of joyfulness above thy fellows.

9. Myrrh & Aloes Cassia, all thy garments: out of the yvoire palaces: more than they that make thee joyful.

10. Kings daughters, are among thy precious ones: let is the Queen, at thy right hand, in fine gold of Ophir.

11. Hear o daughter & see, & bend thine ear: & forget thy people, & thy fathers howls: 12. And the king will cover thy bounties: for he is thy Lord, and bow-doun thy self to him. 13. And the daughter of Tyrus, with oblation, shall earnestly beseech thy face, even the rich of the people.

14. The kings daughter is all glorious within: her clothing is of purled-workes of gold. 15. In embroderies, she shalbe led along, to the king: virgins after her, her fellow-friends brought in to thee. 16. They shalbe led along, with joyes & gladnes: they shal come into the palace of the King. 17. Instead of thy fathers, shalbe thy sons: thou shalt put them for Princes, in all the earth. 18. I will make memorie of thy name, in every generation & generation: therefore peoples, that confess thee, for ever and aye.

Annotations:

vere. 7. Shothannim, that is Six-stringed-instruments: for to be comparison with d. Itt is here to be in a of musical instruments: as Shallim, be three stringed instruments. 1. Sam. 19. 6. Elsewhere it signifyth Six-leave-flowers; that is Lilies, as Song. 2. 6. which may also be minded here. The Hebrew word is deriv'd of Sheth, that is Six. Like title is in Psal. 69. 1. 80. 1. of the w. beloved-virgins Kings daughters, and other honorable bannish attending upon and comming with the Queen, the freinds of the Hurev and bride: ver. 10. 15. who should sing this marriage song in people of them. Therefore this hymn setteth forth Christ in his glory, and his spouse the Church in her beauty. For Christ is the Hurev and bride, and Jerusalem the Bide, John. 3. 29. Rev. 21. 9. 10. all true Christians are Virgins, for their spiritual chastity. Rev. 14. 1. 4. following and loving the Lamb, for the sweet sound of his name of Gospel, Song. 12. and beloved of him.
Psalm XLV.

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of him, and have this new song of praises, put into their mouths. Of him is this psalm as the Apostle expoundeth it, Heb. 1. 8. 

2. hath boyled] or fryeth, boyled as in a frying pan; that is, hath studied and prepared by fervent meditation. A similitude taken from the Minchah or meat offering in the law, which was pressed in the frying-pan, Levit. 7. 9. and therebopled in olie, being made of fine flour unleavened, mingled with oil, Levit. 2. 5. and after was presented to the Lord by the priest, ver 8. &c. Here the matter of this psalm is as the Minchah or oblation, which with the oil, the grace of the Spirit, was boyled and prepared in the prophets heart, and now presented. So the Psalm. 141. 2. This word is not elsewhere read in the scripture. A good word] an excellent, sweet and pleasant matter. A word is used often for a thing matter, Psal. 41. 9. here it is for the whole argument of this psalm.

I do lay] or, I am a laying, that which fervently boyled in me. For the abundance of the hast the mouth speaketh, my works to the King] or, my poems to the King, that is of Christ; concerning him, and dedicated to him is this Psalm, or Ditto. my tongue, the pen] understand, be it as the pen. of a speedy writer] or, of a swift (ready) Scribe. So Ezra was called not only for writing, but also for interpreting the law, Ezr. 7. 6. Scribes were both Scriveners or, Notaries, 2. King, 12. 10. &c. 

3. Thou art much-fayer] The Hebrew word is of double forme, to note out double that is very excellent beauty. This ayres is not of body only, but of mind, in wisdom, holyymes &c. as in Ezek. 28. 7. there is mentioned beauty of wisdom. Here the Psalmsist beginneth his speech to Christ and of his page: which also the Chaldee paraphrase explications thus. Thou art fair in fowl and body, o King Melias. See the description of Christ's spiritual beauty in Song. 5. 10. 16. grace is powred out in thy lips] that is, thou speakest gracious words abundantly. Christ's lips, were like lilies dropping-down pure myrrh, Song. 5. 13. at that heard him speak, wondered at the words of grace that proceded out of his mouth. Luk. 4. 22. therefore] to the end that thou shouldest powr out thy gracious words to men: 

4. Gird thy sword] that is, make ready to the fight, Exod. 31. 27. 1. Sam. 25. 13. Song. 3. 8. The spiritual sword, is the word of God, Eph. 6. 17. Therefore Christ's sword properl cometh out of his mouth Rev. 1. 16. and with the breath of his lips, shall he lay the wicked. Isa. 11. 4. upon the thigh] understand, thy thigh. The Hebrew often omitte words of this sort, easy to be understood: so the Greek in the new testament, as mending the nets, Mark. 1. 19. 20. mending their nets, Mat. 4. 21. to put away, Mark. 10. 4. 50. to put her away, Mat. 19. 7. and many the like.

5. mighty one] or, Champion; Heb. Gibbor, one of the titles of Christ, Isa. 9. 6. thy glorious-Majesty] this is aewth of what manner sword be speakeh, called glory and cymlyns of maginucence, because of the powerful effects. Of these words see Psal. 8. 2. 6. on word on word of truth] which is the Gospel of our saluation, Ephes. 1. 13. the white Horse wherein Christ rideth, Rev. 19. 11. 12. because of truth, for the truths sake. The Hebrew al debor is often used for because, Psal. 79. 9. Gen. 43. 17. Deut. 22. 24. and so the Greek version hath it here, of meekness] or Christ came riding meek, Mat. 21. 5. and his word, is both to be taught, and to be received with meeknes. 2. Tim. 2. 25. 1am. 1. 21. and of justice] or, meeknes of justice that is, justice meekly administered. but the Greek supplieth the word and. shall teach thee] or, let it teach thee fearfull-things. In the Greek it is, thy right hand will guide thee marvelously.

6. Thy arrows] that is, thy words whereby thou conuincst and beatest down syn and synners. So the rider on the white Horse, hath a bow, when he goeth to conquer, Rev. 6. 2. arrows, of words, Psal. 64. 4. or judgments, Deut. 32. 3. in the hart, understand, they pierce the hart of the kings enemies. And this naccuracy the efficaciy of these words 62 judgments, as elsewhere he saith, I will fend al my
plages upon thy harr, Exod. 9. 14. also their inward operation which is mighty, dividing
afunder the fowl and the spirit, discerning the intents of the harr, caufing down imaginations; &
bringing into captivity every thought. Heb. 4. 12. 2. Cor. 10. 4, 5. 

B. 7. Thy throne of God. [Here Christ our King is magnified as God, above the Angels; as the Apostle says
in Heb. 1. 8. But unto the fou he layeth, thy throne of God is for ever &c. Here also is meant the perpetuity of Christ's kingdom, v. 1. Chron. 22. 10, 2. Sam. 7. 16.]

C the scepter of righteousness, o2, a rod (a mace) of equity, playn & righteous in administration.

did anointed thee] of this Psalme Mathlach, hath anointed, our Lord is called Mathlach or Messiah, and in Greek Christ, that is, Anointed; see Ps. 2. 2, oil of joy] the holy Ghost, which joyeth the hart. Luk. 4. 18, 1. Theol. 1. 6, above thy fellowes] that is, above all Christians who are thy fellowes, comfort, and partners in the anointing, 1. John, 2. 20, 27. who are also made Kings & priests, Rev. 5. 10. and with whom thou hast taken part of flesh & blood, Heb. 2. 14.

B. 9. Myrrh] named of the Psalme or Mor, and is the gum or liquor of a tree, in a bitter, in smell odoriferous; therefore it was used in the precious ointment of the hand, Ps. 20, and tabernacle, Exod. 30, 21, and in other sweet perfumes, Fith. 2. 12. Prov. 7. 17. See Song, 4. 14, & 5. 1. 13.

Aloes] of the Psalme name Ahaloth, a sweet wood wherewith perfumes were also made. Num. 23, 7. Song. 4. 14. The Arabians call it tandal.

Psalme 68, 19. Psa. 57. 1. Cafta, or all of the Psalme Ketistoth: elsewhere it is not found in scripture. It seemeth to be the barks or hymns of that sweet shrub Cafta, mentioned by Miniea, 1. 12. c. 20. all thy garments] that is, they bee of them, o2 smell of them, o2, are anointed with them, out of the yorie palaces, o2 palaces of o2 plants tooth: meaning that either the King did meth out of them, o2 the garments were taken out of such palaces or coffers. Kings palaces were continual made of yorie o2 tooth: 1. King. 22. 29.

more than they that make thee joyful, 02, that they that make thee glad: that is, thy garments are more odoriferous, then the garments of thy fellows, see mentioned ver. 8. [as though the powle o2 Church, hath the favour of her colors, better than all spices, and the smell of her garments, as the odour of Lebanon, the being perfumed with myrrh & incense, & al spices of the merchant, Song. 4. 10, 11. & 5. 6. p2 Christ himself is more odoriferous, even wholly delectable, o2 God hath not given him the spirit by measure. Song. 1. 2. & 5. 16. John, 3. 34. And the Sait to ar upp to make Christ joyful, o2 of his delyte is in them, P5al. 16. 3. Song. 7. 6. 10. among thy precious ones] that is with thy honourable women.

O2, in thy precious ounces, that is, in thy precious honourable ornaments, or palaces.

is the Queen] o2, the married Queen, (the wife) is placed at thy right hand, that is, in the most honourable place, 1. King. 2. 19. The word Shegal is used here, and N0hem. 2. 6.

Dan. 5. 23. for the King's wife o2 fallowed. in fine-gold] that is, as the Greek expoundeth it, cloth of fine (o2 glittering) gold, camed Cethem, a special name for the purest and splendid gold. Job. 28. 16, 19. & 31. 24. Song. 5. 11. Dan. 10. 5. Hereof is Mictam, P5al. 16. 1. of Ophir] that is, out of the land of Ophir, which was the son of Ithkaan, the son of Shem, the son of Noach. Gen. 10. 29. to be dwelle in a part of India, and of him the country was camed Ophir: from there was much Cethem of fine-gold brought to India and other countries, as heretofore. 1. King. 9. 28. & 10. 11. & 21. 48. 1. Chron. 29. 4. The cold it (if it was camed by his name Ophir) Job. 22. 24.

P. 11. Hear o daughter] He speaks to the Queen (for mentioned before the church, or heavenly Jerusalem, the Lambs wife, Rev. 21. 9, 10. &c. And to the Chaldee paraphrast, Hear o congregation of Israel, the law of his mouth, & his marvelous works &c. and thy fathers howse: as man and wife must lead their parents, to cleave en to other, Gen. 2. 24. & 31. 14, for we will al en, to cleave unto Christ. Mat. 10. 37. Luk. 14. 26.

P. 12. will cover the bowly] will dehite him fell in thy bownes, (thy face) set forth in Song. 1. 14. & 2. 14. & 4. 1 &c. So, the King is tied in the rafters: Song. 7. 5. and bow down] n3, therfore worship thou him, as daughter

P. 13, the daughter of Tyrus] that is, the people o2 Cethem wealth of Tyre. as daughter
Psalm XLV.

dughter of Sion, Psal. 9.15. Tyre or Tyrus (in Hebrew, Tofr, which signifies a Rock or Fortres) was a strong city appertainning to the tribe of Dan, 19. 29. but possessed still by the heathens, whose King Hiram became friend to David, 2. Sam. 5. 11. and to Solomon his son; 1. King 5. 1. 2. &c. yet afterwards Tyrus remembered not the bounties he had received, Amos. 1. 9. but rejoiced at the desolation of Jerusalem, Ezek. 26. 2. made it self, with other enemies, against Israel, Psal. 83. 8. and was wasted of Nebuchadnezar King of Babyl., by God's judgment, 70. prec. 1. 23. 15. Ezek. 26. 7. It continued under idols till the Machabees times, and then had still Hercules for their chief, 2. Mach. 4. 18. 19. This one city Tyre, is here named instead of other nations, because it was the chief city of traffic, in the world, being an ile in the sea, whose merchants and magnificence the prophet largely describ'd, Ezek. 27. her merchants were Princes, her chapmen the nobles of the world, Isa. 23. 8. the helped up silver as dulle, & gold as the mire of the streets, Zach. 9. 3. Of the suggestion here propounded, which they should need unto the Church, we may see it fulfilled in the new Testament, when many that dwelt about Tyre & Sidon flocked after Christ, Mark. 3. 8. and he resorted to their borders, Mark. 7. 24. and by their richnes, he upbraid the backwrons of the Jews, Mat. 11. 20. 31. and afterwards in the Apostles days there was a church of zealous Christians in that city, Act. 21. 3. 4. &c. See also Psal. 87. 4.

earnestly beseech thy face that instantly pray (pray) unto thee o Queen. The original 1 renown.

the word naturally signifieth to make sick of scory, and being joined with the word face (which oft is used for anger,) it meaneth, to abate the anger, by importunate prayer and by humble case to prevail. So after Psal. 119. 58.

rich of the people] the wealthy among them; meaning of the Tyrians, which were a wealthy nation, and generally, other peoples. See Isa. 60. 1. 3. 5. 11. & 49. 23. Rev. 18. 24. 26. where the riches and honour of the Gentils, are brought to the Church.

B. 14. glorious within] Oz, honorable inward, in the hart adorn'd with faith, hope, love &c.; 62 in the inner man: as Ephes. 3. 16. pimpled-works.

oz grounds, bodies, closures of gold, such as precious stones are set in. Exod. 28. 11. 14. Compare also herewith, Ezek. 16. 13.

B. 15. In embroideries] With broydered (of needle-wrought) garments. Periop is meant the variety of graces, and imbroderie of the spirir.

So Ezek. 16. 10. v. 17. Instead of thy fathers I hie the Debut is of the masculine gender; so these words are spoken to the King. Though male: the masculine is used in speech of women, as Num. 27. 7. So Raham the King, 22. 17. Iaheh 2 Chron. 18. 16.

shalt be thy son: thy children shall succeed, meaning either all Christians, that by the immortalized dead are begotten to Christ and his Church, he being the father, this the mother of us all, Isa. 9. 6. Gal. 4. 6. 23 in special, the Apostles may be intended. See Heb. 2. 13.

that put them] shall place, constitute, shall appoint them to be Princes: As al Christians, are called Kings, Rev. 1. 6. & 5. 10. Oz in special, by the Fathers may be meant the 12. Patriarchs, by the sons, the 12. Apostles succeeding them: as the heavenly Jerusalem hath at the 12. gates, the names of the 12. tribes; and in the foundations of the wall, the names of the Lamb's 12. Apostles, Rev. 21. 12. 14. which Apostles were sent unto all the nations of the world, Mat. 28. 19. to go and bring forth F. S. R. and their fruit to remain, Joh. 15. 16. Like this is the promise made to Sarah, that Kings of people should come of her, Gen. 17. 16.

v. 18. I will make remembrance will mention and make to be remembered.

The imposter of this Psalm, speaketh this to Christ, and of his eternal kingdom and glory, shall confesse thee shall celebrate, shall praise thee. The Hebrew Ichudah, of

if Lehudah had his name, Gen. 29. 35. from which name his

blessing was derived, thou art Judah, thy brethren

(Today) shall confess thee, Gen. 49. 8.

This here is aptly applied to Christ the Lion of the tribe of Judah,

Rev. 5. 5.

and as] 02, and to perpetuity.

Q. 2

Psalm XLVI.
Psalm. XLVI.

1. To the master of the music, to the sons of Korach: upon Alamoth a song.

2. God will be to us: an hopeful-shelter & a strength: a help in distresses, we shall find vehemently.

3. Therefore we will not fear, though the earth change: & though the mountains be moved, into the heart of the seas.

4. Though the waters thereof make a noise, be muddy: though the mountains quake, for the haughty ones thereof Selah.

5. A river, the streams thereof, shall make-glad the city of God: the holy, the dwelling-places of the most-high.

6. God in the midst of it; it shall not be moved: God will help it, at the looking-forth of the morning.

7. The nations made a noise: the kingdoms were moved: he gave his voice: the earth melted.

8. Jehovah of hosts is with us: the God of Jacob, a hide-refuge for us Selah.

9. Come-again behold, the works of Jehovah: who putteth wondrous-desolations in the earth.

10. He maketh wars to cease, unto the utmost-end of the earth: he breaketh the bow, and cutteth the spear, the charrets, he burneth in fire.

11. Surcease & know, that I am God: I will be exalted in the nations, I will be exalted in the earth.

12. Jehovah of hosts is with us: the God of Jacob, a hide-refuge for us Selah.
Psalm XLVI. XLVII.

Annotations.

[1. on Alamoth] This seemeth to be some musical instrument, or tune, 1 Chron. 15. 31. 12.

We may call it Virginals, or Virgin-tunes, having high and shrill voices or notes: for Alamoth signifies also Virgins, Song 1. 2. The original word Alam signifies fidd: whereupon the Greek translateth it here, kruphion, hidden-ones, or hid-things. 

1. we shall find, an help; or in distresses that we shall find; as in Psalm. 116. 3. distress and sorrow I did find; that I did feel, or fall into. And thus the Greek [speak] here, in tribulations that have found us vehemently. 

2. we see may translate it, he is found, that is, God is present at hand; as in Gen. 19. 15. thy daughters which are found; that is, which are present.

3. though the earth should, when the earth change, to waste, her place. By the changing of the earth, and removing of the mounts, are often meant the alteration of places and politiess. 

4. be muddy, or cast up mud, that is, rage, or be troubled, as the Greek translateth it. 

Waters, or peoples, Rev. 17. 15. Isr. 47. 2. and their restless fury, is likened to the seas that cast up myre and dyre, and some out their own shame. 

5. A river, the streams thereof, 12. 

There is a flood, whose riverets, or streams, In the earthly Jerusalem this may be meant of the river Kidron, 2 Sam. 15. 23. 10th. 18. 1. and the streams of lesser rivers of Gihon and Shiloah, 2 Chron. 32. 4. 30. 

In the heavenly Jerusalem, there is a pure river of the water of life, proceeding out of the throne of God and of the Lamb. Rev. 22. 1. Ezek. 47. 1. &c. But also Joel. 3. 18. Gen. 2. 10. Psa. 65. 10. 

The citie of God [that is], Jerusalem; called also the city of the great King, Psa. 48. 3. of Jehovah, Isa. 60. 14. the holy city, Isa. 52. 1. Mat. 4. 5. the holy [meaning the holy-place, Sion, or the sanctuary there. 

Dwelling places] or habitacles; see Psa. 43. 3. Isa. 4. 5. 

6. at the looking forth of the morning, that is, as the Greek explaineth it, very early, when the morning peereeth or sheweth the face. The like phrase is in Exo. 14. 27. Jdg. 19. 26. and so, of the looking forth of the evening Gen. 24. 63. Deut. 23. 11. 

7. gave his voice] that is, spake aloud, or thundered; see Psa. 18. 14. or, gave with his voice: but the word with or in, seemingly to be superfluous in the Hebrew, as elsewhere Jer. 14. 8. Psa. 68. 34. So to seek in Jehovah, 1 Chron. 34. 26. is to seek Jehovah, 2. King. 22. 18. 

melted] that is, was dismayed with fear. See Psa. 75. 4. &c. 107. 26. Exod. 15. 15. Amos. 9. 5. 13. Joel. 2. 9. 

11. Surcease] or Leave off, see Psa. 37. 8. 

10. charrets] or round sheilds, as both the Greeks, and Chaldee, or 

rhapheas here taketh it: but elsewhere it is not so found: but so wagons or carts very often.

Psalm XLVII.

1. To the master of the musick, to the sons of Korach a psalm.

2. A song of triumphantly to God, with voice of shrilling.

3. For Jehovah is high, fearful: a great King, over all the earth.

4. He hath subdued peoples under us: and nations, under our foot.

5. He draweth forth raphes from the waters: and hid-things, under our foot lay.
5. He hath chosen for us our inheritance: the high-excellency of Isaakob, whom he loveth Selah.

6. God is gone up, with triumph: Ichovah, with voice of triumph, ping-palm to God, ping-palm to our king ping-palm.

7. For God is king, of all the earth: ping-palm, with voice of triumph ping-palm, unto God, ping-palm, unto our King ping-palm.

8. For God is King, of all the earth: ping-palm, with voice of triumph.

9. Ouer the heavens God reigneth: his holy throne God sitteth upon.

10. The bounteous-princes of the peoples are gathered, the people of the God of Abraham: for the sheilds of the earth are God; vehemently is he exalted.

**Annotations.**

Ver. 2. clap the palm [of the palm, the hands]: a sign of joyfull approbation, used as at other times, so at the coronation of Kings. 2. King. 11. 12. So after Psal. 98. 8.

v. 4. He hath subdued [will subdue]: So in the next verse, He will subdue: but the time to come is often used for the time past or continued. And here it seemeth to be spoken of the subduing of the Canaanites: and the future subduing of nations to Christ, by preaching of the gospel. Of subduing see Psal. 84. 18.

v. 5. our inheritance: the land of Canaan; Psal. 78. 55. and that immortal undefiled heritage received in heaven for us 1 Pet. 1. 4. high-excellency: glorious-highness: meaning the kingdom, priesthood, temple &c. whereby Isaakob's posterity excelled, Ezek. 24. 11. Amos 6. 5. & 8. 7. Nahum 2. 12. and all the heavenly promises given to the Church in Christ.

v. 6. God is gone up: as when the Ark went up from Kirjath-jearim to Jerusalem, 1. Sam. 6. 15. 1 Chron. 13. 8. & 15. 28. when the Ark was carried by Solomon into the Temple, 2 Chron. 5. when Christ ascended with triumph into heaven; Luk. 24. 51. 52. and with like glory (shall he come again, 1 Thel. 4. 16. Act. 1. 9. 11.

v. 7. an instructing-palm: Malchil, the title of Psal. 32. and many others: here used in like sense for a Psalm to give instruction: &c as in Psalm 14. 2. for a prudent understanding person: in this sense, singing a Psalm every one that is prudent: &c as the Greek exaplapheth it, singing prudently, skillfully, and with understanding.

v. 9. throne of his holines: his holy throne. See Psal. 9. 5. Rev. 4. 2.
Psalm. XLVIII.

1. A song a psalm, to the sons of Korach.

2. Great & Jehovah, prayed vehemently in the city of our God, the mountayn of his holyes.

3. For in situation, the joy of all the earth; its mount Sion, in the sides of the North: it is the city of the great King.

4. God in the lofty-palaces thereof: known he is for an hye-refuge.

5. For loe the kings were assembled: they went together.

6. Them selves saw, so they wondered: they were so dainly-troubled they were frighted-away.

7. Trembling took-hold on them there: payn, as of her that traveleth with-child.

8. With an east wind; thou wilt break a under the fheps of Tarshih.

9. Even as we have heard, so have we seen; in the city of Jehovah of hofs, in the city of our God: God will firmly-establish it, unto eternitie Selah.

10. We have quietly-minded thy mercy & God: in mids of thy palace.

11. As thy name & God, so thy praise is, unto the ends of the earth: thy right hand, is ful of justice.

12. Let mount Sion rejoice, let the daughters of Judah be glad: because, of thy judgments.

13. Compass ye son, & goe round about it: tell the towers thereof.

14. Set your hart, on the fort thereof; distinctly view the lofty-palaces thereof: that ye may tell, to the generation after.

15. That this God, is our God, ever and aye: he will guide us until death.

Annotations.

Sing this as the 44. Psalm.

Great & Jehovah, and with-praise extolled them: with the city of our God, his mount of panitie.

For in her situation, the whole earth joyfulnes; mount Sion, in sides of the north: the great Kings cite is.

God in her lofty-palaces; for refuge known is she.

For loe the Kings assembled were together gone thay bee.

Themselves did see, so wondered they: they troubled frighted were.

Trembling did take them there: and payn, as hers that child-death borne.

With easterly winds; the Tarshish ships thou-breakest al abroad.

As we have heard, so have we seen; in citie of our God, in citie of the God of hofs; the evereberg- hab:

God firmly-wilt-establish it, eternally Selah.

Within thy palaces, we & God, have minded thy merceu.

As thy name, so thy praise, & God to ends of the earth shalt be:
of justice, thy right hand is ful.

Let Sion mount rejoice, for thy judgments, let daughters of Judah make gladson noyse.

Compass Sion, about it goes: the turrets thereof, tell.

Set ye your hart, on fort thereof: her palaces view: Well:
that ye may tell, to th' after age.

That this same God, will bee our God, for ever and for aye: guide us till death. Wil bee.
3

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Pfalm.XLVIII.XLIX.

128

U, 5 * Tayrin Ifcaatlon^OJta Bewtiful of coailjOi climate : fituace in a fajr climate or region.
the fides of the north] tljC place \J3gcr tijt tClUple VUad bUtltWD. jSo Ifa. 14, 13
ofthe great King] tftatia of God; U)f)0 bUJClt lU
Cttp, verfe^* Zach. 8.3. ^erCUpOll
rwearnotbylerufalem^toritis the city ofthe great King. Mat.f. 5^,
verfe 14.
P. 4. lofty-paliaces] 02,high bowres
Plal. 112.7.
ilyples.
55. j. theKings] Ujf uiap refci't t&id cpuict to tl)c_ ilitnodof Jl>oalianb‘2limion,ttttge

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2. Chron* 20. dj to ^aiiacfjcnb anb [jid c aptapnd ;n t Ije taped of <e3c^
2. Sam. r
were afsembled] o|
OJ to tf)C Jdlllllflian
came togicher, to \JOeCt by agreement,at an appointed time 6r place: fb tljC DVtOUial VUOjt tn>
pOJtCtI).
Ji. 7. that traveleth with childl OJ^that bringeth forth, 3t!iD tljtd papll Id great,
ouo fuDOapti, anO tnebttablc. ^ce Mic.4 ,p.i. Tnef.5 .3 .
S*
'vipd] uiljtc Jj
Id (^cDuganobop|lt*oudjalfoD^peanOpavc(jifiig: Tfa. 27.8. ler* 18.17. Exod. 14,21.
10.13.
Gen. 41.7. Ezek. i:?.i2. Ion.4. 8. “ l^ereOpon tfjcOPZCCfettanflatetglt, violent wind.
of TarlEiih ] 0^, of the Ocean fea. Tarlliiili Voao it)t name of tj^c fott Of "Japan, t&C fon cf
Slapljetlj, trefoil Of j^oalj, Gen. 10.4. ofUJiioitiTanus (mentioned in Aa:.2 1.3 4.) tlje rfjcif
cicp of Cilicia in ^piia,badtf)e name* j^iomtbmceti)'p ^tnt bp fl)ippinoiniofai*r rcuu#
lo. 22.
tried, Hlffica,JiiDia,^pj)ir,&c. r.Kmg.22.48.
*|crcupon tj^at^eaujadcolrd
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9 xo.' we have quietl y- minded ! OZin hlence -thought upon ; mid COnfcqUCntIp , wayted
for.
'ISJr li. diiighters of ludah] the Idfer cities of chat tribe, which were as daughters
to the mother city lerufalem: as the lefTcr cities ofthe Ammonites, were daughters to Kabbah,
Ier.45>.3^ ;g)0 Ekron with her daughters, lof. I C.4C. and maitp tj)e lifer.
^oPfal.^7.8.
55. 1 . tel the towers] number , count them ; ^fecfe tfeiiigd fccm to intend uDt onclp a ta^
femgnoticf, but alfo a care and formication of Jerufalcm, agamftallencmied*;S>ecira.33.
a8,
14* Set your hard mind earndlly . fet vouraffe^ons on &c. Plal.^z. n.
the fort] 0| llrong -frontier, fkonce , rampart , made fot (tceugtfe and fafcg^d of tfee fit?.
x.King.2i.*23. 2. Sahi. 20. If ^OPfal. X22.7.
diftindly-view ] O^j lift np, mcauhtg
tfec eped to bcfeold : or rear up tfec banfed or biiildingd • '^Ije i?ebrue Paigu id jere onclp ufrd;
ofit id Pifgahtfje name ofanfeill or mount, Num.21. 20. &23.i4.Deuc.3. 17. &34.r. Clj*
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9 * I ^^er and aye] ever and yet, tO CtCriUtp and pCtpetuitp*

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wilguideus]or lead us,totoeet ad a flocfeofffeecpjPlal. 78. ct.72. tfterforetfeedpre^fetur^
^ lUtB it , poimand, fee wil fced,or rule ad a ffecpljeard.
vntil-dwth] tn d&r^cfe, for ever,
g^rg.ft<C
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Pfdm. 4f,

5^falm. 4^.
f. Totliemayfterof
fonns of Korach apfalm.

Sing this as the

the

J__JEaryethis,al peoples:hear.ken ye,al inhabitants of the
tranfitorie-world.
9. Both fonns of
bafe-man, and fonns of noble-man: rogichcr rich
‘poor.
4. My mouth,
(hal fpeak wifdoin§:& the meditation of
,my hart,prudendes. y. I wil incline
CO a parable:! will open with
harp.

Hear ye

2^

2.

&

i

4,

tn the

or as the 78* Pfalm.
this yo! peoples: hearf^fv yee^

^orld inhabitants thut bee,

^oth bafer-mmtdnd noble-mans chiUrenz
togither Wealthy and poor-need^ men.
mouth yjhd ffeak, things -manifildlj-'9fifi{
andmy harts mufing^ is oi prttdencies,
mine ear

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to parable incline:

open Wil With harp^wine hidd-doUrtne:
6.

Why

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Psalm. XLIX.

harp, mine hidden-matter. 6. Why should I fear, in the days of evil: when the iniquity of my footsteps shall compass me? 7. They that trust in their wealthy-power: & glory, in the multitude of their riches. 8. A man shall not redeem redeem, a brother: shall not give, to God his ransom. 9. So precious-shalbe, the redemption of their fowl: & it shall cease for ever. 10. That he may live yet to continual-aye: may not see the pit-of-corruption. 11. For he feeth, the wife doth dye; together the unconstant-foot and brutifh doo perifh: and leave to others, their wealthy-power.

12. Their inward-thought is that their howfes, shallbe forever; their dwellings-places, to generation & generation: they proclaim their names, on lands.

13. But earthly-man in honour, dooth not lodge-a-night: he is likened to beafts that are silenced. 14. This their way is unconstant-foolly to them: & their posteritate, like-well of their mouth Selah. 15. As sheep they are put in hel, death shall feed them; & righteous-men shall have rule over them at the morning: and their form wear-away in hel, from his dwelling-place. 16. But God, will redeem my fowl, from the hand of hel: for, he will receive me Selah. 17. Fear thou not, when a man shall grow-rich: when the glory of his howfe, shallbe multiplied. 18. For he shall not when he dye, take any-thing: his glory shall not descend after him. 19. Though in his life, he bleffeth his fowl: & they will confess thee, when thou dost-good to thy felf. 20. If it shall come, unto the generation of his fathers: unto continual-aye, they shall not see the light. 21. Earthly man in honour, & understandeth not: he is likened, to beafts that are silenced.

Annotations.

vers 2. the transitorie-world | see Psal. 17. 14. 1. 2. Base-man | in Hebrew Adam: who was so called of Adamah the earth, whereupon this title is given to the baser sort of people.
The Greek therefore translates it here earth-borne. So the Apostle saith, the first man of the earth, earthly; 1 Cor. 15. 47. noble-man] in Hebrew 1st which is the name of man in respect of heat, valour, nobleness and dignity, whereby man is, and excelleth, and in opposition to the former word Adam, it means the great or nobler sort of people.

v. 4. wisdoms] that is, excellent and manifold wisdom; so after, prudences, so very excellent prudence, and of fundry sorts. So Solomon calleth the chief and most excellent wisdom, wisdoms, Prov. 1. 20. and 9. 1. 5. a parable] or a proverb: in Hebrew Mathal, which doth mean rule, superiortie of excellency; because such speeches prevail much in the minds of men, and are in esteem. The new Testament in Greek translates it, a parable Mat. 13. 35. from Psal. 78. 2. of the Latine, we name it a Proverb; in old English 02 Saxon, it was called a big-spe, sometime it is used in the civil part, for a by-word, Psal. 44. 15. & 69. 12. mine hidden-matter] my dark-question, 02 grave-doctrine, my riddle. The Hebrew Chidah, riddle, hath the name of Harphes; as proceeding from a sharp wit, and needing the like to ex- pound it. See Judg. 14. 11. 18. Numb. 12. 8. 1 King. 10. 1. Prov. 1. 6. The Hebrew Ex- press the thing in Greek by hidden things, Mat. 13. 35. from Psal. 78. 2. 6. Why should I fear? This is the hidden doctrine 02 riddle which the Prophet expoundeth as in his own name, and therefore also called it a parable. By fear, he meaneth dismay 02 discouragement.

v. 7. their wealthy power] their riches, which are thus called, because they are gotten by power given of God. Deut. 8. 18. with labour and industry; and to the rich, their goods are their strong-cite. Prov. 10. 15. thefes 02 here they are [ab] trust in them: contrary to 1 Tim. 6. 17. 10. 31. 24. Mark. 10. 24. glory] 02 prays they themselves, vaunt, contrary to Jer. 9. 23. 8. not redeeming rede- deme] that is, that in no wise, 02 not at all redeeme.

v. 9. So precious shalbe] 02. And dear (costly) is: and consequently rare and gezon; hard to obtayn. as Dan. 2. 17. 1 Sam. 3. 1. of their soul] that is, of their life. So Exod. 21. 30. cale for ever] that is, it that never be accomplished. So ceasing is used for the not doing of a thing. Deut. 23. 22. Zach. 12. 12. 10. That he may live] this is referred to the end of the 8. verse, not give his ransom; and so live. And, is here for That; see Psal. 43. 4.

v. 11. unconstant-fool and brutish] these two names are often joined together, as Psal. 52. 7. & 94. 8. the one no- thing ficklenes and mutability, called Ceel which is both the name of a fool, and of a fool that is a madman. change of weather and tempers: (whereupon Solomon speaketh of the restfulness of this kind of folly, Eccles. 7. 27. and of the tumultuousnes, and light behaviour of such fools, as having their eyes wandering vno the ends of the earth, Prov. 9. 13. & 17. 7.) the other, noting want of discretion, as brut-beasts led with sensuality, and caried with ardent furious affections.

v. 12. Their inward thought] 02. their meaning purpose. This word signifies the nearest and most secret thought or purpose: the hart, see Psal. 5. 10. & 55. 5. & 64. 7. their howses for ever] to last, that continue, to be howses, meaning their children or posterity, as Psal. 115. 1. which the 02 that want, are [and to be bare- ren of howse. Psal. 113. 9. 13. they proclaim their names, on lands 02. they call lands, (their lands as the Greek explaineth it) by their own names. As, the land of Canaan, of Mithraim, (that is Egypt,) of Riblah &c. So Abdon called his pillar by his own name. Sam. 18. 18. Cain, his son by his sons name. Gen. 4. 17. thus thinking to make their name everlasting.

v. 14. But earthly - man] 02. And Adam: and this man he minded both for the first man A- dam, who continued not in his dignity; and so for all his children, in honour being in honour, price, dignity 02 estimation, not lodge a night] 02. not continue.
Psalm XLIX.

word thought it properly signifies a nights lodging, or abiding, Gen. 28. 11. Exod. 23. 18. pet is used also for longer continuance, Psal. 25. 13. and 55. 8. Zach. 5. 4. are silenced] that is, are cut off, dy, or perish. The Hebrew word signifies silence, or silence, not one-

ly in speech, but in motion: as the Sun was still, or silent, when it moved not, Ezek. 10. 12. 13. and people destroyed, are said to be silenced. Psal. 115. 17. and things without life, are in the Hebrew phrase, dum, or silent. Habak. 2. 19. Ezek. 15. 16. 14. unconstant-foolly to them] that is, is their folly: or a constant hope to them, that is, their confidence. The original word hath contrary significations: unconstant-foolly: Eccles. 7. 27. and constant-hope, Psal. 78. 7. Job. 31. 24. both ways: it may here be taken: confident-hope, in their own concept, but in deed folly. The Greek turns it a scandal (or stumbling-block) to them, and their posterity: yet those after them, their successors. [their mouth] that is, their words, doctrine, counsel, precepts. The mouth is figuratively used for whatsoever cometh out of the same; as word, or commandment.


v. they are put] or lay: or, they put, that is, men put them. An Hebrew phrase, as Luke 12. 20. they shall fetch away thy soul, that is, it shall be fetched away. The life is often used: Psal. 105. 28. & 141. 6. The Hebrew term it self, sometime explained this: as, they had anointed David, 2 Sam. 5. 17. that is, David was anointed. 1 Chron. 14. 8. in hell] into a ditch: to the lowest grave or state of death, called Sheol. See the note on Psal. 16. 10. death shall feed them] as the shepherd shall feed and rule them, as Psal. 78. 72. or death shall feed on them, to devour them, as Jer. 50. 19. at the morning] the last day of judgement, for then all that sleep in the dust of the earth shall awake and arise, and the new day of eternal life shall begin. [their form] their figure, shape, or image, with all their beauty & proportion: or their rock, that is, their strength, or (as the Greek mayy) their help, that where in they trust. The Hebrew Tuir is usually a rock: here it seems to be all one with Thar, a form of figure: and this is confirmed by the writing, for though by the vowels and reading it is Thar; yet by the letters it is Thir, which is, an image; Isa. 45. 16.

wear away in hell] or vex old in the grave: understanding: the word in, which is expressed in the Greek, or without it, thus: Hel the grave shall wear away (shall consume) their form. The Hebrew lebbaloth being indefinite, to wear out with age: is here of like signification as that which went before, shall have rule. The like Hebraisme is in Isa. 14. 5. Zach. 12. 10. & 11. See also Psal. 65. 11. from his dwelling-place] that is, every one of them, coming into, or being thrust out of) his dwelling, or home: as the Greek mayy, they are thrust from their glory.

v. 16. from the hand of hell] that is, from the power of the grave, death, and damnation. So of all the faithful, he saith, I will redeem them from the hand of hell. Hos. 13. 14. but so can no man redeem himself, Psal. 89. 49. Hand is put for power, as Psal. 22. 21. And this is meant of the resurrection, and redemption of body and soul from damnation by Christ. for he will receive me) or, when he shall receive, or take me: meaning, up into heaven, where God himself is: 1 Thes. 4. 14. Job. 14. 3. This manner of speech is used in Gen. 5. 24. Henoch was no more, for God received him.

v. 17. Fear thou not] that is, be not dismayed, or overcome with fear. The Hebrew phrase usually when it counselleth, or prophesies against a thing, meaneth the height and full measure of it. So, Fear not, Gen. 50. 19. and Grieve not, Gen. 41. 5. that is, be not overcome with grief. So, lead us not into temptation Mat. 6. 13. that is, let us not be overcome with temptation. 1 Cor. 10. 13. Therefore that which our Evangelist writes, Fear not, Mat. 28. 5. another writeth, be not affrighted, Mark. 16. 6. noting, the excess of fear.

v. 18. take any thing] Hell, take of all, that is, ought of all that he hath. For we brought nothing into the world, and it is certain that we can carry nothing out. 1 Tim. 6. 7. Job. 1. 21.

v. 19. Though in his life] that is, while he liveth. So Psal. 63. 5. & 104. 33. & 146. 3. he blesteth himself: as it is written, Soul, thou hast much goods laid up for many years, live at ease at ease at ease, and take thy rest. 2. 

Luk.
Psa. XLIX. L.

Luk. 13. 19. He who confesses thee in thyself, will commend, lawd, and celebrate thee; doeth good to the generation of his fathers that have gathered to his fathers and people, Iudg. 2. 10. Deut. 32. 50. to the habitation of his fathers; their house, lodge: for to the mention of an habitation, Isa. 38. 12. to continually they shall not see, which for ever shall not see the light: to west, the light of the living here on earth, as Psal. 56. 14. 106. 33. 28. 30. nor the light of joy in the world to come, being cast out into the utter darkness. Mat. 8. 12.

Psalm 50.

1. The God of God, Jehovah, speak, dooth he, and calleth the earth: from the rising of the Sun, to going-in thereof. God shineth clearly, from Sion, beavis whole-perfection. 3. Our God come, and not cease: fire for him eateth; and storm about him vehemently beateth.

2. Out of Sion the whole-perfection of beauty, God shineth clearly.

3. Our God come, and not cease: a fire shall eat before him; and round-about him, shall a storm-be-moved vehemently.

4. He will call to the heavens from above: and to the earth, to judge his people.

5. Gather ye to me my gracious-fainets: that have striken my covenant, with sacrifice.

6. And the heavens shall openly-shew his justice: for God, he is judge Selah.

7. Hear o my people, and I will speak; 6 Israel, and I will testify to thee; I am God, thy God.

8. I will not reproove thee, for thy sacrifices: for thy burnt-offerings, are before me continually.

9. I will
Psalm

9. I will not take a bullock out of thine howse: gote-bucks, out of thy folds.
10. For every wild-beast of the wood is myne: the beasts, that be on a thousand mountainys.
11. I know all the fowl of the mountainys: and the store of beasts of the feld, is with me.
12. If I were hungry, I would not tel it thee: for mine is the world, & the plenty thereof.
13. Will I eat, the flesh of mighty-bulls: & drink, the blood of goat-bucks?
14. Sacrifice thou to God a confession: pay thy vows to the most-hye.
15. And call on me, in day of distress: I will release thee, & thou shalt glorifie me.
16. But to the wicked sayst God: what hast thou to doo, to tel my statutes: and that thou shouldst take-up, my covenant on thy mouth.
17. And thou, hatest nurture: & castest my words behind thee.
18. If thou seest a thief, and thou runnest with him: and thy part is with the adulterers.
20. Thou flittest, thou speakest against thy brother: against thy mothers son, thou givest ill-report.
21. These things haft thou done, and I ceased-as-deaf, thou didst think, that I was surely like thee: I will reproove thee, and set-in-order to thyne eyes.
22. O now consider this, ye that forget God: least I tear, and there be no reskewer.
23. He that sacrificeth confession, honoureth me: and he that disposeth his way: I will cause him to see, the salvation of God.

Annotations.

Ver. 1. A Psalm of Asaph: that is, made by him: to Asaph, that is, committed unto him to sing. For Asaph was a Seer, Prophet, which made Psalms as did David. 1. Chron. 29. 30. Also he and his sons, were singers in Israel. 1. Chron. 25. 2. The God of Gods that is, God of all Angels, Judges, and Rulers of the world. 3. The mighty-God, the God Jehovah. Three titles of God here used together, El, Elohim, Jehovah. So in 10th. 22. 22. the going-in, that is, the Welt, where the Sun setteth, (after the Heb. ye phaen) goeth in, as at the rising, it is said to goe-out. 52. come forth. Gen. 19. 13.
Psal. L.

Psalm 51.

2. our of sion] the state of the church under the Gospel, Heb. 12. 18. 22. Psal. 2. 6. therefore in this Psalm, the legal sacrifices appointed at mount Sinai, are reproved, and the worship of God in (spirit and truth), commended. the whol perfection] 02, the universal love of beauty: that is which is wholly and perfectly beautiful. See the like phrase of sion, Psal. 48. 3. Lam. 2. 15. shine in clearly as the (sun shine) in its strength: that is, appeareth in glorious majesty. This also is a sign of favour; Iob. 10. 3. Psal. 80. 2. So God shined from mount Paran. Deut. 33. 3. Psal. 3. Our God come] a prayer to hasten his coming as in Rev. 22. 20. 02, as the former, our God will come. fyre that eat] that is consume, devour. So God is called an eating fire, Deut. 4. 24. that is as the Apostle expendeth it, a consuming fire, Heb. 12. 29. and the light of his glory on mount Sinai, was like eating (consuming) fire, Exod. 24. 17. and fire out of his mouth eateth, Psal. 18. 9.

a storm be moved] a tempest rayed: which maketh fire, the more fierce and forceable. And these things signify Christ's judgements against hypocritical carnal worshippers, [see Mal. 3. 2. 3. Mat. 3. 12. 4. call to the heavens &c.] that heaven and earth may bear record, as in Deut. 31. 28. & 32. 1. I. 1. Psal. 5. have [stolen my covenant] 02 have cut, that is made covenant with me with sacrifice. For, at holy covenants, the sacrifices were cut asunder, and they went between the parts, Gen. 15. 10. 13. 18. Iert. 34. 18. See Psal. 25. 10.

See also a covenant between God and his people with sacrifice, Exod. 24. 4. 8.

6. And the heavens] hereby may be meant the heavens Angels; as in Iob. 15. 02 the meteors in the air, thunder, lightning &c. Exod. 19. 16. 18. See also Psal. 97. 6. & 89. 6.

he is judge] himself in his own person, and not by his servants only, as aforetime, Hebr. 1. 1. 2. 2. Tim. 4. 1.

7. testify to thee] that is, give thee testimonies, admonitions, charges, &c. to cause the more obedience, as Nehem. 9. 29. 2. King. 17. 15. Exod. 19. 21. 23. 02, testify against thee, [as this phrase sometime signifies, Deut. 4. 26. & 31. 28.] that is, convince thee of disobedience; both these are doom in this Psalm, ver. 14. 15. 18. 19. &c.

8. for thy sacrifices] so else where he saith, I speak not to your fathers, &c. concerning sacrifices, Iert. 7. 2.

are before me] so the Greek explains it; and so Israel used to wear God with outward offerings, Isa. 1. 11. 14. Mic. 6. 6. 7. Amos 4. 4. 5.

9. goat-bucks] the hee goats; such, with bullocks, were principal in the sacrifices, Numb. 7. 17. 23. &c. Psal. 66. 15.

11. store of beaitls] a store of beaitls that range about, as Psal. 80. 14.

14. a confession] a thank-offering. There was an oblation in the law, thus called, Levit. 7. 12. 15. mentioned also in Psal. 116. 17. & 107. 22. which the Apostle openly, exhorting to offer the sacrifice of praise continually to God, that is the fruit of the lips, confessing to his name. Heb. 13. 15. See also Psal. 95. 2.

17. ye towes to the most hyc, that is, to God; Gen. 14. 18. to he that in Luk. 6. 35. is the Most hyc; in Mat. 5. 45. 18. our Father which is in heaven. To him vows were made with prayers, Gen. 28. 20. Psal. 61. 6. and 

and pab with thanksgiving; Psal. 65. 2. & 66. 13. 14. and by law their payment was required, Deut. 23. 23. Ecel. 5. 5. Psal. 76. 12. and there were sacrifices for vows, Levit. 7. 16.

16. that havt thou to doo] the Hebrew phrase is, what to thee? the Greek, wherfore doost thou?

17. nurture] 02 rettyne, chaitillement; which is the way of life, Prov. 6. 23. & 12. 1. behind thee] 02 after thee. See a like speech Nehem. 9. 26.

18. and thou runnest] 02 readily contuyne, taket pleasure. And, may be omitted in our English, it serveth to increase the readinesses and easinesses of the affections. He that partaketh with a theef, hasteth his fowl. Prov. 29. 24.

19. thou lendest out] that is, useth and applyest it.

thy tongue, joyneth] 02, with thy tongue, thou joyneft, (orgetit) frameft, compacteft.

20. all report] 02 inflamy, offensive, scandalous speech; as the Greek turneth it scandal: a word not found but in this place.

21. I was falsely] because I being had been, was. let in order] to weet, thy faults; as the Greek explains it, I will set thy synnes before thy face.

22. no ref kuer] 02 no deliverer. A similitude taken from Lius, which catch and tear their prey, from whose jaws none can relieve. See the like in Hob.
Psalm. LI.

1. To the majfter of the musick, a psalm of David. 
2. When Nathan the Prophet, came unto him: after he had entered, unto Bathshebangh.

3. Be gracious to me, O God according to thy kind-mercie: according to the multitude of thy tender-mercies, wipe away my trespasses.

4. Much wash me from my iniquities, & cleanse me from my sin.

5. For I know, my trespasses and my sin, before me continually.

6. Against thee against thee onely, have I sinned, & have done, that which is evil in thine eyes: that thou mayst be just when thou speakest, mayst be pure when thou judgest.

7. Loe in iniquitie was I painfully-brought-forth: and in sin, my mother conceived me.

8. Loe the truth thou delyst, in the inward-parts: and in the secret, thou hast made me know wisdom.

9. Thou wilt purge me from sin with eizop, and I shall be clean: wilt wash me, and I shall be whiter than snow.

10. Thou wilt make me to hear joy and gladness: the bones that thou hast crushed, shall be gladsom.

11. Hideth thy face, from my sins: & wipe away, all my iniquities.

12. 

Psalm. 51.

3. O God be gracious to me, according unto thy kindness: as thy compassions many bee, wipe thou away my trespasses.

4. Much wash me from my persons: and from my sin me purifie.

5. My trespasses, for know do not: and my sin, 'tis me alwayes.

6. Against thee against thee alone, I sinned-haveth and in eyes of thee, that which is evil have done: that when thou speakest thou just mayst bee.

7. Loe in proverbs I have been brought-forth: with sorrow: and in sin, my mother hath conceived me.

8. Behold, the truth delyst doeth show in the inward-parts: in secret, haft wisdom also made me know.

9. Thou wilt from sin me purifie with eizop, and be clean shalt thou wilt me wash, and thou shalt whiter be. Make me wilt thou to hear gladnes and joyful-glee.

10. The bones thou didst ofunder-bray, they shall be gladsom-clearg fully.

11. From my sins, hide thy face away: wipe out almyne iniquities.
12. A clean heart, create thou me; 
and a firm spirit, renew thou within me.

13. Cast thou me not from thy face: 
& take not from me, thy spirit of holiness.

14. Restore to me, the joy of thy salvation: 
& firmly-futleyn me, with a free spirit.

15. I will teach transgressors thy ways: 
and sinners, shall convert unto thee.

16. Deliver me from blouds, & God, 
the God of my salvation: my tongue shall show thy justice.

17. Lord, thou shalt open my lips: 
and my mouth, shall show forth thy praise.

18. For thou delightest not in sacrifice, 
and wouldst give it: burnt-offering, thou wilt not contentedly accept.

19. The sacrifices of God, are 
a broken spirit, a hart broken & contrite: 
& God, thou wilt not despise.

20. Doowel in thy good-pleasure, unto Sion: 
build thou, the walls of Jerusalem.

21. Then shalt thou delightfully accept the sacrifices of justice, 
the burnt-offering and the whole-oblation: then shall they offer-up bullocks upon thine altar.

Annotations.

12. Clean hart, & God, create to mee, 
and a firm spirit, in me now make.

13. Call me not from thy face: not take 
from me, thy spirit of sanctity.

14. Joy of thy saving-health, again 
to me restore: and freely give 
With a free spirit me justly.

15. Teach transgressors thy ways will 
and sinners, shall convert to thee.

16. Deliver me from bloud, & God, 
God of my healthful-salte-abode: 
my tongue shall show, ethyn equeire.

17. Lord, thou my lips shalt open-free: 
and my mouth, shall show forth thy praise.

18. For sacrifice dooth not please thee, 
els I would give: burnt-sacrifice, thou tak'st not in contented-wise.

19. Gods sacrifices, are a spirit: 
broken, a hart broke and contrite: 
& God, thou wilt not despise.

20. In thy good-Will doth thou bestow 
on Sion, goodness-bounteously: 
walls of Jerusalem, build show.

21. Then thou accept-shalt-pleasingly 
flain-offerings of just-equity, 
burnt-offering, whole-oblation: 
and bullocks thynie altar upon 
then shall they offer-up-on-bye.

12. he had entred, yz, had gone in, that is, had lyen with; as the phrase importeth.
Gen.6.4. and is expressed 2. Sam. II. 4. 
Bachshebangh the daughter of Eliam, 2. Sam. II. 3. called also Bathluangh daughter of Ammiel, 1. Chron. 3. 5. She was wife to Captain Vrijah the Hittite, and whose her husband was at the eager of Habbal, David lap with her; and she being with child, he first sought to cover his fault, by sending for Vrijah home; that he might be esteemed the father: which not succeeding, he sent him back with prey letters to Isab the General, for to procure his death. Which being done, David married his wife Bachshebang, &thyninng to clothe his sin. But God was displeased, and sent Nathan to reproove David; whereupon he repented, and made this Psalm, for an example unto, and comfort of sinners. See the history at large. 2. Sam. 11. & 12. 10. much wath me. 52. Multiply wath me, that is, thoroughly wath me, agayn & agayn. Be applieth the washings used in the law, (Levit. 11.25. 32. Exod. 19. 10. Num. 19. 19.) to the spiritual washing from sin, in the blood of Christ. Rev. 7. 14. 1. John. 1. 7. So after verse. 9. and Jer. 4. 14. The Hebrew Hereb (or Harbeh) multiply, is used for Much, as 2. King. 10. 18. where it is opposed to little. And that which in one place is written harbeh, multiply: in another is 12-rob
Psalm LI.

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3. 6. Against thee] 2. Vnto thee onely. This is express because he concealed his sin from men, but could not from God, 2. Sam. 12. 12. that onely God could requite the punishment of his sin, Isa. 43. 25. So Psal. 41. 5. I have lynned] and so am depraved of the glory of God: as Rom. 3. 23. that which is evil &c.] which displeaseth thee. This hath reference to 2. Sam. 12. 9. 11, 27. that thou mayst be just] that is, thou hast suffered me to fall into sin, that thou mayst be just, (or justified,) in what soever thou hast spoken for the falsity of thy servant, or punishment of my sin. 2. Sa. 12. 10. For the injustice of man, commended the justice of God: Rom. 3. 4. 5. 22. it may have reference to the former words, I know ( acknowledge) my sin, that thou mayst be just. when thou spakest] 2. in thy speaking. 1. in thy words, 2. Rom. 3. 4. so after, in thy judging. 3. mayst be pure] 2. clear, sincere, unreprovable: and consequently mayst wyn the victorie in judgment.

4. 7. Iniquity the perversion of nature, commonly called original, and by the Apostle inhabiting sin, Rom. 7. 17. whereby all men are carnal, fold under sin: 10. 3. 6. Rom. 7. 14. This David maliceth the sanctuary of all his actual stature, painfully-brought-forth: born-with-forrow. The Hebrew signifies the painful thought of child birth, Isa. 16. 17. 18. & 52. Psal. 29. 9. conceived] 2. was warm: in heat. Gen. 30. 38. 39. 41. 8. the inward-parts] of the covered-parts, the hart roots, where wisdom is seated of God: Job. 38. 36. named in Hebrew of covering, plaitering, or pargeting, the secret or, the closed-place: which being referred to the person, meaneth the heart, which God reneweth, Ezek. 36. 26. and wherein he writeth his lawes, Heb. 8. 10. And thus the Chaldee expoundeth it, the close-place of the hart, which the Apostle calleth the hid man of the hart, 1. Pet. 3. 4. 22. if it be referred to the thing, it meaneth the secrets of wisdom, 1. Pet. 11. 6. the wisdom of God in a mysterie, the hid wisdom, manifested by the gospel, 1. Cor. 2. 7. And thus the Greek applieth it, saying, the unmanifest & hid things of wisdom, thou hast manifested to me, hast made] 2. wilt make me know: thus he raiseth by faith out of his sin, being taught with sin of God.

5. 9. Thow wilt purge me from sin, of me, to make me synles, Expiate of purify my sin. Prayers are often made in this manner, as with assurance that they [halfe performed. See the note on Psal. 17. 8. eizop] 2. hyios, of the Hebrew Ezob and Hebrew hyiopos, an herb or tree growing out of the wall, 1. Kings. 4. 33. as pointed in the law, 22. to sprinkle and cleanse with. Exod. 12. 22. Num. 19. 6. 18. Levit. 14. 4. 6. 49. Hebr. 9. 19. and the sprinkling with it, was the last part of the purification of the Unclean: here used to signify the full cleansing from sin, by the blood of Christ. Heb. 9. 13. 14. whether it were that herb which we now call eizop, 2. no, is uncertain. wash me] on another legal rite for purifying the unclean, Levit. 14. 8. & 15. 5. 8. 13. 22. figuring our sanctification. Heb. 10. 22. Tit. 3. 5. 1. 13, 4. 10. to hear joy] the joyful tidings of the forgivenes of my sins. bones that thou haft crushed] 2. brayed, noting hereby the greatness of his grief and affliction. Job. 2. 2. 5. & 30. 17. & 33. 19. 21. Psal. 38. 4.

6. 11. Hide thy face] that is, regard not my synns to visit them on me. See the contrary. Psal. 90. 5. & 109. 14. 15. Jer. 16. 17. 12. firm spirit] a spirit ready prepared, stedfast, and certain. The like is applied to the hart, Psal. 112. 7. & 57. 8.

7. 13. from thy face] or from thy presence: This was an effect of Gods utmost anger against sinners. 2. Kings. 24. 20. 16. 7. 15. & 52. 3. Gen. 4. 16. thy spirit of holynes] thy holy Ghost. 14. the joy of thy salvation] the joy which proceedeth from thy salvation and deliverance of me from sin.

8. 15. a princely, ruling spirit, as the Greek turneth it. See this word, Psal. 47. 10. by a free or princely spirit, he meaneth a spirit not in bondage to syn: called else where the spirit of adoption. Rom.
Psalm. L.I. LII.

Rom. 8. 15, 16. Whosoever is made willing to obey the Lord, as Exod. 32. 17.

V. 16. from [clouds] that is, from the guilt of my murder in shedding the blood of Vrijah,

of my native corruption. See the note on Psal. 5, 7. that show r me, fill thy justice; such as Paul spake of Phil. 3, 9.

V. 17. shall open my lips] shall give me occasion to speak freely and boldly. This phrase is used Job 11. 5, & 32.

V. 18. and I would give it ] Psal. 2 for ells I would give it: as the Greek render it, if thou wouldest sacrifice, I had given it.

V. 19. The sacrifices of God] that is, which please God. So, the works of God, Jobn. 6. 28.

V. 20. Doo-well] Doo-good; deal bounteously: it comprehendeth all things needful for thy profit or pleasure.

unto Sion] the Church, and place of public worship. See Psal. 2. 6.

walls of Jerusalem] Z, of Jerusalem; as the Deut. writeth it in the second form, as it were the double-Jerusalem, to be kept the higher and the lower; from which the Apostle gathereth an alliteration, Gal. 4. 25, 26. This title was first called Salem, that is Peace; where Melchisedek was King, Gen. 14, 18, Heb. 7, 2. It was named also Jebus, Indg. 19. 10. for the Jebusites, son of Canaan, Gen. 10. 16. and was possessed by his and the Jebusites, who held therein the court of Sion, till David wam it from them, 1 Chron. 11. 4, 5, 7. Here also was the mount Moriah, where Solomon built the Temple, 2 Chron. 3. 1. where Solomon offered his son Isaak; Gen. 22. 2. And because there God's providence was seen, he named the place: Jehovah-jireh, Gen. 22. 14. Which Jireh, put to the former name Salem, makes it Jer-salem: where Peace is seen; and as the city was enlarged by taking in mount Irich of Moriah, so is the name: yet sometime (though very rare) it is called by the first name Salem; as Ps. 76. 3. This city, God chose to be the place of his public worship, and thence to David, 2 Chr. 7. 12. Psal. 132. 13, 14; and honourable things are spoken of this city, Psal. 87. 1. and of the walls thereof, in which in Jerusalem from above, are of Jasper stone, with 12 foundations garnished with all manner precious stones, and having the names of the Lamb's 12. Apostles, Rev. 21. 10, 14, 18, 19. &c. the walls are called Salvation, and the gates, Praye, and they are ever in God's sight; Isa. 60. 18. & 49. 16. For the building up of these, doth David here pray.

V. 21. Then shalt thou accept] when the place is builded which thou hast chosen.

For he said his people, to offer it in every place, Lev. 17. 5, 8, 9. Deut. 12. 11, 13. and promised to accept their sacrifices on his holy mountain, Ezek. 40. Therefore Israel was in great affiction and repent, when the walls of Jerusalem were unbuilded, Nehem. 1. 3. and the people negliger, in building God's house was sharply blanched, Eges. 12. 4, 8, 9. & 21.

of justice] that is, sacrifices offered in faith, and according to the will of God. See Psal. 4. 6. the whole-oblation] the Calil: a kind of oblation that was wholly and every whit given up in fyrre unto God: and differed from the Gnuolah or Burnt-offering, which was only of beasts or birds, Levit. 1. whereas the Calil was also of fower, called the Meat-offering, but burned altogether, which the common Meat offerings were not, Lev. 6. 20.

It was also of beasts, 1. Sam. 7. 9.

Psalm. 52.

1. To the master of the musick: an instrualing psalm of David. 2. When Doeg the Adonite came, and shewed to Saul, & sayd to him: David came, unto the house of Achimelech.

3. Why hast thou in evil, O mighty-man? the mercy of God is precious in the sight of all her saints.

4. Sing this as the 18. or as the 37. Psalm.

5. O Mighty-man, why boastest thou in thy glorious high-places? and speakest thou with a loud voice, to the high and mighty?

6. Think dost thou that thy tongue is wondrous-man and thy speech most suavite, as the sharp thunder, doing a cry of fierce spirits.

5. Love
Psalm. LII.

1. Söh love boast thou evil more-than good: to say falsehood, rather than justice-true Selah.
2. All words of swallowing-pernicious ones love them dost thou, tongue of deceitful ones.
3. God also will, to perpetuate destroy thee, pull thee hence, and pluck up thee out of the tent: and root thee-quite-away out of the land of living-men Selah.
4. And-then the just shall see, and fear: and shall laugh at him. (And say.)
5. Behold the man, that put not God for his strength: but trusted in the multitude of his riches: he was strong, in his woeful-evil. But I, as a green olive, in the house of God: I trust in the mercy of God, ever and aye.
6. I will confess thee for ever, for thou hast done this: and will patiently-expect thy name for it is good, before thy gracious-faincits.

Annotations.

verse. 2 Doeg a servant of King Saul, and man of his household. 1 Sam. 21. 7. the Adonime: that is, an Edomite, or Idumean, as the Greek here transliterateth a man of Adamah, a city in the tribe of Naphtali. Ioth. 13. 26. of Achimelech] David slaying from Saul's treasury, came for comfort to the house of God in Nob, where Achimelech the priest administered. He gave unto David and his company, the show bread to eat, armed him with the sword of Goliath the Philistine, and assisted counsel of the Lord for him. Doeg saw this, and told King Saul; and after (when no other man would,) himself at the King's commandment, ran upon Achimelech and the Priests, and killed 85 persons: and Nob the city of the Priests, he smote with the edge of the sword, both man, woman, child and beast. But Ahijah Achimelech's son escaped unto David, and told him: who then upon made this Psalm. See 1. Sam. 21, & 22. Mat. 12. 3. 4. 6 mighty-man] or Potentate, Doeg is thus named, for his chief place over the Saul's household, 1. Sam. 21. 7. and his killing of so many Priests of the Lord, 1. Sam. 22. 18. 19. in which mischiefous proverbs he daunted himself. 2. 4. thinketh] or understand. Why thinketh thy tongue? that is, uttering-deceyt that is, as a rauffer which in stead of cutting the hay, cuttest the throat. Or, it may be referred to the man, 0-doer of deceit, as the Greek saith, thou hast done deceit.

8. 5. justice] that is truth 02 faithfulness. 9. 6. words of swallowing] 02 of devouring, of pernicious ones; that is, pernicious words which cause destruction.

7. destroy] or pull thee down: a similitude taken from buildings pulled down: Levit. 14. 45. applied here to mens overthrow. So 1 Ob. 19. 10. pull thee away] or take thee hence, as a role of spire is taken with the tongues. Ifa. 30. 4. pluck thee] as the staples are plucked up when the tent is removed. This is applied to expulsion out of ones settled place; and is opposed to establishing. Deut. 28. 63.
Psalm LIII.

1. To the Mayster of the Music on Machalath; an instructing Psalm of David.

2. He saith, in his heart, there is no God: they have corrupted, and have made themselves abominable with injurious evil; there is none that dooth good. 3. God, from the heavens, looked down upon the sons of Adam: to see, if they were any that understandeth; that seeketh God. 4. Every-one is gone back, together they are become unprofitable: there is none that dooth good; none, not one. 5. Doo they not know, that work painful iniquity: that eat my people as they eat bread; they call not upon God. 6. There they dreamed a dread, where no dread was: for God hath scattered the bones of him that beliegeth thee; thou hast made them abashed, for God hath contemptuously cast them off. 7. Who will give out of Sion, the salutations of Israel? when God returneth, the captivitie of his people shall be glad, Israel shall rejoice.

Annotations.

8. Machalath] this seems to be a kind of Instrument, much like Nechiloth, Psal. 53. it may also be interpreted Sicknesse or Infirmity. So in the title of Psal. 88.

Psalm 53.

This may be sung also as the 45. Psalm.

1. He saith, in his heart, there is no God: they are corrupt, and with iniquity are made abominable, none that dooth good. 3. Out of the heavens God looketh attentively on Adams sons: to see, if any were that understands; that doeth for God inquireth.

4. Ech-one is gone back, they together be unprofitable: none, not one, dooth good.

5. Doo they not know, that work iniquity: that eat my people, as they eat up food; to God, they do not invoqueth pray. (they)

6. A dread, where no dread was, there dreaded. For God, scattered his bones that beliegeth thee; thou hast them put unto confusion, for God hath called them off contemplation.

7. Who gives, if's salvations, from Sion? When God returns, his folks captivitie; shall be glad, if's shall joyful bee.

Psalm 53.

1. To the Mayster of the Music on Machalath; an instructing Psalm of David.

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Annotations.

8. Machalath] this seems to be a kind of Instrument, much like Nechiloth, Psal. 53. it may also be interpreted Sicknesse or Infirmity. So in the title of Psal. 88.

9. An instructing Psalm] see Psal. 32, 1. This Psalm is the same in effect, and almost
Psalm. LIII.

In words with the 14. Psalm, some few things changed. See the notes there.

6. 2. With injurious-evil] to the Greek (apoph., with iniquities they are made abominable.)

5. 4. every one is gone-back]

Heb. At he, that is Ech one, or whoever he be: in particular, In Psal. 14. 3. he speaketh general, [or all is departed.

6. 6. where no dread was,] that is, no cause of dread.

God giveth to the wicked, a trembling heart, Deut. 28. 65., and a sound of fear is in their ears.

Iob. 15. 21. the found of a leaf, chafeth them, and they flee when none pursueth. Levit. 26. 36. Prov. 28. 1. of him that besiegeth thee, 01, that pitcheth camp against thee; [speaks to the godly man. The Greek turneth it, of men-pleasers.]

7. who will give] a wish; O that there were given &c. See the notes on Psal. 14. 7.

deliverance.

Psal. 54.

1. To the melody of the musick on Neginoth, an instructing psalm of David.
2. When the Zipheans came, and sayd unto Saul: dooth not David, hide himself with us.
3. O God, in thy name save me:
4. O God, hear my prayer: hearken, to the words of my mouth.
5. For strangers are risen-up against me, and daunting-tyrans, seek my soul: they have not set God, before them.
6. Lo, God is mine helper: the Lord is with them that uphold my soul.
7. He will turn the evil, to my enviers: in thy truth, suppress thou them.
8. With voluntarynes I will sacrifice unto thee: I will confess thy name Jehovah, because it is good.
9. For he hath freely-ridd me, out of all distresses: & mine eye hath seen, on mine enemies.

Psalm 54.

3. O God, thou in thy name me save: and in thy pow'r judge me.

4. O God, my prayer hear; to words of my mouth, beedful be.

5. For strangers are against me: and daunting-tyrans, they do seek my soul: they have not set God, before them, set Selab.

6. Lo, God mine help: the Lord is with them that upholders he of my soul.

7. To mine enviers, the evil turn will be; in thy truth, suppress thou them.

8. With voluntarynes I will doo-sacrifice: thy name? will confess, because (Jehovah) it is good.

9. For he hath ridd-me-free out of all trouble: and mine eye upon my foes did see.

Annotations.

verb. Ziphims] or Zipheans, the inhabitants of Ziph, a citie in the tribe of Judah, Ioff. 15. 24. by which there was a wilderness and wood, wherein David hid himself when he fled from
Psalm. LIV. LV.

from Kedlah for fear of A. Saul; and was betrayed by these Ziphims unto the king, once and the second time, whereupon he made this Psalm. See the history, 1 Sam. 23. 14, 15, 19.

v. 5. [strangers] the Ziphims, estranged from God, and alienated from his people. Psal. 58. 4. Isa. 1. 4. So wicked men are called heathens, Psal. 59. 6. In Psal. 86. 14 this is repeated by David: but for Zarim, strangers, there he calleth them Zedim, proud, dauntling-tyrants] terrible-dismayers, as Saul and his retinue, whose terrorr daunted many. See Psal. 10. 18. seek my soul] my life, to take it away; see the note on Psal. 35. 4.

v. 6. with them that uphold] as, among the upholders, the valiant soldiers that helped David in his battles: as 1. Chron. 12. 1. &c. a like manner of speech is, Judg. 11. 35. thou art among them that trouble me.

v. 7. return the evil to me, which they intend against me. For the righteous escapeth out of trouble, and the wicked shall come in his stead: Pro. 11. 8. suppress them] refrayn them, or cut them off. Compare Psal. 143. 12.

v. 8. With voluntarynes] oh, In freenes, that is, freely, liberally, of a willing mind, Such sacrifices the law mentioneth, Levit. 7. 16.

v. 9. eye hath seen] to me, the work, or reward of God on mine enemies: mentioned before in ver. 7. and as is expressed in Psal. 91. 8. but often this word is concealed, as Psal. 35. 21. &c. 92. 12. oh hath viewed them with delight; see Psal. 22. 18.

Psalms 55.

1. To the muse of Neginoth, an instructing-psalm of David.

2. Hear thou, O God, my prayer: and hide not thy self, from my supplication-for-grace.

3. Attend to me, and answer me: I mourn, in my meditation, & make-a-troubled-noise.

4. For the voice of the enemy, because of the vexation of the wicked: for they bring upon me painful-iniquitie, & in anger they spitefully-hate me.

5. My hart is pained within me: and the terrors of death, are fallen upon me.

6. Fear
6. Fear and trembling is come into me; & horror, hath covered me. 7. So that I say, who will give me a wing, as a dove: that I might fly and dwell. 8. Lo, I would make far off my wandering-flight; I would lodge in the wilderness Selah. 9. I would hasten my safe-escaping: fro the wind of driving-forward, from the tempest. 10. Swallow them Lord, divide their tongue: for I see, violent-wrong, and strife in the city. 11. Day and night, they compass it up upon the walls thereof: and painful-iniquity and molestation are within it. 12. Woeful-evils are within it: and froward and guile, departeth not from the street thereof. 13. For, not an enemie reproached me; for I could hear it: not my hater, magnified against me; for I could be hidden from him. 14. But it was thou, O man everlast, of as my self: my guide, and my known-acquaintance. 15. We which together, made-sweet secret-counsel: went into Gods howse, with the societie. 16. Let death seize, upon them; let them goe down quick to hell: for evils are in their dwelling-place in their inmost-part. 17. I will call unto God: & Jehovah wil fave me. 18. Evening and morning & at noon, will I meditate and make a noyfe: and he heard my voice. 19. He hath redeemed, my soul in peace, from the battel against me: for with many, were they with me. 20. God will hear, and affliet them, even he that strieth from antiquitie Selah: for that they have no changes; nether fear they God. 21. He sheweth forth his hand, on his peaceable-friends: he profaneth his covenant. 22. The words of his mouth were smoother than butter, but battel was in his hart: his words were softer than oil; but they were drawn-swords. 23. Cast thou,thy careful-burde upon Jehovah: & he will satisfie thee: he will not give the just-man, for ever, to be moved.
Psalm. LV.

24. But thou, O God, wilt make them go down to the pit of corruption: men of blood and deceit, that shall not live half their days: but I, will trust in thee.

Annotations.

V. 3. I mourn] as one cast down with sorrow, making a doleful noise. meditation] ος, disconguing-talk, prayer, complaint. The Hebrew siach, signifies any large discourse or exercise of the soul or mouth, by busy musing, talking, contemning with ones self or others. V. 4. they bring] they make-move, ος turn upon me iniquity; both by unjust imputation of evil, and inflicting of punishment. For the word is used both for iniquity and the punishment thereof, as is noted Psalm. 5.6. spitefully hate me] ος, bear me a privy grudge, with a purpose to avenge; as the word signifies Gen. 27. 41. & 50. 15.

V. 5. is paid] ος, trembleth with payn. The word usually signify such pains as a woman feeleth in her travel. V. 6. honour] ος, amazed-quaking; when the senses are stupefied with astonishment. Therefore the Greek turneth it, darkness. V. 7. who will give] a τούτοις, 6 that I had; ος, 6 that some would give. See Psa. 14. 7. wing as a dove] ος, which being a fearful bird, flyeth fast to deserts, and rocks to hide itself. 1 Cor. 4. 18. winging as a dove. V. 8. If put for wings: as fowl ος fowls: Psa. 8. 9. that I might fly] ος, I would fly, & dwell, to meet, somewhere, where I can find safety: but no place is named, to note the more uncertainty.

V. 8. in the wilderness] the place where the woman (the Church) also flyeth in her persecution. Rev. 12. 6. 14. V. 9. halten safe escapeing &c.] ος, I would speed my evasion, have my deliverance. So David hainth his flight from Abshalom; 2. Sam. 15. 14. &c. from wind of driving-forward] that is, from the driving (stormy) wind, that beareth all things away before it: meaning the [town of persecution which forced him to flee. The Greek turneth it, from pusillanimite, (ος feebleness of spirit;) manifesting his inly fears bringing him to this flight. V. 10. Swallow] that is, destroy. It hath respect to Dathan and Abiram's death; who with those companie were swallowed alive into the earth, Num. 16. 32. as after in the 16. verse here is explained. V. divide their tongues] ος, their tongues, that is their language, counsels, plots &c. as at Babel tongues were confounded; Gen. 11. 7. So the tongues of Abshaiion's counsellors (that persecuted David) were divided, 2. Sam. 17. 1. 5. & 14. V. 11. they compass it] to meet, violent-wrong & strife before mentioned, which were as walls about the town; ος, they, that is, those wicked perfons.

V. 12. For, nor an enemy] ος, Because, it was no enemie that reproached me: the Greek turneth it thus: For, if an enimie reproached me, I could suffer it, &c. for I could bear] ήβη, and I could bear: and, being in need of you, ος, else, otherwise; as in Psa. 60. 13. & 51. 18. magnified] that is, I, praise great and boastful words, see before Psa. 35. 26. V. 14. But thou] ήβη, and thou; and is often used for, as Gen. 42. 10. 14. 10. 20. So in Greek, Rom. 1. 13. and often in the Psalms, esteemed of as my self] ος, according to myne order, ος estimation: that is, my very equal, my peer; of as much regard and worth as my self. The Greek turneth it, like-minded: a word which in Apostle useth, Phil. 2. 29. my guide] ος, my Duke, my Chief, may. So the Hebrew Alluph is used generally for a Duke ος Chief governour; Gen. 36. 15. &c. and so the Greek turneth it here. It is also used in special for a Chief-friend: Prov. 16. 28. & 17. 9. Mic. 7. 5. which save is good in this place. Achitophel may be the man here applied to, who was one of David's princes, and friends, even his chief counsellor, and became a traitor. 2. Sam. 15. 12. 31. & 16. 33. my known-accquaintance] ος, my familiar, whom I acquainted with my counsels, purposes &c. as Psa. 3. 11. V. 15. made [the] secret-counsellor, that is, sweety communicated our secret affayres, eeh to other: ος, the mysterie of godlynes, whereof see Psa. 25. 14. These were fulfilled between David & Achitophel, Christ, and
Psalm. LV. LVI.

1. To the mayster of the musick, concerning the dumb dove in farr places. Michcan of David, when the Philistims took him in Gath.

2. Gracious to me 0 God, for the sorry man would swallow me up: at the day, warring he oppresseth me. 

3. Mine enviers would swallow me up, al the day: for many, doo warr with me, 0 most hye.

4. In the day I shall fear: I will trust unto thee.

Psalm. 56.

Sing this as the 55. Psalm.

Mighty-God unto me gracious be, for miserable-man would me devour: al day, he warring for opprest me.

Al day, mine enviers would me devour: for many, warring against me 0 most hye.

What day I fear: trust unto thee, wilt.

5. In
Psalm. LVI.

5. In God, I will praise his word: in God do I trust, I will not fear, what flesh can do unto me.
6. At the day, my words they grievously-wrest against me, at their thoughts of evil.
7. They draw together, they keep-cloesethemselves, they do observemy steps: because, they carnely-expectmy fowl.
9. Thou hast counted my wandering; put thou my tears in thy bottle: are they not in thy register? Then shall mine enemies turn back, in the day that I call this I know, that God will be for me.
10. In God, I will praise the word: in Jehovah, I will praise the word.
11. In God, I will praise the word: in Jehovah, I will praise the word.
12. In God do I trust, I will not fear: what earthly-man, can do unto me.
13. Thy vows, are upon me of God: I will pay, cessions unto thee.
14. For thou hast delivered my soul, from death; hast thou not also my feet, from sliding? for to walk-on, before God; in the light, of the living.

Annotations.

Ps. 1. concerning the dumb dove, 02, after the Hebrew pharse, the dove of dumbnes, thus David praiseth of himself, as of a dove subject to beation among the tare open fites, the Philistims, which were far dissipated from God; people in faith, though not in habitation: as the Greek translates it, the people afar off from the faints. In Aram, interpreted dumbnes, may also be turned, a Congregation, as in Psal. 58. 1, and to the meaning is, the dove of the congeation of them that be afar off, that is, of the Philistims.

Micah 1. x 2 golden plams: see Psal. 16. 1, took him in Gath. Tandy, Samuel son Saul to Achith, King of Gath, and being there known: Charles dite, he was four, and Samuel himself foolish, and was dismissed, 1 Sam. 21. 10, &c. Whence they made the 24 plams. After that he fled again to K. Achith, and dwelt there with him, for his companies. 1 Sam. 27. 12. 3, &c.

V. 2. would swallow me up, 3 breatheth after me, to take and be ye me. The word Shaaph is the dote sweeping in of drink, Job. 3. 5, &c., of the wind or breath; 13. 5. &c., and so for breathing after any thing to come there. Job. 7. 2, Ecclesi. 1. 5. So after in Ps. 57. 4, &c., 119. 131.

6. must hie to hie God, as the Chaldean explanation. The Greek faith, from the height: we may abbreviate it, in height, that is, highly, (proudly) they were against me. But Marom Heighth, is sometimes God's attribute, as Mic. 6. 6. Psal. 92. 9.

V. 4. In the day, 32, what day: that is, whensoever I shall be afraid.

V. 5. what flesh can do, 02, questionwise, what can flesh do unto me, by flesh,
Psalm 57.

1. To the master of the Tune: Corrupt not, Mich'lam of David: when he fled from the face of Saul, into the cave.

2. Be gracious to me, O God, be gracious to me; for I faint, my soul is full of sorrows, and my heart is sick within me. I have spoken foolishly and am full of regrets; let your judgments be upon me, and let your judgments be upon me.

Psalm 56.

Sing this as the 60. Psalm.

God be gracious unto me, and make me to know his salvation; that I may be joyful in thee, and be glad, when I remember thee of the righteous that thou hast made us.

I will call upon God, and he shall hear me; and my sore warms shall be healed.

I will call upon God, and he shall hear me; and my sore warms shall be healed.
unto God most-high: to the God, that perfectly-accomplieth towards me.
4. He will send from heavens, and save me; he hath put-to-reproach him that would swallow me up Selah: God will send, his mercy & his truth. 5. My soul is among Lions; I lye among inflamers: the fons of Adam; their teeth are spears and arrowes; and their tongue, a sharp sword.
6. Be-exalted over the heavens o God: over al the earth, thy glory.
7. They prepared a net for my steps; he bowed my soul: they digged a pit before me; they are fallen, into the midds of it Selah.
8. Firmly-prepared is my hart o God, firmly-prepared is my hart: I will sing, and praise-with-psalm. 9. Raise up my glory; raise-up, psalterie and harp: I will raise up at the day-dawning.
10. I will confes thee, among the peoples, o Lord: I will praise-thee-with-psalm, among the nations. 11. That thy mercy is great unto the heavens: & thy truth unto the skyes. 12. Be exalted over the heavens o God: over al the earth, thy glory.

Annotations.

Verse 1. Corrupt not, bring not to corruption, perdition. This word sometime unpitcheh corruption of fayth & manners, by syn; as is noted on Psal. 14. 1. sometimne, perdition, utter destruction, the punishment of sin; Psal. 78. 38. 45. Gen. 6. 13. & 9. 11. 15. it is a more vehement word than kylling. Ezek. 9. 6. 8. This word is also in the title of the 58. 59. & 75. Psalms. Micah 7. a golden song. See Psal. 16. 1. from face. for fear of Saul. See Psal. 3. 1. into the cave. Saul sought David in the wildness of Engedi, upon the rocks, among the wild goats: and being there in a cave, David cut off the lap of Sauls cote, and would not kip him. Which when Saul after perceived, his hart relenteth for Davids kindnes, and he wept, acknowledging his fault. And taking an oath of David that he should not destroy his seed, he ceased his persecuting for a time. 1 Sam. 24. David, in that distress, made this Psalm. U. 2. evils paffeth] that is, every evil; or, the whole heap of evils, paffeth. V. 3. perfectly accomplieth, to weep, his grace, his promise, my affays, bringing them to a ful end & stay. 

God Philp. 1. 6.
Psalm. LVII. LVIII.

1. To the Evolution of Messiah, and the song of the righteous. 

2. In deed, o assembly, speak ye justice: judge ye righteousnesses, o sons of Adam? 3. Ye in hart, ye work injurious-evils: in the land, ye weigh the violent-wrong of your hands. 4. The wicked are estranged from the womb: they err from the belly, speaking a lye. 5. Hot-poyson they have, like as the hot-poyson of a serpent: as of the deaf asp, that stoppeth his ear. 6. Which will not hear, the voice of charmers: of him that enchanteth, enchantments of him that is made-wife. 7. O God, break their teeth in their mouth: burst-out the Lions tothes, o Jehovah. 8. Let them be refused as waters, that pass-away: bend he his arrows, he they as cut-off. 9. As a snail that melteth let him goe-away: as the untimely-birth of a woman; as they that have not seen the Sun. 10. Ere-they that shall perceive your thornes of the Bramble: even alive even in wrath, he will tempestuously-whirl it away.

Psalm. 58.

Sing this as the 45. Psalm.

1. In deed, o Assembly, doo ye speak justice: judge ye o Adams sons, righteousnesses? 2. Ye in hart, work evil-injuries: yee in the land, weigh your hands violentnes. 3. The wicked from the womb estranged be: err from the belly, speaking false. 4. Poyson they have, like serpents: poyson-warms: as of the deaf asp, that doth stop his ear. 5. Which will not hear, the voice of the that charmers of the most-wife enchanting forever. 6. Their teeth, o God, in their mouth break-away: the Lions tothes, burst thon out, o Jehovah. 7. As waters that goe hence, resisted be they: bend he his shafts, as cut off let them been. 8. As snail that melteth, let him goe-away: as womans fire-birth, Sun that have not seen. 9. Ever they perceive your thornes thorns of the Briars even quick, he will Whystle each away in ire.
Psalm. LVIII.

away. 11. The just shall rejoice, when he seeth the vengeance: he shall wash his feet, in blood of the wicked.
12. And earthly-man shall say, Surely ther is fruit for the just: surely ther is a God, that judge in the earth.

Annotations.

ver. 1. Corrupt not] Bring not to perdition &c. See Psal. 57. 1. & 16. 1. b. 2. b assembly] b band, Company, b Congregation. The Hebrew Aleph, which hath the signification of binding as in a sheaf or bundle; semeth here to be a company that ar combined, and confederate. b, it may be taken for the binding of the tongue; that is, dumbnes; (as befoe in Psal. 56. 1.) and be read thus: Of a truth, do ye speak dumb justice? b, muteness of justice? As blaming them for speaking and being justice, when in deed justice was dumb, and opened not her mouth, but they gave most unjust sentence. Righteousness, b equities: that is, righteous playn and equal things. Judges are called Gods; Psal. 82. 6. and therefore should imitate God, who saith, I doo speak justice, and declare righteousness. Isa. 45. 19. b. 3. ye weigh] b, ye balais (of the Hebrew Palas,) ye peife. A future taken from the weighing of things which should be in even prif and proportion, Prov. 16. 11. b justice should weigh all words and works in squere, and reward them accordingly. In; but these weighed out wrong for right. b. 4. from the wombe] b, even from their mothers womb, the wicked are estranged, (doo alienate themselves) from God, justice, & vertue. This noteth mans natural corruption. b. 5. Hot-poyson they have.] b, Hot-wrath is to them. The Hebrew Chamath (signifieth both) poison and rage: b luriceth, (b, poison of them bring hot.) The Greek here turneth it rage: the semithude of a serpent, rather giveth it to be poyson; as Psal. 140. 3. Rom. 3. 13. Deut. 32. 34. Though both are (b, as applied to the wicked, who like serpents in surfe put out their venom, and malice.) Like as, b, according to the likenes, it maketh an exact comparison, as no wile inferior to the serpent, which was the instrument to poyson mankind. Gen. 3. b. serpent] b, snake, (called in Hebrew Nachalh, of expertnes,) so it was more subtle than any beast of the teild. Gen. 3. 1. b, dead afp] b, cockatrice; b the serpent Python; (called in Hebrew Pethen, which name ro- teth by the contrary,) the unperverted (which is Psal. 91. (jeweteth,) to be naturally in that beast. And so the wicked have the title of Apeithes, unpervaded, b, Disobedient, Tit. 1. 16. Ephes. 2. 2. b, toppeth] b, wil topp, that is, usually toppeth his ear, with his tail (as humane writers report,) whiles the other layeth on the ground; b, is naturally deaf of it. b. 6. the voice of charmers] which with words use to charm serpents, that they can not their bite nor fling: as man be gathered both by this place, and by Ecclef. 10. 11. Ier. 8. 17. And these Charamers have their name in Hebrew of whispering, b, loll (sweet and eloquent speaking Psal. 41. 8. Ia. 3. 3.) of him that inchanteth] b, that conjureth, conjoynethe; associates. Inchanters have this title here, and in Deut. 18. 11. either because by forcery they associate serpents making them tame and familiar, that they hurt not: b, because fuch perones use to bind and tye bands or things about the body, to heal or hurt by forcery: b, because by their conjuring art, they have societie and fellowship with Divils. And that these evill arts are not here approved, the law (jeweteth) Deut. 18. Only similitudes are taken from them, as elswhere from the thief, Rev. 16. 15. the unrighteous Judge, Luke. 18. 1. 2. 6. 7. the unjust steward, Luke. 16. &c. of him that is made-wise] of the wised, that is, the learned, expert, the cunning mage. b. 8. refused as waters] that is, (as the Greek explicanteth,) fer at naught; nothing esteemed; as waters that pass away and are not regarded. b, bend he his arrowes] b, his arrow, (for the Hebrew hath a double reading,) that is, every of his arrowes. And this may be meant of the wicked man, whose arrowes bent at the
Psalm. LVIII LIX.

at the just, shall be broken: 02 of God, who shooteth at the wicked, and cutteth them off.

be they as cutt off 02, let them be as if they were cutt off: 02, even as straues: meaning it of the wicked arrows: 02 if of their own persons, let them be even cutt off, as the Greek [saphth], until they be weakened. v. 9. [saphth] that melteth 02, [saphth] of melting; that is, a consuming [saphth], which ceaseth out of the [saphth] of melting, and so wasteth to death. Also with falt, a [saphth] melteth into water. let him goe away 02, walk: meaning, let him dye. So where one [saphth], to goe with thy fathers; 1 Chron. 17.

in other [saphth] for it, sleep, so that is day. 2 Sam. 7. 12. the untimely birth 02, fallen birth, meaning fallen before due time. So Job 3. 19. Ecclef. 6. 3. 5.

v. 10. Ere that they shall perceive 02, Before men that understand. He speaketh to the wise, and 02, of their sudden destruction. The meaning is, eneth to be this: Ere men that perceive (02 feel) the piercing of your thorns, which are of the Bramble; God will as with a whirlwind destroy every one of them. The Bramble 02 brier (mentioned also in Israels parable, Judg. 9. 14. 15.) hath strong and (harp thorns, fit to retemble the evil counsels and deeds of the wicked. The Dehur Sir is used both for a thorn, and a pot whereby some here translate pots; putting the same sense. The Greek turneth it thorns. as alive 02 even quick, which noteth [saphth] destruction; as Psal. 55. 16. let them goe down to hell alive: 02 their lively vigour, which made them see no destruction, as Psal. 3. 10. my enemies are alive and mighty. This word is sometime used for raw flesh, 1 Sam. 2. 15. which some that translate the former word pots, retrench also here.

v. even in wrath 02 as with burning anger. We may also understand the word thorn, thus: as wel the living thorn, (that is fresh and green,) as the thorn of burning, that is the burn of the thorn: fear thorn: because on the thorns, some of the thorns are parched and dry, when others are yong and green. he will tempestuously whirl it away. God will take away, (02 shake away) it that is every thorn, as with a whirlwind, 02 tempest. 02, as with a whirlwind that passeth, the wicked is no more. Prov. 10. 25.

b. 11. his feet in blood) This noteth both the greatness of the slaughter: and comforatable use which the just shall make herof. Compare Psal. 68. 24. Isa. 63. 3. Rev. 14. 20.


fruit] that is, a comfortable reward, after their labours and troubles. Ps. 107. 14. Heb. 12. 11. Jam. 3. 18. God, that judge 02. Gods judging. A description of the help Trinitie, used fifty times in the scripture, as Gods caufed me to wander, Gen. 20. 13. he is holy Gods, 10. 24. 19. he is living Gods, Jer. 10. 10. though most commonly it is otherwise.

See the note on Psal. 3. 3.

Psalm. 59.

1. To the master of the musick, Corrupt not; Micham of David: when Saul suire, & they kept the bowie, for to kill him.

2. Deliver me, from mine enemies, 0 my God: from them that rise up against me, set thou me on-hye.

2. Deli-
3. Deliver me from the workers of painful-iniquitie: and save thou me, from the men of blonds.

4. For loe they lay-wayt for my fowl, the strong doo draw-together against me: not for my trespass, nor for my lyn Iehovah.

5. Without iniquitie in me, they run and make-ready: rayfe thee up, to meet me, and see.

6. And thou Iehovah God of howfes, God of Israel; awake, to visit al the heathens: be not gracious to any that vun-faythfully-work iniquitie Selah.

7. They return at evening, they make noife as a dog: and compafs the citie.

8. Loc, they utter with their mouth: swords are in their lips: for who heareth?

9. But thou Iehovah, wilt laugh at them: thou wilt mock, at al the heathes.

10. His fhrength, unto thee wil I take-heed: for God, is mine hye-defee.

11. The God of my mercie wil prevent me: God, wil let me fe on mine enviers.

12. Slay them not, leat my people forget; make them wander-abroad in thy power, and bring them down; our shield, Lord.

13. The syn of their mouth, the word of their lips: when they shal be taken in their haughtynes they
Psalm LIX.

their haughtiness: and of cursing and of false-denyal, let them tel.

14. Consume in wrath, consume and let them be no more: and let them know, that God, ruleth in Iaakob: to the ends of the earth Selah.

15. And they shall return at evening, make noise as a dog; and compass the city.

16. They shall wander abroad for to eat: and shall howl, if they be not satisfied.

17. But I will sing thy strength, & will shew at morning, thy mercie: for thou hast been an hys-defence to me: and a refuge, in day of my distress.

18. My strength, unto thee will I sing: psalm: for God is mine hys-defence, the God of my mercie.

Annotations.

Ver. 1. Corrupt not [02 bring not to perdition. See Psal. 57. 1. Michtam] a notable song: [see P1. 16. 1. to kyll him] 02, to doo him dye. Saul having cast his spear at David, and missed him: sent messengers after unto Davids house, for to kype (02 watch) him, and to kype him. But his wife Michal (Sauls daughter, ) bewrapped the matter, let David down at a window, and so he escaped. 1. Sam. 19. 10. 11. 12. Hereupon he made this Psalm. 

Ver. 2. let me on hys] let me aloft, when I may be safe, that my face reach not to me. 

Ver. 4. not for my trep[a]s] to weet, against them: as elsere. 

David propheseth, 1. Sam. 24. 10. 12. 

Ver. 5. without iniquity] to weet, of me, 02 on my part, understanding it of my sin, as in the former verse: 02 without punishment (understanding it of the enemies) they run &c. Iniquitie is often used for punishment: see Psal. 69. 28, 02, without iniquitie, (without blame) in their own concept; as in Jer. 50. 7. their enemies sayd, we offend not, because thy have sinned &c. to meet me) meaning, for good, that is, to aseit me. For sometime, meeting, is to oppose and resist: Psal. 35. 7. 

Ver. 6. to visit] namely with punishment, as Exod. 20. 5. See otherwise, in Psal. 8. 5. the hethens 

that is, the wicked mine enemies, calle here hethens, as elsewhere strangers; Psal. 54. 5. vnfaithfully-work] 02, disloyally-committ. See this word, Psal. 25. 3. 

Ver. 7. They return at evening] The enemies like hungry dogs, come at evening, secretly to surprise and devour me. So wicked personators, are likened to dogs; Psal. 22. 17. 02 it may be a prophesie of their extreme povertie, that when others goe to rest, they go about howling for meat, make noyle as a dog] barking, grinning, howling: as a dog for his meat, as after ver. 15. 16. therefore the Greek turneth it, they are hungrie.

Ver. 8. utter] 02 well-out, as from a fountain; belch 02 babble, as Prov. 15. 2. 28. This similitude is explained Jer. 6. 7. As the fountain caufeth her waters, in the caufeth her malice. for words &c. that is, they speake sharp devouring words. See Psal. 57. 5. 

V. 9. His strength] understand, O God that art his strength: And it may be meant of himself, though he speake as of an other; 1. because in the Hebrew there is sometime a sudden change of the person, as

Dan. 9. 4.
Psalm. LIX. LX.

Dan. 9:4. thou keepest covenant towards them which love him, that is, which love thee. Deur, 5. 10. that love me, and keep his commandments; for, my commands; Mic. 1. 2. Hear ye people, all ye, for all ye. 2. because in the last verse of this Psalm, it is referred to his strength. 3. as so in this place, the Greek turneth it my strength: 4. because in the next verse it is written in the Hebrew letters, his mercy, but by the vowels and margin, read, my mercie, which gives the occasion to suppose the like meaning here. Howbeit the sense is good if we understand it of the enmity Saul, thus. 6. God that art his strength, and hast given him the kingdom, and this power. For even wicked rulers have no power, but is give them from above; John. 19. 11. And David much respectel Saul, as God's Anointed. 1. Sam. 26. 11. 2. Sam. 1. 14.

I take heed] 02, will I keep, observe: that is, wayt upon thee: 02 keep thanks and praises for thee, as verse 18.

6. 11. God of my mercy ] 02, of his mercie, (as is observed on the former verse:) 07, my God of mercy; that is, my merciful God. prevent me] to weet, with mercy, 03. blessings, as Ps. 21. 4. let me see] to weet vengeance: Ps. 34. 9.

6. 12. people forget] to weet, their syn, and punishment for the same. Dead men are forgotten, Psal. 31. 13. Ecclef. 9. 5. so their punishment is tell, as they live, the more memorable, make them wander] to weet, as vagabonds. The word hath reference to Cain's judgment, who was not bilashed, but marked for a vagabond: Gen. 4. 14. 15. Some punishments are less terrible than death itself. Rev. 9. 6.

6. 13. The syn of their mouth &c. | This sentence is difficult; for 1. it may have reference to the syn of the former, that my people forget not their syns and punishments, but may tell of them; 02. it may respect them selves, let them tel (02 confess) their own syns and punishments, as did Cain, Judas &c. Gen. 4. 13. 14. Mat. 27. 4. 02. it may shew the cause of their judgments, 02. the syn of their mouth &c.

6. 14. Some of etym. are] to weet, of the punishment thereof, as Deut. 30. 7.
of false, deniacy] of their lying, 02 of their leanness: The original signifieth ether: and may also be meant of syn, 02 the punishment thereof.

6. 15. Confine] to weet, them as loose, Mat. 21. 2. 02. loose him: Mark, 11. 2. let them return &c. a propheteth of, 02 prayre for their punishment answerable to their syn; as before vers. 7.

6. 16. They, that wander] 02, make themselves wander, (rather themselves abroad. The Hebrew hath a double reading, to include both these; 02. Sam. 15. 20. See a like punish. ment of the wicked, Job. 15. 23. that howl] 02, that cry at night, to weet, hunger and unsatisfied. The Hebrew signifieth ether of these: but the Greek chooseth the former, they shall murmur: howling for hunger.

6. 17. Sing thy strength] that is, praise with song; thy strength who cannot defeat us, and protect us.

Psalm. 60.

1. To the maielet of the music, upon Shushan eduth. Michtam, of David; for to teach. 2. When he fought, with Aram of Mesopotamia, & with Aram of Zobah, & Ioab turned, & smote Edom in the valley of salt; twelve thousand.

3. O God, thou didst cast us away; way thou didst break us: thou walt angry, turn again unto us.

Psalm 60.

This may be sung also as the 84. Psalm.

3. O God, thou didst cast away us; cast thou didst us break: thou angry wast; again return thou unto us.

4. Thou
Psalm.

4. Thou didst make the land to quake, thou didst make it: heal thou the breaches thereof, for it is moved.

5. Thou didst show thy people a hard thing: thou didst give us to drink, the wine of astonishment:

6. Thou didst give, to them that fear thee, a banner, to be displayed: because of the certainty: Selah.

7. That thy beloved may be delivered: save thou with thy right-hand, & answer me.

8. God spake by his holy ones, I will be glad: I will divide Shechem, and measure the valley of Succoth.

9. Gilead shalt be mine, and Manasseh mine: and Ephraim, the strength of mine head; I shall divide, and Gilead, shall be my law giver.

10. Moab, my washing pot: over Edom I shall cast my shoe: Palestina show, thou over me.

11. Who will lead me along, to the city of strong defence: who will lead me unto Edom?

12. If not thou, o God that hadst cast us away: and wouldst not goe forth, o God, in our hollies.

13. O give thou us help from distress: for vain-falhhood, is the salvation of earthly man.

14. Through God we shall do valiantly: and he will tread down our oppressors.

LX.

4. Thou hast caused the land to quake, thou didst make it: heal thou the breaches thereof, for it is moved.

5. Unto thy people thou didst show hard things: thou didst give us to drink, the wine of astonishment:

6. Giv'n thee, to them that fear thee, a banner, to be displayed: because of the certainty: Selah.

7. That thy beloved ones may be delivered: save thou with thy right-hand, & answer me.

8. God spake by his holy ones, I will be glad: I will divide Shechem, and measure the valley of Succoth.

9. Gilead shall be mine, and Manasseh mine: and Ephraim, the strength of mine head: I shall divide, and Gilead, shall be my law giver.

10. Moab, my washing pot: over Edom I shall cast my shoe: Palestina show, thou over me.

11. O who will lead me along, forth guide, unto the city of strong defence.

12. Is it not thou, o God, that hast cast us away: and wouldst not go forth, o God, in our hollies.

13. O give thou us help from distress: because deceitful-falhhood is, the earthly man's salvation.

14. Through God do valiantly: and they that our oppressors be: we will with-contempt, will tread upon.

Annotations.

1. Shushan; that is, the six-stringed instrument; (02 Little.) see Psal.45. 1. eduth; that is, the testimony, which here enrighteth to the music, now unknown to us: 03 in another, the Psalm to be a testimony of David's faith and thankfulness; 04 to being by the priests before the Ark of God; in the sanctuary, which Ark and Tables of the covenant in it, was called the Testament. Exod.40, 5, 20. Michtam J a golden song: see Psal.16.1.

2. V 2 G. 2, A-
Psalm LX.

1. Aram] that is, the Aramites, or Syrians: the posterity of Aram, the son of Shem, the son of Noah; Gen. 10. 22. Mopotamia] a country so commonly called of the Greek, Act. 7. 2. in Upper Naharaim, that is of (or between) the two rivers; meaning Tygris and Euphrates, between which this land lay. Zobah] a country near the other; called of Greek writers Syria Saphena.

Ædom] in the valley of AE], that is, the Edomites, or Idumeans in the salt valley; a place that country, whose mention is also made. 2. King. 14.

12. In the history 2. Sam. 8. 13. This victory is ascribed to David; in 1. Chron. 18. 12. It is ascribed to Abihai, Joab's brother; and there also the number is eighteen thousand. If I wrote that Abiathar, his chief priest, sat on them, and slew 6000 after them; here, mention, and to David is this victory attributed, because he was king. 3. Call us away. This complaint seems to have reference unto that miserable state wherein Israel was, 1. Sam. 13. 19. &c. & 31. 7.

4. The land quail] that is, change the state thereof; as Hag. 2. 7. compared with Heb. 12. 26. 27. 28. also Ezek. 33. 16.

This word is not elsewhere used in scripture. Heal] that is, repair: see the like phrases
2. Chron. 7. 14. V. 5. Atoning-honour] from the manner and giddiness, meaning, they were drunken with affections, which caused horror; as drunkenness with wine causeth giddiness. This word is also used, 3. 17. 20. 21. 22.

16. A banner] of sign. This word is applied to the flag of sign of the gospel, 3. 11. 12. & 49. 22. & 62. 10. here, to David and his victory. To be hie displayed] to be ufed for a banner; which hath the name of lifting-hye, the certain-true of the promises.


Shechem] a citie in the tribe of Ephraim, not far from Samaria; Gen. 33. 18. 1. 20. 7.

Succoth] a citie in the tribe of Gad, beyond the river Jordan. 1. 13. 17.

9. Gilead] and Manasseh; These were the utmost borders of the land of Canaan without Jordan. Howsoever for a time they resisted David, and clave to Shosheth Saul's son: 2 Sam. 8. 9. &c. pet were by God promise to be subjected unto David. Stength of my head] that is, my horses whereby I shall mult the people together, according to that promised blessing. Deut. 33. 17. Or by head, may be meant headship, kingdom or principality.

Lawgiver] of a statute-maker: a title of authority; therefore the Greek translates here, King. This also according to the promise, made to Judah, Gen. 49. 10. 1. Chron. 5. 2.

10. Moab] the land of people of the Moabites, near to the land of Israel; these were the posterity of Lot, Abraham's nephew; begotten by Lot in his huckstanes, of his own daughters, Gen. 19. 32. 36. 37. They had now forsaken the true God, and worshipped Baal-peor and Chemosh, Num. 25. 1. & 27. 29. were enemies to Israel; Num. 22. Judg. 3. 12. and subdued by David 2. Sam. 8.

Walking pot] that is, used for base services; as a vessel to wash my feet in.

Over Edom that I call my shec] that is, I will walk through, possess, and tread down the land of Edom (or Idumea,) whose inhabitants were Edomites, the posterity of Edom, (that is, Edom the elder brother of Edom,) who professed killing his birthright for a wage of red portage; (called in Hebrew Edom,) had this name therefore Edom, to the practical shame of him and his seed; Gen. 25. 30. & 36. 8. 9. Heb. 12. 16. As Jaaob, by faith obtained the glorious name of Israel; see Pial. 14. 7. Palestinian show them. For this in Pial. 108. 10. it is land, over Palestine I will shew. So here it seems to be spoken in mockery, intimating, that howsoever the Philistines dominat and triumphed for a while, (as appeared) Judg. 10. 7. & 13. 1. 1. Sam. 4. 10. & 31. 1.) yet shall they by David be subdued, as sure to passe, a. Sam. 8. 11. Therefore the Greek turns it, the aliens are subject to me. Palestine (called in Hebrew Peletheth) was a part of the land of Canaan, westward by the sea, inhabited by the Philistines, which came of the Caftuhims, nephews of Mizraim, the son of Cham the son of Noah; Gen. 10. 14. These with the Captorim first inhabited Caphtor, and from thence...
Psalm LX. LXI.

1. To the mofter of the musik, upon Neginath, a psalm of David.

Hear thou o God, my howling: attend, to my prayer. 3. From the end of the land, unto thee do I call when my hart is overwhelmed: lead thou me unto the rock, that is higher then I. 4. For thou haft been a fafhope to me: a towr of strength, from the face of the enemie. 5. I will fojourn in thy tent for ever: I will hope-for-safety, in the secret of thy wings Selah. 6. For thou o God, haft heard my vowes: haft given inheritance, to them that fear thy name. 7. Thou wili add dayes unto dayes of the king; his yeres, shalbe as generation and generation. 8. He shall fit for ever before God: prepare thou mercy and truth, which may keep him. 9. So will I sing-psalm to thy name unto perpetuity: that I may pay my vowes, day by day.

Annotations.

v. 1. upon Neginath: o2 with neginath, that is, the playing on the strings of the instrum. meaning that this psalm was to be sung with musik of strung instruments. See Psal. 4, 7. v. 3. end of the land: the utmost border of the land of Canaan, where David sometime was driven to abide, 1 Sam. 17, 24, o2, end of the earth.
Psalm 62.

1. To the maiter of the music over Eduthun, a psalm of David.

2. Yet surely unto God, my soul keepeth silence; from him, is my salvation. 3. Surely he is my rock, and my salvation: mine holy defence, I shall not be moved much. 4. How long wilt thou, O Lord, indOWER-MISCHIEF AGAINST A MAN?耶户 be killed, all of yow: ye shall be as a bowed wall; as a fume, that is shooed at. 5. Surely they consult to thrust him down, from his holy dignity; they delight in a lyce: with his mouth, of them, bless; and with their inward-part, they curse Selah. 6. Yet unto God, my soul keep thou silence: for from him, is my expectation. 7. Surely he is my rock, and my salvation: mine holy-defence, I shall not be moved. 8. In God, is my salvation and my glory: the rock of my strength, mine holy-hope, is in God.

9. Trust ye in him in all times, O people; pour out your heart before him: God, is a holy-hope for us Selah. 10. Surely the fonns

Psalm 62.

Sing this as the 25. or as the 35. Psalm.

2. Yet surely to God, my soul keeps silence: because from him, my holy salvation is.


4. How long wilt thou, O Lord, indower-Mischief-deed? 5. Amen, be killed, all of you: amen, be bowed wall: and as a fume, that is shooed, is to fall.

5. Yet surely they have consultation to thrust him, from his exaltation; they do delight in fallings: bless, do they with mouths; but with their in-part, curse Selah.

6. Yet unto God, my soul keepeth silence: because from him, is my expectation is.

7. Surely my Rock, and my salvation: mine holy-defence, I shall not be moved be.

8. My saving health, my glory, is in God: in God, my Rock of strength, mine holy-abode.

9. For people, trust in him at times; out-lay: for him your heart: God, is our hope Selah.

10. Surely
Psalm. LXII.

Surely the base-men sons are vanity;
the sons of noble-men are but a ylye:
in balances together them to lay,
lighter than vanity it felf, are they.

Trust not seee in oppressing-injury,
also become not vain in robberie:
if powerful-wealth doo plentifully-grow,
doo not the hart upon the same before.

Once speak did God,wise heard | this agayn,
that powerfulnes doo unto God perteysn.
And unto thee Lord, mercifull-kindnes:
for thou wilt pay ech-man, as his work is.

Annotations.

verb. 1. over Ieduthun.] that is, over Ieduthuns poysterity, who was a singer in Israel.
1 Chr. 25.3, 02, to Ieduthun : See also Psal. 39.1.
1. Yet-surely 02, Onely. It 7
is an earnest affirmation, against some contrary tenation 02, speech; and exclueth also o
other things. So verb. 3, 5, 6, 7, 10.
2. v. 3, moved much 02, moved with a great moving. 02
Perfected, but not foraken; cast down, but I perish not, as 2. Cor. 4.9, for God givesthe
yssue with the tentation. 1 Cor. 10.13.
3. v. 4, indenbour-mischief.] this word is not
found elsewhere in the scripture. It denotteth both a purpose in mind, and a thrusting forward annin
in act of any mischeeuous deed.

v. 5, from his yse-dignitie 02, with his excellency, whereunto he was erluted of God.
David spaketh this of himself, (therefore the Greek hath mine honour,) and blemith them
here for oppugning his dignitie, as he did before in Psal. 4.3.

v. 6, my expectation that is, my salvation expected and hoped for: as verb. 2.
9. in all time] that is, always. See Psal. 34.2.
11. v. 9, powe out your hart that is, 159
the desires of your hart; your prayers, with tears. A similitude taken from poweing out of wa-
ters, as is expressed, Lam. 2, 19, powe out thy hart like water before the face of the Lord. This
was pratticed in Israel, when they drew water (from their hart) and powe it out (by their
eyes) before the Lord. 1 Sam. 7.6. A like phrase is of poweing out the fowl, Psal. 42.5.
13. v. 10, noble-man] hereby is meant men of all degrees, yse and low. See the
note on Psal. 49.3.
14. v. 11, in oppression] that is in
goods gotten by oppression, extorpcion 02; fraudulent injury; this word importeth guileful-wrong.
15. As the hebel, vanity here used, denotteth a yse light thing, as the
breath of ones mouth, a bubble on the water.
16. v. 11, in oppression] that is in
goods gotten by oppression, extorpcion 02; fraudulent injury; this word importeth guileful-wrong,
as the hebel, vanity here used, denotteth a yse light thing, as the
breath of ones mouth, a bubble on the water.
Psalm LXII. LXIII.

decry, Ier. 23. 16. & to wax vain, is to be vile and come to nothing. Iob. 27. 12. Ier. 2. 5. Rom. 1. 21. 
powful-wealth] riches; see Psal. 49. 7. 
[not the hart] that is, doo not affect it, 03 
carefully-regard it; but use this world, as though you used it not, 1. Cor. 7. 31. So, to set the 
hart, is to regard or care for a thing. Sam. 4. 20. & 9. 20. 2. Sam. 18. 3. Exod. 7. 23. Prov. 22. 17. 
L. 12. Once] Debute One, meaning one time, as Exod. 30. 10. and as is exprested, Iof. 6. 3. So twise, 02 
[things] times. 
though it may also be interpreted one thing, two things, (as 
achath is one thing, Psal. 27. 4) The Greek here saith, Once spake God, these two things 
have I heard. 
G. 13. to man] that is, to every-one; as this phrase is opened Mat. 
16. 27. Rom. 2. 6. Rev. 22. 12. to his work] whether it be good or evil. See the like 
in Prov. 24. 12. Ier. 32. 19. Iob. 34. 11. Ezek. 7. 27. 2 Cor. 5. 10. Ephes. 6. 8. Col. 3. 25. 1 Pet. 
1. 17.

Psalm 63.

1. A psalm of David: when he was in 
the wildernes of Iudah.

2. O God, thou art my God; early-
wil-I seek thee: my fowl, thirft-
eth for thee; my flesh longeth ardently 
for thee; in a land of drought, and weary 
without waters. 3. So as I did view 
thee in the sanctuarie; for to see thy 
strength, and thy glorie. 4. Because 
your mercie is better than life: my lips shal 
celebrate thee. 5. So will I bless thee in 
your life: in thy name, wil I lift-up my 
palmes. 6. My fowl shal be satisfied, as 
with fat and fatnes: and my mouth shal 
praise, with lips of howling-joy. 7. Whene 
I remember thee on my beds: meditate 
on thee, in the night-watches. 8. That 
you haft been a helpfulnes to me: & in 
the shadow of thy wings, I showed. 
9. My fowl cleaveth after thee: thy right-
hand upholdeth me. 10. But they, 
that seek my fowl for tumultuous-ruine: 
shal goe, into the lower-parts of the 
earth. 11. They shal make him run-
out by the hands of the sword: they shal 
be the portion of foxes. 12. But the 
king, shal rejoice in God: every-one that 
swearth by him, shal glory: but flopped 
shalbe, the mouth of them that speak a 
lie.

Psalm 63.

Sing this as the 18. Psalm.

2. O God, thou my God; ? early thee inquire: 
your fowl, for thee dooth thirstily desire; 
your flesh for thee dooth long With ardennes; 
in land of drought, & weary waterles.

3. As I did view thee in the sanctuarie: 
so for to see thy power, and thy glorie. 

4. Because thy mercie better then life is: 
my lips shal celebrate thee with praise.

5. So shrow-out my life blest thee? Wil?: 
? in thy name, wil lift my palmes on hye.

6. My fowl with fat and fatnes fylla shalbee: 
your mouth eke shal with howling lips praise thee.

7. When on my beds ? thee in mind-relate: 
doo in the watches on thee meditate.

8. That unto me a full-help been haft thou: 
and I haue showted in thy wings shadow.

9. My fowl affixed-cleaveth after thee: 
your right-hand stealdly upholdeth mee.

10. But they, that seek my fowl for waffful-woe: 
into the lower-parts of the earth shal goo.

11. He shalbe slain with sword: the foxes prey
12. shal they be. But the King, in God shal joy: 
glorie shal every-one that swearth him by: 
but flopt shalbe, their mouth that speak a hye.
Annotatifs.

Psal. LXIII.

1. Wildefens of Judeah, the forest of Hareth, 1 Sam. 22. 5. 6. the wilderness of Ziph, 1 Sam. 23. 14. both which were in the tribe of Judah.

2. Early, this watch care and diligence, Job 8. 5. 10. Prov. 1. 28. Luk 21. 38. longeth-ardently this word (which is here only found) semeth to denote an earnest or hot apprize for meat, as the former thirst is for drink.

3. the sanctuary, the holie place, so called for the more reverence, and beaus holie, bowels that howle, Psa. 93. 5. for so read! This may be meant of his present desire to behold it as it was past, or as a continued speech of his passed comfort, when I did behold thy strength, thy strength and thy glory. Both these were seen in the Ark of the testimonies, when God's praises were uttered. Exod. 16. 22. Numb. 7. 89. called therefore the ark of God's strength, Psa. 132. 8. and also his glory, Is. 4. 21. 22. See also Psa. 78. 61. & 105. 4.

4. lift up my palmes, that is, 32. 5. the laving up of the hands, Psa. 28. 8. and spreading out of the palms. Psa. 44. 21. & 88. 10.

5. So will I bless thee, when thou returnest me again unto thy sanctuary; therefore also it may be taken a prayer, so let me bless thee, in my life, that is, whilst I live, here on earth. So Psa. 49. 19. & 104. 33. & 146. 2.

6. This noteth, love, constance, and humility, and union in the spirit; for as man and wife cleaving together, are one flesh, Gen. 2. 24. so he that cleaveth to the Lord, is one spirit, 1 Cor. 6. 17. And this union conneth of the Lord, who, saith the Prophet, as the girdle cleaveth to the loines of a man, so have I tried to med. the whole nouse of Israel, that they might be my people; Is. 13. 11.

7. It 10. for tumultuous-rumine, that is, to bring my soul unto destruction or ruine. See this word Psa. 35. 8. V. 11. They shall make him run out. They (the enemies) shall pour out on him, meaning some principal as Saul, or every of his foes. He (every one that seeketh my soul) shall be made run out, that is, his blood shall be shed. As water Psa. 29. 3. A like phrase is used, Is. 18. 21. Ezek. 35. 5.

8. Hands that are the edge, of force of the sword, as Is. 5. 20. Is. 18. 21. portion of foxes, that is, left unburied, for foxes and other wild beasts to prey upon and devour. So Saul's blood flowed out by the sword, and his company slayer on mount Gilboa, saw for a prey to the beasts; Is. 31. So Christ's enemies slayer with the sword, are eaten of ravenous foules; Rev. 19. 21.

9. But the King that is, I who am King by God's anointing, 1 Sam. 16. 11. 12. 13. and Christ the son of David, swearing by him, that is by God, by swearing, meaning God's whole worship, whereby swearing was a part. Deut. 6. 13. 11a. 45. 23. & 65. 16. Is. 4. 2.
Psalm LXIII.

1. To the majestic of the muse, a Psalm of David.

2. Hear my voice, 0 God in my prayer; preserve my life, from dread of the enemy. 3. Hide me, from the secret of evil-doers; from the tumultuous rage, of them that work painful iniquity. 4. Which have whetted their tongue as a sword: have bent their arrow, even a bitter word. 5. To shoot in secret places at the perfect: suddenly will they shoot at him, and fear not.

6. They confirm to themselves, an evil word; they tell, to hide snares: they say, who shall see them? 7. They ferched-out injurious evils; they accomplish an exquisite ferch: even the inmost of echman, and the deep hart. 8. But God, hath shot them, an arrow suddenly; their strokes have been. 9. And when they have caused them-every-one to fall upon themselves by their own tongue: they shal betake-themselves to flight, whosoever seeth them. 10. And al earthy-men, shal fear: & declare the work of God; and prudently consider his deed.

11. The just man shal rejoice in Jehovah, & hope-for-safety in him: and glory, shal, al the upright of hart.

Annotations.

8. 2. prayer ] to meditation: see Psal. 55. 3. the Greek saith, when I pray unto thee.
8. 3. the secret ] secrete, mysterie, that is, Council, assembly of evil-doers, that is, the malignant church, as the holy church, is called the secrete (or mysterie) of the righteous, Psal. 111. 1. 8. 4. bent their arrow ] that is, laid their arrow ready on their bend bow. The like phrase was in Psal. 58. 8. See also Psal. 11. 2. bitter word ] by bitter thing; as the Greek explains it. So after in verse 6. an evil word, 03 thing. See the note on Psalm 7. 1. 8. 6. they tel, to hide] 02 of hiding: that is, impart their counsel one to another, how to hide snares, they accomplish an exquisite ferch, a ferch ferched-out, that is, a curious diligent ferch. The Greek translates it, they are consumed ferching our ferches; meaning that they spend both their time and themselves, in ferching out evils against the just. It may also be read, we are consumed by the ferch ferched out, meaning that in their judgment, we can not escape their snares, even the inmost. Debl.
Psalm LXIV. LXV.

Psalm LXV.

Sing this as the 60. Psalm.

O God, praise silent ways for thee,

In Zion: and the vow shalt bee

Paid unto thee. Thou prayst hear'st:

A flesh therefore, shall come to thee.

Psalm LXIV.

1. To the Mayfter of the music a psalm,

A song of David.

2. Pray'st, silent wasteth for thee; O God, in Zion: and to thee, that the vow be pay'd.

3. Thou hearest prayer: unto thee, all flesh shall come.

4. Words of iniquities, have prevailed against me: our trespasses, thou wilt mercifully cover them.

5. O blest is he, who thou choosest & tak'st-neer, that he may dwell in thy courts: we shall be satisfied with the good things of thine house, with the holy things of thy palace.

6. Fearful things, in justice thou wilt answer us; O God of our salvation: the hope of all the ends of the earth, and of those far-off by sea.

7. O he that stablisheth the mountains by his able might: is girded about, with strength.

8. Which appeaseth, the noyse of the seas, the noyse of their waves; and the tumultuous noyse of the peoples. And fear doth they, that dwell in the utmost parts, for thy signs: the out-goings of morning and evening, thou mak'st shewt. To. Thou visit'st the land, and plentifully moist'nest it, very much thou inrich'nest it; with the stream of God, full of waters: thou preparest their corn, where thou hast prepared it. II. Thou water'st

Psalm LXV.

X 

11. The
terest abundantly the ridges of it, thou
settest the furrowes of it: thou makest it
soft with showers, thou belest the bud
of it. 12. Thou crownest, the yere of thy
goodnes: and thy pathes, drop farnes.
13. They drop, on the pastures of the
wildernes: and the hylls are gyrded-a-
bout, with gladnes. 14. The pastures
are clad, with sheep; and the vallies are
covered with corn: they show, they als0
sing.

Annotations.

[Ps. 3. Praye, silent watpeth] 02, is silent, that is, submissly and quietly expexteth thee:
see Pafs. 62. 2. 02, Unto thee that is silence, and prayeth: that is, silence looking to receiv
meries, and prayeth for them being recieveth. The Hebrew allhe map imiphe the same; though it be more significant.
1. Thou hearETH
02, O thou that heareth: 02, he that heareth; see after in verfe 7.

[Gen. 6. 12. Pafs. 145. 21. Act. 2. 17. This is a prophesie of all nations converted
unto Christ.]

02 words, unrighteous deeds. Words, are often put for things. as Pafs. 7. 1.
mercifully-cover] 02 expiate, propitiate, purge away, and so cover, and forgive. Of the Hebrew
Caphor, which signifies to cover; the Cover of the Ark, was called Caporeth, Exod. 25. 17.
In Greek hilatérion, that is the propitiatory, 02 mercy-seat; Heb. 9. 5. which name Paul giveth
to Christ, Rom. 3. 25; who is the true propitiation for our sins: 1. John. 2. 2.

[Rom. 3. 25; who is the true propitiation for our sins: 1. John. 2. 2.]
takeft-nee, 02 causeth to approach, to venter unto thy self: the Greek fath, takest unto
thee. 02 thy courts] 02 court yards, the open-places of the tabernacle and temple. There
was an inner court and an outward, 1. King. 7. 12. One for the priests, another for the people,
called the great court, 2. Chron. 4. 9. 2. King. 21. 5.

[Rom. 3. 25; who is the true propitiation for our sins: 1. John. 2. 2.]
good things, so the Greek ex-
plineth it well: the Hebrew speaking of the good thing, in general, comprehending the whole
store of pleasures and commodities: as Deut. 6. 11. Gen. 45. 23. The like here folveth;
holy, for all holy-things. And among good things, understand the principal, the gift of the
holy Ghost: as that which in Mat. 7. 11. is good things; in Luk. 11. 13. is called the holy Ghost.

[Rom. 3. 25; who is the true propitiation for our sins: 1. John. 2. 2.]
Fearsfull things &c.] God out of his tabernacle, gave oracles and answers to his
people, Num. 7. 89. and from heaven he answered to their prayers, against their adversaries;
Pafs. 3. 5. he answered all wayes things reverence and fearful. those far off by sea
whereby is meant, not onely those upon the sea, whose hope God is, Pafs. 107. 23. 28. &c.
but those also that dwell far away disposed by the sea, as in Islands, which waye for his
law, Isa. 42. 4.

[B. 7. O he that habiliteth] 02, which fettest fault: it is a continued
speech to God, as the words before and after manifest, but the person changed for more
passion, like that in Iob. 18. 4. O he that teareth his fowl, 02 O thou that teareth thy fowl. See
the note on Pf. 59. 10.

[02 mountayns] whereby is often meant, kingdoms, politics, and
common-weales, Ier. 51. 25. See Pafs. 30. 8.
[02 of the seas] waters signify peoples, Rev. 17. 15. and seas, are the huge armies of peoples, Ier. 51. 42. All such, as well as
the natural seas, God allugeth, See also Pafs. 46. 7.

[02 borders, to west, of the earth; so is expressed Isa. 47. 5.

[02, when they fear.](null)
Psalm. LXV. LXVI.

This may be meant, both of the successive course of day and night, and of them that goe out at morning and evening, which be men to their labour, and beasts for their prey; as is usuall, Psal. 104. 20.—23. and of people, inhabiting the East and west parts of the world; v. 10. plentecolly-moytlenet it] This sense is Greek only: the Hebrew also may be turned, when thou hadst made it to desire man: p. 2. and giveth it the desire thereof. These things are spoken first of the land of Canaan, which God visited and blessed continually, as Moses telesij, Deut. 11. 12, and (spiritually) are meant of Christ's church; Ezek. 36. 8. &c. very-much] so, with multitude, to west of riches (so good things), the flame] so, brook, riveret. See Psal. 1. 3. 4. 46. 5.

God: so God, and Psal. 15. 2. And to be supplied. Compare here with 42. 3. 18. Rev. 22. 1. when a fountain, & pure river of water of life, come forth from the Lords house and throne.

the corn] theirs which dwelt in the land, and how: after that thou haft thus prepared the land, and watered it; thou makest it fruitful.

V. 11. set left the furrowes so, the clods, that in, with rayn thou causeth the clods to lie closely to cover the feed. The Hebrew words being indefinite, to sete &c. have like sigification with the former. See Psal. 49. 15. 77. 2. 103. 20.

makest it fof} so melteth, resolveth; makest it moist, with drops of rayn, that faw many. See Psal. 72. 6.

the bud so branch, that which springeth up, out of the earth. This name is given to Christ himself, Isa. 4. 2. Zech. 3. 8. 6. 12.

V. 12. yere of thy goodnes] that is, thy good yere: which thou honouretest with singular blessings. So God commanding the sabbath yere, promised to bless the first yere, that it should bring forth fruit for three yeres, Levit. 25. 20. 21. But the good yere, is that acceptable yere of the Lord, which Christ promised, Isa. 61. 2. 19. thy pathes drop] the clouds which are God's charret, Psal. 104. 3. in which water is bound, Job. 26. 8. and from which rayn is dropped.

to cause the earth to fructifie: Job. 36. 28. & 38. 26. 27. And pathes here, are properly such tracks, as are made by charret wheles.

V. 13. of the wildernes] where there is no man; Job. 38. 26. that grass may grow for beasts, Psal. 104. 14. Though sometime they hear there feed their flocks, as Exod. 3. 1. girded with gladness rejoycing for the store of grass that grow on them on every side.

Things are figuratively said to be glad, when they attain unto, and abide in their natural perfection: as light is said to rejoyce, when it shineth clear and continually, Prov. 13. 9. V. 14. the pastures or feilds, are clothed, that is, covered, abundantly floreed with flocks of sheep. For feilds, the Greek putreth ramins of the sheep: the Hebrew Carim, signifie both, Isa. 30. 23. 34. 6. but the grammatical construction, and coherence here sheweth it rather to be feilds or pastures.

Psalm. 66.

1. To the mayster of the musick, a song a psalm:

Show they unto God, all the earth.

2. With psalm-sing the glorie of his name: put glorie to his praise. 3. Say unto God, how fearful is every of thy works!

And say to God, how fearful thy works bee!
Psalm LXVI.

Through greatness of thy strength, thy fire yeald-seenly to thee that they.

4. Al the earth, bow-down and sing, to thee psalms, sing they, to thy name Selah.

5. Come, see, Gods works: he in his act to Adams sons, is reverent.

6. He turned sea, into drie-land on foot they through the river went:
   Even-there did we rejoice in him.

7. He ruleth With his powre, for eye:
   his eyes, in nations spie: rebells, let not exalt them selves Selah.

8. Ye peoples, bless our God: and make the voice of his praise to be heard.

9. That putteth our fowl,in life: & hath not give,our foot to be moved. 10. For thou o God,haft proved us: thou hast tried us,as silver is tried. 11. Thou hast brought us into the net: thou hast layd straitnes, on our loines. 12. Thou hast caused fowy-man to ride, upon our head: we came into fyre and into waters: and thou hast brought-us-out, to an abundant-place. 13. I wil come into thine house with burnt-offrings: I wil pay to thee my vowes. 14. Which my lips have opened: and my mouth hath spoken, in the diffress upon me.

15. Burnt-offrings,of marowed rammes I wil offer-up to thee, with incence: I wil make-ready beeves , with goat-bucks Selah. 16. Come hear ye and I wil tel,all ye that fear God:what he hath doon to my sowl. 17. Unto him, I caled with my mouth: & he was extolld under my tongue. 18. If I had seen in my hart, painful-iniquitie: the Lord would not have heard. 19. But-surely,God hath heard: hath attended, to the voice of my praire. 20. Blessed be God: which hath not turned-away,my prayer & his mercy, from me.

Annotations
Psalms.

**Annotations.**

**Verse 1.** Show.] to hearken, with a joyful [note: see Psal. 47. 12.

al the earth] Psal. 107. 1. & 10. 1. and often in the Scripture.

v. 2. put glory.] in Greek, give glory to his praise.

that is, make his prays glorious, and honourable. A like phrase is in 1 Sam. 7. 19, put glory, to Jehovah, that is, give him glory.

v. 3. fearful is every &c.] 02 fearful art thou in thy works. One word singular, and another plural, meaneth exactly all and every one: as Psal. 57. 2. & 62. 5.

v. 4. Let all] Psal. 51. 12.

v. 5. in his doing.] Psal. 51. in practice, Psal. 51. in counsels. See Psal. 9. 12.

v. 6. sea to drie-land] the red sea God turned to drie-land by a strong east wind, dividing the waters; that Israel might goe throow it: Exod. 14. 21. 22.

through the river, T Jared, when the banks thereof were full, was dried; the waters stood still on an heap, till all the people went through it: Is. 51. 13. 14. - 17.

v. 7. elpsie.] that is, watchfully view in the nations; that is, (as Solomon expondeth it) in every place, both the evil (persons) and the good, Prov. 15. 3.

v. 8. peoples] tribes of Israel: called also peoples. Acts 4. 27.

that make to be heard] Psal. 26. 7.

v. 9. That putteth our fowl in life] Psal. 11. 1.

v. 10. as silver is tried] Heb. 10. as to trie silver:

and this meaneth, fore afflictions; as at large is shewed, Ezek. 22. 19. 20. 21. 22. wherefore when God mentioneth lesser trials, he saith, Loo I have tried thee, but not as silver. Isa. 48. 10.

v. 11. freeth not, when God mentioneth lesser trials, he saith, Loo I have tried thee, but not as silver. Isa. 48. 10.

v. 12. fore afflictions. See the life in Isa. 51. 23.


v. 14. opened] that is, utterest, or promised, distinctly and seriously, as the Greek faith distinguishes: for the mouth being opened in vowels signifies that they may not be called back. Job. 11. 35. 36.

v. 15. 17. upon me] Psal. 11. 35. 36.

v. 16. marrewed ramm, that is, fat & luift. The word ramm is in Hebute set after the word incense: which may therefore be read, the incense (of perfume) of ramm, meaning the fat which was burned on the altar. And so it may intend peace offerings, as before he mentioned burnt offerings. See Lev. 3. 9. 10. 11. compared with Levit. 1. 10. - 13.

v. 17. make ready] Psal. 51. offer, as the Greek interpreteth it. The Hebrew word to make 02, dou, is used for dressing 02 making ready, of mean, 02 sacrifices. Gen. 18. 8. Job. 6. 19. Exod. 10. 25. & 29. 36. Levit. 16. 24. and 22. 23.

beaves] the Hebrew bakar is the Beve generally, one 02 many, as in Psal. 8. 9. These were the principal sacrifices, Levit. 1. 2. 10.
Psalm. LXVII.

1. To the meanster of the music on Ne-

2. God be gracious unto us and

3. That they may know in the earth

4. Peoples shal confess thee, O God:

5. The nations, shal rejoice & shoult:

6. Peoples shal confess thee, O God:

7. The earth, yeideth her increase:

8. God will bless us: and at the ends of the earth,

Psalm. 67.

Sing this as the 60. or as the 84. Psalm.

1. God, wert us be gracious

2. God be blessed his face with us:

3. That they thy way the earth upon;

4. Peoples, O God, confest thee shal:

5. The nations, joy & shoult shal thy:

6. Peoples, O God, confest thee shal:

7. The earth, shal her increase dooth bear:

8. God be wolt blesses bounteounfi:

Annotations.

v. 2. face to shine] or, to be light, that is, cheerful and favourable. See Psal. 4. 7 & 38.

v. 3. That they may know], meaning men, indefinitely: or, that thy way may be known. God's way is generally his administration in the gospel: [especially is gospel. Act. 18.

v. 4. that confesses] or, let them confess:

v. 7. The earth] or land of Canaan, the seat of God's Church: whose fruitful increase God promised in the Laub, Levitic.

12. Isa. 45. 8. and our land of earth

is our heart's regenerate,

to bear fruits to

the Lord.

Mat. 13. 19.-23.

Psalm. LXVIII.
1. To the master of the musick, a psalm, of David.

2. Let God arise, let his enemies be scattered: & they that hate him, flee from his face.

3. As smoke is driven away, so drive thou them away: as wax is melted, at the face of fire; so let the wicked perish, from the face of God.

4. And let the just rejoice, let them show gladness, before the face of God; & let them joy with rejoicing.

5. Sing ye to God, sing psalm to his name: make an hie-way, for him that rideth in the deserts, in Jah his name; & show gladness before his face.

6. He is a father of the fatherless, and a judge of the widows: even God, in the mansion of his holynes.

7. God seateth, the solitary, in howse; bringeth forth those that are bound in chains: but the rebellious, dwell in a dreic-land.

8. O God, when thou wentest forth, before thy people: who thou marchest, in the wilderness Selah.

9. The earth quaked, also the heavens dropped, at the face of God: Sinai it self, at the face of God; the God of Israel.

10. A rayn of liberalities, thou didst shake out: God: thine inheritance whè is was wearied, thou didst confirm it.

11. Thy
11. Thy companion doe dwel in it: thou dost prepare in thy goodness, for the poor-afflicted of God:

12. The Lord will give the speech: of those that publish-glad-tidings, to the great armie.

13. The kings of the armies, shal flee: and the that remayneth in the house, shal divide the spoyle.

14. Though ye lie, between the pot-raungeth: yee shall be as the wings of a dove, which is decked with silver; and her feathers, with yelow gold.

15. When the Almighty scatrueth-broad, kings in it; it shalbe snow-white in Tsalmon.

16. A mountain of God, mount Bashan is: an hilly mountain, mount Bashá.

17. Why leap ye of hilly mountains? this is the mountain, God doeth for his fear; yea Jehovah, wil dwel in it to perpetual-aye.

18. Gods charret, twelve-thousand-fold, thousand of Angells bee: the Lord is with them, as in Sinai in the sanctuarie.

19. Thou art ascended to on high, thou hast led-captive a captivitie; thou hast taken gifts unto earthly-men: and all the rebellious, to dwell, o Iah God.

20. Blessed be the Lord, which day by day lodeth us: the God, our salvation Selah.

21. Our
Psalm. LXVIII.

21. Our God is a God of salvations: 
& to Jehovah the Lord, belong the yslues of death.
22. But surely God, will wound the head of his enemies: the hayrie scalp, of him that goeth on, in his guilty nesses.
23. The Lord hath sayd, I will bring again from Bashan: I will bring again, from the guls of the sea.

24. That thy foot may embrew itself; in blood: the tongue of thy dogs, in blood of thine enemies even of every of them.
25. They have seen thy goings, o God: the goings of my God, my king in the sanctuary.
26. The fingers went before, the players on instruments after: amongst them the damoifels, beating on tymbrels.
27. In the churches, bless ye God: even the Lord, je of the fountain of Israel.
28. There little Benjamin, with their ruler; the princes of Judah, with their assemblie: the princes of Zebulun, the princes of Naphtali.
29. Thy God hath commanded, thy strength: strengthen o God, that thou hast wrought for us.
30. For thy pallace, in Jerusaleme: kings shall bring thee a present.
31. Rebuke, the companie of spearmen: the congregation of mighty bulls; with the calves of the peoples, and him that submitteth himself with peeces of silver: he hath scattered abroad the peoples, that delight in wars.
32. Princely ambassadors shall come out of Egypt: Ethiopia shall hastily stretch her hands unto God.

33. Sing unto God, ye kingdoms of the earth: sing psalms to the Lord Selah.

34. To him that rideth in the heavens of heavens of antiquity: loe he will give his voice, a voice of strength.

35. Give the strength, to God: his hyc-majestie is upon Israel: his strength, in the eyes.

36. Fearful art thou, O God, out of thy sanctuaries: the God of Israel, he giveth strength and forces to the people: blessed be God.

Annotations.

Psalm. LXVIII.

32. Princely ambassadors shall come from out of Egypt land: to God, shall Ethiopia stretch hastily her hand.

33. Kingdoms of the earth, to God sing psalm, to the Lord Selah.

34. To him that rideth in the heavens of ancient, Loe his voice, gives, voice of strength.

35. Give unto God, valour: on J'sel is his majestie; and in the eyes his power.

63. God fearful, from thy sanctuaries: the God of J'sel he gives strength and forces to his folk: God blessed ever be.
Psalm. LXVIII.

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gar of their wrongs. See Exod. 22. 22, 23. 24. Isa. 1. 17. Lam. 1. 27. mansion of his holy
lynes] 02, his holy mansion, whereof see Psal. 26. 8. 0. 7. the solitarie them which are alone,
defolate: meaning without children. in how[f] that is, give them children. See Psal. 113. 9.
in chaynes] 02, in conveniences, that is, in convenient and commodi-
ous fort; 03, into fit (and commodious) places. The Greek [spath], in fortitude,
dry-land] 02, barren-ground, named in the original of the bleakness 02, whiteness, whereon
nothing groweth. Sinai itself] 02, this Sinai to wove, quaked, when God came
down upon it to give him: law: see Exod. 19. 16. 18. Hebr. 12. 18. These words David
borrowed from Deborah's song, Judg. 5. 5. Sinai is a mountain in Arabia, Gal. 4. 25. in the
wilderness through which Israel passed, Exo. 19. 1. It was called also Horeb. See Psal. 105. 19.
0. 10, rayn of liberalities] that is, a liberal, plentiful, free and bountiful rayn, yorncing nitry
of God's free grace. So elsewhere is mentioned, the rayn of blessing, Ezek. 34. 26. Spiritu-
ally this meaneth the doctrine of the gospel, Deut. 32. 2. &c. also for fishes, Psal. 104. 25. Applied
to men, it meaneth a Companie 02, societie, either good, as in this place, 02 evil, as after in verse 31.
It is fayd for an hop of men, as 2. Sam. 23. 13. in fered whereof, in 1. Chron. 11. 15. is written
Machaneh, a Camp, 02, Leager. The Greek here turneth it Zca, Living-wights: which word
is used in Rev. 4. 6. & 5. 9. where mystical speech is of Christ's church,
prepare to
take thine inheritance, 02, fruitful blesings therein, for the poor, 02 afflicted, that is, the
church. This every man was to acknowledge, when he bought the first fruits unto God.
See Deut. 26. 5. 6. - 9. 10. 0. 12, will give the speech] 02, gave the word; but it map
be taken for a prophetic. And by giving the speech (02 word,) is meant, either the min-
istry of matter and speech unto them; 02 the confirming and performing of that which they
have spoken. So Paul desired the papers of the churches, that speech might be given
him, Eph. 6. 19. Col. 4. 3. of those that publish glad-tidings] 02 (applying it to Christ's
reading time) of the Evangelists, of the soules that preach the gospel: 02 carry good newes. Such are
in armies, they that carry tidings of victorie, as 2. Sam. 18. 19. Such in Christ's armie, are the
preachers of the gospel, Rev. 10. 15. The original word here mebabirth is of the feminine gen-
der, usually understood therefore of women, such as sung songs of victorie, as Exod. 15. 20. 1 Sà.
18. 6. 7. but the scripture nowhere calleth such, the publishers of glad-tidings: we may therefore
understand it of men; 02. 1. as Solomon called himself Kohleth, that is a Preacher, (in the
feminine gender,) 02 a preaching-fowl, Ecclef. 1. 1. (to map am) Evangelift in like sort be called
Mebaffareth. Also 2. the Greek version maketh it the masculine, the Lord will give the word
(tois euaggelizomenois) to the men that evangelize. And 3. in Isai. 40. 9, such are spoken to in
this sort and form, as did preach good tidings to Sion and Jerusalem, which seems to be
principaliy of th' Apostles. 4. The Chaldaer paraphrase also applieth it to men, through
past, as to Moses and Aaron, to the great armie] meaning the church, of whose
warfare, see Isai. 40. 2. Rev. 19. 14. 2. Cor. 10. 4. 02 if we refer it to the Evangelists, there is a great
hobt of them: 02 to the tidings that they tell, it is, of much warre. The Chaldaeer refers it to
Moses and Aaron that evangelized Gods word to the great hobs of Israel.
that see] this is meant of Christ's enemies, as in vers. 2. though here is an other word, signifying a
wandering flight, seeking where to hide them; as Rev. 6. 15. So five Kings fled from Joshua,
and hid them in a cave; Isai. 10. 16. See also Isai. 11. 1. 4. 5. 8. the that remayneth] Heb.
the mansion, (02 habitation,) that is the woman, 02 women, who doe not cut to warre,
but keep at home, as Judg. 5. 24. Tit. 2. 5. divide the spoile] this is a bussing, Isai. 13.
Psalm. LXVIII.

1. done after victory. Judg. 5. 30. Luk. 11. 22. and with joy, Isa. 2. 3. for spoils are used to denote riches, Prov. 1. 13. & 31. 11. & 16. 19. 

14. between the two-banks of reeds, to meet, of stones, made to hang pots and kettles on, in the camp of leagers, places where fish were, and so are black; in making heretick affidion and mitlest, as on the contrary by the doves silver wings, to mean prosperity. We may understand it of the two bounds, limits, of the encampments, wherein they are continually as; to, of two tidied and turned. And this the Greek seemeth to favour, turning it, [and might to mean benediction and] amidst the inheritances, even as they also translate the two-bound limits between which Hachar couched, Gen. 49. 14. which tribe had the Philistines at one end, and Ammonites on the other, that desir'd them, with yellow gold, understand again, decked with yellow (or greenish) gold; what is, of a golden colour, and green, as the original word importeth, Levit. 13. 17. & 39. 14. 15. 

15. of the Almighty. 12. All sufficient; for God, named in Hebrew Shaddai, of his power and sufficiency to go through with all things, and for waiting and destroying his enemies, as at the bounding of the world. To this the Prophets have reference, saying, that Jehovah, (destruction,) shall come from Shaddai, (the Almighty,) Isa. 13. 6. Joel. 1. 15. 

scattreth o2 spreadeth-abroad, having discomfited the kings, his enemies, in that his inheritance, verse. 10. 11. So spreading, is used for scattering, Zach. 2. 6. 

it shall be snow-white] thou shalt be snow; speaking to the Church of it. Whitened denoted victory, joy, glory: Rev. 2. 17. & 3. 5. Luk. 9. 29. and whiteness as snow, is a resemblance of purifying from joy. Psal. 51. 9. Isa. 1. 18. 

Talmon] a mount of Samarin, in the tribe of Ephraim near the city Sichem, as appears in Judges. 1. 17. & 18. situated in the heart of the country. Talmon signifies shady, of dark, and so it seemeth this mount was, with caves, glens, and crees that grew theron; but with snow upon it, was made lightsom. So to be snow-white in Talmon, is to have light in darkness, joy in tribulation. 

16. A mount of God] that is, hie, large, and full of divine blessings, for Balaam was a fat and fruitful mountain. See Psalm. 22. 13. & 36. 7. 

an hilly mount] 02, a mount of hillocks, or knolls; having many tops. This seemeth to be a comparison; Balaam is a goodly large mountain, but this Sion doth excel it; for here God dwelleth with his Angels &c. 

17. leap ye] influe ye proudly, 02 lay ye way for. The original point is no where found in Hebrew, but here only. In Arabic it signifies to elpye and lie in way, for the hurt of others; which agreeth well with the argument here. for his fear to dwell in it. The Lord chose Sion, and desired it for his fear: this ifalbe my rest for ever. Psal. 132. 13. 14. 

18. So, the Lamb, Christ, is on mount Sion, Rev. 14. 1. 

19. Gods charitet] which he vouch for his own service, for defense of his Church, and destruction of his foes: see Psal. 18. 11. Charite is put for charrettes, (as ship, 1 King. 10. 22. for ships, 2. Chron. 9. 21.) to note out the joint service of all the Angels, as of one, double-myriads, that is, innumerable; in the Greek, ten-thousand-fold; meaning, innumerable. 

Angels] the Hebrew Shinan, translated Angels, is not elsewhere found in Scripture. It semeth to come of Shanan to second, as being second 02 next to God; the chief Princes, Dan. 10. 13. as those in place next Kings, are called the second unto them, 2. Chron. 28. 7. Eth. 10. 3. 

If we refer it to the number, we may turn it, redoubled, manifold. If to the charrettes, and derive it of Shanan, to sharpen; it may note a kind of charrettes with sharp hooks, used in wars as many humane writers record. 2. Maccab. 13. 2. Status, lib. 10. Theiab. Macrobius, &c. 

How ever the word be doubtful, the meaning seemeth to be of Angels; which the Greek here translate cheerful-ones, as of the Hebrew Shanan, to be in tranquillities, and joy; and the Apostle seemeth to have reference to this place, where he mentioneth mount Sion, the celestial Jerusalem, and the company of ten-thousands of Angels, which now we are come unto in Christ. Hebr. 12. 22. And Angels have appeared like fiery charrettes, 2. King. 6. 17. 

with them] 02 in them. 

again Sinai] as God was in Sinai, with ten-thousands of holy ones, when he gave the speeke law, Deut. 33. 2. so is he in Sion, with ten thousands of Angels;
Angels; Heb. 11. 11. Here the words as in, seem necessarily to be supplied; or the word Lord; as, the Lord of Sinai, with that meaning as before. o. 19. Thou art ascended &c.] Thou (Lord Tetu) art gone up, to the highest heavens, having first descended to the lowest earth. So the Apostle teaches us to understand this place, Eph. 4. 8. 9. to on high; to, the hye-place: see Ps. 7. 8. led-captive, o. 2. captivated a captivitie, that is, a company of captives; a prey, of people taken in war. See the like phrase, 2 Chron. 18. 5. 11. Judg. 5. 12. Num. 21. 1. Deut. 21. 10. So povertie, is used for a company of poor people. 2. King. 14. Christ's enemies, Satan, sin, death, hell &c. were by him subdued, Colos. 2. 15. his elect captured by Satan, were by him redeemed; of whom also this may be meant, as Ps. 116. 14. I have taken gifts unto that is, hath given, (and distributed) gifts among men. An Hebreue phrase often used; as Take me a sword, 1. King. 3. 24. that is, give o. 2 bring it me. Take her me to wife, Judg. 14. 2. Take me an offering, Exod. 25. 2. Take me a little water 1. King. 17. 10. that is, Give. Likewise therefore doth the Apostle turn this in Greek, given, Eph. 4. 8. and the next words, ba-Adam, is unto men, as Paul explains it, 12. among men, as 1. Cor. 8. 15. And the gifts, are the Ministers of the gospel, given for the good of the Church, Eph. 4. 11. 12. and also the rebellious] 2. disobedient, to went, thou hast led captive. They that continue rebellions are subdued by destruction, Psal. 2. 9. Isa. 11. 4. Others by corruption, as Saul, breathing out threatenings and slaughter, was by Christ subdued, Acts 9. And after spake of himself and others, we our selves were in times past unwise, disobedient &c. but when the bountifulnes and love of God our Saviour towards man appeared, he saved us. &c. Tit. 3. 5. to dwell] understand, in Gods mount, as verse 17. o. 2. with 1. Tho God, meaning it of the captives. o. 2. that the 1. 6. God, mayst dwell, to went, in mens harts by faith, Eph. 4. 17. o. in the Church, which by those gifts (the ministers) is builded as a spiritual house for God to dwell in. 1. Cor. 3. 10. 16. 1. Pet. 2. 5. So God dwelt amongst the Israelites, Num. 5. 3. & 35. 34. o. 20. day by day o. 2 dayly: see Psal. 61. 9. Jodeth us to went, with his blessings, o. 2. gifts, verse 19. o. 2. with afflictions, wherewith the saints are burdened, and ye bless him for his comforts in them. 2. Cor. 4. & 1. 3. 4. 8. & 6. 6. - 6. o. 21. Our God &c. o. 2. God to us, is a God for salvation, that is all manner health, help, and delierance, that fully-faveth (Jehovih) so the name of God is written usually, when Adonai, Lord, next followeth it, as here and Psal. 109. 21. o. 2. rather before it, as Gen. 15. 2. having the vowels of Elohim God, and so is the Hebrew pronouncd; as oftentimes having the vowels of Adonai, it is so pronounced, Lord. So, for Adonai Iehovih, 2. Sam. 7. 18. its written Iehovah Elohim, 1. Chron. 17. 16. See Ps. 84. 19. y suyues] o. 2. passages, that is, waves and means, of death o. 2. do to death, mean that he hath many ways to bring his enemies to death, and to deliver his people out of it. O. 2. he hath the keys of death, Rev. 1. 18. he applyth, and giveth life, woundeth and healeth, and none can deliver out of his hand, Deut. 32. 39. So ysuues of life, Prov. 4. 22. o. 22. hayrie scalp) Heb. the crown (see scalp) of hair; meaning open and invitable judge wine on the chestest and most foulst events.

guiltnesses] guilty-sins; impieties. So Psal. 69. 6. o. 23. I will bring again, o. 2. will return, reduce, to went thee my people, as I brought thee from the prison of Ogh in Babylon, Num. 21. 23. 35. and of Pharaoh at the red sea, Exod. 14. 22. 22. 28. 29. Former deliveries are often by the Church, applied to the times and woe's of Christ. See Isa. 11. 11. 15. 16. & 51. 10. 11. gulf's] o. 2. deeps, bottoms: see Psal. 69. 3. o. 24. That thy foot may embrow th is, be embrow d: o. 2. That thou mayst embrow thy foot. It is the same word, which before in ver. 22. is Enshlashed wound, and signifieth to make gore bloody, and is here by consequence put for embrowing o. 2. dipping in gore blood; as the Greek turneth it, That thy foot may be dipped. And this receiveth a great slaughter of the enemies: as the dipping of the foot in oil, Deut. 33. 2. 1. in anath abundance thero. In blood of thine enemies, o. 2. Which receiveth from thine enemies from him: that is, from each of them, o. 2. from the greatest of them, Antichrist: o. 2. of the same blood. Compare here with, the slaughter of Chist.
Christ's enemies, Rev. 19, 17, 18, 21. 
V. 25. They have seen that are Men have seen,
(not naming any special persons) thy goings, but ways, and administration.

Ps. 66. They are Men have seen,
which art in the sanctuary; referring it to David's carping of the Ark unto
the holy Temple, 1 Chr. 16, 8, 15, 18. 
V. 26. bearing-on-tymbrels) on tabernacles, to meet,
with the hand: so in the triumph at the red sea, Marie the sister of Aaron, and all the women
after her with tambourines and pipes, sung praise to God. Exod. 15, 20, 21. So at the slaughter of
the Philistines, 1 Sam. 18, 6, 7, and at the slaughter of the Ammonites, Judg. 11, 34. A tambourine (or taber)
is in Deut. named Tophet; of the like found that it makest when it is lit over.

Vs. 27. In the churches] of congregations; see Ps. 26, 11. a pe of the fountain] that
come out of Israel, as out of a well or fountain: a phrase taken from Deut. 33, 28. om the Godly
also of one much like it, Isa. 48, 1. It seemeth to be meant of the people: though it may also be
referred to Christ; bless the Lord, who is of the fountain of Israel. For, of the Israelites, con-
cerning the flesh Christ came, who is God over all, blessed for ever. Amen. Rom. 9, 5.

V. 28. There] in the churches, be little Benjamin, the tribe of Jeshurun, whose princes, who was
himself little, that is yongest of Israel's children; and his tribe little, that was
few in number, being almost destroyed for the sin of Gibeah, Judg. 20, 44, &c.
 Their ruler; the Prince of that tribe. The Greek version says, in a trance; taking the Deut. Rodom, to be
at radam, though it be not found elsewhere in this form: yet rare words but once used, are
very times found in this and other Psalms. These things applied to Christ's times and
after, are very mystical. Benjamin the least, is here put first: so in the headship Jerusalem,
the first foundation is a Jasper. Rev. 21, 19. which was the last precious stone in Arions's Brys.
plate, on which Benjamin's name was graven. Exod. 28, 20, 10, 21. In this tribe Paul ex-
celled as a Prince of God, though one of the last Apostles, 1 Cor. 15, 8, 9, 10, who was con-
verted in a trance of ecstasy, Acts. 9, 3. &c., and in ecstasies he and other Apostles saw
their mysteries in Christ's kingdom, Acts. 10, 10, 11. &c. 2 Cor. 12, 1. 23. 4.

their assembly] in Greek, their governors; the Deut. word Regaham but once used: cau-
seth this ambiguity: for coming of Regaham, to throw an heap of stones, Levit. 24, 14, may either
be taken for an heap of assembly, or for a stone, that is, a ruler; as elsewhere a stone signifies,
Gen. 49, 24. Of this tribe of Judah, were the Apostles James and other our Lords brethren.
Gal. 1, 19. Act. 1, 14. Zebulun, Naphtali] these tribes were situate in the furthest parts
of Canaan, as Juda and Benjamin were in the first and choicest parts; meaning by these few,
all other tribes, gathered to praise God. In these contexts Christ called to Apostleship, Simon
Peter, Andrew &c. sisters of Galilee. 
V. 29. commanded thy strength] that
is, powerfully appointed it, (pealing to the church.) See the like phrase Psal. 133, 3, & 44. 5.
By strength also, Kingdom is often meant. 
V. 30. For thy palace] a temple, which
was after David's days to be built in the headship Jerusalem, the Lord, and the Lamb,
are the Temple of it. Rev. 21, 22. bring a present] a lead-along a gift: that is, gifts of
preseats. So Psal. 76, 12. which presents, at sometimes of the persons of men. See Isa. 18.
7, 6. 66, 20. Rom. 15, 16. &c. 1. 23. Zebulun that is, Destroy: see Psal. 9, 6.

company of spear men] a of archers; the rot (or crew) of the canoe, that is, such as use

canes of spears, whereof arrows were made. Of this word company, see before, verbs
11. It may also be read, the wild-beasts of the reeds: meaning the salvation wicked people.

mighty bull] the yhe Preists, and great personages; see Psal. 22, 13. that submitth
that is, the hypocrite which feigneth subjectness; (as the former were professed enemies)
23, till he (that is every one) submit; as Deut. 33, 29. The word feigneth such submission,
as when one casts down himself to the feet, as to be trodden on; so Prov. 6, 3.
he hath scattered] this is spoken to the church, of God. The Greek tovnteth it as the for-
mer, Scatter thou.
V. 32. Princely-ambassadors] Heb. Chalilmannim, a word not
used but here; The Greek saith Prefbeis, Ambassadors.

[EGIPE] in Deut. called Midrashim; the name of the son of Chan, the son of Noah, Gen. 10, 6. who called the country where
Psalm. LXVIII. LXIX.

where he and his posterity dwelt, by his own name. In Greek, and in the new Testament, it is always called Αἴγυπτος. [Ethiopia] in Hebrew Cush, an other son of Cham, brother to Milciam and Canaan; Gen. 10. 6. the country where he and his children dwelt, is called by his name Cush, in Greek Αἴγυπτος. The people, we call black-Moors. 

Help, make run: noting the readiness of that nation to offer gifts and sacrifices, and to receive the gospel. See Act. 8. 7. &c. P. 34. of heavens of antiquity] that is, the most ancient and highest heavens, which were since the world began: noting here by God's powerful majesty, and help to his church; as Deut. 33. 26.

Let yr' b. To

Many Palsalm

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came Culli, 45. seefti^thiopia. 

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Caleb

8.3.

God. thou knowest my foolishnes: and my guiltynees, are not conceiled from thee. 7. Let not them be abash'd for me, that hopefully expect thee, Lord Ichovih, of hosts: let not them be ashamed for me that seek thee: ó God, of Israel. 8. For

Psalm. 69.

1. To the master of the musick, upon Shoshammin, a psalm of David. 2. Save me, ó God: for waters are entered even to my soul. 3. If sink in gullf'y mud, where no stay is:

4. Water deeps enter, & overflow me DOOTH the flowe-

ming-floud. 4. Am weary with my cry; my throat is Sore, mine eyes fayl: for my God wayting-attend.

Psalm 69.

2. Save me, O God: for waters entred are even to

my soul. 3. If sink in gullf'y mud, where no stay is:

4. Water deeps enter, & overflow me DOOTH the flowe-

ming-floud. 4. Am weary with my cry; my throat is Sore, mine eyes fayl: for my God wayting-attend.

5. Many are, moe-than the hayres of mine head, they that hate me without cause: mighty are they that would suppress me, mine enemies fally: that which I took not away, then I restored. 6. O God, thou knowest my foolishnes: and my guiltynees, are not conceiled from thee. 7. Let not them be abash'd for me, that hopefully expect thee, Lord Ichovih, of hosts: let not them be ashamed for me that seek thee: ó God, of Israel. 8. For
Psalms

8. For for thy sake, doth I bear reproach: shame, covereth my face. 9. I am become a stranger, to my brethren: and a forreynner, to my mothers sons. 10. For the zeal of thine bowle hath eaten me up: and the reproches of them that reproached thee, are fallen upon me.
11. And I wept, with fasting afflicted my soul: & it was, for reproches to me. 12. And I made my rayment lack cloth: & I was, to them for a proverb. 13. They that sit in the gate, spake against me: and they that drink strong-drink, made melodies. 14. And I, my prayer is to thee, Jehovah, in time of acceptation; "O God in multitude of thy mercies: answer thou me, in the truth of thy salvation." 15. Deliver me out of the myre, and let me not sink-down: let me be delivered from my haters, and out of the deeps of waters.
16. Let not the streaming flood of waters overflow me, neither let the gulf swallow me: neither let the pit, shut her mouth upon me. 17. Answer me Jehovah, for thy kind-mercy is good: according to the multitude of thy tendermercies, turn-the-face unto me. 18. And hide not thy face, from thy servant: for distress is on me, make-haste answer me. 19. Draw near to my soul redeem it, because of mine enemies, ransom thou me. 20. Thou hast known, my reproch and my shame, & my dishonour: before they are all my distressers.
21. Reproach hath broken my hart, and I am ful-of-heavynes: and I looked for some to mone me, but none came: and for comforters, but I found none. 22. But they gave me gall for my meat: and in my thirst, they gave me vinegar to drink. 23. Let their table be before them for a snare: & for recompenses for a trap-fal. 24. Let their eyes be darkned, that they see not: and make their loines to shake continu-
Psalm LXIX

25. Pour out upon them thy despatch, yea: and take them, let them anger, take them. 26. Let their caitel be defolate: within their tents, let their not be a dweller. 27. For they persecute him whom thou hast finnified: and they tell, of the sorrow of thy wounded-ones. 28. Give thou iniquity, unto their iniquity: let them not come, into thy justice. 29. Let them be wiped out of the book of the living: and let their not be written, with the just. 30. And I, poor afflicted & fore-woring: let thy salvation lift me up. 31. I will praise the name of God with a long: and magnifie him with confession. 32. And it shalbe better to lctovah, than a young bull, that hath horns that partethe the hoof. 33. The meek shall fee it, they shall rejoice: the seekers of God, & your hart shall live. 34. For lctovah hearreth the need; and despieth not, his prisoners. 35. Praise him let heavens & earth: see, and al that creepeth in them. 36. For God wil save Sion; & build, the cities of Judah: and they shall dwell there, & have it for inheritance. 37. And the seed of his servants, shall possess it: and they that love his name, shall dwell therin.

Annotations.

Of, i. Shoshannim that is, six-stringed instruments: or Lilies, See Psal. 45. 1. 2. Save me &c.) David in his troubles being a figure of Christ, pr cepteth for deliverance from tenetions and persecutions, under the similitudes of waters, mud, myre, pit, deeps, streams, &c. and that this Psalm had accomplishment in Christ, the Evangelist shew; Mat. 27. 48. Joh. 19. 39. that the meek herois are for us, thy Apostles shew, xxvi. Rom. 15. 3. 4. that we through patience, and comfort of the scriptures might have hope. the tawl to see of me; as the Greek explaineth it: that is, are ready to drown and choke me; so 1on. 2. 5. see also Psal. 45. 4. 3. mud of the gulf] or, of the deep; that is, the deep of gopsy mud, in the bottoms of the sea; as Psal. 68. 23. 1on. 2. 4. an other signe of great calamity, as also in Psal. 88. 7. whereby Babylon that held captive Gods people, is called a Gulf, c. Deep; Isa. 44. 27. no standing] no stay, e. ground: but A. uni me and me. 4. is burnt] that is, parched, dried; or (as the Greek explaineth it,) hoarse, eyes saw] or, are consumed, to weep, with tears, and earnest expectation, as Lam. 2. 11. &c. 4. 1. This was a curse of the law, Levit. 26. 16. Deut. 28. 63. but Eph. became a curse for us, Gal. 3. 13. So after, Psal. 119. 82.

V. 5. took not away] or which I robbed not, took
not by force and rapine. This though it may be taken for all unjust criminations, whereof David and Christ were innocent; yet if the intent it was betrayed in Christ, who being in the form of God, thought it no robbery to be equal with God, Phil. 2, 6. norwithstanding for witnessing himself to be the Son of God, he was put to death by the Jews, Joh. 19, 7.

V. 6. my foolishness] that is, my syn: see the note on Psal. 38, 6. In David were sins proper; in Christ, by imputation; for God made him syn for us, which knew no syn. Cor. 5, 21. Qo this man be made an object of false imputation, o God thou knowest my foolishness, if any such be, as my foes charge me with. So Psal. 7, 4, 5. D. 7. abashed for me] for my sake, to weet, if I be not delivered. So of Christ, his disciples hoped that he should be the Saviour of Israel; but when he was killed, they began to doubt and fear. Satan winnowing their faith, to make them ashamed; but Christ prayed for their confirmation. Luk. 14, 20, 21, & 22, 31, 32. So great are Christ's afflictions, that blessed is he that is not offended in him.

Mat. 11, 6. Jehovih] 02, God, it hath the voices of Elohim. See Psal. 68, 21.

V. 8. bear reproach] that is, are reproached: contrary herunto is, to bear grace and favour; that is, to be favoured and well liked. Eth. 2, 15, 17. Compare herewith Psal. 44, 23, 16.

V. 9. forreignour] to weet, in their esteemation and carriage towards me. This also was the case of Job, and others, Job. 19, 13. Gen. 31, 15. and of Christ the Jews sayd, they knew not whence he was, Joh. 9, 29. and his brethren believed not in him. Joh. 7, 5.

V. 10. zeal of thine house] 02, zealof, indignation for the polluting of thine house, and floudous fervent care to have it recovered holy. See this performed by Christ, when he whipped buyers and sellers out of the temple. John. 2, 15, 16, 17. (You mean of the temple) devoured, 02, consumed. 02, love and zealof, are a fire and vehement flame. Song. 8, 6. See also Psal. 119, 139. as fallen on me] that is, I have taken them on me, and willingly bear them, as the Apostle gathereth from these words, that Christ pleased not himself, (that is, sought not his own pleasure or profit,) but for his fathers' sakes, and his brethren did bear all things: and this is an example for us to do the like. See Rom. 15, 1, 2, 3, 4.

V. 11. afflictid my soul] the word afflicted, is here supplied from Psal. 35, 13. for oftentimes is wait of a word to be understood, which the Hebrue text sometimes sheweth: as 2 Chr. 30, 11, 14. I, with scorpion; for which see in. 1, King. 12, 11, 14. is written, I will chastise thee with scorpions. See the like in the notes on Psal. 18, 7, 29. & 2, 7. it was for 02, it was turned to reproaches, that is, to much reproach, and opprobrium. So Job's falling turned to his reproaches, they sayd, he had a Divil. Luk. 7, 33.

V. 12. And I made 02 when I gave, that is, made 02 put on. So giving is put putting Psal. 8, 2. 02, that fit in the gate] that is, great men in the publick assemblies. The rulers of the Jews. Deut. 25, 7. Ruth. 4, 1. &c. I speak] 02 talked and meditated: continue how to do it well. Luk. 22, 2, 4. strong-drink] Heb. Shaker, which is all manner strong drink which will make drunken, agale, beer, wine, fider, methalin, &c. The Greek there turneth it wine. melodies-02, songs, sung with instruments of music, of me. So Job also complaineth, Job 30, 9.

V. 14. And I that is, And (02 but) as for me. V. 14. time of acception] that is, an acceptable time: as the Apostle interpreteth this whole 2 Cor. 6, 2. from Isa. 49, 8. in truth of thy salvation] that is, for thy having truths lack, 02, faithful salvation. V. 16. shut her mouth, so that I cannot get out of my soul: as Darjan Abram &c, went down alive into the pit, and the earth covered over them, that no hope was left of their return. Num. 16, 33. But Christ in all troubles had comfort, even in the grave his flesh rested in hope, Psal. 16, 9, 10.

V. 17. turn the face] 02, respect, regard me, with favour. See Psal. 25, 16. V. 20. dihonois 02 ignominie, flander, calumnie: see Psal. 4, 3.

V. 21. ful-of-heaviness] 02, sick, sorrowful: of this word in Hebrue man hath his name Aenoth: see Psal. 8, 5. to mone] to pity, & solace me, 02 to shew compassion. So Job, 42, 11. found none] in Christ's greatest need, al his disciples forsake him and fled. Mat. 26, 56. and al his acquaintance stood at a tarr off. Luk. 23, 49.

V. 22. gal] in Hebrue Roh,
Psalm. LXIX.

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Roh, an herb bitter as wormwood, with which it is often joined; Deut. 29. 18. Amos 6. 12.

Lam. 3. 19. It groweth in corn fields, Hor. 10. 4. the water of juice thereof significeth bitter affliction, Jer. 9. 15. These things were also actually done to Christ, whom the Jews refreshed with gall and vinegar, Mat. 27. 34. Joh. 19. 28. 29. 30.

v. 23. and for consequences that is, and for a full compensatio of that which they did to me, (let their table be) a trap unto them. Eph. and for peace, that is, and the things which they expect peace and welfare by, let become a trap unto them. But the first sense agreeeth with the Apostles interpretation, Rom. 11. 9. These are David's impositions against the Jews, and prophecies of their rejection, as the Apostle speaks, and by their table, we are to understand all means of comfort and refreshing, both of body and soul, which turn to the ruine of the wicked, even an odour of death unto death, 2. Cor. 2. 15. 16.

v. 24. that they see not: so to the Apostle explaineth the Deutero pharisee, from seeing: Rom. 11. 10. The like is in Isa. 44. 18. And hereby is meant the eyes of their understanding, that seeing they see and perceive not, because a veil is over their hearts. John. 11. 59. 40. Acf. 28. 26. 27. 2. Cor. 3. 14. 15.

v. 25. make their loyns to shake, bow down their backs, Psal. 70. 17. and this meaneth bondage and misery, as appeareth by the contrary blessing of being upright, which God once blessed safe unto that people, Levit. 26. 13.

v. 26. their cattel, to their towre, pallace, habitation safe and operio built. Gen. 25. 16. Num. 31. 10. Song. 8. 9. This which David speaketh of all Christ's enemies, Peter applieth to Judas that betrayed him. Let his habitation be desolate, Acf. 1. 20. but Christ (thereunto) the like to them at Mat. 27. 38. Cattel here is for Cattels, 02 pallaces: as charret, for charrets, Ph. 68. 18.

v. 27. whom thou haft smitten] Christ, the [hep]

heard, who was smitten of God, and wounded for our sinnys. Isa. 53. 4. 5. Mat. 26. 31.

v. 28. they tell, of the sorrow, that is, tel another one, vauntingly, of the sorrow, (smart 02 payn) of thy wundred, the servants who are wounded for thy sake, 02 they preach heresy; see the like Pharse. Ph. 2. 7. 02, they tell, to the sorrow, that is, add unto and increase it, as the Greek turneth it.

v. 28. Give thou iniquity &c. that is, Add syn unto their syn, give them jy 7j

to a remprobate mind, which was God's heavy judgment first on the Gentiles, Rom. 1.

v. 24. 28. afterward on the Jews, who fulfilled their sinns, when wrath came on them to the utmost, 1. Thes. 2. 16. Rom. 11. 8. Mat. 23. 32. Or by iniquity, may be understood punishment for it, as Psa. 31. 11.

v. 29. not come into thy justice: that is, not believe thy gospel, and so come to the justice of God, which is by faith, as the scriptures shew. Rom. 10. 3. &c.

v. 30. book of the living 02, book of life, wherein the just that live by faith are written: that is, let them be cut off from being any longer counted thy people, 02 registered in the writing of the house of Israel, as Ezek. 13. 9. Rom. 11. 20. Philip. 3. 2. 3. Psa. 37. 6.

v. 30. lift me up] 02, set me on a high place; that is, safely defend me.

v. 32. better to] that is, more pleasing and acceptable, a young bull] so to the Greeks explaineth the Deutero pharse a bul a bullock, that is a bul which is but young, or a bullock, so in Judg. 6. 25. where the order is changed, take the bullock of the bul: that is the young bull, 02 bullock. Some understand it here of two, better than bull, 02 bullock.

v. 33. horneth, that is bringeth forth 02 beareth horns, and parteth the hoof: for such were fittest for hornet and thanks are more pleasing to m God; specially Christ's obedience, see Psa. 50. 13. 14. 15. & 40. 7.

v. 33. the seekers] 02 yee seekers of God, to wrought, shall see it, & your hart shall live; ye shall have inward life, joy and consolation. See Psa. 22. 27.

v. 34. his prisoners] such as are persecuted, and bound in prison for his truth; thus Paul calleth himself the prisoner of Christ. Eph. 3. 1.

v. 36. [aye Sion] that is, his church, figured out by Sion, and Judah, see Psa. 2. 6. and this building of Judah, is by preaching of the Gospel, 1. Cor. 3. 9. 10. a figure of this word, was done by Jehoshaphat, 2. Chron. 17. 9. 12. 13. and Isaiah prophesieyth the like Isa. 44. 16.
Psalm 70.

1. To the mighty of the music; a psalm of David for to record.

2. O God for to deliver me: Jehovah, to mine help make haste.

3. Let them be abashed and ashamed, that seek my soul: let them be turned backward and blush, that delute mine evil.

4. Let them turn-back for a reward of their abasing: that say, aha aha.

5. Let al that seek thee, be joyful and rejoice in thee: & let them say continually, magnified be God; they that love, thy salvation.

6. And I poor afflicted & needie, o God make haste to me: thou art mine help and my deliverer: Jehovah, delay not.

Annotations.

ver. 1. to record I 01 to cause remembrance: see Psal. 38. 1.

v. 2. to deliver I 02, to rid me free; understand, make haste, y ou shall, as Psal. 40. 14. for this Psalm, is the same in substance, and almost in words, with the end of that psalm: see the annotations there.

v. 3. that seek my soul] to make an end of it, as Psal. 40. 15.

v. 4. turn-back] de-sole do waste, as Psal. 40. 16.

Psalm 71.

Sing this as the 55. or as the 25. Psalm.

1. In thee Jehovah do I hope for fasting: let me not be abased for ever.

2. In thy justice, ridd thou me & deliver me: incline thine ear unto me, and save me.

3. Be thou to me, for a rock of habitation, to enter, continually; thou hast commanded to save me: for thou art my rock, and my munition.

4. My God; deliver me, out of the hand of the wicked: out of the palm, of the evil-doer and the leavened.

5. For thou art my expectation: Lord Jehovah, my confidence from my childhood.

6. By thee, have I been holden-up from the womb: from my mother's bowels, thou tookest me: of thee is my praise continually.

Psalm 72.

Sing this as the 75. or as the 32. Psalm.

1. In thee do I hope for fasting: o God let me not abased be for ay.

2. Thou in thy justice, ridd me & save me: incline to me thine ear, and save thou me.

3. Be thou, a rock of habitation-bye, for me, to enter in continually; to save me thou didst give commission: for thou my rock, and my munition.

4. My God; out of the wicked hand, me ridd: from palms, of the evil and the leavened.

5. For thou mine expectation: Lord God, thou art my confidence from my childhood.

6. From the womb have been uplifted: by thee: thou, from my mother's bowels, tookest me: of the
Psalm. LXXI.

7. of thee my praise alway. As wonder, ?
   to many am: but thou, my hope mightie.
8. Let with thine praise, my mouth replenish bee:
   ev'n at the day, with glorifying thee.
9. At time of old-age, cast me not away:
   for sake me not, when my strength doth decay.
10. For of me speak mine enemies: and they
    consult in one, that ways for my soul lay.
11. Saying, God bath foraken him: pursue
    and take him: for ther is none to rescue.
12. O God, be thou not far-away from mee:
    my God, unto my succour hast en thee.
13. Let them abashed be consum'd also,
    that adversaries are my soul unto:
Let with dishonour and with opprobrie
    them cover'd be, that seek my miserie.
14. And, wilt patiently-Ways alaways:
    and make-admonis, to al thy praise.
15. My mouth shal tel thy justice, even dayly
    thy saving-health: though numbers knew not.
16. I enter wil, in powers of GOD the Lord;
    thy justice only shine, wil I record.
17. God, for my childhood learned me hast thou:
    and I have shewed thy marvels, until now.
18. And in old-age and hoariness also be, God
    let me no forsaken be of thee:
    until thine arm unto this age I shew,
    thy power, to every one that shalensaw.
19. Thy justice like God, which reacheth by:
    with dought great-things; God, who is like thee?
20. Then which didst many sorrow make me see,
    and evil: didst return and quicken mee;
    for deeps of the earth, didst turn & bring me theee.
21. Thou didst much-increase my greatnes,
    and didst turn-about & comfort me.
22. Also I, wilt confess thee
    with the instrument of psalterie, even thy
    faithfulness, my God: I will sing-psalm to
    thee with harp; o holy-one of Israel.
23. My lips shal shew, when I sing-psalm unto
    thee: & my soul, which thou hast redeemed.
24. Also
Psal. LXXI.

24. My tongue shall speak, & thy justice dayly shall I praise, for thus shall the Lord be the judge of the earth, & of all nations.

Annotations.

[Ps. 2, deliver] to make me to escape from the evil. 
[Ps. 3, of habitations] of a Rock where I may flee, & there I will dwell. 
[Ps. 4, evil-doer] to serve the Lord, & be just. 
[Ps. 5, God] to the Rock, & to thy justice, 
[Ps. 6, tookest me] didst thou not me, to be delivered from danger? 
[Ps. 7, wonder] to many, 
[Ps. 8, Chomots properly signifies] that which is leavened, 
[Ps. 9, violent cruel man] as the Rock turned it. 
[Ps. 10, speak of] lay thy hand upon me, that God hath so done? verse 11. they speak against me. 
[Ps. 11, that is] lay for: it is meant here, for evil: as is the observing of the steps, 
[Ps. 12, often used for] to keep, & regard. 
[Ps. 13, pretvry] to the soul of life. 
[Ps. 14, add unto al thy praise] that is, increase it; I will praise thee more then I have done. 
[Ps. 15, though I know] for I know not the numbers, to weet; of them.

God's justice & salvation are immortal, 

which are to be celebrated, but cannot be reckned.

Ps. 40. 6.

[Ps. 16, I will enter] to weet, into this work of praise, 
[Ps. 17, God, in his power] not mine own; 
[Ps. 18, unto old age] whilsts old age I am upon me: as ver 5.

So [where God saith, that he had born Israel from the womb & birth, & would bear them] thine arm that is, strength, help, salvation.

So Psal. 77. 16. Isa. 51. 5. & 53. 1. Deut. 33. 27. 

this generation the men of this age. 

The word this, (so present) is understood by that which followeth. See also Psal. 45. 4. 

[Ps. 19. And thy justice, which is so on high] that is, which reacheth up to heaven, & I will shew it. 

Thus the Greek understands it. Wee may also translate, for thy justice is unto the high place, that is, to heaven, incomprehensible;

as Psal. 36. 6. 7. 

And, may bee instead of Fear, as Psal. 60. 13. and the High place, is by the Chaldee expounded the high heavens; so Psal. 93. 4. 

Mat. 21. 9. 

[Ps. 20. didst make me fee] se we see, shewed it me, and us: for the Hebrew hath a double reading, meaning David in special, & other Gods people with him: so after, it is read in the margin, quicken me, bring me up, (as also the Greek hath it,) but written in the line, quicken us, bring us up. By making see, is also meant experience & feeling;

as Psal. 49. 10. 

and evil, which is calamities.

didst return] that is, didst agayn quicken; quicke, will again quicken me. So after, But the Greek
Psalm, LXXI. LXXII.

Greek turneth it in the time past. deeps] abysses of the earth: guilts of affliction and death; [there where is] the lowest parts, Psal. 88. 7. such Christ in his humanity, sorrowes and death went down unto, and returned, Eph. 4. 9. Rom. 10. 7. b. 21. my greatness] of magnificence, majesty, honour. For Christ after afflictions, entered into his glory, Luk. 24. 26. 1. Pet. 1. 11. Phil. 2. 8. 9. and the gods must suffer with him: that they may also be glorified with him, Rom. 8. 17. v. 22. psaltery] 92 lute; see Ps. 33. 2. even thy faith] Ps. 72. 2, for thy faithful truth. 

Psalm, 72.

1. For Solomon; O God, give thy judgments to the king: & thy justice to the kings son. 2. That he may judge thy people with justice: & thy poor afflicted ones with judgment. 3. The mountaines shall bring-forth peace to the people: and the hills, with justice. 4. He shall judge the poor-afflicted of the people, he shall fave the sons of the needy: and break-down the fraudulent oppressor. 5. They shall fear thee with the sun: and before the moon; to generation of generations. 6. He shall come-down, like the rayn upon the mowan-gras: as the showres, the dispersed-moisture of the earth. 7. In his days shall the just-man flourish: & multitude of peace, until the moon be not. 8. And he shall have-dominion, fro sea unto sea: & fro the river, unto the ends of the land. 9. They that dwell in dry-places shall kneel before him: & his enemies, shall lick the dust. 10. The kings of Thar, & of the yles, shall render an obligation: the kings of Sheba & Seba, shall offer a present. 11. And all kings shall worship him: all nations, shall serve him. 12. For he shall deliver, the needy that crieth-out: and the poor-afflicted, & to whom no helper is. 13. He shall mercifully sing this as the 69. or as the 45. Psalm.

Psalm, 72.

1. O God, thy judgments give the King unto: thy justice to the Kings son give also; 2. That with justice thy people judge may bee: With judgment, them that thine afflicted bee. 3. The mountaine shall to the people bring forth peace: the hills shall also, with just-righteousnes. 4. Th'afflest of the people judge shall bee; shall save the sons of them that needie bee: the oppressor fraudulent he down shall bear. 5. Whereas Sun and Moon endure, they shall thee fear; through ages al. Like rayn on meadow-mown; like showers that meysten the earth, shall he come-down. 6. The just shall flourish in his days: & store of peace, until the Moon shall be no more. 7. Also dominion, from sea to sea: from river to the lands ends, have shall he. 8. Kneel to him shall dwellers in dry-countries: and lick the dust up, shall his enemies. 10. The Kings of Tharush and the yles, offering they render shall: Shebaes and Sebaes Kings, shall offer presents. And him worship shall all Kings: and serve him shall, the nations al. 12. For he shall redd, the needy that makes money th'afflicted, and him that hath helper none.
Psalm. LXXII.

13. The poor and needy \\*right, be graciously
shall have compassionate: and save the towles of the needy. 14. He
shall redeem their fowl, from fraud and
violent-wrong: and precious shall their
blood be, in his eyes. 15. And he shall
live, and he shall give to him, of the gold
of Sheba: and shall pray for him continually;
that blest him, at the day. 16. Their
shall be a parcel of corn, in the land, in the
top of the mountains: the fruit thereof
shall like like Lebanon: and flourish shall
they of the citie: as the herb out of the
earth. 17. His name shall be, for ever;
his name shall be continued, before the
sun: and they shall bless themselves in him;
and nations shall call him blest. 18. Blessed
be Jehovah God, the God of Israel: which
doeth marvellous-things himself alone. 19. And blest be the name
of his glory: for ever: & let all the earth, be filled with his glory; Amen & Amen.

20. Ended are the prayers: of David, son of Jesse.

Annotations.

[Ps. 1. For Solomon] the Greek addeth, a Psalm of David for Solomon: and the last verse
sheweth it to be made by David, and it concerneth Christ and his kingdom, figured by So-
lon, Song. 3. 11. and therefore called by his name, as elsewhere he is called David: Hos. 3. 5.
Such also is the title of the 127. Psalm. [Kings son] to whom the right of the kings-
dom belongeth by birth and inheritance. So Christ was King Davids son, and born King
of the Jews. Mark, 11. 10. Matt. 2. 2. & 22. 42. to him the Father gave all judgment: Ioh. 5. 22.
[O. 2. That he may] to let him judge; that is govern thy people in justice, that is justly:
wherefore he is named Melchi-zedek, that is King of justice, Heb. 7. 2. of whom it was pro-
phesied, behold a King that reign in justice, [Isa. 6. 2. 1.]
3. The mountains shall bring forth] of that bear, to wear, as their fruit; for so this phrase importeth, Iob. 40. 15. This, and
the rest that follow, may also be read praperwise, let the mountains bear &c.
[Peace] that is prosperity, plenty of fruits, which should be enjoyed with peace, as at Solomon be vases, Israel dwelt without fear, every man under his vine and figtree, 1 King. 4. 25. And under Christ,
the work and effect of justice, is peace, quietness, and assurance for ever. Isa. 32. 17. Rom. 5. 1. the
hills, with justice] that is, the hills also shall bear peace, with justice: both peace and jus-
tice; as these two are [and to kys ech other, Psal. 85. 11. and Christ is King both of justice &
peace, Heb. 7. 2. his kingdom is justice, peace, and joy, Rom. 14. 17. it may also be read, for
justice. [O. 4. the fraudulent-oppreétor] whom the Greek here calleth syphocant, which
[O. 5. They shall fear] men shall reverence, that is, worship and fear thee. So fear is used
with the sun] to before the sun, as is after express
in this verse. 17. and as the Hebrew ghnim, with is elsewhere used for before, Eth. 7. 8. and before
the sun and moon, meaneth continually, so long as they shine on the earth, which is so long as the
Psalm LXXII.

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the world indureth, Gen. 8. 22, Psal. 89. 37. 38. The Chaldee interprets it, with the rising of the sun, and in the light of the moon, that is, at morning and evening; day and night: as the twelve tribes are sad so instantly to serv, Act. 26. 7. 

v. 6. the mowne-grass, the meadow, which being mowne in the beginning of sountner, crabbeth rapi that it may grow all

The original word signifies also a thorn-cleece of wood; which term is still kept here, and referre it to the daun that fell on Gedeons fleece, when the land was dry, and a rapun out the land, when the fleece was a dry; Judg. 6. 37. -- 40. Solomon and Christ are here sad to come down as rayn, in respect of the doctrine and administration of judgement by them. So Moses sad, My doctrine shall drop as the rayn &c. Deut. 32. 2. and Job sad and they warked for me as for the rayn &c. Job. 29. 23. and, the Lord shall come unto us as the rayn &c. Hof. 6. 3.

the dispersed-munities understand, which are the moisture, that is, which showes doo moisture the earth. Zarziph the 

v. 7. multitude of peace] to wert shalbe, 02 that flourish: and this Shalom, peace, may re- 

speech the name of Sholomon or Solomon, which signifies peaceable, as was promised to 

David. Behold a son is born to thee, which shall be a man of rest, for I will give him rest from all his enemies round about; therefore his name is Solomon, and I will lend (Solom) peace and quietnes upon Israel in his days. 1. Chron. 22. 9. 

v. 8. from sea to sea] from the salt sea, (the lake of Sodom, Gen. 14. 3.) to the main sea. See Num. 34. 3. -- 6. 

and where the limits of the land are described, from the river] the great river Euphrates, Gen. 15. 18, Deut. 11. 24. In Solomon this was accomplished, when he reignd over all kingdoms, from the river, to the land of the Philistims, and to the border of Egypt, 1. King. 4. 21. in Christ, when all nations were brought into his subjection by the gospel, as Mat. 28. 18. 19. Act. 1. 8. Colo. 1. 5. 6. Rev. 11. 15. 

v. 9. in dry-places] 02, in deserts; which the 

Greeke expalneth it: that 02, till the worlds end: as before, ver. 5. 

v. 10. of Tharshish] 02 of the Ocean, that dwell by 

the main sea. See the note on Psal. 48. 8. 

Sheba and Seba] that is, of Ethiopia and Arabia, far southern countries, inhabited by the povertie of Sheba and Seba the nephew and son of Chul the son of Cham the son of Noah, Gen. 10. 7. The Queen of Sheba (02 of the South) came from the utmost parts of the earth, to hear the wisdom of Solomon, and gave him much gold, sweet odours, and precious stones: 1. King. 10. 1. -- 10. Mat. 12. 42. 

v. 11. to whom no helper] 02, him that hath no helper. See the like by Job, Job. 29. 12. 

v. 12. precious that their blood be] that is, their death, meaning, that he regarded their life, 

and will not easily suffer them to be killed, for that it is precious and dear unto him: as on the contrary Paul sad, his life was not dear unto himself, when he was willing and ready to loose it for Christ sake, Act. 20. 24. See Psal. 116. 15. 

v. 13. golden of Sheba] the Greek sapth, of Arabia: see ver. 10. 

at the day] 02, daily. v. 16. There shall be a parcel &c.] where a handful of corn shall be 

town, on the top of the mounts (the most barren places) there shall be such increas that the fruit shall shake and make noyse like the trees of Lebanon. 

shake] 02 hyrr with noyse; ruffle. 

Lebanon] that is, trees of Lebanon; as the earth, for the inhabitants of the earth, Psal. 66. 1. of this mount, see the note on Psal. 29. 5. 

they of the city, that is, the citizens,
Psalm. LXXII. LXXIII.

Citizens; as, they of the world, are worldlings, Psal. 17. 14. ye of the heavens Ps. 148. 1. Are, the inhabitants there. Compare here with I sa. 27. 6. & c. 17. continued to without, as a son continueth his fathers name; for the original jinnon (or janin) cometh of Nin, which is a Son: the Greek also turneth it, his name continueth: and Christ's name is continued in his that beleave in him, 1 Cor. 1. 16. Christians, Act. 11. 26, and his children. Heb. 2. 13. 14. before the sun, that is, so long as it endureth; as verse 5. So Psal. 102. 29. they shall bless to weet, men of al nations, shall count and speak of their blessednes in him, So Gen. 22. 18. 

cal him blessed) 02, happy, that beareth him. 8. 19. name of his glory) that is, his glorious (or honourable) name. So Lord of glory, 1am. 2. 1. fo2, glorious Lord, 022, filled with his glory, that is, with the manifestation of his glorious works, and praying him for the same. See the like speeches Num. 14. 19. I sa. 6. 3. Rev. 18. 1. Ezek. 43. 2. Amen! So be it. This second book of Psalms is concluded with twice Amen, as was the former, see Psal. 41. 14. & v. 20. Ended | 02 Complete are; meaning that this Psalm was the last of David's prayers or hymnes, (as the Greek translacteth it;) howsoever it is not set last in order, as neither other be. 02, that this matter touching Christ's kingdom, is the last thing whereof David prophesied, and for which he prayed: as 1. Pet. 1. 10. 11. 

Iesse) or Tilhai, as the Hebrew foundeth it, and sometime, Tilhai, I. Chron. 2. 12. 13: which name signifies strength and manhood; as David, amiable.

The third book.

Psalms. 73.

1. A psalm, of Asaph:

Et-surely God, is good to Israel; to them that are pure in heart. 2. And, my feet almosl swerved-aside; my steps had wel-nigh slipped-out. 3. For I invied, at vainglorious-fools: when I saw, the peace of the wicked. 4. For there are no bands in their death; and Jusifie is their strength. 5. They are not in the molestation of sory-man: & with earth-ly-man, they are not plagued. 6. Therefore, pride compasseth them-about-as a chaine: violence covereth them, as a garment. 7. Their eyes standeth-out with fatnes: they pass the imaginatiös of the hart. 8. They doo corrupt, and speak with malicions of oppression: they speak frö aloft. 9. They set their mouth against the heavens: and their tongue, walketh through the earth. 10. Therefore, his people turneth hither: & waters of a ful cup, are wrung-out to them. 11. And...
Psalm. LXXIII.

11. And they say: How doth God know: and is there knowledge in the most-hye? 12. Lo these are the wicked: & in tranquilitie ever; they encreace wealthy-power. 13. Surely in vayn, have I clefed mine hart: & washed my palmes in innocencie. 14. And am plagued, the day: and my rebuke, & in the mornings. 15. If I say, I wil tel thus: I, unfaithfully-the wrong. 16. And I thought, to know this: but it was a paynful-thing in mine eyes. 17. Until I entred, into the sanctuaries of God: did prudently-attend, to their last-end. 18. Surely thou dost set them, in slipperie-places: doost make them fall, to desolations.

19. How are they brought to wondrous-desolation as in a moment! are they at an end are they consumed, with troubles-on-frights! 20. As a dream after one wakeeth: Lord, when thou ray'st up, thou wilt despise their image. 21. Surely, mine hart was levened: & I was pricked, in my reynes. 22. And I was brutish, & knew not: as the beasts, was I with thee. 23. Yet I, continually was with thee: thou haft holden me fast, by my right-hand. 24. Thou wilt guide me with thy counsel: & after, wilt receive me to glory. 25. Whom have I in the heavens? and with thee, I delite not any in earth. 26. Wholly-confumed is my flesh, & my hart: the Rock of my hart & my portion, is God for ever. 27. For loe they that are gone-farr from thee shall perish: thou suppressest, every one that goeth-a-whoring from thee. 28. And I, to draw-nigh to God, is good for me: I have set my hope-for-safetie in the Lord Ichovih: for to tel, all thy works.

Annotations.

The third book, to west of Psalms. See the note on Psal. 42,
to Alaph: who was both a Prophet, and a singer: see Psal. 50.1. The like title is of the 10th Psalm following. These are for the most part, complaints and meditations of the troubles of God's people.

Of. 2, almost 02, a very little lacked but my feet had swarved: so after, well nigh; 02, almost nothing lacked but my steps had been thed: noting hereby his great danger to have fallen through his own sinfulness, had not faith in God supported him.

Swarved 02 turned, declined. This, and the next word slipped, have a double reading in the Holy: by the vowels, they had swarved, they had slipped: by the consonants, it had swarved. It had slipped, meaning, e'ch of his steps, and every of his steps, to his utter ruine.

flipped-out 02, been powred out, to weet as water; and so I had been lost.

O. 3, invied 02 was jealous, had invious zeale. See Psal. 37.1. O. 4. bands 02 knots, that is payns, fores, diseases &c. in their death 02 til their death; meaning that they live long in pleasure, and dye at ease: as is explained Job. 21.13. They spend their days in wealth, and suddenly they goe down to the grave.

But lustily 02, and fat is their fortitude; (their firm strength of body:) as Job saith, one dyeth in his full strength, being in al ease and prosperitie; his breasts are full of milk, and his bones run full of marrow, Job. 21.23, 24.

O. 5. molestation of (ory-man) that is, such turmoyle as other miserable men indure. See the like pharse in 2 Sam. 7.14. Enoth and Adam are here the names of all wretched mankind. See Psal. 8.6. compaffeth &c 02 is, a chaine to them, and to him, that is, every of them: as a collar that is hanged for an ornament about the neck. And of this word Anak, to hang a chaine, that giant Anak had his name, whose children were called Anakims, men great of stature, proud, and cruel. See Num. 13.23.44. Job. 15.13. 14. a garment a fer, habit, ornament, finely fitted to the body; such was the harlots habit, Prov. 7.10.

O. 7. eyes flanmeth 02 that is, Ech eye flanmeth, 02 flarteth -out of the hole for fattenes. So in Job. 15.27. he hath covered his face with his fattenes, they pass the imaginutions &c. that is, they exceed in prosperitie above that they could imagine 02 think, 02 they purpasa in wickedneses above that which mans hart can think; according to that which here followeth, and as in Jer. 5.28. it isypad, they are wexen fat and thinning, they doo pass the words (02 deeds) of the wicked.

O. 8. They doo corrupt 02 Confume, dissoe 02 make dissolute, by their wicked speeches, and by their oppression of men. It may be understood of corrupting 02 making rotten with sin, themselves or others, 02 confounding and waiting with oppression with maliciousnes 02 in evil, that is, maliciously; 02 malignantly. From aloft that is, loftly 02 of the Mofb-lye; that is, of God: as in the next verse. O. 9. against heaves] that is, against God & his saints, whom they blaspheme as it is written, he opened his mouth unto blaspheme against God, to blaspheme his name, and his tabernacle, and them that dwel in heaven; Rev. 13.6. So elsewhere heavens are used for God, Dan. 4.23. Luk. 15.18.

O. 10. his people] Gods own people are by this afflicted. Therefore the Greek saith my people; the Psalnut speaking of his brethren, as after of himself, ver. 15. hither.

to these thoughts and tentations, which follow in the next verses.

A full] the word cup 02 bale, is here to be understood as strong, so strong-pawes. Psal. 10.9. See the note there. By waters of a full cup, are meant abundance of tears, which they must drink; that is, of afflictions and tentations which they suffer; as in Psal. 80.6. For they were unable to bear the chastisement for my sins; in the mornings.

O. 13. clenched] that is, laboured to clenfe and purge, by faith and continual sanctification, Acts. 15.9. 1. John. 3.3. otherwife, who can say, I have made mine hart clean? Prov. 20.9.

O. 14. am plagued] that is, every morning, early, as the like pharse: is Psal. 101.8. Job. 7.18. Lam. 3.23. Is. 33.2.

O. 15. I will tel thus] that is, if these tentations prevailed against me: so that I should tel
and declare for truth these my carnal thoughts. Telling is often used for publishing and preaching to others: See Psal. 2.7. 

v. 18. prudently-attend to, 02. considering their latter-end. A like speech Moses used vs Deut. 32.29. 

v. 19. wondrous-destruction] such as astonished the beholders. Such sudden strange destruction, God brought on Babylon vs [Ref. Isa. 15.27, 37, 41.]

and will again, Rev. 18.10-17. 

v. 20. As a dream] to write, so, to vanquish their prosperity, which when one awakens, is gone; as is plainly set forth in Isa. 29.7-8. 

So [where it is sown, he then flee away as a dream, and not be found, & that pass away as a vision of the night, the eye which saw him, that do so no more &c. Tob. 20.8-9. 

 thou rayed up] to write thyself, that is, is set forth as Psal. 35.23. so, rayed up to weep the, the last day of judgment, and the Chaldean paraphrase turneth it saying, in the day of the great judgment, they then rise up out of the bowels of the grave, in wrath thou wilt despise their image. The Greek faith, in thy citie thou wilt despise their image: the Hebrew word baghni is ambiguous. In this sense compare herewith Eccles. 8.10. 

do[1] their shadow; that is, destroy their transitory estate, so, man walketh in an image, Psal. 39.7. 

referring it to the last judgment, their image may mean their corrupt sensual state, Gen. 15.3. and the despising of it, is their utter rejection; for then they shall rise to shame and contempt eternal. Dan. 12.2. 

v. 21. was leavened] 02. leavened it self, that is, was vexed, greived, swelled; was sour as leaven, with my fretting grief and anger. I was pricked] 02. sharpened (pricked) my self; that is, felt sharp pynes, to weep, with my fretting thoughts and desires. 

v. 22. brutish] that is, foolish, sensual like a brute beast, not having the understanding of a man in me: as is explained Prov. 30.2. See also Psal. 49.11. 

as the beasts] that is, as one of them, a great beast, Heb. Behemoth, which is used for the vast Elephant, Job, 40.10. The Greek here turneth it Beael; 02. brutish. 

v. 24. to glory] 02. with glory; that is gloriously: honourably. See 1 Tim. 3.16. Phil. 2.1. 

v. 25. whom have I 02. who is for me, but thee to trust in, 02. call upon. 

delite not] 02. take no pleasure, in any person, 02. thing. 

v. 26. the Rock] that is the strength and hope: the Greek [aph] the God of my heart. 

v. 27. gone far, that is, the wicked who are here said to be far from God; and in Ps. 119.150. are far from his law, and therefore salvation is far from them, Ps. 119.155. as here they perish: whereas the righteous are a people near God, Ps. 148.14. that goeth after idols, departing from the true God, as Hof. 1.2. so idolatrie 02 breach of Gods covenant, is often called whoredom 02. fornication. 

v. 28. to draw nigh] 02. both the Greek and Chaldee do explain the Hebr. phrase; the drawing-ner of God; and thus it is also used in Isa. 58.2. and is done by the faith of the Gospel, Heb. 7.19. 

Icchovih] 02. God: see Psal. 68.21. to tell] that I may tel, 02. declare, as the Greek explaineth it.
Psalm.

which thou hast purchased, of old; the rod of thine inheritance, which thou hast redeemed: this mount Sion, wherein thou halt dwell.

3. Lift up thy feet, to the desolations of perpetuity: the enemy, hath done evil to all things, in the sanctuary.

4. Thy distressers roar in the mids of thy synagogues: they have set, their signs, for signs.

5. He was known, as he lifted on hie: axes, against the thicket of the wood.

6. And now, the carved-works, thereof altogether: they have beth-down, with beetle and mallets.

7. They have cast into the fyre, thy sanctuaries: to the earth, they have profaned the dwelling-place of thy name.

8. They layd in their hart, let us make spoyle of them altogether: they have burned, all the synagogues of God in the land.

9. We see not, our signes: ther is not any prophet more; nor any with us, that knoweth how long.

10. How long, 0 God, shall the distresser reproch? shall the enemy blaspheme thy name to perpetuity?

11. Wherfore turnest thou away thine hand, even thy right-hand? draw it out of the mids of thy bosome, make-a ful-end.

12. For
12. For God, is my King from antiquitie: he worketh salvations, in the mids of the earth.


14. Thou didst quite-burst the heads of Livjathan: didst give him for meat, to the people that-dwel-in drye deserts.

15. Thou didst cleavethe fountain & the stream: thou didst drye-up, the rivers of strength.

16. The day is thine, the night also is thine: thou hast prepared, the light and the sun.

17. Thou hast constituted, all the borders of the earth: the sommer and the winter, them hast thou formed.

18. Remember this, the enemie reprocheth Jehovah: and the foolish people, blaspheme thy name.

19. Give not the fowl of thy turtle-dove to the wild company: the company of thy poor-afflicted, forget not to perpetuite.

20. Have-respect unto the covenant: for ful are the darknesses of the earth, of the habitations of violent-wrong.

21. Let not the oppressed return ashamed: let the poor-afflicted and needy, praise thy name.

22. Rise-up o God, plead thou thy plea: remember thy reproch from the fool, at the day.

23. Forget not the voice of thy distresseers: the tumultuous-noise of them that rise up against thee, ascends continually.
 Annotations.

Psalm LXXIII.

1. Of Asaph. 02 to Asaph; see, Psal. 50. 1. If Asaph, who lived in David's time; as was threatened, Deut. 29. 20. A man's inheritance, people, as Psal. 79. 13. The flock comprehends sheep and goats, Levit. 1. 10.

2. This psalm, it was a prophetic of troubles to come. If some other prophet made it when calamities were on Israel, then was it committed to Asaph's posterity. The fingers, called by their fathers' names, as Aaron's posterity, are called Aaron. 1. Chron. 12. 27.

3. Chine anger. 02 thy smoke, that is burnt: as was threatened, Deut. 29. 20. A man's inheritance, people, as Psal. 79. 13. The flock comprehends sheep and goats, Levit. 1. 10.

4. Lift up thy feet, 02 thy hammers, that is thy strokes, to stamp down the enemy into perpetual desolations. Thus the feet are used to tread down with, Isa. 26. 6.

5. The Greek takes it here, changing the metaphors, and translating it, that hands, which are also instruments to strike down with. 02 lift up thy feet, that is Come quickly to see the perpetual desolations which the enemy hath made.

6. And now 02, And then, at the same time. So Psal. 27. 6.

7. Carved-works, 02 (as the Heb. phrase is) openings: used for graven 02 carved works, Exod. 34. 17. The Greek here turneth it dores, which also have their name of openings.

8. They are called 'the temple, (which had divers holy places) was burnt by Nebu-

9. The Dove hath her name in that tongue, as being subject to the pey and spoil of hawks &c wherefore in verse 19. he calleth the Church a turtle-dove.

10. Our signes, the testimonies of God's presence and favour; extraordinary, 02 ordinary: as the sacrifices &c Dan. 11. 31. So Circumcision, the Passover, the Sabbath &c were 02 signes to Israel. Gen. 17. 11. Exod. 12. 13. & 31. 13.

11. Draw it &c. this wood, 02 (one such), to be understood, as often in the Heb. see Ps. 69. 11. The drawing the hand out of the bowels, denoting a performance of the work without slackness; as we may see by the contrary, Prov. 26. 15.

12. Ful-end] by conquering our enemies, and
Psalm. LXXIV. LXXV.

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accompanying our deliverance.

Ps. 13, of the dragons] 02 whales, meaning the noble men of Egypt, who putting the Israelites were drowned in the red sea. Exod. 14, 28.

For great persons are likened to Dragons 02 whalefishes: as Ezek. 29, 3.

P. 14. the heads] that is the head, as the Greek translated it, called heads for the excellence and prin-
cipilitie. of Leviathan 02 of the Whale, meaning Pharaoh King of Egypt, who was drowned with his Prince, Psal. 136, 15. Leviathan is the name of the great whalefish, 02 sea Dragon, so called of the fast joying together of his scales, as he is described Job. 40, 20. & 41.

6. &c. and is used to resemble great tyrants; here and in Isa. 7, 3. in drye deserts.

dr, is to the wild beasts of the wilderness, which might devour the Egyptians after they were drowned, and cast up on the shore, Exod. 14, 30. The beasts may be called a people, as Conies, Pispens, Locults, &c. are called peoples and nations Prov. 30, 25. 26. Joel. 1, 6. See also the note on Psal. 72, 9. wilds of the dwellers in dry places, we understand the Israelites in the wilderness, to whom the spoil of the Egyptians was as meat; as elsewhere they sapped the Genuandites, they are bread for us. Num. 14, 9.


rivers of strength] that is strong, rough, 02 vehement rivers, as the waters of Jarden were hipped up, that Israel might go through, Is. 3, 15. 17. The Chaldee paraphrase adds also the rivers Armnon and Labok:

Job, see Num. 21, 14. Deut. 2, 37.

P. 16. the light.] The Hebrue Maor is properly a lightome-body, as is the Sun, moon, stars &c. Gen. 1, 14, 15. and here may be meant of the Moon; for the Sun next following. 1. God is elsewhere also celebrated, Psal. 136, 7. 8. 9.

V. 19. fowl of thy turtle-dove] that is, the life of thy Church called a turtle-dove, for their danger to be preserved by the wicked, as before, but being of themselves weak, meanful, and timorous, also for their faith and loyallie towards God, and incurrice of life. In these respects are doves mentioned, Hof. 11, 11. Ezek. 7, 15. Isa. 38, 14. & 59, 11. Song, 4, 1. &c.

8. Mat. 10, 16.

wild company] 02 wild-beasts, as the Greek translated it, meaning the cruel people like wild beasts, as the Chaldee explaineth it. The same with straightforward soloteth for the Church 02 lively-flock of Christ. See the note on Psal. 68, 11, 31.

V. 20. the covenant] which thou didst make with our fathers, (as the Chaldee explaineth it;) it may be meant of the covenant with Abraham and his seed, as is expressed, Psal. 105, 8, 9, 10, 02, which was made with Noah, that the world should no more be drowned, as once it was, when it was full of cruelty, Gen. 6, 17, 17, 18. & 8, 21. 22. which covenant the Prophets apply to the Church after, Iza. 54, 9.

the darknesses that is, dark-places, as in Ps. 88, 7. & 143, 3. he meaneth, that the base obscure places were full of violence, even folds of habitations of cruelty; no enclosure being free from the rapine of the enemies. Dark places, may be put for base 02 mean; as in Prov. 22, 29. dark 02 obscure persons, are the base fort. The Greek here also transliterated it dark persons, meaning the vile graceless enemies.

V. 22. plead thy plea] defend thine own cause: see Psal. 35, 1. from the fool] und-

understand, which thou [were] from the fool, 02 impious, Nabul, which word was also before verse 18. whereof see Psal. 14, 1.

V. 23. accendeth] that is, cometh up unto thee, it is so great; as Iona. 1, 2, 02. it increaseth; as the bale is sapd to accend, when it increased.

V. King. 22, 35.

Psalm. 75.

1. To the mayster of the musek, Cor-

rupt not: a psalm of Asaph a song.

2. We confes, to thee, O God; we

confes, & neer is thy name: they

Psalm. 75.

This may be long also as the 32 Psalm.

2. To thee, O God, we do confess; we confess, &
Pfalm. LXXV.

they tel, thy wondrous-works.

3 When I shall receive the appointment: I, will judge righteousness.

4. Dissolved is the earth & all the inhabitants thereof, have set-fire, the pillars thereof Selah.

5 I sayd to the vainglorious-fools, be not vaingloriously-foolish: and to the wicked, lift not up the horn.

6. Lift not up your horn to on hye: nor speak, with a stiff neck.

7. For not from the East, or from the west: neither from the desert cometh promotion.

8. But God is the judge: he abaseth one, & exalteth another.

9. For a cup is in the hand of Jehovah, and the wine is red, it is full of mixture; & he powreth out of the same: but the dregs thereof, wring-out and drink shall, all the wicked of the earth.

10. And I, will shew for ever: will sing-psalm, to the God of Israel.

11. And will hew-off all the horns of the wicked: the horns of the just-are advanced.

 thy name is thy: thy wondrous-works, they do ex-

pres. 3. Th' appointment when receav shal? the

7, will judge most-righteously. 4. Dissolved is

the earth and all they that dwell therein: set-fire doth?

the pillars of the same Selah.

5. Unto vaun-fools, hence, sayd?5

so foolish: to the wicked eke,

6. Lift not the barn. Lift not up by your horn: nor with a stiff neck speak.

7. For neither dooth promotion from East, West; or from Desert come.

8. But God the judge: abaseth one, and he exalteth another.

9. For cup is in AHS band, whose wine is red, ful mixture: and he powreth theyvour: but dreggs of it, out-stream drink shall, all wicked of the earth.

10. And? for ever will this shew:
to? God, sing-psalm will.

11. And all the wicked horns off-borne horns of the just shall be lift-hy.

Annotations.

Vers. 1. Corrupt not ] see Psal. 57.1. of Aaph. ] 03 to Aaph: see Psal. 50.7.

V. 2. and neer is] to weft, neer in our mouthes and harts to celebrate it. Thus God's word is said to be neer, Rom. 10.8. and, thou art neer in their mouth, Jer. 15.2. In this sense the Greek also expoundeth it, and we wil call on thy name. they tel ] that is, I and others with me: so the Greek (hath), I will tel.

V. 3. receive that appointment ] 03, take the appointed-thing (03 time): that is, the office appointed and promised. They seem to be the words of the Psalmist (as apparently more plainly by verse 10. & 11.) in psion of Christ, to whom the kingdom of Israel was appointed in due time; whom David was a figure of, in taking and administering the kingdom when it was distracted with troubles. See 2 Sam. 3.17.19. & 5.1.2.3. righteousness ] that is, most-righteously

V. 4, dissolved] 03 melted, that is faint with troubles, tears &c. as 106.9. set-fire ] 03, will they taken, artificially
Psalm. LXXV. LXXVI.

artificially hallowed, as by line & measure: that they fall not. Pillars] the mountayns, which
may also mean governours; for great personages, are likened to Pillars, Gal. 2. 9.

v. 5. the horn] the sign of power and glorie, Psal. 112. 9. & 89,18,25. Luk.1.69. In 1. Chron.
25. 5. mention is made of people: as to lift up the horn.

v. 6. to on hyme] that is, aloft: to against the High God.

with a stiff neck] like untamed oreyn [shaking off the phry pne
pole of obstinacie. Or, speak not a hard thing (as Psal. 31.19.) with a neck strecthed out, that
is arrogantly; or with one neck, that is with joint forse; as hart, in Psal. 83. 6. is [or one
hart.

v. 7. the defect,] that is, the South of North: so defect were on both ends of
the land of Canaan.

promotion] of exaltation: or, as the Greek translately, defect
of the mountayns; that is, the mountaine defect; meaning that preferment or deliverance,
comes not from any of the nations round about. The Hebre Harim is ambiguous; signify-
ing both exaltation, and mountayns.

v. 8. abafeth one] Heb. this man.

another] Heb. this ma. It may also be read, He (this God) abafeth, and he advanceth.

v. 9. a cup] to measure our afflictions; as Psal. 11. 6. a similitude often used: see Hab. 2. 16. Ezek 23.31.

32. lmat.25.28. wine] that is wrath or indignation, as is expressed lmat. 25.15. Icb,21.20.
Rev. 14. 10. red] 02 thick, troubled, muddy, nothing fierce indignation. The Greek tur-
neth it, acratou, mere, meaning strong wine, not allowed. So in Rev. 14.10, where more of pure
wine, meaneth great afflictions. The Greek there is taken from this Psalm.

of mixture] that is, of liqueour mixed: ready to be drunk, as wildom is [and have mixed her wine; Pro.
9.2. that is tempered it ready. So Rev. 14.10. he poureth out] to wet, unto his own
people, afflicting them, as is expressed, lmat. 25.17. 28. 29.

the dregges] the most gre-

vous afflictions; as Isa. 51.17. 22.

So Ezek. 23.34. 16.51. 17.

v. 10. wil shew] to wet, this work of God; his mercy,

& judgment on horns of the wicked] their power dominion and pride, wherby they afflict
of the just man, is mean't his power dominion, glory. Psal. 132. 17. & 92.11. & 148.14. 1 Sam.
2.10.

Psalm. 76.

1. To the marshal of the musick on Ne-
ginoth: a psalm of Afaph a song.

2. G
Od is known in Judah: his

name is great, in Israel. 3. And
in Shalem is his tabernacle: & his dwel-
lng in Sion. 4. There, brake he the
burning-aro\uses of the bow: the field
& the sword, & the war Selah.

5. Bright, odrous-excellent art thou:
more than the mounteys of prey.

6. The mighty of hart, have yeilded the-
selves to the spoile: they have flumbrd
their sleep: & none of the men of power
have found their hands. 7. At thy re-

bruke, o God of Israell: both charret &
horse, hath been cast-a sleep. 8. Thou,

thou art fearful, & who shall stand before
thee;

Psalm 76.

Sing this as the 68. Psalm.

2. In Judah God is known: his name

is great in Israel.

3. His tent est is in Salem: and

in Sion he dooth dwel.

4. There, brake he the arrows of the bow:
field, sword, and warr Selah.

5. Bright, wondrous-excellent art thou:
more than the mounts of prey.

6. The mighty harned, have themselves
into the shyl-men, finalist;
they flut their sleep: of men of power
their hands eke none could find.

7. At thy rebuke, o God's God:
both carre and horse, slept bath.

8. Thou, fearful art, and who can stand
fore thee, when thou art wrath.

Bb 3 9. From
thee; when thou art angry.

9. From the heavens, thou causest judgment to be heard: the earth feared and was still.

10. When God arose to judgment: to save, all the meek of the earth Selah.

11. Surely the wrathful-heat of man confis fial unto thee: the remnant of the wrathful-heats thou wilt gyrd.

12. Vow ye & pay, to Jehovah your God: all they that be round about him; let them bring a present, to the FEAR.

13. To him that gathereth-as-grapes, the spirit of the Governours: that is fearful to the kings of the earth.

Annotations.

[Ps. 1. on Neginoth] 92. with stringed instruments: [see Ps. 4.1.] of Asaph] 92. to A-

faph: see Ps. 50. 1. 9. Shalem ] 92. Salem, the city of Melchizedek, Gen.14.18. af-

ferwards called Jerusalem, whereof see the note on Ps. 51.20. The Greek transliterate it, in Peace; which is the interpretation of the name Salem, as the Apostle [saweth], Heb.7.2. The Chaldee paraphrase [saith], Jerusalem.

1. King. 8.27. 9. burning-arrows] 92. lyrie-darts (as the Apostle calleth the tentations of that wicked one, Ephe. 6.16.) The Hebue Rithphei is properly burning-coles, Song. 8. 6. figuratively here the glyestring-brass-headed arrows, elswhere the fyry-

thunderbolts, Psal. 78.48. and burning-plague, Deut. 32.44. Habak. 3.5. likened to arrows, Ps. 91.5. Here it may lead us to mind this Psalm to celebrate the victories against Satan, figured by the vanquishing of the Apolhians and other enemies. 2. King. 19.33. and the war] that is, the army of warriors; the battel-ray. See Psal. 27.3. And thus Shal-

lem 92. Peace, is maintained, by breaking all warlike instruments: as Isa. 2. 4.

v. 5. Bright [made-light, that is, Glorious: speaking to God, as verle 7. wondrou-

sexcellent, &c.] magnificent, see Psal. 8.2. mounts of prey] the mountapns of the Lions and Leopards, Song. 4.8. meaning the kingdoms of this world, which make prey and spoil one of another, like wild beasts. Dan. 7. 4. 5. 6. 7. whom the Lamb on Mount Zion, exellent in power and glocie, Rev. 14.1. & 17.14. 82. from the mounts of prey, that is, when they commit from conquering the enemies, which lie in the mountapns to make prey of thy people. 8. mighty of hart] 92. flowr, stubborn harted, a title of the wicked, that are hard from justice, Isa. 45. 12. called here in Greek, unwife in hart. their sleep] their exten-

nal sleep, 1er. 51. 39. 57. the sleep of death, Psal. 13. 4. So in the next verse. none of]

82. al 92. they have not found, that is none found. So r.1oh. 3. 15. 82. men of power] able men, [2 strength, courage, and riches (in which last sense the Greek taketh it here,) these did not resist; 92. could not; as Psal. 77.5. 9. thy rebuke] that is, punishment, destruction: see Ps. 9.6. charret] that is, princes and captayns riding on charrets and horses, on which they were won
Psalm. LXXVI. LXXVII.

Psalm. 77.

This may be sung also as the 8. Psalm.

1. To the mater of the musik to Jeduthun; a psalm of Asaph.

2. My voice was to God and I cried out: my voice was to God, and he gave ear unto me.

3. In the day of my distress, I sought the Lord: my hand by nightretched out and ceased not: my soul refused to be comforted.

4. I remembered God and made a troubled noys: I meditated, & my spirit was overwhelmed Selah.

5. Thou

Psalm. 77.

1. My voice to God was and I loud-cryed:
   my voice to God, and he gave ear to me.

2. I sought the Lord, in day of my miseries:
   my hand by night recht-out and not ceased:
   my soul refused comforted to bee.

3. I minded God and made tumultuous cries:
   and with meditation did pray:
   and overwhelmed my spirit was Selah.
Psalm.

5. Thou heldest the watches of mine eyes: I was striken-amazed, and could not speak.

6. I recounted the days of antiquity: the yeres of ancient-times. 7. I remembered my melodie, in the night: with my hart I meditated; and my spirit searched-diligently. 8. Will the Lord cast off, to eternities: and not addde, favourably-to-accept any more? 9. Is his mercy ceased to perpetuite: is his word ended, to generation & generation? 10. Hath God forgotten to be gracious: hath he shut-up in anger, his tender-mercies Selah? 11. And I layd; dooth this make me-sick: the change, of the right-hand of the most-hye? 12. I wil record the actions of Iah: surely I wil remember, thy miracle from antiquity.

13. And I wil meditate of all thy work; & wil discourse of thy practises. 14. O God, thy way is in the sanctuary: who is so great a God, as God. 15. Thou art the God that doest a marvellous-work: thou halst made-known thy strength among the peoples. 16. Thou halst redeemed thy people with arm: the sons of Joseph, & of Joseph Selah. 17. The waters, fau the, God; the waters fau thee: they trembled: also the deeps were fyltered. 18. The clowds, streamed-down waters; the skyes, gave-out a voice: also thine arrows, walked-about. 19. The voice of thy thonder, was in the round; Lightnings illuminated the world: the earth was fyltered, & quaked. 20. Thy way was in the sea; & thy paths in the many waters: & thy footsteps, were not known. 21. Thou didn’t lead thy people like a flock: by the hand of Moles & Aharon.

Annotations.

Ver. i. to Jeduthun ] 02. for him: see 15. 39. 1. & 62. 1. b. 1. he gave ear] to the Greek
Psalm. LXXVII.

Greek explication of the Hebrew phrase to give ear: see the like Psal. 65. 17.

v. 3. reached out] 02 a found, was powdered out, that is, was stretched out in paper: (as he
himself in his oration, like that of ouring the heart, Psal. 62. 9.) it was wet with
continual urging of mine eyes. 02 by hand may be meant plague 02 is 02 (as in 1ob. 23. 2.)
which continually ran.

v. 4. meditated] 02 prayed. See Psal. 11. 3. 18.

overwhelmed] 02 covered it fell, that is, frownd as raineth upon the land. So Psal. 142.
4. & 143. 4. & 107. 3. Lam. 2. 12.

v. 5. the watches] 02 the wards, custodies, (that is
as the Chaldee explication it is the lids) of mine eyes; so that I can not see.

strike
amazed] beaten with scourge, as with a hammer: 02 as the Greek keeper troubled. So Dan.
2. 1. 3. Gen. 41. 8.

could not speak] so the Hebrew phrase (make not, it is sometimes to be interpreted as, who shall judge? Chron. 1. 10. for which in 1. Cor. 1. 9. is written, who

one is able to) judge, So Psal. 78. 20.

v. 6. of ancient times] 02 of eternities
that is of ages past. This he did according to the commandment. Deut. 31. 7. for former his-
tories, are written for our learning. Rom. 15. 3. 1. Cor. 10. 11.

v. 7. my melody]
my musical play to me as, how I had afore time played and sung songs of praises for thy benefits
(see Psal. 33. 2. 3.) 02 I remembered my music, and took my instrument and thus I sing.

v. 11. booth this make me sick] 02 it griev and weaken me that the right hand (the ad-
ministration) of God is changed, and he keepeth not one constant course in his works? The un-
plotted means to check him? 02 for his instructive. 02, (taking it not for a question) it maketh
me sick, 02 this is my instructive.

change
the change] that changed is: 02 so the Hebrew
phrase to change may be resolved.

v. 12. will record] will remember for my self, and

mention to others: the δε' bare implies both these, by a double reading: miracle] that
its miracles 02 wondrous works (as the Greek explication it is) all and every of them, doth of olds.
So after in verse 15.

v. 13. discourse] 02 meditate, intreat of, both in mind and talk.

v. 14. in the sanctuary] 02 in sanctuary in the holy place as the Greek turns it meaning,
it is most holy and secret, hidden from the eyes of the world: as holy things were hidden in
the sanctuary especially the Ark and Cherubims where God sate. So as it was not
lawful for people 02 priests to see them. Num. 4. 6. 7. 19. 20. Levit. 16. 2. Compare also here-
with Psal 73. 16. 17.

a God i then a mighty one, a Potentate. Heb. 2. 9. So in the next verse.

as God in Greek, as our God.

what is, works, wonders. This is taken from Exod. 15. 11.

v. 16. with arm] 02 that is, with power: an arm stretched out, as Exod. 6. 6. in Greek, with
thine arm.

of Isakob] 02 that is the tribes of Israel, boyn of him.

of Isopel] 02 these are the tribes of Israel, born of him.

may be meant (as the Chaldee paraphrase taketh it) of all the Israelites whom Joseph
nourished. Gen. 45. 10. 11. & 50. 21. called therefore his sons: 02 in especial, of the tribes of
Ephram and Manasses, the sons of Joseph, noted from the rest, for more honour. Com-
pare also here with Psal. 80. 2. 3.

114. 3. trembled] 02 were payned, as a woman in travail. So Psal. 29. 8. & 97. 4.

v. 18. streamed] 02 was gushed with a tempest. These things were when the Lord looked up
up to the host of the Egyptians out of the sea and cloudly pillar, and so feared and hindered
them with strong tempests so that they charred wheels fell: so Exod. 14. 24. 25. And thus
Israel was baptized in the cloud and in the sea. 1. Cor. 10. 1. 2.

thine arrows] 02 bones (as this word also signifies in Lam. 3. 16.) meaning hailstones. See Psal. 18. 15. 1ol. 10.

v. 19. in the round aster] in the sphere, or globe. The ater is so called of the round
form, which it (with all the heavens) hath. Of the thunder in the air, see 1ob. 37. 22. 3. Psal.
29.

v. 20. Thy way] where thou wavest, and leadst thy people, confounding this sea.
Exod. 14. 19. 20. 22. Num. 9. 11. So (where his way is in the whirlwind, Nahum 1. 3.

were not known) to wert, before that time: nor after, for the waters returned to their force,
and drowned the Egyptians. Exod. 14. 27. So his other wasters are past finding out, Rom.
11. 33. that man must walk by faith, not by sight. 2. Cor. 5. 7.

v. 21. lead thy people through
Psalm. LXXVIII.

Psalm. 78.

This may be sung also as the 37. Psalm.

1. An instructing psalm, of Asaph: Give ear my people, to my law: incline your ear, to the words of my mouth.

2. I will open my mouth in a parable: I will utter hidd-things, of antiquity.

3. Which we have heard, and have known them: our fathers, have told us.

4. We will not hide from their sons; to the generation after, telling the prayers of Jehovah: his power also, and his marvells, which he hath done.

5. How he stablished a testimonie, in Israell; and put a law, in Israel: which he commanded our fathers; to make them known, to their sons.

6. That the generation after, sons that should be born, might know: might rise up, and tel their sons. 7. And they might put their constant-hope, in God: & not forget the acts of God; & might keep his commandments. 8. And not be as their fathers; a generation, perverse and rebellious: a generation that prepared-not-aright their hart; & whose spirit was not faithful, with God.

9. The sons of Ephraim, armed shooting with bow: turned-back, in the day of battle. 10. They kept not the covenant of God: & in his law, they refused to walk.

11. And
Psalm.

11. And forgive his actions: & his marvelous works, which he had shewed them.
12. Before their fathers, he had doon a miracle: in the land of Egypt, the feld of Tjoan.
13. He cleft the sea, and made them pass through: and made the waters to stand as an heap.
14. And led them with a cloud by day: and at the night, with a light of fire.
15. He clave the Rocks in the wildernes: and gave drink, as out of the great deeps.
16. And brought forth streams out of the rock: and made waters descend, like rivers.
17. And they added yet, to syn against him: to provoke bitterly the most-high, in the drye-defert.
18. And tempted God in their hart: asking meat, for their fowl.
19. And they spake, against God they sayd: Can God furnish a table, in the wildernes?
20. Loe he smote the Rock, and waters gushed-out, and streams overflowed: can he also give bread; or can he prepare, flesh for his people?
21. Therfore Jehovah heard, and was exceding-angry: and fyre was kindled against Iaakob; and also anger, came uop against Israel.
22. Because they beleeved not in God: and trusted not in his salvatiō.
23. Though he had commanded the skyes from above: and opened the dores of heavens.
24. And rayned upon them Manna to eat: & the wheat of heavens, he gave to them.
25. Man did eat the bread of the mighties: he fain them meat, to faticetie.
26. He made an East-wind to pass-forth in the heavens: & brought on, a South-wind by his strength.
27. And rayned flesh upon them as dust: & fethered fowl, as the land of the seas.
28. And made it fal, in the midds of his camp: round-about his dwellin places.
29. And they did eat & were fyled vehemently.

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11. They also were forgetful of his facts:
& (which he had the [bew'd,] ) his Wondrous acts.
12. Before their fathers, he had marvells done:
in land of Egypt, in the field of Tjoan.
13. He cleft the sea, and made them thereby go:
made waters as an heap to stand also.
14. And with a cloud by day conducted them:
and at the night, with fyrie light & smoke-beam.
15. The Rocks within the wildernes he clave:
and out of the great deeps, drink he gave.
16. And streams out of the rock he forth did send:
and waters, he like rivers made descend.
17. And they yet added, for to syn against him:
in defert, to provoke the most-supreme.
18. And in their hart, tempted the God of might:
requiring meat, for their fowls-appetite.
19. And speaking against God, saied: [is God able,
to furnish in the wildernes a table?]
20. Loe rock he smote, and waters out-gushed:
and streams out flow'd: can also he give bread?
flesh for his people can be ready-drest?
21. Jehovah heard, and angry was for this:
and against Iaakob kindled was a fyre;
ganist He'd also, came up wrathful-ire.

22. Because in God, they firm-beleef had none:
and trusted not, in his salvation.
23. Though from above the skyes command did bee:
the doors of heav'n, he also opned-free.
24. And rayned upon them, Manna for to eat:
and gavo unto them, of the heavens wheat.
25. Ieh-man did eat the bread of the Mighty:
he sent them meat, unto satietie.

* 2 *

26. An east-wind in the heav'n's he firth did move:
& south-wind by his strength, he forward-drove.
27. And flesh upon them as the dust he rayned:
and fethered fowl, as the seas gravel-fand.
28. And he within his camp them down did fell:
even round about places where he did dwell.
29. And they did eat, and vehemently were fiel'd:
Cc 2
and their desire, he brought unto them.
30. They were not estranged from their desire: their meat was yet in their mouth. 31. When the anger of God came up against them, and the fire of the earth devoured them. 32. For all this they sinned yet: and believed not, for his wonderful works. 33. And he confirmed his days in vanity: and their years in hasty-terror.

34. When he was angry, he turned it: and turned away his anger. 35. And did not return, and fought God early. 36. But with their mouth they said, they prepared iniquity, and multiplied the words of death: and did not fly their anger, and did not turn away his wrathful-heat.

37. For he remembered that they were flesh: a wind that goeth, & shall not return. 38. How oft did they bitterly provoke him in the wilderness, grieving him, in the desert! 39. For they returned, and tempted God: and limited the holy-one of Israel. 40. They remembered not his hand: nor the day, in which he had redeemed them from the distresser. 41. When he put his signs in Egypt: his wonders, in the field of Tamar. 42. And turned their rivers into blood: their streams, that they could not drink. 43. He sent among them a mixed-swarm, which did eat them: & the frog, which corrupted them.

44. And he gave their fruit to the caterpillar: and their labour, to the locust.
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47. He kylled their vine with hayl: and their wild fig-trees, with the blasftng-haylstone. 48. And he shut-up their cattel to the hayl: & their flocks-of-cattel, to the lightnings. 49. He sent among them, the burning of his anger; exceeding-wrath and indignation, and distress: by the fending, of the messengers of evils. 50. He weigted-out a path, to his anger: he withheld not their fowl from death: & their wild-beast, he shut-up to the pestilence. 51. And smore at the first born in Egypt: the beginning of strengths, in the tents of Cham. 52. And he made his people paft-forth as sheep: & led them on as a flock, in the wilderness. 53. And led them in confident-safety, & they dreaded not: and the sea, covered their enemies. 54. And he brought them to the border of his holynes: this mountain, which his right-hand purchased. 55. And he cast-out the hethens, from their faces: & made them fall in the line of possession: and made the tribes of Israel, to dwell in their tents. 56. And they tempted and bitterly-provoked, the most-hyse God: and kept not his testimonies. 57. But turned-back & unfaithfully-traggressed, like their fathers: they were turned, like a warping bow. 58. And provoked him to anger by their hve-places: & by their graven-ids, they flyrdd-him to gealousie. 59. God heard, & was exceeding-wroth: and vehemently abhorred Israel. 60. And he forlook the dwelling-place of Shilo: the tent, he had placed-for-a dwelling among earthly-men. 61. And gave his strength into captivitie: & his beauteous-glorie, into the hand of the distresser. 62. And shut up his people to the sword: & was exceeding-wroth, with his inheritance.

47. Their vine-trees with the scatting-hayl he kylld: & with the blasftng-hayl, their fig-trees-wyld.
48. Their cattel to the hayl he gave-up-fasts: also their flocks, into the lightnings-blaf.

49. He sent on them, his anger ardent:
first-wrath & indignation, & distress:
by sending-forth the Messengers of evil.
50. He weighed a path out, to his angry-will:
their soul be from the death did not reprise:
and to the pest, their beasts he up-did-give.
51. And at the first-born he in Egypt smyrst:
in tens of Cham, he chiefest of their mights.

* 3 *

52. He made his folk as sheep forth-for to press:
and as a flock led them, in wildernes.
53. And led them safely, and they did not dreads:
and those their enemies, the sea covered.
54. And to his holy border, he them traynd:
this moutayn, whc his right-hand had obvynd.
55. And from their faces cast-out hbethens all:
and made them in line of possession fall:

And he did cause the tribes of Israel,
within their tabernacles for to dwell.

56. Yet tempted they, and bitterly-grieved high God: and to his bests, they took no heed.
57. But turned-back: and stubbornnes did bow,
like to their fathers: turn’d, as warping bow.
58. And flyrd his anger by their places hve:
and by their ids, flyrd his gealousie.

59. God heard this, & he was exceeding-wroth:
and Israel, he vehemently did loath.
60. The dwelling-place of Shilo, left he them:
the tent, that he had placed among men.
61. And gave his strength into captivitie:
into distresers hand & eye, his glorie.
62. And to the sword his folk he gave-up-fasts:
and with his heritage, his Wrath surpasse.
The fyre did eat their choice-yong-men: & their virgins, were not prayed.
3. Their Precuits, 6.1 by the sword: and their widowes, wept not. 6. And the Lord awaked, as one out of sleep: as a mighty-one, howling after wine.
6. And smote his distresseurs behind: he gave them eternal reproch. 6. And he refued the tent of Joseph: and chose not, the tribe of Ephraim.
6. But he chose the tribe of Judah: the mount Sion, which he loved.
6. And builded his Sanctuary, like bye-places: like the earth, which he founded for ever. 7. And he chose David his servant: and took him, from the folds of sheep. 7. From after the eues-with-yong, brought he him: to feed Iaakob his people; and Israel, his possesion. 7. And he fed them, according to the perfection of his hart: and by the discretions of his palms, led he them.

Annotations.

Vers. 1. my law] 01 my doctrine; so of it the Law hath the name in Hebrew; see Psal. 19. 8. Chrikt speakeith in this Psalm, to his people, as the next verse [heareth. So Isai. 51.14.

6. 2. in a parable] that is, in (02 with ) parables; as the holy Ghost expounded it. Mat. 13-34,35. Al these things spake Jesus to the multitude in parables &c., that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables &c., Here the narrative and applying of ancient histories are called Parables, because all these things came unto our fathers as types, and were written to admonish us. 1. Cor. 10.11. What a parable meaneth; see Psal. 49.5. will utter ) 02 well-out as from a spring 02 fountain. 02 hidden-things.

6. 3. to the holy Ghost expoundedly it in Greek, Mat. 13.35. the Hebrew word [signifying] 02 obscure speeches, 02 riddles: see Psal. 49.5. of antiquity] 02 from old: it is, since the foundation of the world. Mat. 13.35. 02 established] 02 reared-up. 02 a testimony.

6. 4. 02 witnesses, meaning the Covenant: see Psal. 19.8. in Iaakob] among the Israelites, the children of Iaakob, to their sons] all their posterity, as Deut. 4.9. teach them their sons, and thy sons sons. 02 So Deut. 6.6.7,21. 02. 8. perverse] 02 roward, stubborn.

6. 5. So [Israel is noted to be], Exod. 32.9. Deut. 21.27. 06 1. 9. Ephraim] the ten tribes of Israel, of which Ephraim was chief, though they were violent murderers, yet for their sins, fell before their enemies. 1. King. 17. Hol. 10.11,14. Some understand it of that slaughter of Ephraims sons mentioned, 1. Chron. 7.21,22,23 which was while their father lived in Egypt.

6. 10. refused to walk] as 2. King. 17.14,15. they would not obey, but hardened their necks &c., and refused his statutes and his covenant, which he made with their fathers &c. 02 a miracle] that is, miracles, marvels, as in ver. 2, parables, &c. 02 parables. of Tloda] 02 of Tanis, as the Greek and Chaldee cally it. It was a chief city in Egypt, and
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and the kings Court or palace, and a place of great antiquity, Isa. 30.3.4, Num. 13.23. So after, ver. 43.

Ps. 13. clost the sea] the red sea, where the Egyptians were baptist,
Exod. 14.1. Cor. 10.2. 
Ps. 14. a cloud] to shadow them from the sun, and to guide them in their journeys; a figure of God's protection over his Church, and guidance of the same. Exod. 13.21. & 40.38. Num. 9.17-22. Nehem. 9.19. Isa. 4.5. 
Ps. 15. the Rocks] once at Russel, Exod. 17.6. and again at Cadis, Num. 20.1.11. The Rock was spiritually Chrift, 1. Cor. 10.4. 
great deeps] that is, the great deep, as the Greek turns it: the plauge is taken from Gen.7.11. though, these deeps is put for deep, for the more vehement. 
O we may turn it, as in deeps very much, to what drink. 1.7. to provoke-bitterly] by rebellion, exasperating & causing wrath and bitterness; as both the Hebrew and Greek words signify. Psal. 5.11. Heb. 3.16. 
O. for their soul] that is, their life, their appetites. [see Psal. 27.12. 
Ps. 20. bread] that is generally food, Psal. 136.25. and in special flesh, as after is explained, and the Hebrew lechem sometime signifies, Levit. 3.11. Num. 28.2. 
If of this their lustings, see Num. 11.4. &c. 

Ps. 21. ascended] that is, burned: so fire mounteth upward: so ver. 31. 
Ps. 24. Manna] so as in Hebrew, Man; a small round thing like Coriander seed, coloured like Bdelium, (that is like ware, and clear but white;) hard, to be ground in mills, or pounded; of it cakes were made, whose taste was like the best fresh oil, and like waters made with honey. when the dew fell on the hoft by night, the Manna fell with it, when the dew was ascended, the Manna appeared like the heat from the earth, then the people gathered it, so when the heat of the sun came, it was melted. It was a meat which they knew not, nor their fathers; when they saw it, they said It is Manna (that is, a ready meat, 02. What is this?) for they did not know what it was: and Moses (apth) This is the bread which the Lord hath given you to eat. Num. 11.7.8.9. Exod. 16.14.15.31. Deut. 8.3. 
Of this they had to eat fourteen years in the wilderness, till they came into Canaan. Exod. 16.35.1. Cor. 11.12. 
It was a figure of Christ, and his spiritual graces, John. 6.31.32.33. Rev. 2.17. 
Ps. 25. man did eat; 
02. Every one did eat, bread of the Mighty's] that is, of the Angels, (as the Chaldee and Greek explaineth it,) which are mighty in strength, Psal. 103.30. and Manna is called bread, either because by their ministry God sent it, 02. because it came from heaven the habitation of Angels, as the Chaldee paraphrases it: 02. because it was excellent, so as the Angels (if they needed any food) might eat it. So the tongue of Angels, 1. Cor. 13.1. is the most sweet and excellent tongue. 
meat] the Hebrew tefhal properly signifies venison, that is, meat caught with hunting; but generally is used for all food. So Psal. 132.15. 
to satiety] 02. yevenough: so every man had an Omer full (that is, the tenth part of an Eph ph 3. Bufhel) of Manna for a day. Exod. 16.16.36. and of flesh, they had store, till it came out at their needsills, and was lathome unto them, Num. 11.19.20. 
Ps. 26. brought on] led, they drove forward: as Num. 11.31. Then there went forth a wind from the Lord, and brought quails from the sea &c. 
Ps. 27. flesh as dust] that is, quails in great abundance, so that he that gatheredleat, gathered ten Homers full, (that is an hundred Ephahs, or Buffhels:) 02. one Homer conteined ten Ephahs, Num. 11.32. Ezek. 45.11. 
Ps. 28. made it fall] the flesh, the quails, being fat and heavy withle, and by the moist south-east wind made more heavy, fell upon the camp, a day's journey south (like round about the hoft, and they were about two cubits above the earth. Num. 11.31. 
his camp] the Lords, because he dwelt among them, Num. 5.3. called where the hofts of the Lord, Exod. 12.4.1. &c. his camps, that is, Israel's: so ver. 63.64. 
Ps. 30. They were not enraged] that is, (as the Greek expostulates it) they were not deprived, their desired meat was not taken away from them: as it is written, the flesh was yet between their teeth, it was not yet cut off; that is, taken from them, as Joel 1.5.) and the wrath of the Lord was kindled against the people. Num. 11.33. 
Q. it may be understood, of their affections and lust not yet changed. 
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Verse 31. Ascended] that is burned; as verse 21. This is meant of the plague wherewith God smote the people, Num. 11, 33, 34. [farc] that is the chief, and strongest; as 1 Ind. 3, 29. So weak pop. or base men, are called lean or thin, Psa. 41, 2. Fat, (of fatnesses,) is here figuratively put for fat persons. See the notes on Psa. 36, 12. & 106, 15.

Chief ones] Young men are called chosen, because they are selected for wars and other serviceable affairs, when ancient men are let rest. Num. 1, 3. & 8, 24, 25, 26. Exod. 24, 5. [as, 33, hairy, torrour,] 20, a lidded plague, as was threatened, Lev. 26, 16.

b. 36, flatteringly-alured] deceived, that is, war about to decease, by premedium flattering words. [f. 37, firmly-prepared] right-setted ready and stable, as is the hart of the godly, Psa. 112, 7. & 57, 8. [f. 38, mercifully-covered] made expiation, and forgave; so Psa. 67, 4, & 79, 9, corrupted, that is, destroyed utterly; so Deut. 4, 41.

Multiplied to turn] that is, much, and often turned away his anger. [b. 39, flesh] that is, weak, and corrupt. See Psa. 56, 5. A wind] man's life is a vapour that appeareth for a little time, and afterward vanishes away, 1 Tim. 4, 14.

b. 40. How oft] ten times (as the Lord spake, Num. 14, 22,) this people tempted him, and obeyed not his voice. 1. At the red sea, for fear of the Egyptians, Exod. 14, 11, 12. 2. At Marah, where they wanted drink; Exod. 15, 23, 24. 3. In the wilderness of Sin, where they wanted meat; Exod. 16, 2.

4. In keeping Manna till the morrow, which God had prepared for them. Exod. 16, 20. 5. In going out for Manna, on the Sabbath day. Exod. 16, 27, 28. 6. At Pharaoh, murmuring for lack of water. Exod. 17, 1, 2, 3.

7. At Bork, where they make the golden calf, Exod. 32. 8. In Taberah, murmuring for want of quails of their own; Num. 11, 1. 9. In Kadesh, where they lusted for flesh; Num. 11, 4. 10. In Paran, where they refused the land of Canaan; being discouraged by their spies, Num. 14, 12, &c. And after this they sinned seven times, as 1. In proposing to go sight, when God had promised them, Num. 14, 44, 45.

2. In the rebellion of Korah, Dathan, and Abiram, Num. 16, 1, &c. 3. In the murmuring for the death of Zogals, and his company, Num. 16, 41, &c. 4. At Meribah, murmuring for lack of water, Num. 20, 2, 3, &c.

5. For grief of their way, murmuring and loathing Manna, Num. 21, 45, &c. 6. At Eltispiim, condemning the whole with the daughters of Naah. 7. And in the same place, comparing themselves to Baal-peor, and eating the sacrifices of the dead. Num. 25. 1, 2, 3, &c.

b. 41. Returned and tempted] that is, sassed ones, again and again tempted, contrary to the law, Deut. 6, 16. Limited] prescribed limits, bounds, or marks; as before verse 20. b. 44. To blood] The first of the ten plagues, wherewith God smote the Egyptians, which had drowned his children in their rivers, Exod. 7, 19, 20. 1, 11, 22. Whereunto agreeeth the third vision of the third mouth poured out on Arachis's kingdom, spirituall called Egypt, Rev. 16, 4, 6, & 11, 8.

b. 45. A mixed-fewor] a mixture, unclean spirits, which gather the King's world to the battle of the great day of God. Rev. 16, 13, 14. Corrupted, that is, marred and destroyed. b. 46. Their fruit] all that growes out of the earth. Caterpillar] a worm that consumeth and spoileth grass and fruits. 1 Eoc. 1, 4.

Locust] a grasshopper, (which have their name of their multitude, for they flye many together, Prov. 30, 27. Nahum 3, 15, 1 Ind. 6, 7.) Locusts in those countries, flye in the air, multitudes together, and wheresoever they fall, they devour every green thing. This was the eight plague of Egypt, whereby all herbs and fruits were consumed. Exod. 7, 19, 20.

Figures of Antichrist's ministers, Rev. 9, 3, 4, &c. b. 47. Blasting-hailstone] a wind no where found but in this place. The seventh plague of Egypt was by a grievous hail, mixed with fire, that kylled men, beasts, herbs and trees, Exod. 9, 24, 25, 26. So in Rev. 16, 21, hail of talente weight, falleth on blasphemers. b. 48. He that] that is, gave: see Psa. 31, 9. So may 50. Lightnings] the flying-flye-coles, thunderbolts; see this word Psa. 17, 4.
The Greek here turn'th it, fyre.

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The 49. messengers, as Angels of evils; as the Greek signify, evil Angels: such in deed God sent to punish men by, 10b. 11. 12. 16. &c. but perhaps may be mean Moses and Aaron, whom the Lord sent to demound these plagues before they came, and by their hand brought them on Egypt. Exod. 7. 1. 2. 19. & 8. 1. 2. 5. 16.

Ps. 90. He weighed to tare, making his punishments proportionable to their iniquities and obstinacies: so as men increase [in so doeth] God judgment. Levit. 26. 21. 23. 24. 27. 28. wild beast; that is, beasts, which hate his name of livelimes. (as is noted Psl. 68. 11.) therefore some turn it here, life; but the Greek plainly say cell.

The first plague of Egypt, was the pest of mofan of all beasts and cattle. Exod. 9. 3.

Ps. 57. the first born the truth and last plague, was the death of all the firstlings of Egypt, in the night that Israel kept the passover, and departed the land; Exod. 12. 27. 29. 30. The first born usually murdred to God: but God smote all such idolatrous ministers in Egypt, and upon their gods also, he did execution. Num. 33. 4. but spared the first born of Israel, by the blood of the Lamb, and after chose the tribe of Levi, to minister in their stead. Num. 3. 14. 41. 45. & 8. 16. 19.

Ps. 52. his people parsed forth] the Israelites took their journeys from Samson, Exod 12. 37. See Psl. 77. 21.

Ps. 54. border of his holy name, meaning the land of Canaan, sanctified to be your possession of his people, and limited in all the borders of it, as Num. 34. 2. 3. 12. 21. border of his sanctuary, this mountain which is, mountain country Canaan; called a land of mountains and vallies, Deut. 11. 11. So Exod. 15. 17. 02 in special he may mean, mount Sinai: whereof after, in vers. 68.

Ps. 55. the hethens the seven mighty nations of Canaan, where Joshua and Israel spilled one and thirty kings. Deut. 7. 1. 10. 12. 24. made them fall, in the line) that is, made their country fall out by line and measure, to be the inheritance of Israel. 10. 15. 16. & 17. chapters. tribes) the possession of the 12. sons of Israel, called tribes, after the Romane name where at first, the whole multitude was divided into three parts, called three tribes; but the Hebrew name signifies Staves 92. roods, as growing out of one stick or tree; and these were twelv. Num. 13. 3. 5. 16.

Ps. 56. And they tempted] The Israelites notwithstanding all former mercies, tempted God and sinned in Canaan their possession, as is manifest in the book of Judges.

Ps. 57. like their fathers) whose backslidies fell in the wilderness. For of six hundred thousand men that came out of Egypt, not any one came into Canaan, but Caleb and Joshua. Exod. 38. 26. Num. 14. 29. 30. & 26. 64. 65.

Ps. 58. prey-places Temples, Temples and consecrated places on mountains, where the nations used to sacrifice, and Israel imitated them. Num. 33. 51. Deut. 12. 2. 1. King. 11. 7. & 12. 31. 32. & 14. 23. to Jealousy] to Jealousy, for which, a man will not spare in the day of vengeance, nor can bear the sight of any ransom, Prov. 6. 34. 35. unto this God is moved up idolatry, which is spiritual fornication. Exod. 20. 4. 5. Deut. 31. 16. 17. & 32. 21.

Ps. 59. abhorred] of refused, with lothomnes and contempt. So after, verse 67.

Ps. 60. the dwelling-place the tabernacle see in Shilo. 1. Sam. 1. 3. There God dwelt among men, Exod. 29. 44. 45. 46. Ps. 61. his strength] the Ark of his covenant, called the Ark of his strength, Psl. 132. 8.) this was capture by the Philistins, 1. Sam. 4. 11. the Ark was so named, as Phineas wife had, the glory is departed from Israel; for the Ark of God is taken. 1. Sam. 4. 20. 22.

Ps. 62. shat up] that 19, delivered his people to the sword of the Philistins, who killed thirtie thousand Israelites, 1. Sam. 4. 10.

Ps. 93. The fire] that is, Gods wrath, by the sword of the Philistins, as verse 21.

by hymnes and songs, as was the wont at their esogauls and marriages; that is, they were
not married. v. 64. Their Pretexts] Hophni & Phineas, 1. Sam. 4. 11. The Hebrew is improperly, His Pretexts, and so before and after, his choice young men, &c. meaning, Israel's who is spoken of as of one man. But the scripture with these phleges indifferently, as All Israel were servants, 2. Sam. 8. 14. for which in 1. Chron. 18. 13. is written, All Israel were servants Of this name Pretexts; see 1. Sam. 9. 6. wept not that is, lamented not at their funeral; for Phineas wife herself died in travel, 1. Sam. 4. 19. 20.

b. v. 65. aware of being represented up himself to punish the Philistines, whereas before he seemed to sleep, as 2. Sam. 4. 24. after wine v. 66, by reason of wine, that is, when he hath drunk wine, which careeth and encourageth the heart; so did God behavethimself. v. 66, behind that is, in the hinder secret parts; as God smote the Philistines with piles or hemoroids for abusing his Ark, 1. Sam. 5. 1. 6. 12. eternal reproach by this punishment, and the monuments thereof; for the Philistines were forced to make similitudes of their hemoroids and secret parts, of gold, and send with the Ark, come to Israel, as an ablation to their sin, 1. Sam. 6. 4. 5. 11. 15. 17. v. 67. he refused] as abhorr'd, despis'd, as verse 59. the tent of Joseph that is, the tribe of Ephraim the son of Joseph, where the Tabernacle and Ark had remained many years in Shiloh, God returned not the Ark thither, but to Bethshemesh and Kirjath-jearim, cities of Judah, 1. Sam. 6. 12. & 7. 1. Wherefore Shiloh is used after for an example of judgment, Jer. 7. 12. 14. & 16. 6. 9. 2. as this may be meant of the ten tribes of Israel, (of whom Ephraim of Joseph was chief) which were cast off for idolatry, and captivited by the Assyrians. 2. King 17.

v. 69. built his sanctuary the glorious Temple, by Solomon like hay-places kings palaces or towres. The Son of David, 1. King 6. 1. 2. 3. &c. v. 70. from the fold of the sheep that is, from bafe estate. For David keeping his father's sheep was by Samuel anointed King over Israel, 1. Sam. 16. 11. 13. 2. Sam. 7. 8. So Amos 7. 14. 15. v. 71. to feed Isakob] in the Greek here explains the Hebrew phrase, to feed in Isakob, where in is to be omitted in English, as the like phrase shews it, 1. Sam. 16. 11. & 17. 34. and the Hebrew is often omitteth it, as 2. Sam. 5. 2. & 7. 7. So here in the former verse, he chose in David, that in, he chose David, Kings are fapt to feed their people; because their office is like to the good shepherds, in quieting and governing. See 1. Sam. 23. 1. And Paltours are Princes, Jer. 63. & 12. 10. v. 72. Prudencies of his palms] that is, with most prudent and de vere Administration, manag'd he them; signifying Christ herein who is called David, and the great and good Paltour of his flock, Ezek. 34. 23. 10. 10. 11. 17. 13. 20.

Psalm. 79.

Sing this as the 59. Psalm.

1. A Psalm of Asaph; O God, the heathens are come, into thine inheritance; they have defiled the pallace of thine holynes: they have laid Jerusalem on heaps.

2. They have given, the carkesses of thy servants, for meat, to the fowl of the heavens; the flesh of thy gracious-faints, to the wild-beast of the earth.

3. They have shed their blood, like waters round about Jerusalem; and there was none to bury them.

Psalm. LXXVIII. LXXIX.
Psalm. LXXIX.

4. We are a reproach, to our neighbours: a scoff and a scorn, to them that are round about us.

5. How long Jehovah, wilt thou be angry to perpetuities: shall thy gealousie, burn as the fire?

6. Pour out thy wrathful-heat, upon the hethens, which know thee not: and upon the kingdoms; which call not, on thy name.

7. For, he hath eaten up Jacob: and his habitation they have wondrously desolated.

8. Remember not against us, former iniquities: make haft, let thy tender-mercies prevent us; for, we are brought-low vehemently.

9. Help us, 0 God of our salvation; because of the glory of thy name: and ridd-us-free and mercifully-cover our lynns, for thy names sake.

10. Why shal the hethens say, wher is their God? known be among the hethens before our eyes; the vengeance, of the blood of thy servants that is shed.

11. Let the sighing of the prisoner, come before thy face: according to the greatness of thine arm, reserveth thou, the fongs of death.

12. And render, to our neighbours seven-fold, into their bosom: their reproch, wherewith they have reproached thee 0 Lord.

13. And we thy people, and sheep of thy pasture, will confess to thee, for ever: to generation & generation; we will tel, thy praise.

4. To those that near-unto-us-dwel,
reproch become—are wee:
a scoffing and a scorn, to them
that round-about us bee.

5. How long 0 LORD, wilt thou be Wroth
to perpetuities:
burn shall like to the very fire,
thy fervent-gealousie?

6. Pour out thy wrath on hethen-folk,
which do not know thy fame:
on kingdoms eke, which do not call
on thy renowned-name.

7. For, he hath eaten up Jacob:
his habitation
they also wondrously have brought
to desolation.

8. Mind not against us, iniquities
which have been heretofore;
haft, as prevent let thy mercies;
for, low-brought are we sore.

9. God of our saving-health, se help,
even for thy names glory:
and ridd us free, for thy names sake
our lynns purge-graciously.

10. Why say the hethens wher is their God?
mong hethens let be known
before our eyes; the vengeance
of thy servants bloud out-flowen.

11. The sighing of the prisoners,
be let it come before thee:
as thy great arm is, let the fongs
of death reserver bee.

12. And to our neighbours sevenfold,
into their bosom, pay:
that their reproch, with which 0 Lord,
reproched thee have they.

13. And we thy folk, and pastures sheep,
confesse wilt unto thee,
for ever, unto age and age,
thy praise will forth wil wee.

Annotations.

Ps. 1. of Alaph] 02 to him: see Ps 50.1. thine inheritance to possession; the Land of Canaan, invaded by the Gentiles. Exod. 15,17. 2 Sam.20,19. Jer.50,10. 1. Lam.,10. heaps that Dd 2
Psalm. LXXIX. LX X X.

v. 2. karkefs | for karkesse; | as after, beaft, fo beaft: and prifoner, ver. 11. for prisoners. See Psal. 34, 8.  

v. 3. none to bury | which is a thing most dishonourable. Ecclef. 6, 3. Compare here with Rev. 11, 9, 12.  

v. 5. jealously | that is hot wrath burn, as Psal. 89, 47. So Ezek. 36, 6. Elsewhere, it is said to smoke, Deut. 29, 19. This fyr is the flame of Iah, Song. 8, 6.  

v. 6. which call not &c. | a note of prophaneke, Psal. 144. 

This sentence Jeremlm useth, Jer. 10, 25.  

v. 8. former iniquities | iniquities of former times ( ον peifons doon by us, or our fathers, as Psal. 25, 7. Lam. 5, 7. both are joined together, Levit. 26, 40. Former, and iniquities, differ in gender, yet many times both are coupled, the former being regarded more then the latter, in words, which the Hebreu text sometime manifesteth; as tabo, 2 Sam. 8, 5, for which in I Chron. 18, 5, is tabo, laken, 2 Chron. 18, 16, Iahem, 1 King. 22, 17. So again in this Psalm, ver. 10, brought lower] ον, weakened, emptied, impoverished. See this word, Psal. 41, 2, &c.  

v. 10. known be to meet the vengeance; let it be open and manifest. Here again the words differ in gender, (as was noted above, ver. 8.) whereas some turn it, let him (that is God) be known, by the vengeance &c. Compare here with Deut. 32, 42, 43. Jer. 51, 36, 37.  

v. 11, the fighting | of the groaning mournful-cry: so Psal. 102, 21.  

v. 12, seven fold] that is, fully and abundantly. See Psal. 12, 7.  

Psalm 50.  

1. To the mefler of the music on Shofannim: Eduth, a Psalm of Asaph.  

2. O Thou that feedest Israel, givest year: thou that leadest Joseph as a flock: thou that sittest on the Cherubims, shine-bright.  

3. Before Ephraim, and Benjamin, & Manassesh: styr-up thy strength: and come, for salvation to us.  

4. O God return us: and cause thy face to shine: and we shall be saved.  

5. Iehovah God of hofs: how long wilt thou smoke, against the prayer of thy people?  

6. Thou maketh them eat, the bread of tears: & maketh the drink, of tears a great-malice.  

7. Thou puttest us a thrife to our neighbours: & our enemies, mock among themselves.  

8. O God of hofs return us: and cause thy face to shine: & we shall be saved.  

9. Thou removest a Vine out of Egypt: thou drovest-out the hethens, and planted it.  

10. Thou prepardest-the-

Psalm 50.  

Sing this as the 78. or as the 55. Psalme.  

2. Give ear, O thou that Israel dost feed; 

O thou that Joseph as a flock dost lead; 

that fittest on the Cherubs, clearly shine.  

3. Fore face of Ephraim, and of Benjamin, 

and fore Manassesh: thy strength-valorous 

styr-up: and come, for saving-health to us.  

4. O God return us: and thy countenance 

make shine: and we shall have deliverance.  

5. LORD God of hofs; how long while smoke-in-

Wilt thou against thy peoples meek-desire?  

6. The bread of tears, thou makest them to eat: 

and mak'st them drink, tears in a measure-great.  

7. Doest to our neighbours as a ftreke-expos: 

among them selves, mock also doo our foes.  

8. God of hofs turn us: and thy countenance 

make shine: and we shall have deliverance.  

9. A Vine thou didst remove out of Egypt: 

drovest the hethens out, and planted it.  

10. Thou didst prepare the way before us: and 

made'st it take deep-root, and it filled the land.  

11. The
The mounrains were with shadow of it clad: and boughes of it, were like Cedars of God.

12. She sent out to the sea her branching-twigs: and to the river, her yong-fucking-sprigs.

13. Why haft thou down the hedges of it born: that all which passe the way by, have her torn.

14. Woot up the same depth: Boar out of the wood: wild-beasts eke of the field, make is their food.

15. O God of hofs, return 0 now: behold and see out of the heavens: and visit this vine-tree.

16. And stock which thy right hand hath planted: and son, whom thou madest strong for thyself.

17. It is burned with fire, it is cut-down: at the rebuke of thy face, they perish.

18. Let thy hand be, upon the man of thy right-hand: upon the son of Adam, whom thou madest strong for thyself.

19. And we wil not goe-back from thee: quicken thou us, and we wil call on thy name. 20. Jehovah, God of hofs return us: cause thy face to shine, & we shall be saved.

Annotations.

Verf. 1. Shoshannim] that is, six-stringed instruments, v2 Lilies: see Psal. 45.1.

Edeth] that is, a testimonie, v2 Ornament. An excellent testimonial, of the faith of Gods people in afflictions. See also Psal. 60.1. 8. 2. feedeth Israel] o God, paitor of the Israelites. See Psal. 23.1. Iofeph] the posteritie of Joseph, and with them, the other tribes. Joseph is named as principal, the first birth-right being taken from Ruben, and given to him. 1 Chron.5.1. 2. So Psal. 77.16, 21. on the Cherubins] which were upon the Ark of the covenant, in the sanctuarie: from whence God gave opalces to his people, when they fought unto him. Exod.25.22. Num.7,8,9.1 Sam.4,4. 2 Sam.6,2. 2 King.19,15. Of these Cherubins, see the note on Psal.18.11.

thine bright] that is, shew thy glory, and thy favour to us, as Psal.50,2. & Job, 10,3. where Shining, is favour. This is taken from Deut.33,2. So after in Psal.94,1. 13. Ephraim, Benjamin, and Manasseh] that is, the tribes or posterity of these three Patriarches: which were all joined together in one quarter, on the west side of Gods tabernacle: and when it removed, they went next after it: Num.2, 17,18,20,22, & 10,11,22,23,24. After the captivity of Babylon also, the remnant of these tribes, dwelled in Jerusalem, for which they were thanked by the people, 1 Chron.9,3. Neh.1,2. a salvation ] of ful salvation, and deliverance. By adding a letter, the signification is increased, as in Psal.3,3. 14. return us ] of restore us, to vext, (vem vow, to pop; from captivity, to libertie &c. Psal.126,1. & 23,3. face to shine ] of, to be light, that is, cheerfull, comfortable. See Psal.4,7. & 31,17. & 67,2. Dav.9,17. and we shall}

Ps 3

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Psalm. LXXX. LXXXI.

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of that we may be saved: as Psal. 43,4. so vers. 8, & 20. V. 5. smoke] be very angrie, against the prayer; that is, not hear, but shut it out, as Habak. 1.2. Lam. 3,8. See smoke for anger, Psal. 74,1.

V. 6. bread of tears] bread swept in tears, as the Chaldean sapth, or tears in sod of bread, as Psal. 42,4. meaning great afflictions; a great-measure. The Hebrew Shalath is the name of a measure, socaled of three, as containing a third part of the greatest measure, four times as big, as the usual cup to drink in.

V. 7. a strife, contention, or contradiction; that our neighbours contend and speak against us; or tribe who [shall vanish] and pass us [among themselves] for their pleasure. V. 8. mock at them, (as Psal. 23,4.) that is, at thy people, as ver. 6. that is, at us, as the Greek translates it. This may be the meaning, though we went before, for the Hebrew sometime changed person, though it mean the same, as Deut. 10.1. that love me, and keep his (that is, my) commandments. See also Psal. 60,10. & 65,7. & 115,9.

V. 8. and weet that, we may be saved. This verse is the same with the 4. verse that there was onely God, here is added, God of holts; and in verse 20, where it is the third time repeated, is added, Jehovah God of holts, thus increasing faith and carriages in their papers.

V. 9. removed it; a Vine] that is, a Church, the common wealth of Israel, as it is written, the Vinyard of the Lord of holts is the howfe of Israel, and the men of Judah, are his pleasant plant. Isa. 5,7. Jer. 2,21. And removing or translating, is the word so often used in Num. 33, where all the journeys of Israel are rehearsed. the hethens [the seven nations of Canaan. See Psal. 78,55.

V. 10. prepared it.] we made it ready: so this word is translated in Greek Matt. 3,3. from Isa. 40,3. & Matt. 11,10. from Mal. 3,1. where the word way is expressed; and here also the Greek sapth, thou madest-way, properly it signifies to take away all impediments, that the playn way may appear.

V. 11. Cedars of God] that is, the great and goodly Cedars, as Psal. 36,7. & 2. Cedars planted of God, as Psal. 104,16.

V. 12. the river] Euphrates; see the notes on Psal. 72,8.

V. 13. the hedges] the fenes, where upon the spoil of it followeth, as Isa. 5,5. So after Psal. 89,41,42.

V. 14. bore] beauly tyrants, like wines; as the Alfyrians, Babylonians, &c. which wasted the land of Canaan. 2. King. 17,6. & 25,12. &c.

V. 15. flore-of-beasts] as Psal. 50,11. So the law threateneth, I will send wild beasts upon you, which shall spoil you, &c. Levit. 26,22. But here, beasts, are wicked people.

V. 16. the flock] ov vine-yard; the bafe of place which beareth up the vine branches. and the fon] ov branch; under[mark again, visit him, ov look upon him. By the son, may be meant Christ, as the Chaldean paraphrast plainly saith, the King Meleias: (called in verse 18. the son of man, and so here also in the Greek version:) who is the true Vine; his Father, the hus bandman; his disciples, the branches; Joh. 15,1,5. who taketh part with the afflictions of his people, was himself called out of Egypt, Matt. 2,15. and when his servants are vexed, it is borne into him. Acts 9,4. Otherwise, by the son, may be understood a yong vine, ov branch, as [else where boughs are called children; Gen. 49,22. And so by the son, be meant Israel, as Exod. 4,32. the Lords plant, Isa. 5,7.

V. 18. man of thy right hand] whom thou lovest, honourest, and powrfully helpest. So Jaa- koh called the son whom he loved, Benjamin, that is, the Son of the right hand, Gen. 35,18.

V. 19. he loved also is meant Christ; called the son of Gods love, Colos. 1,15. and the Church his body, translated into his kingdom.

Psalm. 81.

1. To the mayster of the musk, upon Gitith, a psalm of Alaph.

2. Shout-joyfully, unto God our strength: shout-triumphantly,
unto the God of Iaakob.

3. Take up a Psalm, & give the timbru: the pleasant harp, with the psaltery.

4. Blow up the trumpet in the new-moon: in the appointed-time, at the day of our feast.

5. For it is a statute to Israel: a judgment due, to the God of Iaakob.

6. He put it, in Joseph for a testimony: when he went forth from the land of Egypt: were I heard a language, that I knew not.

7. I removed his shoulder from the burden: his palms passed from the basket.

8. Thou callest in distress, and I released thee: I answered thee in the secret place of thunders: I proved thee, at the waters of Meribah Selah.

9. Hear o my people, and I will testify unto thee: o Israel, if thou wilt hearken to me.

10. If thine shall not be in thee a foreign God: neither thou bow down thy self, to a strange God.

11. I, am Iehovah, thy God; which brought thee up, out of the land of Egypt: open wide thy mouth, & I will fill it.

12. But my people hearkened not to my voice: & Israel, was not well affected to me.

13. And I went him away, in the perverse-intendment of their own hart: let them walk, in their own counsels.

14. O that my people, had been obedient to me: that Israel, had walked in my ways.

15. Even soon, would I have humbled their enemies: & turned my hand, upon their distressers.

16. The haters of Iehovah, should have falsely-denyed to him: & their time, should have been for ever.

17. And

Psalm. LXXXV.

God show-triumphing. 3. Take up a psalm, and

timbrel bring: the pleasant harp, with psaltery.

4. Blow up the trumpet at new-moon:
in set-time, at day of our feast.

5. For it to Israel is an heaft:
to Jakobs God, due-to-be-done.

6. He this in Joseph did bestow
a winces: when as forth he faced
from land of Egypt: where I heard
a language, that I did not know.

7. His back from burden did charge'd:
his hands, did from the basket passe.

8. Thou callest in distress'd-case,
and I releasing-thee-inlarge'd:
I answered thee in secrecie
of thunders: prov'd thee, at waters
of Strife Selah. My people hear
and I to thee Will testify:
I'll hearken unto me Will thou ?

9. o Israel. If that in thee
a foreign God they shall not bee:
lor thou unto a strange God bow ?

10. Iehovah God of thee 7 am;
Which thee ascending-up did guide
from land of Egypt: open-Wide
thy mouth , and I will fill the same.

11. But my people did not obey
unto my voice: and Israel,
to me Was not affected-Wel.

12. So I dismissed him away,
in their hearts Wrong-intention;
in their own counsels let them walk.

14. Oh that obeyed me had my folk:
that Israel, in my ways had gone.

15. Their enemies I had humbled,
since: I turned my hand their foes upon.

16. The haters of this Eternal-one,
had feign'dly-to him-yielded:
and their sin should for ever bee.
Psalm LXXXI.

17. And he would have fed him, with the fat of wheat; & out of the rock, with honey would I have sufficed thee.

Annotations.

Ver. 1. Gittith] see the note on Psalm, 8. 1.

Ps. 3. Take up] to lift up in your mouths, 07 lift up your voice with psalm; 07, go in Isa. 42. 2. to lift up, is meant the voice, that is, bring the timbrel &c. of these instruments see Psal. 68, 26. &c. 32. 2.

Ps. 4. Blow the trumpet] 07, the horn; (whereas see Ps. 98. 6.) this was done, both to proclaim the solemnity unto men, and to be a memorial for them before God. Lev. 25. 4.

Num. 10. 10. for their public worship, the Israelites used trumpets with other musical instruments; 2 Chron. 5. 12, 13, 29. 27. the new-moon then as a solemn feast, with special worship was appointed of God, Num. 28. 11. 14. and at these times (as on the Sabbath,) they used to assemble to worship, and hear Gods word, 2 Chron. 4. 23. Ezek. 46. 3. Isa. 66. 23. these feasts were the shadow of things to come, but the body is in Christ, Col. 2. 16. 17. the appointed-time] 07, the solemnity, solemn feast, which was three in the year, 1. at the Passover, 2. at Pentecost, and 3. at the feast of Tabernacles. Deut. 16. 16. of which last, some understand this festivity, Cæcæ, as having the name of covering in boots, others of the covering, that is, the change of the moon, when it is hid by the sea. feat] 07 daunce.

See Psal. 42. 5. This may be meant of all feasts; 07, in special, of the feast of blowing trumpers, in the first day of the seventh month, Lev. 23. 24. 25. of the Passover, as after, verse 6.

Ps. 5. a judgment] that is, a rite, 02, ordinance; made by God, and a duty to be performed to him. So, judgment, is for duty, Deut. 18. 3.

Ps. 6. in Joseph among the posterity of Joseph, and the other tribes of Israel. Joseph is named, as principal, having the birth-right. 1. Chron. 5. 2. So Psal. 80. 1. from the land into the Greek tongue it; the Hebrew, being here for meghnal, the same that min, from: as 2. Chron. 33. 8. with 2. King. 21. 8. Zach. 4. 3. At their going out of Egypt, the feast of the Passover was appointed, Exod. 12. after in the wilderness, the other feasts. Lev. 23. 02. we may read it, against the land, viz. to destroy it, and the first born. Exod. 11. 4. 5. I heard a language] 02, a lip, used for the speech 07 language, as Gen. 11.

Ps. 7. from the burden that is burdens, wiser with they were veered in Egypt, making bricks, building cities &c. Exod. 11. 17. 5. 4. 7. 8. balchet] 02 pot, such vessels as wherein they carried straw, mower, brick &c.

Ps. 8. Thou calledst] Israel having left Egypt, Pharaoh with his host pursued them, and they were sore afraid and cried to the Lord. Exod. 14. 10, 15. [secret place of thonder] out of the black cloud, wiser with God guided and protected Israel, but with thunder, rain &c. dimmed the Egyptians. Exod. 14. 19. 20. 24. 25. See also Psal. 77. 18, 19.

Of Meribah] that is of Strove. So named because Israel there strove with Moses, and almost stoned him. Exod. 17. 1. 2. 3. 4. 7. There God proved them, to know what was in their hart, whether they would keep his commandments or no, Deut. 8. 2. Exod. 15. 15. and there they proved God. Psal. 95. 9.

Robit 9. testify] 02 protest, take to witnesses, namely the heavens and earth &c. 28. Deut. 31. 28. &c. 1. 46. &c. 32. 19. and deep charge thee. Compare here with, Exod. 19. 3. 4. 5. &c. 20. 22. 23. Ier. 11. 7. 8.

Ps. 11. open-wide] that is, speak and ask freely. This sentence our Saviour openly this's. If ye abide in me, and my words abide in you, ask what ye will, and it shall be done to you, Ioh. 15. 7. and this Aposle thus, whatsoever we ask of God, we receive of him, because we keep his commandments &c. 1. Ioh. 3. 22.

Ps. 12. not well-affected] had no will, 02 good inclination; which they helped presently after the giving of the law, by making themselves Gods of gold, and by their continual rebellions afterward. Exod. 32. 1. 31.

Ps. 13. perverse-intention] 02, stubborn-opinion, writing and obstinate intention, which they looked after in their erroneous hart. This word
Psalm. LXXXII.

Psalm. 82.

Sing this as the 34. Psalm.

Psalm. 82.

1. God, standeth in the assembly of God; he judgeth, in mids of the Gods. 2. How long wilt ye judge injurious-evil; & accept, the faces of the wicked, Selah? 3. Judge ye the poor-weakling & the fatherless: justifie, the afflicted & the poor. 4. Deliver the poor-weakling & the needy: ridd-free out of the hand of the wicked. 5. They know not, nether wilt they understand: they will walk-on in darknes: moved slalbe, al the foundations of the earth. 6. I have sayd, ye are Gods: and ye al are sons, of the most-high. 7. But surely, ye shalt dye as earthly-men: & as one of the Princes, shall ye fall. 8. Rize-up o God, judge thou the earth: for thou shalt inherit, in all nations.

Annotations.

Verse 1. The assembly of God] that is, the affile (or session) of Magistrates; whose office is the ordinance of God, Rom. 13. 1, 2. Deut. 16. 18. and who are to execute not the judgments of man, but of the Lord, who is with them in the cause and judgment. 2. Chron. 19. 6. Deut. 1. 17. in mids of the Gods] that is, among the judges, 02 Magistrates. (Verse 6.) Who in the law are also called Gods, Exod. 22. 8, 9, 28. because the word of God was given to them, Joh. 10. 34, 35. 6. 2. How long & c.] Thus God by his Prophet judgeth and reproseth the Gods of the judges, for unrighteous judgment. 3. Lift up, admire, honour of the favour of the faces; a thing forbidden both concerning rich and poor, Deut. 1. 17. & 16. 19. Levit. 19. 15. Prov. 18. 5. Lam. 2. 1-9. 4. Judge ye that is, defend, deliver; see Psal. 43. 1. Isa. 1. 17. justifie] that is, do justice, as 2. Sam. 15. 4. and acquit 02 absolv him, his cause being right. Deut. 25. 1. Jer. 22. 3. 5. They know not] The judges are ignorant of their duty, Mic. 3. 1. Jer. 10. 21. Prov. 29. 7. They
they will walk on] that is, continue wilfully ignorant, and synful in perverting justice
Mic. 3. 9. To walk in darknes, is to live in syn, 1. John. 1. 6. Eph. 4. 17, 18. & 5. 8.
moved (thalbe) toucci, therefore moved, or though moved be all the foundations; though
al laws es and orders be violated, al estates disturbed, and strongest helps come to ruine.
Isa. 24. 18. 19. 6. Sonns of the most high] the Chaldee paraphrase them, as the Angels
of the high God.
And Magistrates should be as Angels for Wisdom: 2 Sam. 14. 20.
... that is, as any other mortal man: to after, as one of the Princes, that is, of the other Princes of the world: for this Psalm was spoken to the Magistrates of Israel: for whatsoever the law saith, it saith it to them that are under the law Ro. 3. 19.
... that is, have sovereignty and dominion. So this word meaneth.
Levit. 25. 45. 46. Ier. 49. 2. And Christ is called heyr., (that is Lord) of all. Heb. 1. 2.

Psalm. LXXXIII.

1. A song, a psalm of Asaph.
2. O God keep not thou silence: cease-not-as-deaf, & be not still & God.
3. For loe thine enemies, make a tumultuous-noyse: and thy haters, lift-up the head.
4. Against thy people, they have craftily-taken secret-counsel: and consulted, against thine hidden-ones.
5. They have layd, Come & let us cut them off from being a nation: that the name of Israel, may be remembered no more. 6. For they have consulted in hart together: against thee, they have striken a covenant.
7. The tents of Edom, & the Ishmaelites; Moab, & the Hagarens.
8. Gebal, Ammon, and Amalek: the Philistines, with them that dwell in Tyre.
9. Also Ashshur, is joyned with them: they have been an arm, to the sons of Lot Selah.
10. Doo thou to them as to Midian: as to Sisera, as to Jabin; at the brook of Kishon.
11. Which were abolished in En-dor: they became doung for the earth.
12. Put

Psalm. 83.

Sing this as the 74. Psalm.

2. For loe thy foes, make noyse-tumultuous: thine haters eke, lift up the head.
3. They crafty counsell take, against thy folk; against thine kiddles, they consultation-make.
4. They sayd; Come, let us cut them off that name of Jesse may no more be had in memorie.
5. For they consult joyntly in hart: strike covenant, thee against.
6. Both Edoms tents, and th'ishmaelites; Moab and th'Agarens.
7. Gebal, Ammon, and Amalek; the Philistines, with those that dwell in Tyre. Assur also with them is joyned-close: they have been for an arme, unto the sons of Lot Selah.
8. To them as unto Midian doe, unto Sisera: unto Jabin, at the brook of Kishon. In En-dor which were abolished: and became doung for the earthly-floor.
Psalm. LXXXIII.

12. Put them even their nobles, as Oreb & as Zeeb: & as Zebach and as Salmonnah, all their authorized-princes.

13. Who said, Let us possess to ourselves, the habitations of God.

14. My God; let them as a rolling-thing as tumble before the wind.

15. As the fire burneth a wood: & as the flame, feareth the mountains.

16. So, pursue them with thy tempest: and suddenly, trouble them with thy storm.

17. Fill their faces with shame: that they may seek, thy name Jehovah.

18. Let them be abased, & suddenly-troubled unto perpetuity; and let them be ashamed & perish.

19. That they may know, that thou whose name is Jehovah only thou art the most high, over all the earth.

Annotations.

Vers. 2. Keep not silence &c.] Heb. let not silence (of lines) be to thee: that is, let not still, but stir up thy self, to help, and avenge us on our enemies. So silence is used for sitting still, Judg. 18. 9. b. 3. lift up the head] infolutely and boldly, vaunting themselves, and warring against us. So Judg. 8. 28. on the contrary, God's people shall lift up their heads, that is, be of good comfort and courage, when their redemption draweth near, Luke. 21. 38.

b. 4. thin hidden ones] that is, as the Greek explaineth it, thy faint, which are hid-den of God in his tabernacle in the day of evil, from the fire of tongues; Psal. 27. 5. & 31. 21. whose life is hid with Christ in God, Col. 3. 3.

b. 5. from being] of, that they be no more a nation; Moab and others confess this against Israel; after, the life is against Moab, and effected, Jer. 48. 2.

b. 6. in heart together] this note, their earliness, craftiness, and joint content in evil.

b. 7. The tents] that is, armies, with their Kings and captains. Judg. 7. 13. 14. 2. King. 7. 7. 10. Jer. 6. 3. Hab. 3. 7. p. Adom] the Edomites, 01 Idumeans, which were the sons of Edan, named Adom: the brother of Israel; see the note on Psal. 60. 10. where the Edomites are the children of Edan, the son of Teman, the son of Shem. Gen. 10. 15. 19. & 21. 9. & 14. Gal. 4. 22. 29. 30. Moab,] the Moabites, the posterity of Lot; see Psal. 60. 10.

the Hagarens] the Chaldee paraphrase calleth them Hungarians. They were the posterity Hagars, of Ietur, Maphish, and other like children of Edom, son of Hagar, of whom came twenty princes of their nations. Gen. 25. 11. 15. 16. some of which were called by their fathers name, Limmelites, (as before,) some by their grandmothers name Hagarens, and dwell in Arabia, eastward from Gilead, near to the Israelites. 1 Chron. 5. 10. 19. The word Hagarens signifies fugitives, 01 strangers, (as the Greek turneth them paroikous, 1 Chron. 5. 10.) they were after called Saracens, which in the Arabic tongue is thieves.

b. 8. Gebal] that is, the

Gebalites
Psalm LXXXIII.

Gebalites or Gibelians, that dwelt in the Province or City Gebal (of Cabala) in Phœnicia near Sidon, whence Solomon had Naasans, or stone-sowers. 1. King, 5.18, Ezek. 27.9.

Ammon: the Ammonites, that came of Lot, as did the Moabites, Gen. 19.37, 38. These nations which were nearest allied unto Israel, and whom God would not suffer the Israelites to molest, when they came out of Egypt, Deut. 2.4.5.9.19. combine here together against Israel to cast them out of Gods inheritance, so evil did they rebuke them, as J. Schofield hath complained, 2. Chron. 20.10, 11, 12.

Amalek: the Amalekites, which were of Esiphah, the son of Esau, the brother of Israel, Gen. 36.12, 16. they dwelt in the south country near Canaan, Num. 13.30, were the first that fought against Israel, Exod. 17.8, &c., for which God would have had their remembrance put out from under heaven, Deut. 25.17, 18.19. and J. Saul was sent to perform it, but did it not fully, 1. Sam. 15. 2. 3. 9, 10, 18. and was himself slain by an Amalekite, 2. Sam. 1. 8, 9, 10, the Philistines, see the note on Psal. 60.10.

Tyrus: the Tyrians, which remembered not the brotherly covenant that had been between them and Israel, Amos 1. 9. See the note on Psal. 45.13.

9. Ashur] the Assyrians, the posterity of Shem, the son of Noah, Gen. 11. 10. This nation was the rod of Gods wrath against Israel, who in the end captured ten tribes, Isa. 10. 5, 6. 2. King. 15.29, & 18.9, 11, 13, &c., an arm that is, an hand (as the Greek alpeth,) and a strength to Lots sons, the Moabites and Ammonites. Thus were here ten peoples, confederated against God and his people. 10. as to Midian: the Midianites, the posterity of Abraham, by his concubine Keturah, 1. Chron. 1.32. who being turned Idolaters, drew Israel to sin in the wilderness, so which Moses revenge against the Israelites of them, by the slaughter of all their males, and their five kings, and a wonderful great spoil, Num. 31. 1. 7. 8. 15.32, &c., but after that, recovering and oppressing Israel in their own land, were by Gideon and three hundred men, vanquished, when they lay in the valley like grasshoppers in multitude, Judg. 6. 1. & 7. 7. 12. 22. &c., and to this breast hath the Psalms this here reference.

As to Sihon the Captayn in the hold of Iabin, King of the Canaanites, he had nine hundred chariots of iron, and beat Israel sore, but by Deborah a prophetess, and Barak a captain of Naphtali, the Lord destroyed Sihon, with all his host and charriets, there was not a man left, and Sihon flying, was killed by Iael, Iabel's wife, who drove a nail into the temples of his head. Judg. 4.2.3.12. Iabin: the King of Canaan, who upon the death of his captain Sihon, aforesaid, was subdued and destroyed before the Israelites, Judg. 4.23.24. at the brook: 02 in the bourn, that is, the valley of Kishon; the Heb. 00ch. (as our English bourn,) signifies both a valley and a river running in it. Kishon was a river at the foot of Mount Carmel, by it, Sihon and the Kings of Canaan fought, and were vanquished; and the bourn Kishon swept them away. Judg. 4.3. & 5.19.21. Endor: a city by Kishon, near unto Taanach and Megiddo where the Canaanites perished, Is. 17.11. Judg. 5.19. dousing for the earth: that is, lay rotten above ground, unburied; as is explained, 1. Es. 8. 16, 16. 12. Put them 02 him, that is, every one of their nobles, and all joyously. See the note on Psal. 2.3. Oreb & Zeeb: two Princes of the Medeanites, whom Gideon slew, Judg. 7.25. Zebach and Salmunnah: two Kings of the Medeanites, whom Gideon also pursued, and killed, Judg. 8. 12.21. authorized 02, anointed, that is, Princes, as the Greek expresseth. See the note on Psal. 2.6. 02 wheel; but here is meant a light thing, as chaff 02 straw, that rolleth or turneth round before the whirlwind, as the next words shew, and a like speech in Is. 17.13. plainly manifest. Elsewhere the word signifies also a wheel, Isa. 28.28. and the sphere 02 round orb of the air; Psal. 77.19. 15. fear 02 burn up. See the like [smiteth] Deut. 32. 22.

17, with shame 02 dishonour, contempt: the Hebrew word properly signifies lightness, as the contrap honoun, is of calem of weightiness; Psal. 3. 4. that they may seek 02 and let them seek: it may be meant of the enemies so mentioned, forced to seek and call on God, as Psal. 18. 42. 02 indefinitely, that man may seek. So after in verse 19.

19. Ichovah]
Psalm. LXXXIII. LXXXIV.

b, 19. Jehovah] This is the chiefest name of the Eternal and most blessed God, so called of his Essence, being, or existence, which is simply one, Deut. 6. 4. The force of this name, the holy Ghost openeth up; that is, that was, & that will be, 62, is to come, Rev. 1. 4. 8. & 11. 17. & 18. 5. and the form of the Hebrew name, impliceth so much as being a sign of the time to come, Heveh, he will be: ho, of the time present, Hoveh, he that is; and vah, of the time past, Havah, he was. It importeth that God is, and hath his being of himself from before all worlds, Isa. 4. 6. that he giveth being or existence unto all things, and in himself are and resteth, Act. 17. 25. that he giveth being unto his words, effecting whatsoever he saith spoken, whither promises, Exod. 6. 3. Isa. 45. 2. 3. 02.8.2. threats. Ezek. 5. 17. & 7. 27. It is in effect the same that Ehjeh, I will be, 02 I am, as God calleth himself, Exod. 3. 14. Of this the Gentiles named the greatest God, Love, and Lu-piter, that is Iah father, (of the shorter name Iah, mentioned Psal. 68. 5.) and Varro the learnedest of the Romans, thought to love to be the God of the Jews, Aug. I. 1. de Consfin. Evan. c. 22. Hero of also in Greek writers he is called Iao, Diodor. Sicul. I. 2. c. 5. Clem. Alex. Strom. I. 5. Macrobr. I. 1. Saturn. c. 18. But in the Greek tongue the name Iehovah cannot rightly be pronounced; and so it the Greek Bibles have Lord, which the new testament soloweth, as Mark. 12. 29. from Deut. 6. 4. and elsewhere usually; and the Hebrew text sometime putteth Adonai, Lord, Y2 Elohim God, fo Jehovah, as Psal. 57. 10. compared with Psal. 108. 4. 2 Chron. 25. 24. with 2 King. 14. 14. When Adonai, Lord, is joyned with it, it is written Jehovah, as Psal. 68. 21. then the Jews read it El-ohim God, as at other times they read it Adonai Lord; and pronounce not Jehovah at all this day, though in ancient papaces it appeareth to be otherwise. The Greek historie of Baruch, &c. LXXXIII. 1. To the mayster of the tune, upon Gittith; a psalm to the sons of Korach. 1. To the mayster of the tune, upon Gittith; a psalm to the sons of Korach. 2. How amiable are thy dwelling-places; & Jehovah of hostes! 3. My soul, longeth & also fainteth, for the courts of Jehovah; my hart & my flesh, doth howr, unto the living God. 4. Ye a the sparrow, findeth an house, and.
Psalm.

and the swallow, a nest for her, when she layeth her young: thine altars, Jehovah of hosts; my king, and my God.

5. O blessed are they that abide in thine house: still, they shall praise thee Selah.

6. O blessed is the earthly-man, whose strength is in thee; they in whose heart are the hyle-ways.

7. They that passing through the vale of Baca, put him for a well-spring: also with blessings, the rain covereth.

8. They shall go, from power to power: he shall appear, unto God in Sion.

9. Jehovah, God of hosts, hear thou my prayer; give ear, O God of Jacob Selah.

10. See thou, O God, our shield: and look-upon, the face of thine Anointed.

11. For, better is a day in thy courts, than a thousand: I have chosen, to sit at the-threshold, in the house of my God; rather than to remain, in the tents of wickedness.

12. For Jehovah God, is a Sun, and a shield: Jehovah will give grace & glory: he will not withhold good, from them that walk in perfection.

13. Jehovah of hosts: O blessed is the earthly-man, that trusteth in thee.

Annotations.

Ver. 1. Gittith, see Ps. 4.7. 2. dwelling-places: see the note on Ps. 43.3. 3. for the courts, that I may come into them: for the Hebrews only went into the Temple; the people stood in the courts, which were two. 4. King, 2.5. See Ps. 65.5. 5. show] to write, for desire to come unto God. 6. The sparrows: generally any bird. Ps. 14. 7. Gen. 7.14. especially the sparrow; when other birds are named, as here and Ps. 102. 8. for they haunt men's houses. 9. swallow]
Psalm. LXXXIV.

225 free-bird, called in Hebrew dor, of libertie which this bird seemeth to have above others, flying boldly and nestling about howses: so Prov.22.2. The Greek and Chaldee take it here for the Turtle dove; which hath in Hebrew another name, Psalm.74.19. thine altars to weet, are the places where the birds nestle neer unto them, in howses, or trees, which sometime were by God's tabernacle, Joel.24.6. or understand as before, (long for) thine altars.

Ps. 6. the three-wayes] of caefeys; namely what lead to thy house: that is, they which affect hartily, long after and desyete to goe up to thy howse. Spiritually these wayes 09 pathes are made by preaching of the gospel; Isa.40.3. & 35.8. & 11.16. 8. They that passing by, of them that pass of Baca that is, of mulberie trees; which use to grow in drye places. The Greek lyaph, vale of tears. Both mean, that through want and affictions we must come into the kingdom of God. This valley was neer unto Jerusalem, as may be gathered by 2 Sam.5.22.23. Joel.15.8. put him] of let him, that is God; makynge him by fayt a well of life unto them; for he is the fountain of living waters, Jer.2.13. Of let it, that is, the valley, making it a fountain, by diggynge wells therein. And this may be an allusion to that well digged by the Princes and Captaynings of Israel, Num.21.16.18. also with blessings &c. that is, bountifully and abundantly, the rayn that cover them. Rayn signifying the doctrine of the gospel; Deut.32.2. Isa.45.8. Joel.2.23. Revel.11.6. the rayn of blessings is a bountifull abundant rayn, Ezek.34.26. (as to sow with blessings, 2 Cor.9.6.18 to sow abundantly, 09 liberally; and blessing, is liberalitie, 2 Cor.9.5. Prov.11.25.) So God would cause a bountifull rayn of grace and comfort, to cover them that goe up to his house in Jerusalem; as elsewhere he is fad to refresh his inheritance, with the rayn of liberallitie shewed upon it, Psalm.68.10. whereas on the contrary, who so wil not goe up to Jerusalem, to worship the King the Lord of hoiles, upon them shall come no rayn, Zach.14.17. The Greek turnsens this sentence thus, the Lawgiver (09 Teacher) shall give blessings; the original Moreh being ambiguous, sometime signifying a Teacher, Job.36.22. sometime rayn, Joel.2.23. Isa.30.20. so that from the Hebrew it may also be interpreted, with blessings, the teacher shall cover them, the meaning much like the former, the Teacher being God so Christ, in whom we are blessed with all spiritual blessings in heavenly things, Ephel.1.3. Some understand broacho, blessings, to be here as broacho, pools diggynge and filled with rayn. Both mean one thing.

8. from power to power] that is, increasynge their power (or strength) dayly more and more; as the Apostle saith, we are changed into God's image, from glory to glory, 2 Cor.3.18. and God's justice is revealed from faith to faith, Rom.1.17. our faith and glory increasing more and more. Prov.4.18. 09 from army to army, (from troup to troup) reserfing the troupes of Israel which went at the mailes tyme every perce, to appear before the Lord, Exod.23.14.17. The Hebrew Chajil power, is used sometime for an army of nine, Psalm.33.16. and sometime for riches Psalm.49.7. which also may be implied here. he shall appear] 09 shall he, that is, he shal appear; shall he, that is, every one of them appears, according to the law, Exod.34.23. Zach.14.16.

10. of thine Anointed] 09 Messiah, our Lord Christ, in whom God respecteth us: 09 David, his father and father of the flesh, called also God's anointed, 2 Sam.23.1.

11. than a thousand] to weet, in any other place. fit at the threshold] that is, be in the lowest room, and basest estate: as the Greek saith, be cast down, (09 an abject.) And by God's howfe, may be meant his tabernacle; as Lk.11.51. with Mark.23.35. to remain. 09 abide my whole life long. 09 is a Sun] 09, will be a Son, that is a light, Isa.60.19. Rev.21.23. understanding hereby all blessings and commendations by Christ the Sun of righteousness, Mal.4.2.
Psalm LXXXV.

Sing this as the 8. or as the 77. Psalm.

1. Thou hast been favourable to thy land ò Jehovah: thou hast returned, the captivity of Iaakob. 2. Thou hast forgiven, the iniquity of thy people: thou hast covered, all their syn Selah. 3. Thou hast gathered-away all thine exceeding-anger: thou hast turned, fro the fervency of thine anger. 5. Turn thou us, ò God of our salvation: and cease against us thine indignation. 6. Wilt thou for ay present us thine anger-fyre? Wilt thou to age and age draw-out thine ire?

Vers. 1: to the sons, See Psal. 42. 1. (That promise, Levit, 26. 42.) haft favourably-accepted, been well-pleased; tosweet, in timespast. This also respected captivity] that is, the company of captives, to prisoners; as Psal. 68. 19. See also Psal. 14. 7. 4. gathered-away] that is, withdrawn, ceased, affwaged; as the Greek interpreteth it. So in Joel 2. 10. the flames gather-away, (that is, withdraw) their burning. 5. Turn us] to our former estate. 6. wilt thou draw] that is continue: see Psal. 36. 11. 7. wilt not thou turn and revive] that is, agayn revive us. See Psal. 71. 20. The Greek faphth, ò God, thou turning wilt revive us. 8. Shew us] let us see that is, enjoy. So Psal. 50. 23. 9. the God] of the Almighty: ò, and let them not] it, that they turn not to folly: that is, to syn; see Psal. 125. 3. The Greek faphth, and to them that turn the heart to him.
Psalm. LXXXVI.

BOW-DOWN THINE EAR, JEHovah ANswer mee: For I am poor-afflicted & needy.

1. A prayer, of David:

2. Keep my soul, for I am merciful: thou my God, save thy servant: that truth unto thee.

3. Be gracious to me Jehovah: for unto thee do I call, al the day.

4. Rejoice, the soul of thy servant: for unto thee Lord, lift I up my soul.

5. For thou Jehovah, art good and mercifully-pardonest: & much of mercy, to al that call upon thee.


7. In

Psalm. 86.

1. Bow-down thine ear Jehovah answer mee: for

I am poor-afflicted & needy. 2. Keep thou my soul,

for merciful am I: my God, thy servant save, that

trusts in thee.

3. Jehovah be thou gracious to mee: for, al the day, call unto thee do ye?

4. Thy servants soul, rejoice thou cheerfully: for Lord, lift my soul up unto thee.

5. For thou Jehovah, good and pardonest: of mercy much, to all that call on thee.

6. Give ear Jehovah, to my prayer: and be attendant, unto the voice of my requests.
Psalm LXXXVI.

7. In the day of my distress, will I call unto thee, for thou wilt answer me.

8. There is none like thee, among the Gods: o Lord; and none like thy works.

9. All nations, whom thou hast made; shall come, and bow down themselves before thee o Lord; and shall glorify thy name. 10. For great art thou, and doest marvelous things; thou, art God thyself alone.

11. Teach me, o Jehovah, thy way: I will walk in thy truth: unite my hart, for to fear thy name. 12. I will confess thee, o Lord my God, with all my hart: & will glorify thy name for ever.

13. For thy mercy, is great toward me: and thou hast delivered my fowl, from the lowest hell.

14. O God, the proud against me risen-up against me; and the assembly of violent men, seek my fowl: and they have not set thee before them.

15. But thou Lord, art a God pitiful and gracious: long suffering, and much of mercy and truth.

16. Turn the face unto me, & be gracious to me: give thy strength to thy servant; & save, the son of thine handmaid.

17. Doe with me a signe, for good: & let my haters see and be abashed: because thou Jehovah, hast holpen me & comforted me.

Annotations.

Ver. 1. A pray'r] the like title is of Psalm 17. To Christ may this Psalm fitly be applied.

Ver. 2. merciful] 02, a gracious-saint: pious, holy. See Psal. 4.4. This title God taketh to himself, Ier. 3.12. 4. Lift up] see the note on Psal. 25.1.

Ver. 5. mercifully-pardonne] 02, art propicious, a forgiver. See Psal. 25.11.

Ver. 8. Among the Gods] Though there be that are called Gods, whither in heaven or in earth, (as there be many Gods, and many Lords;) yet unto vs there is but one God &c. I Cor. 8.5.6. all the Gods of the peoples, are idols, Psal. 96.5. and none] to vert, can doo works like thine; 02, no works are like thy works, Psal. 136.4.

Ver. 11. Unite my hart] apply and knit it to thy fear only, and that with simplicitie.

Ver. 12. hel] 02 grave; the state of death: see Psal. 16.10.

Ver. 14. the proud] Compare this with Psal. 54.5.

Ver. 15. pitiful] 02, full of ruth, mercy and tender love.

When God's name was proclamed before Moses, this title with other, was in it. Exod. 34.5.6. long suffering] Heb. long of nothwithstanding, that is, of anger; long ere thou be angry. The name and anger, have one name in Hebrew, see Psal. 2.5.

Ver. 16. son of thine handmaid] that is, born thy servant, of godly parents that were thy servants. Of Christ this also was true, the son of Marie the virg. 
Psalm. LXXXVII.

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Is foundation, among the mountains of holy-ness.

2. Jehovah loveth, the gates of Sion: above all the dwelling-places of Isakob.

3. Glorious things, spoken is of thee: 
   6. city of God Selah.

4. I will make mention of Rahab & Babel, to them that know me; loe Palatina & Tyrus with Cush; this man was born there.

5. And of Sion, it shall be said; man & man, was born in her: and he, the most high shall establish her.

6. Jehovah, will recount, when he writeth the peoples: this man was born there Selah.

7. And fingers as players-on-fluits: al my wellsprings in thee.

Annotations.

Ver. 1. His foundation] 02 The foundation thereof, Gods ground-work of the Temple, which was built upon the mountains Moriah and Sion. 2. Chron. 3. 1. Psal. 2. 6. Some refer it to the Psalms; the foundation (02 argument) whereof, is of the Church of Christ.

8. gates of Sion] the publick assemblies of his people; see the note on Psal.9.15. The law was to come out of Sion, Mic.4.2. and the scepter of Chrifts kingdom; Psal.110.2.

9. spoken is] that is, are particularly spoken, al and ever of them, of thee cite of God] that is, Jerusalem; so called also Psal. 46. 5. & 48. 2. as the Church of the Church. What honourable things are spoken of this city, see Is. 54. & 60. & 66. & 65. Rev. 21. & 22. chapters. The Hebrew phrase in thee, is rightly turned according to the Greek, of thee concerning thee: which many times hath such signification, as Psal. 63.7. & 71. 6. & 119. 46. 1 Sam. 19. 4; so also in the Greek, as Rom. 11. 2.

4. Rahab] that is, as the Chaldee paraphrast (apart), the Egyptians. So Egypt is called Rahab, in Psal. 89. 11. & 51. 9. either for the strength and pride of Egypt, (which the word Rahab signifies;) 02 of some chief city so named; as elsewhere Tion; Psal. 78. 12. The calling of Egypt to the fellowship of the church, is also
Psalm LXXXVIII.

1. A song a psalm, to the sonns of Korach: to the mayster of the musick, on Machalath leannoth: an instructing psalm, of Heman the Ezrachite.

2. O Jehovah, God of my salvation: by day I cry-out, & in the night before thee. 3. Let my prayer, come before thee: bow thine ear, to my thrilcry. 4. For my fowl is fyled with evils: and my life, draweth neer to hel. 5. I am counted, with them that goe-down the pit: I am, as a man that hath no strength. 6. Among the dead, free:

Psalm LXXXVIII.

Sing this as the 13. Psalm.

2. Jehovah, thou the God of my salvation: before thee, day & night, I make clamations. (shri, 3. Fore thee, let come my prayer: unto my lou, 4. bow thine ear. For with evil's my soul it hath the my life, drawes neer to hell. (shri, 5. I counted am, with those that doe go-down the pit: I am, as man that hath abilitie no withe. (lay, 6. Eve flee, among the dead: as slayn, in grave thus.
Psalm. LXXXVIII.

22. Thou hast put me, in the pit of the lowest-places: in darknes, in the deep-places. 8. Thy wrathful-heat layeth upon me: and with al thy billowes, thou afflictet me Selah. 9. My known-acquaintance thou hast put-farr-away, from me: hast set me for abominations to the: ? am shutt-up, and cannot get out.

10. Mine eye languiseth, through mine affliction: I call on thee Jehovah, al the day: I spread out my palms unto thee. 11. Wilt thou doo a miraculous-work to the dead: or shal the deceased rise up, shal they confess thee Selah? 12. Shall thy mercy be told in the grave: thy faithfulnes, in perdiation?


18. They compass me about as waters, al the day: they are gone-about, against me together. 19. Thou hast put-farr away from me, lover & fellow-friend: my known-acquaintance are in darknes, whom thou dost mind no more: because from thy have quite been cut-away.

7. Thou pourest me, in the pit of nether-places: in obscure-darknes, in gulsy-places-deep.

8. Thy wrathful-vertue, upon me firm-doth-day: and with thy billowes al, upo me thou dost lay-affliction Selah. 9. My known-friends thou hast put-farr, from me: hast set me for abominations to the. 10. Through mine affliction, mine eye doth pine-away: thee do I call upon Jehovah, al the day: my palms to thee display.

11. Wilt thou doo to the dead a work-miraculous? or shal they rise again that are deceased from us?

12. Shall they lawd thee Selah? Shall thy benigne-mer- be told within the graves? or thy fidelity, (cie in forlorn-miserie)?

13. Shall thy work-marvelous be in the darknes, and thy justice, within land of oblivion?


15. Wherefore dost thou reject my soul, o Jehovah? thy contenace fro me, why dost thou hide-away? 16. I am poor-afflicted, and breathing-out the spirit, even from my youth: I bear thy fears that doo- I am in doubtful-plight.

17. Thy wrathes pass over me: thy terrous, doo dismey me. 18. They compass me about as waters, al the day: may against me altogether, gone round about they are.

19. Lover & friend, fro me thou hast removed farr: my known-friends darknes are.

Annotations.

Perf. 1. Machalath ] a kind of wind-instrument: 02, by interpretation, Infirmity. See Psl. 53, 1. leannoth ] 02, to sing-by-turns, which is, when one part anfwereth another in singing; it may also be interpreted to afflict (02 humble). This Psalm is the most boldful of all the Bible, ful of complaints even to the end. Heman the Ezrachite] so the neet Psalm is intituled of E than the Ezrachite: there were two of this name, Heman & E than, sons of Terach the son of Judah the patriarch, 1. Chron. 25, 6, men rearamed for their
Psalms LXXXIX.

1. Their wisdom, 1. King. 4. 31. also Heman & Ethan Singers and Musicians of the posterior of Levi the Patriarch. 1. Chron. 15. 17. 19. & 16. 42. Heman being son of Joel the son of Samuel the Prophet. 1. Sam. 6. 33. himself being also a Seer. 2. Prophet in K. Davids days; 1. Chron. 25. 5. And of the kingdom promised to David, both Ethan intimate Psal. 89. 4. &c. 

2. Chrifts afflictions and kingdom are in these Psalms figured: he was the true David, Hof. 3. 5. 

3. u. 4. draweth near he toucheth hell, or the grave. So, to touch (u.) come near to the gates of death, Psal. 107. 18. 

4. v. 5. a man! Heb. geber, that is, a strong man, but without abilitie or power to help my self, as the Greek [apth] helpless. 

5. w. 6. free ] that is, acquitted, w. discharged from the troubles and oppressions of this life: 5. in death, the prisoners rest together, and the servant is free from his master, Job. 3. 18. 19. 

6. y. free, that is, sequestred, apart from others; as K. Azariah being [deposited in an] abode of freedom, that is, from thy care, help guidance &c. as K. Azariah before [and was] cut off from the house of the Lord, 2. Chron. 26. 21. 

7. z. by thine hand; and so understand, from the land of the living, as Isa. 53. 8. 

8. a. 7. pit of the lowest places] the nethermost pit, as the Greek [apth]; which the Chaldee paraphrased thus, in captivity, which is like to the nether pit, darknesses] w. dark places; [so Ps. 143. 3. deep places] w. gullfs; [see Ps. 69. 3. w. 8. italyth] w. is impos'd, and lyeth hard, billowes] breaking-waves of the sea, [see Ps. 42. 8. ]

9. b. 9. let me abominations] that is, made me most abominable (w.) lothsome, to every of them. 

10. c. cannot get out] so Lam. 3. 7. Job. 19. 8. Of this phrase [see the note] on Ps. 77. 5. 

11. d. 10. languisheth] w. pinithe away; the Chaldee [apth], dropeth tears. Compare here with Levit. 26. 16. 


14. g. 13. darkness] that is, the place and state of the dead; called the land of darkness and shadow of death, Job. 10. 21. 22. So Eccle. 6. 4. Note here, the fivendy titles given to the state of death. 

15. h. the land of oblivion where dead men are, (as is before noted,) which also are forgotten, out of mind, Psal. 31. 13. Eccle. 8. 10. &. 9. 5. 

16. i. 16. breathing out the ghost] that is, ready to dye, expiring: through continual miseries. The Greek [apth], in labours from my youth. 

17. j. from the youth] w. for the shaking-off; that is, the affliction, am doubtfully troubled] w. distracted, so fear lest evils do befall me, 

18. k. dismay] suppress, w. cut me off. The Hebrew word is larger then usual, to increase the significatur. The Greek turneth it, trouble. 

19. l. 19. my known acquaintance are in darkness] that is, withdraw and hide them from my sight; and (as Job complaineth,) are strangers unto me; See Job. 19. 13. 14. 

20. m. oys as the Greek referreth it to the former, and my known-freinds (to wert, thou hast put far) from calamitie; w. for the calamitie, that is upon me. 

21. n. Oys, as the Chaldee paraphrased, and to my known freinds, dark I am in their sight.

Psalm 89.

1. An instructing-psalm, of Ethan the Ezrachite. 

2. I will sing, the mercies of Jehovah, for ever: to generation and generation, will I make known, thy faithfulnes with my mouth. 

3. For
3. For I sayd; mercy shalbe built-up, for ever: the heavens, thou wilt establish thy faithfulnes in them.

4. I have striken a covenant: with my chosen: I have sworn, to David my servant.

5. I wil establish thy seed, unto eternitie: to generation and generation, wil I build up thy throne Selah.

6. And the heavens, shal confess thy marvelous-work Iehovah: also thy faithfulnes, in the Church of the saints.

7. For who in the skye, may be compared to Iehovah: may be likened to Iehovah, among the sons of the mighties?

8. God is daunting-terrible, in the secret of the saints very-much: and fearful, over all round-about him.

9. Iehovah, God of hosts; who is like thee, mightie Jah? and thy faithfulnes, round-about thee.

10. Thou rulest, over the swelling of the sea: when the waves therof rise-hye, thou stilleft them.

11. Thou haft beaten-down Rahab as a wounded-man: thou haft scattered thine enemies, with the arm of thy strength.

12. Thine are the heavens, thine also the earth: the world & plenty therof thou

verse. 3. For I sayd; Mercy shal be built, unto eternitie: the heav'n, thou firm-establish wilt in the thy veritie.

4. With mine elect-ed one, I have striken a covenant:
   a ratifying-oath I gave to David my servant.

5. Thy seed I will establish-sure, unto eternal-aye:
   thy throne I also wil build-up, to age and age, Selah.

6. And heavens, o Iehovah, shal thy wondrous-work confess:
   within th'assemblie of the saints, also thy faithfulnes.

7. For who may to Iehovah be compared in the skye:
   may to Iehovah likened be, mong sons of the Mighty?

8. God, in the Secret of the Saints, much terrible is hee:
   and to be feared, over all that round-about him bee.

9. Iehovah, o thou God of hosts; who like unto thee is,
   o mighty Jah? and round-about thee is thy faithfulnes.

10. Over the swelling of the sea,
    thou ruling-bearest-sway:
    When waves therof doo rise on hye, thou stilling-them doost lay.

11. Proud-Rahab beaten-down thou haft even-as a wounded-Wight:
    thine enemies thou scattered haft,
    With arm of thy strong-might.

12. To thee the heav'n, also the earth dooth unto thee belong:
Psalm. LXXXIX.

thou hast founded them.

13. The North and the right-side, thou createdst them: Tabor and Hermon, in thy name they shall howl.

14. Thou hast an arm, with might: strong is thy hand, exalted is thy right-hand.

15. Justice and judgment, are the prepared-place of thy throne: mercy & truth, goe-before thy face.

16. O blessed are the people, that know the howling-found: Jebovah, in the light of thy face they shall walk-on.

17. In thy name, they shall be glad all the day: and in thy justice shall they be exalted.

18. For thou art the glory of their strength: & in thy favourable-acceptation, our horn shall be exalted.

19. For of Jebovah, is our shield: and of the holy-one of Israel our King.

20. Then spakest thou in a vision, to thy gracious-Saints; and saydest; I have put help, upon a mighty-one: I have exalted, one-chosen out of the people.

21. I have found, David my servant: with oil of mine holiness have I anointed him.

22. With whom my hand shall be established: also mine arm shall strengthen him.

23. The enemie shall not exact upon him: and the son of injurious-evil, shall not afflct him.

24. And

the world and plenty of the same; thou hast them founded-strong.

13. The North and on right-side the South, thou hast created them: the Tabor and the Hermon-hil they show white in thy name.

14. Thou hast an arm with puissance: thine hand is powerfully-corrorborated, thy right-hand it is exalted bye.

15. Justice and judgment of thy throne are the prepared-place: mercifulnes and faithful-truth, doo goe-before thy face.

16. O blessed are the folk, that know the trompets sounding-shriil: Jebovah, in thy face light they shall walk-forward-sil.

17. In thy renounced-name, they shall be glad some all the day: and in thy justice-righteous, exalted be that they.

18. For thou art of their fortitude the bountiful-glorie: and in thy favourable-grace, our horn shall be lift-bye.

19. For our protesting-shield, unto Jebovah dooth pertain:

to Holy-one of Israel

eké, our King-Sovereign.

* 2 *

20. Then didst thou to thy gracious-Saints, speak in a vision: and saydest; I have help imposd,

upon a mighty-one;

a chose-one I out of the folk

exalted. Found have I,

David my servant: oyuted have him with mine oil bile.

22. With whom my hand shall be stable be: yea strength him shall mine arms.

23. The son shall not exact on him: nor son of wrong, him barme.

24. And
24. And his distressers I will beat down from his face: and them that hate him I will plague.

25. And my faithfulnes and my mercy shall be with him; and in my name, shall his horn be exalted.

26. And I will set his hand in the sea: and his right hand in the rivers.

27. He shall call on me, my father thou: my God, and rock of my salvation.

28. I also will give him to be the first-born: High, above the Kings of the earth.

29. Forever, will I keep for him my mercy: and my covenant, shall be faithful to him.

30. And his seed I will put to perpetuity: and his throne, as the days of heavens.

31. If his sons shall leave, my law: and shall not walk, in my judgments.

32. If they shall profane my statutes: and not keep, my commandments.

33. Then will I visit their trespasses with the rod: and their iniquities with stripes.

34. But my mercy I will not make frustrate from with him: nor deal falsely, against my faithfulnes.

35. I will not profane my covenant: and that which is gone out of my lips, I will not change.

36. Once, have I sworn by my holy-nes: if I lie unto David.

37. His seed, shall be for ever: and his throne, as the Sun before me.

38. As the Moon, it shall be established for ever: and a witness in the sky, faithful Salath.

39. But I will beat down from his face his strait-afflicting face: and them that haters of him are, with plague, I smite will those.

40. Likewise with him my faithfulnes shallbe and my mercie; and also in my name, his horn shall be exalted-bye.

41. His hand in sea; his right hand, in the rivers set will I.

42. My Father, (shal he call to me,) thou art, my God-mightie, And rock of my salvation thou.

43. I also, will grant him to be the first-born: above the Kings of the earth, supreme.

44. For ever will I keep for him my merciful-kindnes: my covenant, eke to him shall be of constant-faithfulnes.

45. And I will put his seed for aye: as days of heavens, his throne.

46. If his sons shall leave, my law: and shall not, in my judgments gone.

47. If they my statutes shall profane: and not observe, my bests.

48. He visit then their sin with rod: With stripes their crookednes.

49. And yet I will not frustrate-mak from with him, my mercy: neither against my faithfulnes, use-lying-fallacie.

50. The covenant which I have made, I will not it profane: and that which is gone out my lips, I will not change the same.

51. Once, have I sworn by my holynes: if I to David lye.

52. His seed, shall be for ever: and his throne, as Sun forever.

53. As Moon, it shall be established unto eternal eye: and as a witness in the sky, that faithful is Salath.
Psalm LXXXIX.

39. But thou hast cast off, and refused: may have been exceeding-wroth with thine Anointed.

40. Haft abolished, the covenant of thy servant: haft profaned his crown to the earth.

41. Haft burst down al his hedges: haft put his fortresses a ruine.

42. Al that pass by the way, robb him: he is a reproch, to his neighbours.

43. Thou hast exalted, the right hand of his disfresse: haft rejoyned, at his enemies.

44. Also thou hast turned, the edge of his sword: and haft not made him to fland, in the battell.

45. Thou hast made his brightness to ceale: & his throne, thou hast cast down to the earth.

46. Thou hast shortened, the dayes of his youth: haft enwrapped him, with shame. Selah.

47. How long Jehovah, wilt thou hide thy self to perpetuitie? shalt thy hot-wrath burn like the fyre?

48. Remember how transtorie I am: unto what vanitie, thou haft created al the fons of Adam.

49. What strong-man shalt live, & not see death: shalt deliver his fowl, from the hand of hel Selah?

50. Where be those thy former mercies Lord: thou swarest to David, by thy faithfulness?

51. Remember Lord, the reproch of thy servants: that I bear in my bosome, of all great peoples.

52. Wherewith thine enemies, Jehovah, reproches
vah, doo reproch: wherewith they doo reproch, the footsteps of thine Anointed.

53. Blessed be Jehovah for ever; 53. Jehovah bless for ever be;
Amen, and Amen.

Annotations.

v. 1. of Ethan] see the note on Psal. 88. 1.

v. 3. I sayd] to weet, by thy spirit; the Greek changed the person, and translated, thou (Lord) sayst.

v. 4. my chosen] that is confered, propagated, increased continually, in them] 03 with them.

v. 5. the heavens] that so long as the heavens endure, the faithful shall continue; as verse 30. 37. 38. Psal. 72.

v. 6. the heavens] the heavenly creatures, Angels, and godly men; Luke 2. 13. 14. Phil. 3. 20. Psal. 7. 9. 10. 11. 12. See also Psal. 50. 6.

v. 7. the secret] 02 mysterie, 02 (as the Greek turneth it) counsel: meaning the church 02 congregation, where the secrets of mysteries of Gods kingdom are manifested. Mat. 13. 11. Rom. 16. 25. 1. Cor. 4. 1. Eph. 3. 4. 5. 6. This word is sundry times used for a Council 02 Congregation, Ps. 111. 1. Ezek. 13. 9. 1. 11. 15. 17. 02 it may here be understood of the company of Angels, as 1. King. 22. 19.

v. 8. to weet, terrible, 02 referring it to the latter, in the great seerect-counsel; or al] 02, above al; see Ps. 76. 12.

v. 11. Rahab] in Greek, the proud; hereby may be meant the Egyptians, as Ps. 87. 4. 02, the proud fear, as Job. 26. 12. both were suborned by the Jarchers, when Israel came out of Egypt, Exod. 14. 15. See Isa. 51. 9. The raging fear, and swelling waters, doo also signify wicked enemies of God and his people, Isa. 57. 20. Jude. 13. Psal. 124. 4. 5. 02, to thee the earth to weet belongeth; See Psal. 24. 1. 2.

v. 13. The North] which God hath stretched out over the empty-place; Job. 26. 7. the right side] that is the south (as the Chaldee paraphrase explained,) so called because a East-man standing with his face to the east, (as they were wont when they prayed,) the south west is on his right hand. So the East is called Kedem, before, and the west, also, or, that is, behind; Job. 23. 8. Isa. 9. 12. It seemeth this turned to superstition and the terrour that men prayed towards the east, therefore God so ordered his tabernacle and temple, that all worshipped there with their faces to the west, Ezek. 8. 16. Exod. 27. Num. 3. Tabor a gentle mountaine in Galilee, Joel 19. 22. Judg. 4. 6. 11. Hermon an other mountaine, eastward, with out Jarden, called also Shirion, See Psal. 42. 7. & 19. 6. by these are meant the east and west parts, answerable to the former North and South; as the Chaldee paraphrase hath, Chelron that is in the east. 15. the prepared-place] establishment, 02 base, on which the throne is seated, so the word sometime signifies, as Efra. 3. 3. Psal. 104. 5. So Psal. 97. 2.

Gg 2
goe-before, to come-before, prevent; as yest and reape at hand.  

b. 16. the showing-found, 1 the alarm, the thrill clanging-found of the trumpet, which was blown at the wars, journals, assemblies, solemn feast, and over the sacrifices of Israel, Ps. 81. 4, & 117. 7. 

Num. 10. 3. 9. 10. 1, 2. 1. 15. 1 the showing, the jubilation, to weft of the King that is among his people, s, Num. 23. 21. who by the sound of his word, as of a trumpet, war, meth and girdeth his people. Isa. 58. 1. Ezek. 33. 3. 7. 8. Hos. 8. 1. Jer. 21. 2. Chron. 13. 12. 15. 


v. 18. the glory, 03 beway, by what they conquer, and triumph over their enemies. our horn, a sign of honour, strength, kingdom, glory and salvation, Ps. 112. 9. 1. 92. 11. & 148. 14. 1. Chron. 25. 5. Luk. 1. 69. So after, verse 25. 

v. 19. of Jehovah. 03 to him, to weft perteyneth, our shield. 1 that is our protection, 03 protector, meaning David and Christ. see Psal. 47. 10. 

v. 20. in a vision, by the spirit of prophetie, Isa. 1. 1. Lam. 2. 9. to thy gracious saint. 

thats sainct, (for to the Greek changeth the number,) meaning the prophets Samuel, and Nathan; the one of which anointed David, the other savoril of the perpetuities of his kingdom. 1. Sam. 16. 2. Sam. 7. 4. &c. upon a mighty-one, 02 a Worthy, a Champion, meaning David, who help God's people in fighting the battles of the Lord. 1. Sam. 18. 13. 14. 30. But chiefly these things are meaning of Christ. chosen, and consequently beloved, as Mat. 12. 18. from Isa. 42. 1. 

v. 21. of mine holy ones, 1 that is, mine holy oil, poured on David by Samuel, on Christ, by the holy Ghost. 1. Sam. 16. 1. 13. Luk. 4. 18. 21. John. 3. 34. 

v. 22. The enemy shall not exact, 02 not feaze, as a creditor. debt on the debtor. Satan and death prevailed not against Christ, though he became justice for our debts. John. 14. 30. 1. Cor. 15. 26. Heb. 2. 14. See this word Ps. 55. 16. 

v. 23. of injurious evil, that is, the injurious, wicked, peril: this promise is in 2. Sam. 7. 10. applied in this phrase to all God's people. A son of evil, is one addicted and given over to it. Deut. 13. 13. 

v. 24. Sons of death, Ps. 79. 1. son of destruction, 2. Thes. 2. 3. 

v. 26. fet his hand, that is, give him power and dominion over them that dwell by the sea and rivers, where se the notes on Psal. 72. 

v. 27. my father, 02 God promised. I will be his father, and he shall be my son, 2. Sam. 7. 14. The Apostle applieth this to Christ, and proveeth hereby that he is greater than the Angels, Heb. 1. 4. 5. 

v. 28. first born, 02 first-begotten, that is, the principal, as is after explained. For the first-born had three prerogatives, a double portion of goods, Deut. 21. 17. the government of chiefy, 2. Chron. 21. 3. and the priesthood, Num. 8. 14. 15. 16. 17. 

v. 29. See the note on Psal. 78. 51. This honour is peculiar to Christ, who is sapt to be the first born of every creature, and the first born of the dead, that in all things he might have the preeminence Col. 2. 15. 18. to be worshiped, because of all the Angels of God, Heb. 1. 6. and prince of the Kings of the earth. Rev. 1. 5. 

v. 30. his seed. Christ's seed of God, are called Christ's seed and children, Isa. 53. 10. Heb. 2. 13. and Christ is called the Everlasting Father. Isa. 9. 6. 

v. 31. if his sons &c.] This explaineth the promise, if he syn &c. 2. Sam. 7. 14. 15. for being understood of Christ, he properly signified not 1. Pet. 2. 22. but was made sign for us, 2. Cor. 5. 21. and the signs of his sons &c. people, as counted this, for God layd on him the iniquities of us al. Isa. 53. 6. 

v. 32. with the rod, the rod of men, 2. Sam. 7. 24. that is, with moderate correction, and for their profit, that they may be parakers of my holy name. Heb. 12. 10. 

v. 33. not make frustrate, not break of, cease, (as Ps. 85. 5.) that is, not utterly take: for the mountains shall sooner remove, Isa. 54. 10. and no afflictions can separate us from the love of God which is in Christ Jesus our Lord, Rom. 8. 35. - 39. See the first lings of this touching David, 2.1. King. 11. 6. 12. 13. 36. 39. 

v. 36. Once. 02 One-time.
Psalm LXXXIX. XC.

[Verse 1: by my holynes] by my self who am the holy God, Gen. 22. 16. Isa. 5. 16. 

Because he hath no greater to I swear by, God I swear by himself; and willing more aboundant-ly to I swear to the heirs of promise the labours of his counsel, bindeth himself by an oath. Heb. 6. 13. 17. 18.

[Verse 2: that is sure] I will not I swear: for the Hebrew phrase is sometime elellipsis; as Mark. 8. 12. If a signe be given to this generation, for which in Math. 16. 4.

is written, a signe shall not be given. So, if they shall enter into my reit, Psalm. 95. 11. Heb. 3. 11. which the Apostle openeth thus, he saith that they should not enter. 

[Verse 3: in respect to fulnes] perpetual and glorious, (as the Chaldee elpl Backbone: see Ps. 72. 5. 

See Ps. 37. as the sun] that is, perpetual and glorious, (as the Chaldee erplahesh this, that shine as the sun.) See Ps. 72. 5. 

[Verse 4: is or spake I weareth] by himself by his will, and not of the fire, in respect to fulnes .

[Verse 5: of the grace] at the beginning of this verse. Compare it with Ps. 14. 5. 

[Verse 6: in respect to the power of the grave] the power of the grave. [see Ps. 49. 38. 

[Verse 7: the footsteps] the footsteps of all the foot steps of the Lord. See Ps. 14. 9. 

[Verse 8: to the grave] becloud of the grave. See Ps. 49. 16. 10. 

[Verse 9: if the Lord be pleased] if the Lord be pleased. See Ps. 49. 16. 10. 

The fourth book.

Psalm 90.

1. A prayer, of Moses the man of God:

1. O Lord, thou art in all generations, and generation.

Psalm 90.

Such is this third book of the Psalms also concluded. See the notes on Psal. 41. 14. & 72. 19.
2. Before the mountayns were born; and thou hadst brought forth the earth and the world: even fró eternitie unto eternitie, thou art God.

3. Thou turnest sory-man, unto contrition: and sayest, return ye sons of Adam.

4. For a thousand yeres, in thine eyes, are as yefter day when it is past: & a watch in the night.

5. Thou carieft them-away-with-a flood, they are as a sleep: in the morning, as the grafs that is changed.

6. In the morning, it flourisheth and is changed: at the evening, it is cut-down and withereth.

7. For we are consumed in thine anger: and in thy wrathful-heat, we are fuddainly-troubled.

8. Thou haft set our iniquities before thee: our hidden-synns, to the light of thy face.

9. For al our dayes, doo turn-away in thine exceeding-wrath: we have consumed our yeres, as a thought.

10. The dayes of our yeres, in them are three-score and ten yere; and if they be in strengths, four-score yere; and their pride is molestation & paynful iniquitie: for it is cut-down speedily, and we flye away.

11. Who knoweth the strength of thine anger: and according to thy fear, thine exceeding-wrath?

12. To
Psalm, XC.

12. To number our days, so make thou us to know: that we may apply the heart to wisdom.

13. Return Jehovah, how long! & let it repent thee, concerning thy servants.

14. Satisfie us in the morning with thy mercie: that we may show and rejoice, in all our days.

15. Make thou us rejoice, according to the days thou hast afflicted us: the yeres, wherein we have seen evil.

16. Let thy work appear unto thy servants: and thy comly-honour, unto their fons.

17. And let the pleasantnes of Jehovah our God, be upon us: & the work of our hands, eftablish thou upo us; yea the work of our hands, eftablish thou it.

Annotations.

Ver. 1. the man of God]. that is, the Prophet, as Deut. 33. 1. For a Prophet, a Seer and prophet. a man of God, were al one, 1. Sam. 9. 6. 8. 9. 10. 11. The Chaldee paraphrast [he woth it here, having, A prayer that Moses the Prophet of the Lord prayed, when the people of the house of Israel, had sinned in the wildernes. an habitation] of their mansions, in all our travailes in this terrible wildernes. Exod. 33. 14. Deut. 8. 15. & 33. 27. If. 2. were born] this and the next word brought forth, are similitudes taken from procreation of children, to sig- nify the creation of the world. Like speches are in Job. 38. 29. 29. of the rayn, dew, yce and friot. If. 3. unto contrition] til he be contrite, or broken; that is, even to death, as the Chaldee explicant it. Return] the body to the earth, Ps. 146. 4. and the spirit to God, Ecclef. 12. 7. If. 4. a watch] a ward or custodie, which is about three howres space: for the Jews divided the day into twelve howres, John. 11. 9. and to the night, which they subdivided into four watches, Mat. 14. 25. named the evening, midnight, cock-crowing, and dawning: Mark. 13. 35. Luk. 12. 38. 39. Mat. 24. 43. See also Exod. 14. 24. 1. Sam. 11. 11. If. 6. is changed] of changeth, to weet, the estate thereof; that is, sproweeth or groweth, as the Chaldee explicant it. And so the Hebrew (which generally signifies a change, passage of shuffling,) is sometime used for the better, to sprowe, Job. 14. 7. So to change the slumber, Isa. 40. 31. is to renew or increas it. If. 8. our hidden [prizes] or fynns of our youth, as the Chaldee here takes it. The Hebrew word will bear both; so also the sense: for we have both secret fynns, Psa. 19. 13. and fynns of our youth, Psa. 25. 7. Which God often pun- isheth us, Job. 20. 11. To the light of thy face] that is, knowing, remembering, man-
Psalm. XC. XCI.

For the Lord lighteth things that ar hide in darknes; and maketh the counsels of the harts manifest, 1 Cor. 4. 5. he is of pure eyes and cannot see evil, Habak. 1. 13. therefore David saith, *hide thy face from thy [minds, Psal. 33. 11.*

V. 9. *do not turn away 01. turn the face; decline; as the day draweth to an end.* 1 Exod. 6. 4.

[as a thought] 02. as a word, a sound that passeth out of the mouth; as Job 37. 2. as a tale that is told, for mans life is a breath or vapour, Psal. 39. 6. Lam. 4. 14. *Doth belavish the dreaping of the people in the wildernes; for they came out of Egypt, six hundred thousand men, and not one feeble among them, Psal. 105. 37. and being mustred at mount Sinai: from 20, peres old and above, they were 603550 men, besides the tribe of Levi, Num. 1. 46. 47. but for their sin, at Kadessh, God sware their fathers should fall in the wildernes; Num. 14. 28. 29. which came so to pass. For being mustred about 38. peres after, ther was at all that arnte, not left a man alive, save Caleb and Josue. Num. 26. 63. 64. 65.*

V. 10. if they] (the peres) be in strengths; that is, most strong and valid: 03. if by reason of great-strength. their pride] 02. prows, that is, the excellencie, or lusty-hed of those yeres, the bravest of them, is but miferie. *painful-iniquity] payn and miferie, the punishment of sin. Iniquitie is often put for the punishment of it, Psal. 32. 5.*

V. 11. and according to thy fear &c.] 03. as thy fear; that is, who knoweth (02 acknowledge) thy wrath, so as thy fear teacheth men to do no meanings by fear, equity God's law, as Psal. 19. 10. 02. his fearful judgments upon sinners, which should strike a fear into mans harts, Deut. 13. 11. Psal. 119. 120. Lam. 1. 16. 02. as thy fear; that is, so as to fear thee for the wrath, and by it to depart from evil, as Prov. 16. 6. 2. Cor. 5. 10. 11. 02. even according to thy fear, so is thy wrath. 02. may apply] 02. may bring, may make-come. to wisdom. 02. may get a hart of wildom, that is, a wise hart; and so map bring it to thee, when we shall come to judgment. 02. how long?] wilt thou afflict us? as the English para-

phrase it: wilt thou defer to help us? see Psal. 6. 4. repent thee] to wect, of the evil intended 02. inflicted upon thy servants, as Deut. 32. 36. Joel. 2. 13. Lam. 3. 10. Jer. 48. 8.*

V. 14. in the morning] that is, early; after the dark night of afflictions; see Psal. 5. 4. & 30. 6.*

V. 15. the yeres &c.] that is, as we have been many days and yeres afflicted; so let us have many yeres of comfort. 02. thy comly honour] 02. magnificence, in releas[ing us from trouble, and refreshing us with mercy.

V. 17. the pleasantries] 02. brieve; that is, the accomplishment of thy covenant and promise to our fathers, let now be seen upon us. So the staff brieve (02. pleasantries) in the Lords hand, signified his covenant with them; Zach. 12. 7. 10. 02. generally it meaneth God's amiable grace and favour, see Psal. 27. 4. (fable) 02. direct, firm and sure. *For the Lord worked at our actions for us, 11a. 26. 12. and without him, we can doo nothing, John. 15. 5.*

Psal. 91.

Sing this as the 78. Psalm.

1. *He that sitteth, in the secret of the most-hye: shall lodge-himself, in the shadow of the Almightie.*

2. If I will say, of Jehovah, my safe-hope and my fortress: my God, in him will I trust. 03. For he will deliver thee, from the snare of the fowler: from the woeful pestilence. 04. He will cover thee, with his wing: & under his fethers thou shalt hope for safetie: his truth, a buckler and a shield shalbee.

5. Then...
Psalm. XCI.

5. Thou shalt not fear for the terror of the night; nor for the arrow, that by day maketh flight.

6. For pest, that in the darkness maketh way: for stinging-plague, that wasteth at noon-day.

7. Fallen at thy side though thousand, thousand be at thy right-hand: it shall not come near thee.

8. Only, thou with thine eyes shalt give regard: and thou shalt see, the wicked men’s reward.


10. They shall no evil unto thee befall: neither the plague, come-neer thy tent at all.

11. For he his Angels, will command for thee: in all thy ways, thy keeper for to bee.

12. And they shall bear thee up their hands upon: least thou doo dash thy foot against a stone.


14. Because he cleaveth unto me, therfore will I deliver him: I will set him on high, because he knoweth my name.

15. He shall call on me, and I will answer him; with him will I be in divers: I will release him, & will honour him. 16 With length of days, will I satisfy him: & will make him to see, my salvation.

Annotations.

¶§. 1. [shall lodge]: 02, that lodgeth: abide. ¶§. 2. I will say]: 02, doo say namely to that man for his further comfort and assurance; as verse 3. &c. 02, in his name; putting my self for an example. The Greek (for more plagues change) the person thus, He [shall say to the Lord thou art mine helper &c. of Ichovah] 02, to him; that he is my safe hope, (02 my shelter.) ¶§. 3. of the fowler], as Ps. 124.7. 02, hunter, meaning the divil that hath the power of death, and desires to destroy. Heb.2.14.1.Pet.5.8. the woeful-pestilence.

¶§. 4. the pelt of woeful-evils, that is, the most woeful, noyfom and contagious pest.

¶§. 5. the dread of the night] the dreadful-evil, that terrifieth in the night. Prov. 3. 25.

¶§. 6. the stinging-plague] the murreyn (or pest) that sudainly pricketh and destroyeth. Deut. 32.14. The Apostle in Greek calleth it a stinging prick, 1. Cor. 15. 55. It is Hof 13. 14. as there the Lrr. turned it. at noon-day] that is openly: 51 ler. 15. 8.

¶§. 8. that thou behold] 02, regard, consider, as the Greek turneth it.

¶§. 9. Because thou Ichovah] an unperfect speech, as in verse 2. understand, Because thou sappst, thou Ichovah art &c. 02, because thou hast put Ichovah who is my covert: even the most bye hale thou put for thy mansion, 02 dwelling-place.

¶§. 10. befall unto thee] 02 occasion.
Psalm. XCII.

Psalms 92.

1. A Psalm a song, for the day of Sabath.

2. It is good, to confess to Jehovah: and to sing psalm, to thy name o most-hye. 3. To shew forth thy mercy in the morning: and thy faithfulnes, in the nights. 4. Upon the ten-stringd instrument, and upon the psalterie: with meditation upon the harp. 5. For thou hast rejoiced me, O Jehovah, with thy work, the works of thy hands, will I shew. 6. How great are thine acts Jehovah! vehemently deep are thy thoughts. 7. A brutish man, knoweth not: and an unconstant-fool, understandeth not this. 8. When wicked-men spring-up as the grass; and all that work painful-iniquitie doo flourish: that they shall be abolished unto perpetuatie. 9. But thou art high, for ever Jehovah. 10. For loe thine enemies, Jehovah; for loe thine enemies that perish: they shall be scattered, al that work painful-iniquite. 11. And my horn shall be exalted as the Unicorns: mine old-age, shalbe anoysted with freth oil.
21. And mine eye shall behold, on mine enviers; of evil-doers that rise-up against me, mine ears shall hear. 22. The just, he shall spring-up as a palm-tree; as a Cedar in Lebanon, that he grow.

14. They that are planted, in the howse of Jehovah: in the courts of our God, shall they flourish. 15. Yet, shall they sprowt in graynes: they shall be fat, and green. 16. To shew, that Jehovah is righteous: my Rock, and no injurious-evil is in him.

Annotations.

V. 1. of Sabbath] that is, of Cessation. 03 Retiring, to weet from our own works, wills; to weet, wayes and words, Exod. 20. 10. I.f. 58. 13. Heb. 4. 10. which day was the seventh from the creation, wherein God rested from all his works, and blessed and sanctified it, and commanded it to be kept holy unto him, Gen. 2. 2. 3. Exod. 20. 8. which was a token of his mercy unto, and sanctification of his people, Nehem. 9. 14. Exod. 31. 13. 14. This day was sanctified by an holy convocation, an assembly of the people, Levit. 23. 3. offering of sacrifices, Num. 28. 9. 10. singing of Palmes, as this title [suggesteth], with 2. Chron. 29. 27. 37. reading and expounding the scriptures, Act. 13. 15. & 15. 21. praying, Act. 16. 13. disputing, conferring, meditating of Gods word and words; Act. 17. 2. & 18. 4. and doing works of mercy to them that were in need. Mat. 12. 2. - 7. 8. 11. 12. [V. 3. in the nights] see Psal. 134. 1. 7. 4. with [s expressly, and meditation] 02 meditated-song: 02 upon Higgajon with the harp. The word suggesteth meditation, as Psal. 9. 17. Here some think it to be the name of an instrument, 02 a solemn found: the Greek turneth it a song, 02 with thy work] which is all doon well and perfectly; Gen. 1. 31. & 2. 2. 3. Deut. 32. 4. 0. 10. shalbe scattered] 03 shalbe scattered from the congregation of the just.

V. 11. shalbe exalted] 02 thou wilt exalt, as the Vnicornes, therewith to [rite mine one mine]; as Deut. 33. 17. The horn suggesteth kingdom and strength; and glory. See Psal. 75. 5. 7. 11. Pf. 22. 22. mine old age] to also the Greek translacteth it; 02 when I am old. Afterhath which suggesteth to be understood, shalbe annointed, ( 02, as before, shalbe exalted) with oil. Often times words ar not expressed, which are understood: as is observed on Psal. 69. 11. 12. & 18. 29. Others, 03 mine old age, doo turn it I shalbe annointed, freth 02 green.] oil. 0. 12. mine eye shall view] to weet, evil, 02 destruction, as the Chaldee explications: 02; the reward of my foes. See Ps. 54. 9. & 91. 8. 0. 13. palm-tree] 02 date-tree; which grows not in these cold parts: it is a tree of tall and upright nature, whereunto the scripture hath reference, Song. 7. 7. the branches, saxe and green; whereby they made bootes at their solemn feasts, Levit. 23. 40. The fruit pleasant to eat; Song. 7. 8. Exod. 15. 27. This tree grows laden and pressed, pit inured and prosperous; therefore the branches caeted in the hand, 02 worn in garlands, were signes of victory, Rev. 7. 9. With such green trees, the walls of Gods house, and other holy things were bevioltyfied, 1. King. 6. 29. & 7. 36. figures of, Psal. 41. 18. 19. 20. whereas the wickers prosperity, is maintained as grals; verse 8. 2. Cedar] see the note on Psal. 29. 5. 7. 15. sprowt] 03 grow, rising in stature, and fruitfulness; through the blessing of God, in whose house they are planted, 1. Cor. 3. 6. Ps. 1. 9. to this, are all Gods people exalted, Epher. 4. 12. 16. Colo. 1. 10. in graynes] 02 how- age, when natural strength decayeth, God manifesteth his power above nature. See Psal. 47. 1.
Psalm. XCIII. XCIII.

Psalm. 93.

1. Jehovah reigneth, is clothed with high-majesty: clothed is Jehovah, hath girded himself with strength: the world also is established, it shall not be moved.

2. Stable is thy throne from then: thou art from eternity.

3. The floods have lifted-up, *o Jehovah; the floods have lifted-up their voice: the floods lift-up their dashing-noise.

4. Than the voices of many waters; the wondrous strong billowes of the sea: more wondrous strong is Jehovah in the high-place.

5. Thy testimonies, are vehemently faithful: holykes become thine howse; Jehovah, to length of days.

Annotations.

1. is clothed] *o Jehovah, is clothed, Ps. 65, 14.
2. hath put on, to wear as an ornament, and in abundant measure: for so clothing dooth signify, Ps. 65, 14.
3. to perform his work, Isa. 8, 9, Luk. 12, 35.
4. that is, in a readiness, to do his work, Isa. 8, 9, Luk. 12, 35.
5. from then] that is, of old, before then, which the Chaldee expoundeth the beginning: this phrase spoken of God o Jehovah, meaneth eternity, Prov. 8, 22. in respect of the creatures, it is the beginning of time.
6. The floods] these are often put for the tumultuous rage and tyranny of people, Ps. 65, 8, 18, 5, Isa. 17, 12, 13.
7. wondrous strong] excellent, magnificent billowes; this phrase is taken from Exod. 15, 10. See also this word, Ps. 82, the high-place.
8. height, that is heaven. So Ps. 71, 19.
9. faithful] *o Jehovah, made sure, constant. See the note on Ps. 19, 8, to length of days.

Psalm. 94.


2. Be

Psalm. 94.

Sing this as the 55. or as the 78. Psalm.

1. Jehovah, *o Jehovah, God of vengeances; God of vengeances with clearnesse.

2. Judge
Psalm.

XCVIII.

2. Be thou lifted-up, o judge of the earth: render a reward, unto the proud. 

3. How long shall the wicked, o Jehovah: how long, shall the wicked new-gladdnes? 4. Shal they utter, shal they speak a hard-word, shal they boast themselves, al that work painful-iniquity? 

5. Thy people Jehovah they bruise in pieces: afflict thine heritage. 6. They slay the widow, and the stranger: and murder the fatherless. 7. And say, Iah shall not see: nor Isakobs God, understand. 8. Understand ye brutish among the people: unconstant fools, when wil ye be prudent? 

9. He that planted the ear, shal not he hear: or he that formed the eye, shal not he see? 10 He that chastiseth the heathens, shal not he rebuke? he that teacheth earthly-man knowledge? 11. Jehovah, knoweth the thoughts of earthly-man: that they are vanity. 12. O blessed is the man whom thou callest o Iah: and teachest him out of thy law. 13. To give him quietnes, from the days of evil: until a pit of-corruption, be digged for the wicked. 14. For Jehovah wil not leave his people: and wil not for-fake, his inheritance. 15. But judgment shal return, unto justice: and after it, al the upright in hart. 16. Who wil rise-up for me, against evil-doers? who wil stand-up for me, against the workers of painful-iniquity? 

17. Unless Jehovah, had been an helpfulnes unto me: my fowl had almost dwelt in silence. 

18. When I sayd, my foot is moved: thy mercy Jehovah, stayed me up. 

19. When many were my cogitations within me: thy consolations, delivered my fowl. 20. Shal the throne of woeful-evils, have fellowship with thee: which frameth molestation by a decree? 

21. They
Psalm. XCVIII.

21. They run-by-troups, against the foul of the just: & condemn as wicked, the innocent bloud.

22. But Jehovah is to me for an hye-refuge: & my God, for the rock of my safe-hope. 23 And he will return upo them, their painful-iniquitie; & in their malice he will suppress them: Jehovah our God, will suppress them.

Annotations.

V. 1. God of vengeance]: to whom vengeance belongeth as Deut. 34,35, and which puni- theth evils : So [where he is ralch the God of recompenses, 1er. 51.56, shine clear] to our comfort, and our foes terror. See Psal. 50, 2. & 80, 2. 

V. 2. be lifted up] on thy throne, and in thy just judgement, So Psal. 7,7. 8. 

V. 4. [talk lavishly], well out as a fountain: [see Psal. 19,3. Lam. 3, 11] a hard-word] hard things; durable repro- ches; see Psal. 31, 19. 

V. 5. that planted the car] that is, made, and let it in the body. So in Is. 51, 16. he is said to plant the heavens.

V. 10. man knowledge] here is to be understood, shall not he know? Such imperfect [speeches through passion of mind, are often in scripture. Ps.6.4. 2 Sam. 5,8. supplied in 1 Chr. 11,6. 

V. 11. the thoughts of earthly-men] the inward dispeartions and reaoning of all men, even the wise. [This sentence Paul allegeth against the wisdom of the world, 1 Cor. 3,20. and as an expostul. in deed of men, he putteth the wife. 

V. 12. the man] Heb. geber, the mighty. 

V. 15. judgement shall return to justice.] that is, to misery, to the rigour of the law, to the clemency of the gospel. So judgement is often used for sentence of punishment, as 1er. 52.9. and justice for grace and mercy, see Psal. 24.5. 6. judgement, which is the affliction of God's people, and prosperity of the wicked, is to be parted from justice, shall return unto it, when the godly are delivered and the wicked punished. 

V. 16. who will rise up] or who standeth up, namely to assist me; meaning, no man doth. 

V. 17. an helpfulnes] that is, a full help, see Psal. 44, 17. in silence] the place of filenes and silence, that is the grave, as the Greek explaineth it: see Psal. 115, 17. see also Psal 49. 13. 

V. 18. is moved] or slippeth: see Psal. 38. 17. 

V. 19. my cogitations] my careful troubled thoughts, perplexed as the branches of a tree, (ref to the word properly significant,) therefore the Greek turneth it. So Psal. 139,23. 

V. 20. of woeful evils] of mischief; the mischeevous tyrannous throne, of the vvrighteous judge: shall it have fellowship? (or be joined) with thee (or God?) meaning, it shall not: as Shall thou build? 2, Sam. 7, 5. 16 Thou shalt not build; 1, Chron. 17,4. See also Psal. 5,5. which frameth ] or, he that frameth, or formeth. 

V. 21. run-by-troups] combine, and gather together as banded to fight: in Greek, they hunt for. 

V. 22. But IAH to me is for a refuge-hye: and my God, for the rock of my safety. 

V. 23. And he will surely turn themselves upon, their own unrighteous-molestation: and them suppress in their malicious: Jehovah our God, he will them suppress.

Psalm. XCV.
Psalm. XCV.

1. Come, let us shout-joyfully to Jehovah: let us shout-triumphantly, to the Rock of our salvation.
2. Let us prevent his face with confession: with psalms, let us shout-triumphantly to him.
3. For Jehovah is a great God: & a great King, above all gods.
4. In whose hand are the earths deep-secrecies: the strong-heights of the mountains eke are his.
5. His is the sea, for he did make the same: and the dry-land, for that, his hands did frame.
6. Come, let us bend and bowing-down adore: the LORD our maker, let us kneel before.
7. For, he our God is; & the people wise of his pasture, and shep of his hand bee: His voice if ye shall hear the same, to day.
8. Make not your hart hard, as in Meribah: as in the wilderness, in Mælah day.
9. Where me your fathers tempting-did essay: they proved me, also they saw my work.
10. If fourte yere, I was yrked with that generation, & feyd, they are a people erring in hart:& they, know not my ways.
11. So that I sware in mine anger: if they shal enter, into my Rest.

Sing this as the 45. or as the 97. Psalm.

Vers. 1. Come] goe to. The holy Ghost by David thus exhorteth Israel to loud the Lord and obey his voice. For he penned this psalm, Heb. 3, 7. & 4, 7. the Rock] meaning Christ, as the Apostle speaketh, Heb. 3, 6, 7. the Greek translates it God our strawdour. 

v. 2. prevent] come first and speedily, v. 3. great God] or, great Potency. r. 7. of his hand] that is, of his guidance; Psal. 77, 21. See els to day] hereby is meant the whole time wherein Christ spake by his gospel. H. b. 3, 7, 12, 15. & 4, 3, 7, 8. 

v. 8. In Meribah] that is in the Contention (or Provocation as the Greek termeth it.) The name of a place in the wilderness, where Israel contended with Moses, and tempted the Lord, saying, Is the Lord among vs or not? then was no water for the people to drink. Therefore he called the place Mælah (Tentation) and Meribah (Contention,) Exod. 17, 1, 2. - 7. Also in another place, after again, they contended with Moses, & with the Lord, Num. 20, 13, 13.
Psalm. 96.

Sing ye to Jehovah, a new song;  
Sing ye to Jehovah, all the earth.

Sing ye to Jehovah, blest ye his name:  
Preach-the-good-tidings of his salvation,  
From day to day.

Tel among the nations his glory:  
Among all peoples,  
His marvellous-and-comely-honour are before him:  
Strength and bonteous-glorie,  
in his sanctuary.

Give to Jehovah,  
Ye kinreds of the peoples: give to Jehovah, glory & strength.  
Give to Jehovah,  
The glory of his name: take-up an oblation, & come into his courts.

Bow-down yourselves to Jehovah,  
In the comly-honour of the sanctuary:  
tremble-ye at his face, all the earth.

Say ye among the nations, Jehovah reigneth;  
The world also shall be established, it shall not be moved:  
He will judge the peoples, with righteousneses.

Let the heavens rejoice, & the earth be glad:  
Rere let the sea, and the plente therof.

Sing this as the 45. Psalm.

1. Sing ye unto Jehovah, a new psalme:  
Sing ye unto Jehovah, all the earth.

2. Sing ye to Jehovah, blest ye his name:  
Preach-the-good-tidings of his salvation,  
From day to day.

3. Tel among the nations his glory:  
Among all peoples,  
His marvellous-and-comely-honour are before him:  
Strength and bonteous-glorie,  
in his sanctuary.

4. For great is Jehovah & prayed vehemently:  
Fearful he is, above all Gods.  
5. For all the Gods of the peoples are vain-idols: but Jehovah, made the heavens.  
Glorious-majestie & comely-honour are before him:  
Strength and bonteous-glorie,  
in his sanctuary.

8. Give to Jehovah, the glory of his name: take-up an oblation, & come into his courts.

9. Bow-down yourselves to Jehovah,  
In the comly-honour of the sanctuary:  
tremble-ye at his face, all the earth.

10. Say ye among the nations, Jehovah reigneth;  
The world also shall be established, it shall not be moved:  
He will judge the peoples, with righteousneses.

11. Let the heavens rejoice, & the earth be glad:  
Rere let the sea, and the plente therof.
Psalm. XCVI. XCVII.

therof. 12. Let the seld shew-gladnes, 
& al that therin is, then le: all the trees of 
the wood, showt-joyfully. 13. Before 
Jehovah, for he cometh; for he cometh, 
to judge the earth: he wil judge the 
world with justice; & the peoples, with 
his faithfulnes.

Annotations.

Ver. 1. a new song &c. ] See Psalm.33.3. This Psalm is a part of that song wherewith 
God was Celebrated, when the Abo of his covenat was brought with joy into David's 
citty from Obadiend's house, 1.Chron.16.23. &c. And it contepeth a propheye of Chris's 
kingdome; and of the calling of the Gentiles from idols, to serv and praise the living God.
[v. 2, preach-the-good-tidings] ov Evangelize: see Pl.40.10. 
[u. 5. Vayn-ids] ov things of naught; as the Apostle open-
eth this word, saying, we know that an idol is nothing in the world, 1.Corn.8.4. Elohim and 
Elohim, in Hebrew are Gods; of Strength. Elohim, Idols; as being Al-Elim not Gods, with 
out strength, So else where they are plainly called to Elohim, no Gods, 2.Corn.13.9. vn-able to 
doo good or evil, and vn-profitable. 1.Ps.10,5. &c. 
And as the name of God, is joyn-
ed with things to shew their excellency, Pl.36.7. ov is this contrarietise, to shew their 
vanitie; as of Phylicians, 1.Ps.13.4. of the sheeards Zach.11.17. of falle doctrine, 1.Ps.14.14.

The Greek here turneth it daimonia, devils; ov which name idols are called, 1.Ps.10.19. &c. 
Rev.9.20. 2.Chron.11.15. 
[u. 6. bewteous-glorie] ov this in 1.Chron.16.27. ov 
written joyfulnes, 
[u. 7. Give &c.] Compare Psal.29,12. 
[u. 8. to his courts] 
to his face, ov presence; as 1.Chron.16.29. 
[u. 9. of the sanctuaries] ov of sanctuies; see 
Psal.29,2. 
tremble] ov be payned, as in travel of childbirth. 
[u. 10. with right-

Psalm 97.

This may be sung also as the 37. Psalm.

1. Iehovah reigneth, let the earth 
be glad: let the many yles, re-
joyce.

2. Cloud and gloomy-darknes are 
round-about him: justice & judgment, 
are the stable-place of his throne.

3. Fyre, goeth before him: and fla-
meth, round-about his diffizers.

4. His lightnings illuminate the 
world; the earth, teeth & trembleth.

5. The

Psalm 97.

1. Iehovah reigns, let the earth exult-with-glee:

2. Above

him clouds and gloomy-darknes bee: justice and 
judgment, his throne stablenes.

3. Fyre, dooth before the face of him proceed: 
and round-about his enemies flameth.

4. His lightnings have the world illuminat:
the earth, dooth see and painfully-trembleth.

5. Mounts
Psalm. XCVII.

5. The mountayns, like waxe, melt at the presence of Iehovah: at the presence of the Lord of all the earth.
6. The heavens declare his justice: & all peoples, see his glory.
7. Abashed be al they that serve a graven-thing: that gloriously-baost themselves in vayn-ids: bow-down yourselves to him al ye Gods.
8. Sion hearthe, & rejoice, are, the daughters of Iudah: because of thy judgments Iehovah. 9. For thou Iehovah, art high above all the earth: vehemently art thou exalted, above al Gods. 10. Ye lovers of Iehovah hate evil: he keepeth, the fowles of his gracious-fainets; he will deliver them, from the hand of the wicked. 11. Light, is sown for the just: & joy for the right of hart. 12. Rejoyce ye just, in Iehovah: & confess, to the remembrance of his holynes.

Annotations.

Ver. 1. Iehovah] that is Christ, calleth Iehovah our justice, Jer. 23, 5, 6. of him and his reign is this psalm, as the 7. verse manifesteth. the many yles ] that is nations or gentiles dwelling in the yles: as, the yles that wait for his law, Isa. 42, 4. Which is expounded thus, the Gentiles shall trust in his name, Mat. 12, 21. So Isa. 60, 9. v. 2. gloomy-darknes] see Psal. 18, 10. this noteth the terror of his doctrine and administration. Mal. 3, 2. Mat. 3, 12. as at the law giving, Deut. 4, 11. stable-place] establishment, of base; see Psal. 89, 15.


v. 4. Illuminateth ] or hath illumined: as at the giving of the law, there were thunders, lightnings, voices, earthquake &c. Exod. 19, so the lile proceed from the throne of Chrift, Rev. 4, 5. trembleth ] or is paid, see Psal. 77, 17. v. 5. at the presence ] or, from the face.

v. 6. The heavens] heavenly creatures, as thonder, lightning, trumpet &c. or the Angels. See Psal. 50, 6. v. 7. vayn-ids] or see Psal. 69, 5. al ye Gods] that is, as the Greek faith, al ye his Angels; see Psal. 8, 6. Unto the th Apostile femeth to have reference saying, when he bringeth in his first begotten for into the world, he sayth: And let all the Angels of God worship him, Heb. 1, 6. Although the very words of th Apostile are found in the Greek version of Deut. 32, 43. but the Hebrew there hath none such. See the fulfilling of this, Luk. 2, 13, 14. Mark. 1, 13. Rev. 5, 11, 12. v. 8. daughters] that is, cities of Iudah; the Christian Churches; see Psal. 48, 12.

v. 9. Light is sown] that is, Comfort and joy is referred after trouble, as Eph. 8, 16. but hidden for the present, as seed in the ground; for, wee are dead, and our life is hid with Chrift in God, Col. 3, 4. and it dooth not yet appear what we shall be. 1, Joh. 3, 2.

v. 11. confess to] that is, celebrate it. see Psal. 30, 5.

Psalm. XCVIII.
Psalms

XCVIII.

1. Sing ye to Jehovah, a new song; for he hath doth marvelous things: his right hand hath saved him, & the arm of his holy ones.

2. Jehovah hath made known, his salvation: to the eyes of the nations, he hath revealed his justice.

3. He hath remembered his mercy, & his faithfulnes, to the howse of Israel: at the ends of the earth have seen, the salvation of our God.


5. Sing-psalms to Jehovah with harp: with harp, & voice of a psalm.

6. With trumpets, & voice of the cornet: shout-triumphant, before, the King Jehovah.

7. Let the sea roare, and the plentie thereof: the world, & they that therein.

8. Let the rivers clap the palms: together let the mountains shout—joyfully.

9. Before Jehovah, for he is come to judge the earth: he will judge the world in justice; & the peoples, in righteousness.

Annotations.

Vers. 1. a new song] see Psal. 33,3. [saved him] 2, got him salvation, and vittoria over all his enemies. See Isa. 59,16 & 63,5. 3. his salvation] the redemption by Christ. 4. v. 2. salvation] the redemption by Christ. 5. remembred] and consequently performed his mercy &c. 6. his justice] that which is by faith in Christ, Rom. 10,4. 7. his justice] 10,4, 16. voice of the cornet] that which is by faith in Christ, Rom. 10,4. 8. clap the palms] clap hands, a sign of joy, as Isa. 55,12. Psal. 47,2. 9. in justice] that is, justly. So Psal. 96,13. in righteousness that is, most righteously. So Psal. 99.
Sing this as the 89. Psalm.

Psalm. XCIX.

1. Jehovah reigneth, the peoples are styrred: he sitteth on the Cherubims, the earth is moved.

2. Jehovah, is great in Sion: and he is, above all the peoples.

3. Let them confess thy name, great & fearful; holy it is.

4. And the strength of the King, loveth judgment: thou, hast established righteousnesse; thou hast doon in Iaa-kob, judgment & justice.

5. Exalt ye Jehovah, our God; and bow-down your selves, at the footstool of his feet; holy he is.

6. Moses & Aaron, with his Preists; and Samuel, with them that cal on his name: they caled upon Jehovah, and he answered them.

7. In the pillar of a cloud, he spake unto them: they kept his testimonies, & the decree he gave them.

8. Jehovah our God, thou answeredst them: a God forgiving, thou waft unto them; and taking vengeance, on their practises.

9. Exalt ye Jehovah, our God; and bow-down your selves, at the mountayn of his holynes: for Jehovah our God, is holy.

Annotations.

Per. 1. are styrred] or, though they be styrred, to weet, with anger, as the Greek translation be angrie: see 1Psl. 4,5. This is opened in Rev.11,17,18. thou (Lord) reignest, and the nations are angrie. Thus the Scribes are affected: but the godly bow respee, Psl.97,1. he sitteth] or, even he that sitteth on the Cherubims, reigneth: Jet 69,2. is moved] with indignation; styrred up to resist, as Act.17,13.

V. 4. the strength] this is joined with Gods wrath: Ezr. 8,22. and here seemeth to have like meaning. that God is strong to punish; in judgement the rebellious, and defend his people. V. 5. at the footstool] of towards it, meaning the Sanctuary and Ark there. 1Sa,60,13. 1Ch. 28,2. Lam. 2,1. Psl. 132.

V. 6. with his Preists] or, among his principal officers: the Priactive Cohen, which we call a Preist.
Psalm 100.

1. A psalm for confession:

1. Howe ye-triumphanty to Jehovah, al
the earth.

2. Serve ye Jehovah with gladnes: come
before him, with singing-joy.

3. Know ye, that Jehovah he is God:
he made us, and not we: his people, &
sheep of his pasture.

4. Enter ye his gates, with confessed,
his courts with praise: confessed ye to
him, bless ye his name.

5. For Jehovah is good, his mercy is
for ever: & his faith, unto generation
& generation.

Annotations.

Ver. 1. for confession] for the publick praise of God, with thanks for his mercies.

v. 2. singing] as thrilling, howing-merith.

v. 3. made us] this word is used both
for our first creation in nature, Gen. 1, 26, and for the making of us fire and excellent with
graces and blessing, Gen. 1, 26. Deut. 32, 8. 1 Sam. 3, 7. & 29, 23. Ephes. 2, 10. and not we.

v. 4. confession] the
sacrifice of thanks was this named; 2. Chron. 29, 31. Jer. 17, 26.

v. 5. faith] as faith-
fulnes: truth, in performing his promises.
A psalm, of David:

Mercy & judgment: I will sing to thee, Jehovah will I sing-psalm.

1. M

Sing this as the 106. Psalm.

1. M

2. I will doo-wisely in the perfect way; when wilt thou come unto me? I will walk in the perfection of mine heart, in the mids of mine howse.

3. I will not set, before mine eyes, any word of Belial: I hate the doing of the that turn-aside; it shall not cleav unto me.

4. A froward hart, shall depart from me: I will know none evil.

5. He that in secret hurteth-with-tongue his fellow-friend, him will I suppress: the haughty of eyes and large of hart; him, I cannot suffer.

6. Mine eyes shall be on the faithful of the land, for to sit with me: he that walketh, in the perfect way, he shall minister to me.

7. He shall not sit within my howse, that dooth deceit: he that speaketh lyes, shall not be established, before mine eyes.

8. In the mornings, I will suppress all the wicked of the land: for to cut-off from the citie of Jehovah, all the workers of painful-iniquity.

Annotations.

Verse 2. doo-wisely ] behave my self prudently, as David is sapt to doe 1. Sam. 18, 14.

when wilt thou come ] namely to assist me in the performance hereof: ou, when thou shalt come, namely to call me unto an account of my life &c. 2. 3. of Belial] that is mischievous (or wicked) word ou thing. See Psa. 41, 9. 4. know ] ou acknowledge, that is regard, ou approve; so Psa. 1, 6.

5. hurteh with tongue] that traduceth, ou (as the Hebrew phal is) betongeth. person 6. a man of tongue, is for a prater or calumniator Psa. 140, 12.

large ] ou wide, broad of hart; meaning proud, as Prov. 21, 4.

I cannot] here the word he bear, ou suffer is to be understood, as is expressed Prov. 30, 21. So 31, 23.

and-in Greek, i Cor. 3, 2.

8. In the mornings ] that is, every morning, ou early:

see Psa. 73, 14.
1. A prayer, for the poor-afflicted when he shall be overwhelmed: and that power-forth his meditation, before Jehovah.

2. Jehovah, hear my prayer: and let my cry come unto thee. 3. Hide not thy face from me, in the day of distress upon me: incline thine ear unto me; in the day I call, make haste answer me.

4. For my days are consumed as smoke: and my bones, are burnt as an hearth. 5. Mine heart is smitten as grass; and withered: that I forget, to eat my bread. 6. For the voice of my groaning my bone cleaveth, to my flesh. 7. I am like, to a pelican of the wilderness: I am, as an owl of the deserts. 8. I watch & am, as a sparrow, solitary upon the howse-roof. 9. All the day mine enemies doo reproach me: they that rage against me, have sworn against me. 10. For I eat ashes, as bread: & mingle my drinks, with weeping. 11. Because of thine angry-threat & thy fervent-wrath: for thou hast heaved me up, and cast me down. 12. My days are, as a shadow declined: and I, am withered as grass. 13. And thou Jehovah, fittest for ever: and thy memorial, to generation and generation. 14. Thou wilt arise, wilt have tender-mercy upon Sion: for the time to be gracious unto it, for the appointed-time is come. 15. For thy servants dwell in the stones thereof: & doo pity the dust thereof. 16. And the heathens shall fear, the name of Jehovah: and all the Kings of the earth, thy glory. 17. When Jehovah shall build up Sion: shall appear, in his glory. 18. Shal turn, unto the prayer of the lowly: & not despise, their prayer.

19. This shall be written, for the generation after: & the people created, shall praise Sing this as the 32. Psalm.
Psalm. CII.

and people to be created,
shall praise the Ever-begotten one.

20. For he looks from his height holy:
the LORD from heavens the earth doth see.

21. To hear, the prisoner's groaning-cry:
to loose them that death's children bee.

22. To tell the LORD's name, in Sion:
and his praise, in Jerusalem.

23. When peoples, and Kingdoms, in one:
to serv the Lord, shall gather them.

24. He hath afflicted the way
mine able-strength; he hath shortened my dayes.

25. I say, o my God, take me not away,
in the mids of my dayes: they yeres are
through generation of generations.

26. Afore-time, thou hast founded
the earth: & the heavens, are the work
of thine hands. 27. They shall perish,
and thou shalt stand: and they all, shall
wax-old as a garment: as a vesture, shall
thou change them & they shall be changed.

28. But thou art the same: and thy
yeres, shall not be ended. 29. The sons
of thy servants shall dwell: & their seed,
shall be established before thee.

Annotations.

Verse 1. for the poor] agreeing to his estate; o2, of the poor.

overwhelmed] with fears, cares, sorowes &c. see Ps.61,3. & 4. as smoke] o2, with the smoke, vanishing in the air; to Ps.37,50. The Hebrew letters *beth with, and *chaph, as, are one like another, and sometime put one for another, as 2. Sam.5,24. with 1. Chron. 14,17. an hearth] the place whereon fire burneth. Compare lobs.30,30. as grafs] o2, as the herbs, cutten with blasting. Amos 4,9. to my flesh] that is, my skin, as lobs.19,20. so else where skin is put for flesh, lobs.18,13. See also Lam. 4,8. & 7. a Pelican] a bird living in wild and desolate places, Zep.2,14.11, & 11. It seemeth to have the name in Hebrew of vomiting, and to be that fowl which we call the hovedard, which walloweth in stheses, and after vomiteth them to get the sthes. It was a bird unclean by the law, Levit.11,18. Some think it to be the vittour, which maketh a loud and decesful noise. Compare lobs.30,29.

9. rage against me] o2, vaunt against, o2 would-make a fool of me: the Greek [apthi], that praise me: meaning feignedly. The word signifies] to lift up with pride and glory; and also ingloriously to vaunt, rage, o2 be mad: see Psal. 15,6. & 75,5. The word against is here to be understood, as in Prov. 8,36. he that fynmeth against me, An example of such rageing mades, see against Chuff, Luk. 6,11. o2 declined] o2 stretched-out; as the shadow of the sun, when it is near down, which though is seem longer yet soon passeth away. So Psal.109,33. & 144,4. & 15.

Verse 13. vittell] that is continuall, as the Greek explaineth it: for fitting
Psalm. CII. CIII.

Sing and standing (as after in verse 27.) are often used for sure and settled abiding.

thy memorial] or remembrance of thee: [so Ps. 135. 13. from Exod. 3. 15.

v. 14. th' appointed time'] promis'd for restoration of the church; [as Dan. 9. 2. 24. &c. & 4. 2. Zach. 1. 12. &v. 18. the lowly'] so the Greek here turneth it, which else where we call heath, that groweth in the wilderness, [V. 17. 6. & 48. 6. by the name in [Psalms] 8. 12. as with hay to be some naked shrub, and so a fit resemblance of God's afflicted people made low naked and desolate by their enemies, [G] we may turn it, the broken-down, [G. 15. 58.]

v. 19. This shall be] or Let this be written, to weet for remembrance to ages after, [as Exod. 17. 14. Deut. 31. 19. 21. This is such these to be prophecies for our times.]

v. 20. the height of his holiness] that is, his holy hie-place, meaning heaven. This is to

Ken from Deut. 26. 15. v. 21. groaning] a mournful cry, [as Ps. 79. 11. v. 24. in the way] in the course of

my life; [see Ps. 2. 12. v. 25. take me not away] or, make me not ascend.

v. 26. Afore-time] that is, At the beginning, [as Heb. 1. 10. where these things spoken to

God; are applied to Christ, to prove his godhead.]

v. 27. that stand] that is, endure

of continue, as the Greek expleveth it; [Heb. 1. 11. v. 28. art the same] or, art he: that is, unchangeable. Mal. 3. 6.

v. 29. shall dwell] to weet in Sion, ver. 14. 22. as is also express'd Psal. 69. 36. 37.

in, before thee'] that is, so long as thou dost endure, meaning for ever as the

Greek we expresseth it. So before the moon, and sun, [Psal. 72. 5. 17. is, so long as the Moon and Sun endure.

Psalms. 103.

Sing this as the 45. Psalms.

I. A psalm of David;

My soul, bless thou Jehovah: & all

my inward-parts, the name of his

holiness. 2. My soul, bless thou Jeho-

ovah: and forget not, all his rewards.

3. That mercifully-pardoneth all thine

iniquities: that healeth, al thy sicknesses.

4. That redeemeth thy life from the pit-

of-corruption: that crowneth thee, with

mercy & tender-pitties. 5. That sati-

areth thy mouth with good-things: thy

youth is renewed, as an Eagles. 6. Je-

hovah doeth justices: & judgments, to

al oppressed. 7. He made known his

ways to Moses: his actions, to the

fonns of Israel. 8. Jehovah is pitiful

and gracious: long suffring, & much of

mercif'. 9. He will not contend to

continual-ly: nether keep (his anger) for

Psalm. 103.
Psalm. CIII.

for ever. 10. He hath not done to us, according to our sins: nor rewarded us, according to our iniquities. 11. But as is the height of the heavens above the earth: so strong is his mercy, over them that fear him. 12. As farr-remote as the East is from the West: so hath he removed our transgressions from us. 13. As a father pittie hath his sons: Ichovah pittie them that fear him. 14. For he knoweth our forming: remembering, that we are dust. 15. Sor- man, his days are as the grass: as a flower of the field, so flourisht he.

16. For a wind passeth over it and it is not: and the place thereof, that not know it any-more. 17. But the mercy of Ichovah, endureth from eremilite to eternity and unto eremilite, upo them that fear him: and his justice, to the children children. 18. To them that keep his covenant: & that remember his precepts, for to doo them. 19. Ichovah hath firmly prepared his throne, in the heavens: & his kingdom, ruleth over all. 20. Blest Ichovah, ye his Angels: mightie of strength, doing his word; hearkning, to the voice of his word. 21. Blest Ichovah, al ye his hosts: his ministers, doing his pleasure. 22. Blest Ichovah, al ye his works; in al places of his domination: my sowl, blest thou Ichovah.

Annotations:

Ver. 2. all his rewards } that is, any of his benefits. Al, is often used for any: Ptal. 147, 20.
1. King. 10, 20, & rewards, for benefits: [see Ptal. 13, 6.]
2. V. 3. sickneesses: al discaes greif & punishments in sowl or body, (and spiritually synns) are meant by the word sickneesses, Exod. 15, 26, Deut. 28, 59, 61. Isa. 33, 24. See also Ptal. 44, 3, & 47, 3. 1V. 4. pit of corruption
dean and the grave, whether men beaen by their synns, til God by chastisement bringeth them to repentance, and then spareth them. See this at large handled, Job. 33, 19. 23. 34. 27. 28. 39. 3V. 5. good-things ] the good-thing: [see the note on Ptal. 65, 5.
is renewed] 22 thou renewest thy sowl, as an eagle; as thy youth: thy flesh being feareth then in childhood, thou returning to the days of thy youth; as is twe, Job. 33, 25. This change is by the renewing of the mind, Rom. 12, 2. wrought by the help of the Ghost. Tit. 3, 5.

Jerusalem, and new grow up, whereby the serneth freth and...
and p o y , k y p h e t h s y p , a n d l i v e t h l o n g . C o m p a r e I s a . 4 0 . 3 1 .

b. 6. justices [that is, a man's justice, and that which is chiefest. Things are often spoken of plurally, for their ex-Thurall, ex-

tellency. So wildomes, Prov. 9. 1.]

b. 7. his ways] wherein men ought to walk; his excellency Exod. 18. 20. Psal. 25. 4. 5. 92, wherein himself walketh, his administration, his works; as Ps. 77. 14.

b. 8. long-lufling] oj slow-to-anger; [see Ps. 36. 15. b. 9. contend]

b. 10. oj chide; compare Isa. 57. 16. b. 11. understand his anger, oj enmity, as both Greek and Chaldee do explain it: sometime the Hebrew it self manifests the defect; as he saith, 1 Chr. 18. 6, that is, he set garrisons, 2 Sam. 8. 6. This phrase is taken from the law, Levit. 19. 18. So Jer. 3. 5. Nahum, 1. 2. See also Ps. 109. 21.

b. 15. as the grass &c.] that is, few, and transitorie, though making a fayr shew. Compare Psa. 90. 5. 6. Tob. 14. 12. Iam. 1. 10. 11. 1 Pet. 1. 24.

b. 16. not know it] oj know him, that is, he shall have no more place here, So Tob. 7. 10.

b. 18. oj doo them] this noteth the outward practice and operation of the law, whereas keeping oj observing it is with the heart and spirit of man. Prov. 3. 3. & 4. 4. 21. Psal. 78. 8. 19. prepared his throne oj established it, a signe of dominion and government, to be administered in heaven, whereas the Church is figured, Rev. 4. 1. 2. See also Psa. 9. 5. 8. 9. & 11. 4. b. 19. hearing] oj to hearken, to obey; and this noteth a willing and ready mind in the Angels; and our Lord teacheth us to pray for the like. Math. 6. 10. The Hebrew phrase to obey; may be Englished obeying, as the like in Psa. 104. 14. 15. 21. and 105. 17. See also Psa. 49. 15. & 65. 11.

b. 20. his hofts] oj armies; the thrones, dominions, principalities, powers &c., that are in the heavenly places, Ephel. 3. 10. Col. 1. 16. for they are his hofts. 1. King. 22. 19. Gen. 32. 2. and generally all creatures are his hofts, [see Psa. 24. 10.

b. 21. his ministers] the Angels which minister unto him. Psa. 104. 4. Dan. 7. 10. the same title is given also to men. Isa. 61. 6.

Psalm. 104.


2. Decking himself, with light as with a garment: stretching out the heavens, as a curtain.

3. Planchering his lofts, in the waters: making the clouds his charret walking, upon the wings of the wind.

4. Making his Angels spirits: his ministers, a flaming fyre.

5. He hath founded the earth, upon her

Psalm. 104.

1. MT fowl, o blest thou Ichovah: Ichovah my God, ye thy-self, with majestie & comly-honour, dost thoy self do.

2. Decking with light, as with a cote: heavens as a curtaain outstretching.

3. His lofts, in waters planchering: making the clouds his charret; that on wings of the wind walking.

4. His Angels spirits he making: his ministers, aye, flaming.

5. Th earth on her bases he foundeth:
her bates: it shall not be moved, for ever & aye. 6. Thou coveredst it with the deep, as with a rayment: the waters flood, above the mountains.

7. At thy rebuke they fled: at the voice of thy thunder, they hasted-away. 8. The mountains they went up, the vallies they went-down: to the place, which thou foundedst for them. 9. Thou didst set a bound, they shall not pass: they shall not return, to cover the earth.

10. That sendeth wellsprings, in the vallies: they walk, between the mountains. 11. They give-drink, to all the wild-beasts of the field: the wild-asses, break their thirst. 12. By them, the fowl of the heavens dwelleth: from between the branches, they give the voice. 13. That watereth the mountains, from his lofts: the earth is filled, with the fruit of thy works.

14. That maketh grass to grow, for cattel: and the herb, for the use of earthly-man: bringing forth bread out of the earth. 15. And wine that rejoiceth the hart of fory-man: making the face cheerfull with oil: & bread, that upholdeth the hart of fory-man. 16. Filled are, the trees of Jehovah: the Cedars of Lebanon, which he planted. 17. That there, the birds may make-their-neests: the flork, the yrrr-trees are her howse.

18. The high mountains, for the wild-goats: the rocks, a shelter for the coneyes. 19. He made the moon, for appointed-times: the sun, knoweth his going-down. 20. Thou puttest darkness, & it is night: in it doth creep-forth, all the wild beasts of the wood.


That it (for ever may not move)

6. neither for aye. Thou wist the deep
   With a robe didst close-it-keep:
   the waters flood the mounts above.

7. As thy rebuke they fled-away:
   they hasted, at thy thunder's sound.

8. Mounts they went up, also they went down:
   so place for them thou firm-didst-lay.

9. Thou set'st a bound, they shall not pass:
   not turn, the earth to overflow.

10. That sendeth springs, in vallies-low:
    between the mountains, they do trace.

11. They water, all beasts of the field:
    Wild-asses, quench their thirst-dry.

12. The fowl of heavens do dwell them by:
    from twixt the branches, voice they yield.

13. He watereth mounts, from his lofts-bye:
    the earth is fyled, with thy works-fruie.

14. He makes to grow grass for beasts-brute:
    and herbs, for use of man-earthly:
    He brings-forth bread out of the ground.

15. And joyes the hart of man with wine;
    makes face, with oil cheerfull-to-shine:
    with bread, mans hart upholdeth-found.

16. THS trees, Cedars of Libanus,
    Which he hath planted, they are fyled.

17. That there, the byrds their nests may build:
    the Stork, the yrrr trees are her howse.

18. For the wild-goats, the mountains tal:
    the rocky, for Coneyes sheltering-shade.

19. The Moon, for certain-times he made:
    the Sun, he knoweth his down-sid.

* 2 *

20. Darkness thou puttest, and it is night:
    therein creep-forth, the wood beasts al.

21. Lions, for prey they roaring-call:
    and seek their meat, from God-of-might.

22. The Sun doth rise, they gather-side:
    and in their dens, they down-doo-lurk.

23. Out-goeth man unto his work:
    and to his labour, till even-side.

24. O LORD
Psalm. CIII.

24. How many are thy works, Jehovah! of them, hast thou doon in wisdom: the earth is full of thy riches. 25. This sea great, & wide of spaces: there are creeping-things even innumerable; final wild-beasts, with great. 26. There, go the ships: Livyathan, whom thou hast formed to play therein. 27. They all, look-attentively unto thee: to give them, their food in his time. 28. Thou givest it to them, they gather it: thou openest thine hand, they are filled with good. 29. Thou hidest thy face, they are suddenly-troubled: thou gatherest their spirit, they breath-out the ghost; & return unto their dust. 30. Thou sendest-forth thy spirit, they are created: & thou renewest, the face of the earth. 31. The glory of Jehovah be for ever: rejoice let Jehovah, in his deeds. 32. He looketh upon the earth, & it trembleth: he toucheth, the mountains and they smoke. 33. I will sing to Jehovah in my life: I will sing-psalm, to my God while I am. 34. Sweet shall my meditation be of him: I, will rejoice in Jehovah. 35. Consumed be sycamores, out of the earth; and wicked-men be they no more: my soul, blest thou Jehovah; Hallelujah.

24. O LORD, how many thy works bee! in wisdom hast thou doon, then al: of thy riches the earth is full.

25. This same great and wide spacious sea: There are, wild-beasts final with the great things-creeping Which none number can.

26. There go the ships: and Livyathan, Whom thou hast formed to play in it.

27. They al, to thee, to give their food in due time; look-attentively.

28. Thou givest to them, gather do they: openest thy hand, they're filled with good.

29. Thy face thou hiding-doost-repair, they troubled are: gather thou doest their spirit, they breath-out-the-ghost; and to their dust they turn again.

30. Thou sendest-forth thy spirit, and they created are: the upper-view of the earth, thou also dost renew.

31. Jehovah's glory be for ever:

32. Upon the earth he down-looketh and it dooth tremble: he toucheth the mounts, and smoke from them proceeds:

33. Wherefore, will I sing to thee? Art:

34. Sweet shall of him be my musings:

35. Let sycamores be consumed-away, out of the earth: and men-glorious be they no more; Jehovah blest thou my soul; Hallelujah.

Annotations.

Verf. 1. and comly-honour.] that is, thesest thy self by al thy works, to be God over all, with whom glory and honour is due. Therefore God challengeth Job (and so all men) to doe thus if they can, and they shall be celebrated of him. Iob. 40,4,5, 6. Of these words, see Pf. 8,2-6.

8. 2. Decking] o2 Clothing, o3 He clotheeth, to weet himself with light, dwelling in the light, that none can attain unto, 1. Tim. 6,16. and at first commanding the light to shine out of darkness, wherein he fenced the world, Gen. 1,3. as a curtain that is, a canope, o2 tent; Song. 1,5. 1er. 49,29. when he spread out the firmament, by himself alone, Gen. 1,6. 11a. 44,34. & 51,13. Iob. 37,18.

b. 3. Planchering] He planketh, o2 planchereth his lots; o3 upper-chambers) that is the clouds aloft, o2 upper regions of the air, as after in verse 13. in the waters] among them; o2 with waters, which are above in the firmament. Gen. 1,7. where God bindeth the waters in his clouds, and the cloud is not broken under.

Kk 3
under them [Job 26:8] making] 02 putting, that is, disposing them his charret, to sit and ride on, as Isa. 19.1, Rev. 14.14. Compare Psal. 18.11 04.4. [spirits] that is, spiritual substances, so differing from Christ, who is no made 02 created spirit, but the maker of all things, Ps. 102.16, and see men, made of flesh and blood, Luke 24.39. The original word also signifies winds, and Angels up interpretation are messengers, when upon some translate he maketh the winds his messengers: but the holy Ghost in Heb. 1.7. [sieweth this to be] spoken of Angels properly, who are named also ministering spirits, Hebrews 1.14.

flaming fire] effectual in their administration: the Angels therefore have appeared like horses and charrets of fire, 2. King. 6.17, & 2.11. 05.5. bafes] firm and fit groundsetts: see Ps. 24.2, & 78.69. Job. 38.4, 6. 06. the deep] 02 depth of waters, which beat all the earth, until God separated them, Gen. 1.2, 9. 08. they went up] that is, the mounts shewed them selves on lyne, when the waters of the deep were gathered into the channels of the sea. Gen. 1, 9 & 8, 5 & c. 03. They (that is, the waters) went up the mounts, & down the dales, when they were parted from the dry land, as if that thing were effect by thunder, wind and tempeff, rach here Gods rebuke driving the waters. verse 7. see Ps. 18.16.

v. 9. a bound] 02 limit, shutting up the sea with dores and barrs, laying hitherto that thou come, but no further, and here shal it flay thy proud waves, as Job. 38.8, 10, 11. So Ps. 148, 6.

v. 10. That sendeth] 02 He sendeth: 03 after. 04. wellprings] 02 fountains, meaning rivers flowing from such as the next words [In v. they walk] that is run: to Ps. 105, 41.

v. 11. break] that is, flake 02 quench their thirst. So we say, to break ones fast.

v. 12. give-the voice] that is, sing loud and cheerfully: see Ps. 22, 34.

v. 13. his lefts] 02 his hye chambers, the skyes, that give rapi. the fruit] that is, the ryn, which God onely giveseth, 1er. 14. 22, & 10.13, and consequently the corn and herbes that grow after rapi. Compare Job. 38.26, 27, 28. Deut. 11.14, 15.

v. 14. the ufe] 02 service. bringing] 02 to bring; but this is referred still to God: so after, to make, that is, making faces &c. see Psal. 103.10. 03. bread] that is bred corn: so Is. 28.28, & 30.23. Job. 8.5. Ecclef. 11.1.

v. 15. cheerful] 02 merry, so the Greek turns it, so also the Hebrew signifies, as Ezek. 8.15, 01, to shine. 04. with oil] wherewith they used to anoint them: Ps. 33, 5. 02 more then oil, that is, wine makes the face seem more cheerful the if it were oineted, upholdeth] that is comforteth: so Gen. 18.5.

v. 17. the flork] a bird somwhat like a crane; named in Hebrew Chasidah, of mercie or kindnes, which is [and be in this foul that the pong will noursh their daies, when they are old. 08. wild gotes] 02 roes, named of composers rocks for they haunt are pyr hills and rocks where they are [see str dogs that hunt them. 1. Sam. 24.3. Job. 39.4. coneyes] commanded of wisdom, that being a people not mighty, they make their howfes in the rock, Prov. 30, 24.26.

v. 19. appointed-timnes] seasons of the yer: as the Chaldeer paraphrase, for times to be counted by it: 02 certain times, 03 that the moon is not alwayes seen. knoweth] to weet, by Gods commandement, the time and place for to sit and rise. see Job. 38.12.

v. 21. for the prayes] 02 at it: see Isai. 31.4. Job. 4.11. & 39.1.2. 03. labour] 02 his lith, service, husbandrie, as Gen. 2, 5.

v. 24. riches] 02 possessed.

v. 25. wide of spaces] 02 of hands, that is, broad and spacious, reaching out his arm on every side, Job. 10.9. 04. like phraze is of other sparcious things. Gen. 34.21. Nehem. 7.4. Is.32.23.

v. 26. Livijathan] 02 the whale; the sea-dragon: so Ps. 74, 14. Job. 40.20, &c. to play] 07 playing in it. as Behemoth and the beasts are [and] to play on the mountains, Job. 40.15. Which word is also used for conflict, or fight, 2. Sam. 2, 14. 08. look-attentively] 02 waye with hope: so Ps. 145, 15, in his time] that is, in due seacions, see Ps. 21, 3.

v. 28. openeth &c. 02 that is, openeth freely, as Deut. 15.1. 09. gathered] that is, takest away: see Ps. 30, 9. to their dute] their earth, whereof they were made: Gen. 1, 24, & 3, 19, Ps. 146, 4. This is taken from [Job. 34, 14, 15. 02. renewed] by causing new creatures, to come in place of the old. Ecclefhal. 1.4. and restoring the estate of things.
Psalm CV.

Psalm 105.

Sing this as the 75, or as the 100. Psalm.

1. On fels ye to Jehovah, call on his name: make known his actions among the peoples.

2. Sing ye to him, sing psalm to him: discourse of all his marvelous works.

3. Glorify ye, in the name of his holiness: let the hart of them that seek Jehovah, rejoice.

4. Seek Jehovah and his strength: seek ye, his face continually. Remember ye, his marvelous works that he hath done: his wonders, & the judgments of his mouth.

5. Seed of Abraham his servant: sons of Jacob his chosen-ones.

6. He is Jehovah our God: his judgments are in all the earth.

7. Here remembereth his covenant for ever: the word that he commanded, to the thousand generation.

8. Which he stroke, with Abraham: & his othe, unto Isaac.

9. And established it to Jacob for a decree: to Israel, for a covenant of eternity.

10. Saying, To thee, will I give the land of Canaan: the line, of your inheritance.

11. When they were, men (few) of number: very few, & strangers in it.

12. And walked-about, from nation to nation: from one kingdom, to another people.
14. He suffered not any man to do them wrong: but reproved, kings for them.
15. Touch not mine anointed: & to my Prophets, do no evil.
16. And he called a famine, upon the land: he brake al the staff of bread.
17. He sent before them a man: Joseph was sold, for a servant.
18. They afflicted his feet with fetters: his fowl entered, they rion.
19. Untill the time his word came: the laying, of Jehovah tryed him.
20. The King sent, & loosed him: the ruler of the people, and released him.
21. He put him Lord of his bowse: & ruler, of al his possession.
22. To bind his Princes to his fowl: & make-wife, his Elders.
23. And Israel came into Egypt: and Jakob, sojourned in the land of Cham.
24. And he increased his people vehemently: & made them stronger, than their diffressers.
25. He turned their hart, to hate his people: to deal-craftily, with his servants.
26. He sent, Moses his servant: Aharon, whom he had chosen.
27. They put among them, the words of his signes: & wonders, in the land of Cham.
28. He sent darkness, and made it dark: & they turned-not-rebellious, against his word.
29. He turned their waters to blood: & slew, their fish.
30. Their land abundantly-brought-forth froggs: in the privy-chambers, of their kings.
31. He sayd, & ther came a mixed-swarm: lice, in al their border.
32. He gave their showers to be hayl: fyre, of flames in their land.
33. And smore their vine, and their figtree: & brake, the trees of their border.
34. He sayd; & the grasshopper came: and the caterpillar, even without number.

14. He suffered none them wrong to do:
but for their sake reproved Kings.
15. Touch not mine Ointed-ones: and to my Prophets, do no evil-things.
16. And he called a famine on the land:
of bread he brake did at the staff.
17. Before them he had sent a man:
Joseph, that sold was for a slave.
18. His feet with fettors they did wrings
his soul the rion entered.
19. Untill the time that his word came:
Jehovahs saying, him tryed.
20. The King sent, and did let him loose:
the peoples ruler, him releas.
21. He, pointed him Lord of his bowse:
and ruler, of al he possies.
22. To bind his Princes to his wil:
and make his Elders understand.
23. And he into Egyptians came:
and Jakob sojourned in Cham land.
24. And he his people much increas:
and bove their fow he made them strong.
25. He turned their hart, to hate his folk:
sol his servants crafty-Wrong.

Moses his servant, he did send:
and Aharon, him Whom he did chose.
They did among them, words of his signes,
and wonders, in Cham land, propose.
Darkness he sent, and made it dark:
and against his word rebelled not they.
He turned their waters into blood:
and his fish with death did dye.
Their land brought-forth frogs plentifully
in privy-chambers of their Kings.
He spake, and it a swarm-of-flyer:
and lice, in all their border brings.
He gave their showers, hayl to bee:
fyre in their land of flames-that-blest.
And smote their Vine and their Figtree:
and trees throughout their border brast.
He spake, and the grasshoppers came:
and caterpillars, numbers.

And
Psalm. CV.

35. And did eat up all the herbs in their land: & did eat up the fruit of their ground. 36. And he smote all the first-born in their land: the beginning, of all their strength. 37. And he brought forth them, with silver and gold: and none, among their tribes was feeble. 38. Egypt rejoived when they went out: for the dread of them, had fallen upon the. 39. He spread a cloud for a covering: & a fire, to inilight the night. 40. They asked, and he brought the quail: & with the bread of heavens, he satified them. 41. He opened the Rock, and the waters flowed out: they went, in dry places like a river.

42. For he remembered, the word of his holy ones: to Abraham his servant.

43. And brought forth his people with joy: his chosen ones, with shouting-joy. 44. And gave to them, the lands of the heathens: and them possession, the labour of the peoples. 45. That, they might observe his statutes, & keep his lawes; Hallelujah.

Annotations.

Ver. 1. cal on his name] 02. proclaim, that is preach his name. The first part of this psalm, is part of that which David appointed to [and the Lord with, when his Ark was feared in Jerusalem. 1. Chron. 16. 7. 8. 22. [Ps. 2. discourse] 01. talk, meditate.

[Ps. 3. Glory] 02. Praise your selves: see Psal. 34. 3. [Ps. 4. his strength] that is, 132. 1. Chron. 16. 15. His Ark, from whence God gave his oracles: Num. 7. 89. See Ps. 78. 61. The Chaldean translated thys, Seek ye the doctrine of Jehovah and his law. his face] his counsell & oracle: [see the note on Ps. 27. 8.

Ver. 6. of Abraham] 111. 1. Chron. 16. 15. 11. of Israel. his servant] this is meant of the seed as well as of Abraham, as the next words shew: but - σιμπλώνοι Σιμπλώνοι. foze the Greek turneth it servants. Ver. 8. He remembereth therefore also remember ye, Abraham] the word] 02. the matter; the conditions of the covenant: and so the promises, which for the more certainty are said to be commanded; as its Psal. 139. 3.

[Ver. 11. land of Canaan] the son of Cham the son of Noah, who was cursed by his grandfather, and made a servant to his brothers, Gen. 9. 18. 22. 25. This Canaan had eleven sons, heads of their families, Gen. 10. 15. 20. They feared in the lesser Asia, in a goodly country having the great sea westward, the river Jorden, Syria, and Arabia eastward, the wilderness on the south, and the Mounts of Lebanon on the north. It was the pleasantest of all lands, and flowed with milk and honey, Ezek. 30. 6. it had store of rivers, and fountains, of corn and wine and oil, and mines; of mountains and valleys; watered with the rain of heaven, and cared for of God continually; Deut. 8. 7. 8. & 11. 10. 11. 12. This land God promised Abraham to give unto his seed, Gen. 12. 6. 7. & 13. 15. 17. See also the note on [[1].
Psalm. CV. CVI.

v. 33. showers] of rain; instead whereof they had hay; the seventh plague. Exod. 9. See Psal. 8, 47. of flames] that is, fiercely flaming and blazing: never was the like there first. Exod. 9, 24. v. 33. tree] for trees, so after, verse 34, 42, and often. See Psal. 34, 8. v. 34. grashopper] or locust: the right plague, Exod. 10, see Psal. 78, 46. v. 36. the first born] the tenth plague, whereof see Psal. 78, 51. v. 37. feeble] ready to fall through weakness; there being an arm of six hundred thousand men; Exod. 12, 37, & 13, 18. A little promise is made to the church, Isa. 33, 24. v. 38. dread of them] that is, of death for their likes, so that they forced them out, and gave them trees: Exod. 12, 32-35. See the like speech, Ex. 8, 17, & 9, 2. v. 39. a prey] that they might travel night and day, towards the promised land; Exod. 13, 21, Psal. 78, 14. v. 40. quail] that is, quayles which for their lust he gave them; Num. 11. Compare Psal. 78, 27, 28. bread] Manna, whereof see Psal. 78, 24, 25. v. 41. the Rock] at Rephidim, Exod. 17, and at Kadesh, Num. 20. a river] so that the people, and their beasts drank, Num. 20, 11. and for this, the wild beasts, dragons, ostriches, honoured God, Isa. 43, 20. this mercy is applied to other times, Isa. 48, 21. v. 44, heathens] the seven nations; whereof see Psal. 78, 55. v. 45. keep his laws] The end of all God's mercies was, that he might be glorified in his people's obedience; see Exod. 19, 4, 5, 6, Deut. 4, 1-40, & 6, 21, -24, 25.

Psalm. 106.

1. Hallelujah; Confess ye to Jehovah thankfully, for he is good; for evermore indureth his mercy.

2. Who can express, Jehovah's powers; can all his praise display?

3. O blessed are they that keep judgment: he that doth justice, in all time.

4. Remember me Jehovah, with the favourable-acceptation of thy people: visit me, with thy salvation.

5. To see the good, of thy chosen; to rejoice, with the joy of thy nation: to glorify, with thy inheritance.

6. We have sinned with our fathers, we have done crookedly we have done wickedly.
Psalm. CVI.

We have done wrong-iniquity
We have done wickedness.
7. Our fathers in Egypt, did not prudently mind thy marvellous works; they remembered not, the multitude of thy mercies: but turned-rebellious, at the sea at the red sea.

8. Yet he saved them, for his name sake: to make known his power.
9. And he rebuked the red sea, and it was dried-up: and he led them in the deeps, as in the wildernes.

10. And he saved them from the hand of the hater: and redeemed them from the hand of the enemie.

11. And the waters covered their distressers: one of them, was not left.
12. And they believed in his words: they sang, his praise.

13. They made haft, they forgot his works: they wayted not, for his counfel.


15. And he gave to them, their request: & santeleanesse, into their fowl.
16. And they envied at Moses, in the camp: at Aharon, the holy-one of Jehovah.

17. The earth opened, and swallowed up Dathan: and covered, over the congregation of Abiram.
18. And a fire burned in their congregation: a flame, burnt up the wicked.

19. They made a calf in Horeb: and bowed themselves to a molten-idol.
20. And turned their glorie: into the form of an oxe, that catcheth grafs.
21. They

20. And turned their glories: to the forms of oxes, that catcheth hay.

21. They
21. They forget, God their favour: that did great-things, in Egypt.
22. Marvelous works, in the land of Cham; fearful things, by the red sea.
23. And he said, to abolish them: had not Moses his chosen, flood in the breach before him: to turn his wrathful-heat, from corrupting them.
24. And they contemnuously-refused, the land of desire: they believed not, his word.
25. But murmured in their tents: they heard not, the voice of Jehovah.
26. And he lifted up his hand to them: to set them in the wilderness.
27. And to set their seed among the heathens: and to lannch them, in the lands.
28. And they were joyned to Baal-peer: and did ear, the sacrifices of the dead.
29. And moved-indignation, by their actions: and the plague brake in upon them.
30. And Phineas flood, and executed judgment: & the plague was retreyned.
31. And it was counted to him, for justice: to generation & generation, for ever.
32. And they caused fervent-wrath, at the waters of Meribah: and evil was to Moses, for their sake.
33. For they bitterly-provoked his spirit: & he pronounced it, with his lips.
34. They abolished not, the peoples: which Jehovah had fayd unto them.
35. But mixed themselves among the heathens: and learned, their works.
36. And served their idols: and they were to them for a snare.
37. And they sacrificed their sons, and their daughters: to Devils.
38. And shed innocent blood, the blood of their sons and of their daughters; whom they sacrificed to the idols of Canaan.
39. For they provok'd his spirit: and he it with his lips uttered.
40. The peoples, as the LORD them bade: they not abolished.
41. But with the heathens mixt themselves: and did their doings learn.
42. And serv'd their idols: which to them were, for a snaring-gram.
43. Their sons and daughters also, they to Devils offered.
44. And quitted blond, blond of their sons and of their daughters he'd: Whom to Canaan idols, they in sacrifice-offred.
of Canaan: and the land was impiously-dstayned, with blouds.

39. And they defiled them by their works: and whored, by their practices.

40. And the anger of Iehovah was kindled against his people: and he abhorred, his inheritance.

41. And he gave them into the hand of the heathens: and their haters, ruled over them.

42. And their enemies oppred them: & they were humbled, under their hand.

43. Many times, did he deliver them: and they bitterly-provoked by their counsel: and were brought-down, by their iniquity.

44. Yet he saw, when distress was on them; when he heard, their shriel-cry.

45. And he remembered toward them his covenant: and repented, according to the multitude of his mercies.

46. And gave them to tender-mercies: before all that led-them-captives.

47. Save thou us, Iehovah our God; and gather us from the heathens: for to confess unto the name of thine holy-nesses, to glorie, in thy praise.

48. Blessed be Iehovah, God of Israel, from eternity and unto eternity; & let all the people say, Amen; Hallelu-jah.

so that the land, with bloudy-gore was impiously-distayned.

39. And they them selves defiled by their operations: they went a whoring also, by their wondred-actions.

40. And gainst his people, kindled was the anger of the LORD: so that his own inheritance he lostfully-abborrd.

41. He gave them into heathens hand: their haters them ruled.

42. Their foes opprest them: and they were under their hand humbled.

43. He many times, delivered them: but they moved-bitterly by their counsel: and were brought-down by their iniquities.

44. Yet he did see, in their distress: when as he heard their cry.

45. And toward them his covenant he kept-in-memorie: and in his mercies multitude,

46. repented. And did give them to compassions: before, at that that led-capture.

47. Save us, O LORD our God; and us from heathens jointly-rayed,

for to confess thine holy name, to glory, in thy praise.

48. Blessed be Iehovah, he's God, from age and unto age,

and let all people say, Amen: praise the eternal-jah.

Annotations.

Ver 2. the powers] that is, the powerful-works: such as after folow, verse 8 &c. Thus also were Chrift's miracles named, Mat. 11. 20, 21. So after, praise, for praiseworthy acts, cause to hear, that is, found forth; or display, so as it may be heard; so Psal. 26. 7.

v. 4. visit me] that is, come and bellow thy salvation, (help me, deliverance) upon me, See Psal. 8. 5, and compare here with Luk. 1. 68. 69. v. 5. To see] That I may see, to enjoy: see the note on Ps. 77. 4. to glory] boold joyfully; see Ps. 34. 3. thy inheritance] that is, the people whom thou inheritest; see Psal. 28. 9. v. 6. lyned with our fathers] This confession agreeeth with the law, Lev. 26. 40. and with the prattises of other godly, let. 3. 25. Dan. 9. 5. v. 7. turned-rebellious] the Greek santly, provoked to bitterness; see Psal. 5. 11. 20.
Psalm. CVI. 271

11. By the red sea, the Israelites distrusted God, and murmured against Moses, Exod. 14. 11, 12. but there he saved them, ver. 15, 16, &c. the red sea so the new testament calleth it in Greek, Heb. 11. 29. but the Red sea is the sea Siphtis hills, so the sea of eight or sea-weeds, which grew therein. v. 9. he rebuked it, that is, powerfully repelled the waves, &c. See the like, Nahum 1.4, Is. 50, 2. Mat. 8, 26. Psal. 18, 16. in the deeps] Israel went in the bottom of the red sea, dry ground, the deep waters being as walls on each hand of them. Exod. 14. 21, 22, 29. See also Is. 2, 3, 1, 12, 13. 10. the hater] Pharaoh and his host that pursueth them Exod. 14. 23, 24, 30. v. 12. they sang] as is expressed, Exod. 15.

v. 14. with lust] that is, greedily; even weeping for desire of flesh to eat, and loathing Manna, Numb, 11, 4, 6. v. 15. leannes] a leavened plague whereby the bowels of Egypt, the lives of the fittest of them were taken away; see Psal. 78, 30, 31. also Is. 10, 16. v. 16. the holy one sanctified of the Lord to the work of the Priesthood; Exod. 29, 44. Lev. 8, 19, &c. which Balaam with other Levites envied, opposing their own holyness, Num. 16, 1, 3, 5. v. 17. Dathan] and Abiram, princes, with their families and all their goods, went down alive into hell, Num. 16, 23, 33. v. 18. the wicked] 250. men that would burn incense to the Lord, were burnt with fire from the Lord. Num. 16, 35. Korach was the chief of them. v. 19. in Horeb] a mount in the wilderness called the mountain of God, Exod. 3, 1, 1. King, 19, 8. for there God gave his law unto, and made a covenant with them. Deut. 4, 10, and 5, 2. but while Moses was with God on the mount, they made themselves a God of gold. Deut. 9, 8, 9, 12. Exod. 32, 1, 4, 21. It was called also Sinai, Psal. 68, 9. of the mountains of God, and Horeb, of the dyne's; for it was a waterless desert. Deut. 8, 15. v. 20. their glorious] that is, their God; so ver. 21. 11. Thus did they like the heathens, Rom. 1, 23. form pattern, structure, of type as the Apostle calleth it in Greek, Heb. 8, 5. from Exod. 25, 40. v. 23. to abolish] that he would destroy them, and put out their name] under heaven, as is expressed, Deut. 9, 13, 14. in the breach.] in the gap, which their sin had opened for God as an enemy to enter and destroy them. A similitude taken from war, when by a breach in the wall, the enemy enters the city: so Ezek. 13, 5, 22, 30. But Moses cannot prayer stop this breach. Exod. 32, 11, 14. corrupting] that is, consuming them, See Psal. 57, 1. v. 24. land of defyrene] the pleasant land of Canaan, which was to be desired for the pleasures and profits of it, above all other countries, Ezek. 20, 6. Deut. 11, 11, 12. This land thou shalt inherit, refused to take possession of, Num. 14, 1, 2, 3, &c. Heb. 3, 19. So meat of desire, is dainty meat, Job. 33, 20. v. 26. his hand] that is, sincere, as the Chaldean explains) for so lifting up the hand often signifies, as Gen. 14, 12. Rev. 10, 5, 6. Deut. 32, 40. Nchem, 9, 15. How God [were a gainst these people, see Num. 14, 21, 23. Psal. 95, 11. v. 27. to fann] that is, scatter; See Psal. 44, 12. Ezek. 20, 23. v. 28. were joined] 02, coupled, yoked unequally with inferiors, which is Apostle forbid, 2. Cor. 6, 14. Baal-pheror, the God of Moabs and Midian, to whom by Balaam counsel, Israel joined, Num. 25, 3, &c. 21, 16. Rev. 2, 14. Baal signifies a Lord, my master, husband 02, patron; Pechor was the name of a mountain, where this God was worshipped, and had a temple called Beth-pheror. Num. 23, 28. Deut. 3, 29. Baal. Baal was a common name whereby the heathens called their gods, 2. King. 1, 2. Judg. 8, 33, and so Israel also called the true God, Hol. 2, 16. but for the shame of the abuse of God's worship, the Scriptures turn Baal, a Lord, into Bosheth, a shame, as Jerub-bosheth, 2 Sam. 11, 21, for Leuba-hosheth (02 Gideon) Judg. 8, 35. & g, 1. Tih-bosheth, 2 Sam. 2, 10. t El-habael, 1. Chron. 8, 33. Mephi-bosheth, 2 Sam. 9, 10. for Merib-bosheth, 1. Chron. 8, 34. Hucchu upon the Prophet (saith, they went to Baal-pheror, and separated themselves unto that Shame, (Bosheth,) Hol. 9, 10. and to Jerom rashly the idols, Shame, 02 Confusion, 1, 3, 24, &c. & 11, 13. the dead, idolatrous, that have no life or breath, so are opposed to living God, 1, 19. 5, 10. 1. Thees, 1, 9. v. 29. brake in] with violence spiling 24, 14, 15, and men, Num. 25, 9. v. 30. Phineas, nephew of Aaron the Priest, being zealous for the Lord, they justly grew with a spear, Timi.
Psalms CVI. CVII.

X and CXXII. that wrought abomination, Nu. 25, 7, 8 &c.

O. 31. for justice, for a just action, though done without ordinary authority, and God rewarded him for it, Num. 25, 11, 12.

32. Meribah means, where they strive with the Lord; Num. 20, 13.

See Psal. 95, 8. evil was] God's displeasure towards Moses, who uttering his anger, for it was devised of coming into the land of Canaan: Num. 20, 12. Deut. 3, 25, 26.

34. the peoples] the strangers in Canaan, as is noted, Judg. 1, 21, 27, 29, 30, 31, 33. though God commanded them, Exod. 23, 32, 33.

36. idols, images, named in Deut. 4, 32. of the curious labour spent in framing and serving them, Isr. 10, 9, 11, 44, 9, 12, 13, 15. 2 of forswearing that they bring to [such as worship them: Psal. 16, 4, sometime they are called Gods, ] 2 Sam. 5, 21. compared with i. Chron. 14, 12. a snare] a scandal (as the Greek [apth], whereby they fell into miseries, Judg. 2, 12, 13, 14, 15. Exod. 23, 33.

37. divers] the idols formentioned, whereby divers are worshipped, and not God, as i. Cor. 10, 19, 20. Rev. 9, 20. 2 Chr. 11, 15. Deut. 32, 17. Lev. 17, 7. Divers here are called Shedim, Watchers, in opposition to Shaddai, God Almighty, Psal. 68, 15.

39. whored ] committed [spiritual whorish, that is, idolatry; see Psal. 73, 27, Judg. 2, 17. Eze. 33, 7, 37.

41. their haters] the hethens round about, as was prophesied, Levit. 26, 17. and fulfilled, Judg. 3, 8, 14. & 4, 2 & 6. 1. & 10, 7, 8, 9.


by their counsel] that is, purposely and advisedly, as i. Chron. 12, 19.

46. gave them] that is, procured mercy (or favour) towards them.

47. from the hethens] among whom divers Israelites were scattered by reason of their often troubles at home. So i. Chron. 16, 35, 36. to glory that we may glorify, or commend ourselves.

The fifth Book.

Psalms 107.

1. Consely ye to Jehovah for he is good: for his mercy endureth for ever.

2. Let the redeemed of Jehovah, say iis: whom he hath redeemed, from the hand of the distresser.

3. And gathered them, out of the lands: from the sea, and from the desert, from the north & from the sea.

4. They wandered in the wilderness, in the desert without way: they found not, a dwelling citie.

5. Hungry and thirsty eke: their fowle, was overwhelmed in them.

6. And they cried unto Jehovah, in their distress: he rid-them-free, out of their anguishes.

7. And he led them, in a right way: for to come, unto a dwelling citie.

8. Let them confess to Jehovah his mercie: and his marvels, work, to the sons of Adam.
9. For he hath satisfied, the thirsty fowl: and filled the hungry fowl, with good. 10. They that sit in darknes and the shadow of death: bound, in affliction & yron. 11. Because they turned-rebellious against the words of God: & defpised, the counsel of the most-hye. 12. And he humbled their heart with molestation: they stumbled down, and their was no helper. 13. And they cried unto Jehovah, in their distreys: he saved them, out of their anguishes. 14. They brought them forth, from darknes and shadow of death: & brake, their bands. 15. Let the confess to Jehovah his mercy: & his marvelous works, to the sons of Adam. 16. For he hath broken, the dores of bras: and hewed-affunder, the bars of yron. 17. Fools, for the way of their trefpa: & for their iniquities, are afflicted. 18. Their fowl, abhorreth al meat: and they approach, to the gates of death. 19. And they cry unto Jehovah, in their distreys: he saveth them, out of their anguishes. 20. He sendeth forth his word, and healeth them: & delivereth, from their corruptions. 21. Let them confess to Jehovah his mercy: and his marvelous works, to the sons of Adam. 22. And let them sacrifice, the sacrifices of confession: and tel his works, with showring. 23. They that goe-down to the sea, in ships: that doe their labour, in the many waters. 24. They doo see, the works of Jehovah: & his marvelous acts, in the deep. 25. For he layth, and rayseth-up the stormie wind: and it lifteth-up, the waves therof. 26. They mount-up to the heavens, they goe-down to the deeps: their fowl, in evil melteth-away. 27. They reel and stagger, like a drunken-man: and all their wisdom, is swallowed-up. 28. And they cry unto Jehovah, in their distreys: and he bringeth them out, from their anguishes.
Psalms

29. He setteth the storm, to a silent-calm: and the waves thereof, are quiet.
30. And they rejoice because they are stilled: and he leads them unto the haven of their desire. 31. Let them confess to Jehovah his mercies: and his marvellous works, to the sons of Adam.
32. And let the exalt him, in the church of the people: and praise him, in the sitting of the Elders. 33. He putteth rivers to a wilderness: & yssues of waters, to a thirstsines.
34. A land of fruit, to saltines: for the evil, of them that dwell therein. 35. He putteth the wilderness, to a pool of waters: and the land of drought, to yssues of waters. 36. And saith there the hungry: and they firmly prepare, a dwelling site. 37. And sow the fields, and plant vineyards: and they yeild fruitful revenue. 38. And he blesteth them and they are multiplied vehemently: and their cattel, he diminisheth not. 39. And they are diminished and bowed-down: by refraynt, evil and forrow.
40. He poureth contempt, on bounteous-princes: & makeneth the err, in deformed-wildernes without way.
41. And raiseth up the needy from affliction-povettie & putteth his families as a flock. 42. The righteous shall see & rejoice: and all injurious evil, stop her mouth. 43. Who is wise and will observe these things: and they shall understand the mercies of Jehovah.

Annotations.

The fifth book [Stt Psal. 42.1. 43.1. of the ditreffer] 42.2 of ditreiss.
42.3. whom he hath ] 02, that he hath redeemed them: of the ditreffer ] 02 of ditreiss.
42.4. the sea ] that is, the south, where the red sea was situate from Judea; (as the Chaldee explicanteth it, the southern sea;) for the moon sea, was weltward, Isa. 23.4. and so is often used for the West.
43.1. sea ] that is, no harbour or place of refreshing: for wild and venomous beasts only haunt there. Deu. 8.15. Compare also Ecclesi. 10.15. GEN. 21.14, 15, 16.

43.2. desert way ] Deh. desert of way, meaning, where no way was, as verse 40. See also ISA. 43.19. This state is the cause, why there is no dispersion among the peoples of the world; Ezek. 20.35. 36. When men are dwelling city, 20.36. Deh. city of habitation, no fearing; so verse 7.36. that is, no harbour or place of refreshing; for wild and venomous beasts only haunt there. Deu. 26.15.
Psalm. CVII. CVIII.

v. 5. overwhelmed; [Ps. 61. 3.]

v. 9. with good] 02 good-things; as

the Greek ἀγαθακά] [Ps. 65. 5. Luk. 1. 53.

v. 10. shadow of death] that is, terrible darkness, meaning here an affection in body and soul. See Psa. 23. 9. Isa. 49. 9. &c.

v. 2. Mat. 4. 15. Luk. 1. 79.

v. 16. bars] that is, all the most strong hindrances; [Ps. 45. 2.]

v. 17. Fools] evil disposed persons, for want of their unadvised-rashness, [Ps. 38. 6.]

v. 18. soul] that is, appetite; [Ps. 39. 14.]

v. 19. appetite and deformed limbs, [Ps. 34. 10.]

v. 20. heal them] in Hezekiah, 2 Kings 20. 1. 4. 5. 7. and the contrarv in Isa. 2 Chron. 16. 12. 13. for God woundeth and healeth, Deut. 2. 29. 39. Ho^ 6. 1. Is. 32. 19. 24. [corruptions] that is, corrupting-diseases, 02 corrupting-places whereunto they are ready to come; [Ps. 7. 16. Is. 33. 28. 30.]

v. 22. of confession] that is, thank-offerings; [Ps. 50. 14.]

v. 23. doo labour] that is, occupy, 02 get their living; [Ps. 18. 17.]

v. 24. rayeth-up] 02 maketh-land; whilst noteth also the continuance of the storm. See an example, Ion. 1. 4.

v. 29. he fet eth] 02 restoreth-firm. See Mat. 8. 30. 17. Is. 1. 10. 02 because they ] 02 when they, that is, the waves. 02. 8. 32. the sitting.

v. 33. He putteth rivers] that is, he turneth watry fruitful places to a dry barren desert. Rivers here (as, waters in Isa. 2. 19. Eccles. 11. 1.) are put for most fertile grounds; as wildernesses, for a dry barren ground. Deut. 8. 15. yilles] that is, places where water-springs are, 'thirstiness' that is, a thirsty, dry land.

v. 35. faltines] that is, a salt barren land; so Jer. 17. 6. Is. 39. 9. for our country, barrennesses, Deut. 29. 23. Judg. 9. 45.

v. 37. yield fruitful revenue; [Ps. 60. 18.]

v. 39. And they are] that is, And again, when he curleth them, they are mirthed, &c., the contrarv to the former; blest is he who understandeth, as in the law Deut. 28. 4. 18.

v. 40. contempt] a base contemptible estate, [Ps. 12. 21.]

v. 41. rayeth up] 02 seeth in a hasty place, fairly; [Ps. 1. Sam. 2. 8. Psal. 7. 3.]

v. 42. all injurious-evil] that is, all evil persons; that 'thave God's providence, 02 blame his administration that have their mouths stopped; [Ps. 5. 16. 10. and for pride, 02 for proud persons; Psal. 35. 12.]

v. 43. Who is wise?] a complaint how few there be that mark these things; and an instruction that every wise man will observe them; [Ps. 14. 10. 1. 9. 12.]

Psalm. 108.

1. A song, a psalm of David.

2. O God mine heart is firmly-prepared: I will sing and sing-psalm; yea with my glorie.

3. Rayle-up, psaltery and harp; I will wake-up at the day-dawning.

4. I will
Psalm. CVIII. CIX.

4. I will confess thee, among the peoples ô Jehovah: and will sing psalms to thee among the nations. 5. That thy mercies are great above the heavens: and thy truth unto the skies.

6. Be thou exalted over the heavens ô God: and over all the earth, thy glory.

7. That thy beloved may be delivered: save thou, with thy right hand and answer me.

8. God spake by his holy ones, I will be glad: I shall divide Shechem; and measure, the vally of Succoth. 9. Gilead shall be mine; Manasseth mine; and Ephraim strength of mine head; Judah, shall be my lawgiver.

10. Moab my washing pot; over Edom, I shall cast my shoe: over Palestina, I will shout.

11. Who will lead me along, to the city of strong defence: who will conduct me, into Edom? 12. Wilt not thou ô God which hast cast us away: & wouldest not goe forth ô God, in our hosts?

13. O give thou us, help from distress: for false vanity is the salvation of earthy-man. 14. Through God we shall do valiantnes: & he, will tread down our distressers.

Annotations:

Psalm. 109.

To the musician, the muse: a psalm of David:

1. O God of my praise, cease not as deaf. 2. For the mouth of the wicked, and the mouth of deceitfulnes, Sing this as the 106. Psalm.

Psalm. 109.

1. God of my praise, cease not as deaf.

2. For the mouth of the wicked, the mouth eke of deceitfulnes, against
ceyt, are opened against me: they have spoke with me, with a tongue of falsehood.
3. And words of hatred have they compassed me about: and warred against me without cause.
4. For my love they are adversaries to me; and I gave myself to prayer.
5. And they put upon me, evil for good: and hatred, for my love.
6. Set-in-office over him the wicked one: and let the Adversaries stand at his right-hand.
7. When he shall be judged, let him goe-forth wicked: and his prayer, be to syn.
8. Let his days be few: his office, let an other take.
9. Let his sons be fatherless: and his wife, a widow.
10. And let his sons wandering wander and beg: and seek out of their desolate-places.
11. Let the creditor infnare, at that he hath: and let strangers, make-spoil of his labour.
12. Let ther be none, extending mercy to him: and let ther be none, shewing-favour to his fatherless-children.
13. Let his posteritie be appointed to cutting-off in the generation next-after, let his name be wiped-out.
14. Let the iniquitie of his fathers, be remembred of Jehovah: and the syn of his mother, be not wiped-out.
15. Let them be before Jehovah continually: and he cut-off, the memorie of them from the earth.
16. Because that he remembred not, to doo mercy: but persecuted the poor-afflicted.

against me are op'ned: they speak to me, with lying tongue.
3. And words of hate: and without cause against me they doo warre.
4. They adversaries are to me for my love: but I pray.
5. And ye for goods: and for my love, they harassed me lay.
7. When he shall be judged be, let his condemned goe his ways: and let his prayer be to syn.
8. A few let be his days: his office, let an other take.
9. His sons be fatherless.
10. His wife, a Widow. And his sons wander about wayles, and let them beg: and seek out of their desolate-places.
11. Let the extorting-crediteurs infnare, at that is his: and of his labour, let strangers make joyful-robbery.
12. Let ther be none, that unto him may forth-extend mercies: and favour to his fatherless to shew let ther be none.
13. Let his posteritie be set unto perdition: in the after generation, his name out-wiped bee.
14. Remembred of the LORD, be his fathers iniquitie: his mothers syn be not wip'd-out.
15. Be they continually before the LORD: and be cut-off, from the earth, their memorie.
16. Because he mercie minded not to doo: but pursued
Psalm. CIX.

afflicted and needy man: & the faintened in hart, to slay him.

17. And he loved cursing, and let it come unto him: and he defiled not in blessing, and let it be far from him.

18. And he clothed himself, with cursing, as his rayment: and let it enter as waters into his inward-part; and as oil, into his bones.

19. Let it be to him, as a garment wherewith he may cover himself: and for a girdle, wherewith he may gird himself continually.

20. This be the work of mine adversaries, from Jehovah: and of them that speak evil against my soul.

21. And thou Jehovah, Lord; doo with me, for thy name sake: for good is thy mercie, deliver thou me.

22. For I am poor-afflicted and needy: and mine hart is wounded within me.

23. As a shadow when it declineth I am gone away: I am tost, as the grasshopper.

24. My knees, are feeble through fasting: and my flesh, is lean for fatness.

25. And I was a reproach to them: they saw me, they shaked their head.

26. Help thou me, Jehovah my God: save me according to thy mercie.

27. And let them know, that this is thine hand: thou Jehovah, hast doon it.

28. Let them curse, and doo thou bless: rise they up, and be ashamed; and let thy fervant rejoice.

29. Let mine adversaries be clothed with ignominie: and let them cover themselves with their abasing, as with a cloke.

30. I wil
Psalm. CIX.

30. I will confess Jehovah vehemently with my mouth: & in the midds of many, wilt I praise him.

31. For he will stand, at the right hand of the needy : to save him, from them that judge his soul.

Annotations.

Verse 1. of my prayer] that is, which are prayed of me; as Psal. 22. 4. 02, which pray, etc. and justified me against the calumnies of mine enemies; 2. Cor. 10. 18. Rom. 2.29. Num. 12. 7.8. cease not ] 02 be not silent, see Psal. 28.1. of deceit] that is, the deceitful man; as the Greek explaineth it; to prude for proud person, Psal. 36. 12. are 02 have opened, to merit themselves. 6. 4. and I pray] to meet. I made, 02 give my self to prayer, (as the Greek saith,) I prayed: 02 I am a man of prayer. So I peace, Psal. 120. 7. See also 1 Cor. 14.33. 6. Set in office 02 Make-visiter 02 oversee; see verse 8. the wicked one] the divill as 1. ioh. 2.13.14. 3. 12. 15. 02 generally, wicked rulers. 

the adversary] in Hebrew Satan, in Greek the Diivil, who is an adversary to mankind. 1. Pet. 5. 8. Rev. 12.9. at his right hand] to rest, and overcome him, Zach. 3.1. and this is written of all his foes, as of one man; 02 of some one special, as Doeg enemie to David, i. Sa. 22.9. &. Iudas to Christ, lch. 13.2. But God is at the right hand of the poor, verse 31. Ps. 26. 8. 7. wicked] that is (as the Greek saith) condemned; see the note on Psal. 1. to lyn] that is turned to lyn, and is abominable, Prov. 28.9. &. 15. 8. 8. his office] 02 charge, visitation, bishoprick, (Episcopate,) and this is applied to iudas, whose office was derived to Matthias, Acts. 1. 16. 20. 26. A bishop, and bishops-charge, (so called of visitation) is a common name to all overseers, and office; Num. 4. 16. &. 31. 14. Ezek. 44. 11. 2. Kin. 11. 15. 2. Chron. 34. 12. 17. Nehem. 11. 9. 9. fatherlefs] 02 orphans: and this is a curse of the law, Exod. 22. 24. Jer. 18. 21. 10. wander] rogue-about, as vagabonds, Gen. 4. 12. 11. the creditor] he to whom he is indebted; 02 the extortioner let him sithe on all his goods; his labour] goods gotten by his labour. 13. porterrie] 02 his last end; see Psal. 37.37. to cutting off] 02 appointed to be cut off; to perdition, 02 to destruction, as the Greek explaineth. The verb arise, is of passive signification; as Psal. 33.9. &. 36. 15. 16. memory] 02 memorial, Psal. 34. 17. Ob. 18. 17. 16. fruiten] with grief, that is sorrowful, 02 as the Greek saith pricked in heart. So verse 22. See Psal. 102. 5. &. 34. 19. 17. let it come] 02 it that come: and so after. 

18. his renumeration] 02 a mantel. let it enter] 02 if entered. It may be understood of his descent in ruling, which pleased him as water and oil: 02 of the efficacy of the curse, that should prieve his own chairs and bones, as Num. 5. 22. 20. the work] that is the wage 02 reward due for his work: to Levit. 19.13. Ila.49.4. Ob. 7.2. Ezek. 29.20. 21. Jehovah] the name of God; see Psal. 88. 12. to merit mercie, as the next verbs shew, and is expressed Psal. 18. 51. See also Psal. 103. 9. where the word anger is entered. 23. I am gone] 02 am made to goe (02 depart,) namely, towards him grave; as Psal. 38. 9. See also Psal. 102.12. 1. Chron. 17.11. toed as the grathopper 02 taken off as the Locust, which hath no rest 02 going place, but is dibuted too and fro, being a fearful creature; Nahum. 3. 17. Ob. 39. 22. 02 which is carried away with the wind: Exod. 10.19. 24. feeble] 02 losen, so that I am ready to stumble and fall. So Paul catch them loafe, 02 feeble knees, Heb. 12.12 from Ila. 35.3. for fatnes 02 for oil, that is, for want of fat, 02 oil: ap for the fruits, i, for want of the fruits, Lam. 4. 9. for five, i, for want of five,
of five, Gen. 18:38. **or we may turn it, without fear of the Hebrew min, sometime signifies without.** Iob. 21:9. 

Ps. 25. thacked] or wagged, a sign of Satan, Psal. 22:8. 

Ps. 27. thine hand] that is, thy handy work. 

Ps. 28. **thay they up.] to meet against me; as the Greek expounds it** and be they abashed as disappointed of their purpose. 

Ps. 31. at the right hand] to assist; contrary to Satan, ver. 6. 

**that judge] that is, condemn and perfect his’ him to death.**

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**Psalm 110.**

1. A Psalm, of David:

*Ehovah assuredly sayd, unto my Lord;* 
Sit thou at my right-hand: until I put thine enemies, the footstool of thy feet. 

2. Jehovah will send out of Sion, the rod of thy strength: rule thou, in the middes of thine enemies.

3. Thy people *shall* volunteered, in the day of thy power: in the honorable-bewties of holyes, of the womb of the early-morning; to thee, the deaw of thy youth.

4. Jehovah sware, and will not repent; thou art a Priest for ever: according to the order of Malchisedek.

5. The Lord at thy right-hand: he hath wounded Kings, in the day of his wrath.

6. He shall judge among the heathens, he hath fyllen with corpuses: he hath wounded the head, over a great land.

7. Of the brook, in the way shall he drink: therefore, he shall lift up the head.

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**Annotations.**

**Vers. 1. Jehovah] that is, God the Father.** 
afferely sayd] see Psal. 36:2. 

to my Lord; that is to Christ, whom David here calleth his Lord, though he was also his son according to the flesh, Math. 22, 42, 43. Rom. 1, 3. Act. 2, 34. So the Chaldee The Lord sayd unto his word: meaning Christ, John, 1, 1. 


**Ps. 28.** thine enemies] even all of them, the last whereis is death, i Cor. 15: 25, 26. Of this place, the Apostle giveth this explication, Every Priest standeth daily ministring, & oft times offering the same sacrifices, which can never take away
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fynns: but this man having offered one sacrifice for sinn, stretched for ever at God's right hand, hence forth expecting till his enemies be put the footstool of his feet. Heb. 10, 11, 12, 13.

u. 2. the rod 03 half ( scepter ) of thy strength; thy strong staff (a Chrift) that is, the powerful word of thy kingdom; Isa. 11, 4. Mat. 1, 19. Which was to come out of Sion and Jerusalem, Isa. 2, 3. Luk. 1, 49, 50. Acts 1, 4, &c. For in Sion, Chrift reigneth, Ps. 2, 6. Rev. 14, 1. rule thou; that is, thou shalt surely rule, 02 have dominion: see the note on Psal. 37, 3.

v. 3. voluntary] a people of voluntary necessities, 02 of liberalities (as Ps. 68, 10.) that is, (as most freely, willingly and liberally present themselves and their oblations to thee: as Isd. 58, 7, 9. Acts 2, 41. Exod. 25, 2. Rom. 12, 1. Psal. 47, 10, &c. 19, 108. Song. 6, 11. of thy power 02 armie (as Ps. 33, 16.) that is, when thou sendest forth thy powerful gospel, and preachers of the same, to conquer the world. Rom. 1, 16. 2. Cor. 10, 4, 5. Rev. 6, 2. Psal. 45, 4, 5. in the honourable-beauties of holinesses] 02 in the comly (02 honourable) places of holinesses, 02 of the sanctuary) as Psal. 29, 2. that is the church: 02 rather in the bountiful ornaments of holinesses: that is, holy graces and virtues, wherein with Chrift and his people are adored, as the Priests and Levites of old with Vrim, and holy garments; Exod. 28, 24, 40. Is. 52, 1. So the warriours in heaven, are clothed with fine lines white and pure; the righteousnes of the saints. Rev. 19, 14, 8.

0 of the womb &c.] This place is difficult, and may diversly be understood, either of Chrift himself, 02 of his people: and again it is of Chrift, either in respect of his Godhead, 02 of his manhood. Of his Godhead, that the Father 02 into him, of the womb (that is, of mine own essence) before the early-morning (that is, before the world was) to thee was, 02 thou hadst) the dew of thy youth, 02 birth,) to note the eternal generation of Chrift before all worlds, as it is shewed, Prov. 8, 22, 23, 24, 25. And this sense the Lxx. Greek interpreters seem to follow, translating Of the womb before the morning - first begat I thee. If it be meant of Chrift's manhood, we may take it thus, of the womb of the dark-morning (02 of the obscure womb, of the virgin) thou hadst the dew of thy birth. If of Chrift's people before mentioned, it may thus be read. Of the womb of the morning to thee 02 shal be) the dew of thy youth; that is, thy youth (the young newborn people) shalt be to thee as the morning dew, which faleth secretly from heaven, and abundantly covereth the earth: For to the dew is sometime used, 2 Sam. 17, 12. and unto ray dew, yee &c, the scripture applieth the names of womb, and begetteth; Job. 38, 28, 29, and the increase of the church is by this figure described, as the remnant of Isaaob shalbe among many people, as a dew from the Lord, as showeth upon the gras, which wayeth not for man &c. Mic. 5, 7. This last sense accordeth best with the beginning of the verse.

Of the womb 02 from the womb of the morning, of the early-morning, 02 before the dawning: the morning (02 day-dawning) in Heb. 1. Milchchar, is named of the blackness of darkness, which also the Scripture (sweeth), 10. 20, 1, and the letter M. is either a preposition, signifying from, 02 before, as Is. 43, 13, 02, but a part of the word, here meaning, of, to thee understand was 02 shalbe; that is, thou hast, 02 that have, the dew of thy youth 02 of thy birth: that is, thy youth which is like the dew. Youth, 02 nativitie; may either be taken properly for young age, as Eccles. 11, 9. 02 figuratively, for young persons, meaning the regenerate, which are as new born babes, 10. 1, 13, &c. 3, 3. 1. Pet. 2, 2.

D. 02 Ware] Forasmuch (savour th) Apostle as it is not without an oath, &c. by so much is Jesus made suretie of a better testament. Heb. 7, 20, 22. a Preist] 02 Sacrificer; see Psal. 99, 6. for ever.] Among the Levites, many were made Priests, because they were not suffered to endure by reason of death: but this man because he endureth ever, hath an everlasting priesthood. Wherfore he is able also perfectly to save them that come unto God by him; being he ever liveth to make intercession for them. Heb. 7, 23, 24, 25. to the order] 02 according to my speech: both these interpretations are good, the one from the Apostle's authority, Heb. 7, 17. the other from the Deut. prophecy; &c. as 10. 5, 8. meaning the manner and order of Melchisedek, as God speaketh of him in the history, where he is thought in Na without
Psalm. CXI.

without father, mother, kindred, beginning of days or end of life, continuing a Priest for ever; as the Apostle gathered Heb. 7.13. from the narration Gen. 14, 18. &c. of Melchisedek] the King of Salem, and Priest of the most holy God, whose name and office is opened Heb. 7.1.2. &c. from which he inferreth, If perfection had been by the Priestsdom of the Levites, &c. what needed it that another Priest should rise after the order of Melchisedek, and not to be called after the order of Aaron? Heb. 7. 11.

v. 5. The Lord Jesus Christ, as in verse 1. at thy right hand, this may be spoken to God the Father, at whose right hand Christ sitteth, as verse 1. to the people of God, at whose right hand he standeth, as Psal. 109. 31. hath wounded] to [hal wound, to embrace in blood, as Ps. 68. 22. 24. a prophecy spoken as of a thing done. So usually in the Prophets, Isa. 9. 6. &c. 53. 4. &c. See this fulfilled, Rev. 19. 16.

v. 6. hath filled so [hal [hal [hal filled] to [welt at places with dead bodies, lay and unburied, as Jer. 16. 4. the head] Antichrist the man of sin, when the Lord shall come with the spirit of his mouth, 2 Thes. 2. 3. 8. to [tal s, [tal heads, and land for lands; that is, all wicked governours whose soue. (v. 7. of the brook] to [welt of afflictions (as waters usually signify, Psal. 18. 5.) Christ was to drink, that is, to suffer, and to enter into his glory, Mat. 26. 39. 42. Luk. 24. 26. 1. Pet. 1. 11. Philip. 2. 8. 9. [hal, drinking of the brook in the way, may mean a short refreshing of himself, and then a hot pursuit of his enemies without delay, 'till he hath got a full conquest of them. Compare here with the history of Deacons soldiery, Judg. 7. 4. 5. 6. &c.

Psalm. III.

I. Hallelu-jah; will confess Jehovah, with all the hart, in the secret of the righteous, and assembly.

2. Great are, the actions of Jehovah: fought-out, of all that delight in them.

3. Glorious-majestie & comly-honour is his work: and his justice, standeth to perpetual-aye.

4. He
Psalm CXI.

4. He hath made a memorial of his marvelous works: gracious, and pittiful is Jehovah.

5. He hath given a prey to them that fear him: he will remember his covenant for ever.

6. He hath shewed to his people, the able-power of his actions: in giving to them, the inheritance of the heathens.

7. The actions of his hands, are truth and judgment: faithful are all his precepts.

8. Established they are for aye for ever: doon, in truth and righteousness.

9. He sent redemption, to his people, he hath commanded his covenant for ever: holy and fearful is his name.

10. The beginning of wisdom, is the fear of Jehovah; good prudencie, have all they that doo them: his praisie, standeth to perpetual-aye.

Annotations.

Ver. 1. Halelu-jah Prayfe ye Jah. This Psalm setteth forth the praises of God: and is composed after the order of the Hebrew Alphabet, every sentence beginning with a several letter. So also the Psalm following. See Psal. 25, & the secret] 02 Council; see Psal. 64, 3. & 89, 8. Nu 2. sought-out] that is, regarded and cared for; [Sol 62, 12. O'Va a citie
Psalms CXI, CXII.

1. O Blessed is the man, that feareth Jehovah: that delighteth vehemently in his commandments.

2. His seed shall be, mighty in the earth: the generation of the righteous, shall be blessed.

3. Wealthy shall be his house: & his justice, standeth to perpetual-aye.

4. Unto the righteous, light ariseth in darkness: gracious, and pitiful and just.

5. A good man, doeth-graciously and lendeth: he will moderate his words, in judgment.


Psalms 112.

Sing this as the 111. Psalm.

Blessed man, that doeth Jehovah fear:
that greatly doeth
in his commands delight.
His seed, in earth
shall mighty persevere:
blessed shall be,
the race of the upright.
In his house rich-
es are and welth-
his justice stand-
eth eke, for evermore.

Unto the upright,
in darkness light ascends:
gracious and pit-
iful and just he is.
A good man doeth graciously and lends:
he moderates
in judgement his speeches.

Surely.
Psalm. CXII.

6. Surely he shall not be moved for ever: his heart shall be to everlasting memorie.

7. He will not fear, for evil hear-fay: his heart is fixed, trusting in Jehovah.

8. His heart is stablished, he will not fear: until he see, upon his distressers.

9. He hath scattered-abroad, he hath given to the poore; his justice standeth to perpetual-aye: his horn, shalbe exalted with honour.

10. The wicked shall see and be angry: he shall gnash with his teeth and melt-away: the desire of the wicked shall perish.

Annotations.

[Def. 1. Halelujah] 02 Pray se ye the LORD. This Psalm setteth out the praises of the godly man: and is composd after the order of the Hebrew Alphabet, even as the former 111. psalm; with which in many things it is to be compared. 03. 2. his feed] his children as Psal. 21,11. Levit.21.17. the generation] their progenie, as Deut. 29.22. Job. 42.16. 02. 03. Wealth] 03. Store of riches sufficiencie of wealth gathered with labour and industri: the Hebrew Hon. signifieth also sufficiencie, Prov. 30.15. standeth] that is, continueth, abydeth, as Psal. 113.3. where the very name is spoken of God. So after, verse 9. 04. light ariseth] 05. springeth up, properly as the sun riseth; Mal.4.2. Light, signifieth comfort, peace, joy &c. 05. darkness, affliction, Job.30.26. Eth. 8.16. Psal. 107. 10. Lam. 3.2. And so in religion, Act. 26.18.23. Rom. 2.19. 2 Cor. 4.6. Compare this sentence with Isa. 18.10. Exod.10.23. and the contrary Job. 38.15.

gracious] this may be underfoot of God, thus, from him that is gracious &c. as Psal. 111.4. 02. of the godly man, that he is gracious &c. as the next verse sheweth: 02. of the light, that it is gracious &c: meaning it of God, who is our light, as Psal. 27.1. 05. will moderate] 07. mesure out; 07. cary and dispense them, as the

Greek
Psalm. CXII. CXIII.

Greek explyauneth it, by the similitude of a steward, his words] of affayes, matters. in judgement] of with discretion, as is fit and right. Psal. 25, 9. Ezek. 34, 16.

v. 6, Surely] of, For: compare Psal. 15, 5. v. 7, hear] of hearing, that is, tidings, fame, rumour report, which he heareth; as the word signifies Rom. 10, 16, 17. So that which one Evangelist calleth akoe, hearing, Mark, 1, 28. another Evangelist echoa, a sound of echoe, Luk. 4, 37. both meaning fame rumour. See the contrary to this in the wicked. Ier. 49, 23. fixed] of firmly-prepared, not to be moved with evil tidings. v. 8. He seeth] to went, Gods work, of reward; see Psal. 54, 9. v. 9. scattered] to went, his riches (as the Chaldee explyauneth it:) that is given and lent it freely without looking for any thing thereof, as Luk. 6, 38. though theperp he is more increased, Prov. 11, 24. See 2 Cor. 9, 9.

Psalm. 113.

Sing this as the 84. or as the 60. Psalm

1. O servants of Jehovah praise: praise ye, the name of Jehovah.
2. Blessed be the name of Jehovah: from this time, and for ever.
3. From the rising of the Sun unto the going-in of the same: praised be, the name of Jehovah. 4. Jehovah is high, above all nations: his glory, is above the heavens. 5. Who is like Jehovah our God? that lifteth himself-hye, to set.
6. That debauneth himself-low to see: in the heavens and in the earth.
7. He rayseth the poor from the dust: he lifteth up the needy from the dunghill.
8. To set him with bounteous-Princes: with the bounteous-Princes of his people.
9. He maketh the barren of howfe, to dwell, a joyful mother of children; Hallelujah.

Annotations.

v. 2. from this time] of from now; henceforth. So Psal. 115, 18. & 111, 8. & 131, 3.

v. 3. rising] that is, the east part of the world; as Psal. 103, 12. going in] of going-down; that is, the west; when the Sun is [ap] to goe in, as when it rifieth, to come-out: Gen. 19, 23. meaning by east and west, the world over: so Mal. 1, 11.

v. 5. lifteth-hye to set] of to dwell; that is, (as the Greek explyauneth it) dwelleth on high: and so after, feeth the things below. v. 7. from the dust] that is, from base estate, as 1. King. 16, 2. So after, from dunghill, as Lam. 4, 5.

This speech is taken from 1. Sam. 2, 8. v. 9. the barren of
Psalm. CXIII.

Psalm. 114.

1. 
When Israel went out from Egypt: the howse of Iaa-kob, from a people of a barbarous-speech.

2. Judah was for his sanctuary: Israel, his dominions.

3. The sea saw, and fled: the Iarden, turned-about backward.

4. The Mountayns, leaped like rammes: the hills, like yonglings of the flock.


Annotations.

Ver. 1. barbarous-speech], speaking-barbarously, of a strange, rude, uncouth language.

This word is here only used, and meaneth all speech that was not understood of Gods people; which he that speaketh, is called of the Apostle a Barbarian, that is a stranger, 1. Cor. 14, 11, even as here also the Chaldee turneth it. Spiritually it meaneth (such as speak against the faith), the language of Canaan, Isa. 19, 18.

v. 2. Judah ] that is, the congregation of that tribe, which was most principal, Num. 2, 3, 11, 12, & 10, 14. was] became, and it is of the feminine gender, to signify the Congregation, usually named a daughter, as Psal. 9, 15, his sanctuary ] sanctity, 12 sanctification, which God had sanctified to dwell among them: Levit. 19, 2, & 20, 7, 36, & 26, 11, 12. 2 Cor. 6, 16. dominions] dominations (signifying] ruling over the tribes by his laws and spirit.

v. 3. The sea ] the red sea, through which Israel passed: Exod. 14, 11, Psal. 77, 17, & 78, 13, & 66, 6, & 136, 13. the Iarden ] the great river in the land of Canaan: Isai. 3, Psal. 66, 6. The mountains ] Sinai, Horeb and other hills in the wilderness quaked, Exod. 19, 18. Hab. 3, 6, 10. Psal. 68, 9. So leaping is used also in Psal. 29, 6. yonglings ] sons, meaning lambs: so verse 6. v. 5. What ayed thee, what was to thee? v. 7. At the presence] at the face, before the Lord. For these phrases are used indifferently, as milliphnei, at the presence, 1. Chr. 16, 33, is liphnei, before, Psal. 96, 12. So Milliphnei, before, Psal. 100, 3, which in 2. Sam. 10, 18, 19, Miphnei, before.

v. 8. Before the Lord. For these phrases are used indifferently, as milliphnei, at the presence, 1. Chr. 16, 33, is liphnei, before, Psal. 96, 13. So Milliphnei, before, Psal. 100, 3, which in 2. Sam. 10, 18, 19, Miphnei, before. tremble thou] with payns as a woman in travel, see Psal. 29, 8. It is an answer to the former question, and therefore may also be turned, the earth
Psalm CXV.

earth trembled, (as the hebre is observed in Psal. 22. 9.) and so the Greek here translated, the earth was shaken. v. 8. the hint that is, hard shining rock, as is explained Deut. 8.15.

Compare Isa. 41. 18.

Psalm 115.

1. Not unto us, Jehovah; not unto us: but unto thy name, give the glorie: for thy mercie, for thy truth.

2. Wherfore should the heathens say: wher is now, their God?

3. And our God is in the heavens: whatsoever pleaseth him, he doeth.

4. Their idols, are silver and gold: the work, of the hands of earthly-man.

5. A mouth they have, & speak not: eyes they have, and see not.

6. Ears they have, and hear not: a nose they have, and smel not.

7. Hands they have, and feel not; feet they have, and walk not: they make no sound with their throat.

8. Like them, be they that make them: every-one, that trusteth in them.

9. Israel, trust thou in Jehovah: he is their help, and their sheild.

10. Howse of Aaron, trust ye in Jehovah: he is their help, and their sheild.

11. Ye that fear Jehovah, trust in Jehovah: he is their help, and their sheild.

12. Jehovah, hath remembred us he wil blest us: he wil blest, the howse of Israel: he wil blest, the howse of Aaron.

13. He wil blest, them that fear Jehovah: the smal, with the great.

14. Jehovah will add unto you: unto you, and unto your sons.

15. Blessed.

Psalm 115.

Sing this as the 106. Psalm.

1. Not unto us LORD, not to us: but unto thy name, see the glorie given for thy mercie, and for thy veritee.

2. O wherfore should the heathen-folk say: wher is now, their God?

3. But our God is in heavens: he doeth, whatsoever seems-him-good.

4. Their idol-gods, silver and gold: the work of mens hands bee.

5. A mouth they have, and do not speak: have eyes, and do not see.

6. Ears have they, and they do not hear: have nose, and do not smel.

7. Feet have they, and they do not walk: have hands, and do not feel:

They with their throat dooo make no sound.

8. Like unto them, be those that doo them make: each-one that dooth, his trust in them repose.

9. O Israel, trust in thee LORD: their help, and shield is bee.

10. O Aroms howse, trust in the LORD: their help, and shield is bee.

11. Ye that fear JAH, trust in the LORD: their help, and shield is bee.

12. Jehovah hath remembred us, he bounteously wil-blest: the familie of Israel, he blest wil bounteously; the familie of Aaroe, blest wil be bounteously.

13. Hee blest them, that Jehovah fear: the smal, with greater one.

14. Jehovah add wil unto you: to you, and to your sons.

15. Blesse
Psalm. CXV. CXVI.

15. Blessed shall ye be, of Jehovah: which made the heavens and earth.
16. The heavens the heavens, are Jehovah's: and the earth, he hath given to the sons of Adam.
17. Not the dead, shall praise Jehovah: neither, any that goe-down to silence.
18. But we will bless Jehovah; from this time and for ever; Hallelujah.

Annotations.

Ver. 1. Not to us,02 for us. This psalm the Greek joyneth with the former, and maketh a part of the 114. psalm. See the note on Psal.10.

Ver. 2. Are Jehovah's: and the earth, he hath given to the sons of Adam.
15. Blessed shall ye be, of Jehovah: which made the earth and heaven.
16. Heaven's heavens, are Jehovah's: and the earth, he hath given to the sons of Adam.
17. The dead, nor any down that goe down to silence.
18. But we will bless Jehovah; from this time and for ever; Hallelujah.

Psalm. 116.

1. I love, because Jehovah heareth, my voice, my supplications.
2. Because he bowed his ear unto me: and in my days, will I call.
3. The pangs of death compassed me; and the strait-afflictions of hell found me: I found distress and sorrow.
4. And I called on the name of Jehovah: Oh Jehovah deliver my soul.
5. Gracious are Jehovah's: and full of goodness; and truth.

Psalm. 116.

Sing this as the 74. Psalm.

1. I love, because Jehovah doeth my voice: my prayers bear.
2. And in my days, will I call, because he bowed his ear to me.
3. The pangs of death did compass me: the afflictions, anguish
of hell did find me out: I found grief and distress.
4. And on Jehovah's name, I called: Oh LORD, now rid my soul.
Psalm. CXVI.

5. Gracious Jehovah is and just: and our God is merciful.
6. Jehovah keepeth the simple: I was brought-low, and he saved me.
7. Return o my soul, unto thy rest: for Jehovah hath bounteously-rewarded unto thee.

8. Because thou hast released my soul, from death; mine eye from tears; my foot from sliding.

9. I will walk-on, before Jehovah: in the lands, of the living.
10. I believed, therefore did I speak: I was afflicted vehemently.
11. I did say in my hastening away; every earthly-man is a lyer.

12. What shall I render to Jehovah: for all his bountiful-rewards unto me?
13. I will take-up the cup of salvation: & will cal on the name of Jehovah.
14. My vows, to Jehovah I will pay: in the presence now of all his people.
15. Precious, in the eyes of Jehovah: is the death, of his gracious-saints.
16. Oh Jehovah, surely I am thy servant: I am thy servant, the son of thine hand-mayd: thou hast unloosed, my bands.
17. To thee wilt I sacrifice, a sacrifice of confession: & will cal on the name of Jehovah.
18. My vows, to Jehovah will I pay: in the presence now, of all his people.
19. In the courts, of the howse of Jehovah; in the midds of thee, ò Jerusalem: Hallelu-jah.

5. Gracious Jehovah is and just: and our God is merciful.
6. Jehovah dooth the simple keep: I was even low-flipprest
7. and he did save me. O my soul, return unto thy rest, Because Jehovah bounteously rewarded hath to thee.
8. Because my soul away from death thou hast released free; mine eye from tears, my foot from guilt.
9. Before Jehovah, ? in Lands of them that living are, Will walk-continually.
10. ? did believe, therefore I speak: ? was in sore distrest.
11. I in my hastening did say: every man a lyer is.
12. What shall I give the LORD: for his rewards unto me all?
13. I will take up the cup of healths: and on the LORDS name call.
14. In presence now of all his folk: He pay the LORD my vows.
15. Precious is in Jehovahs eyes death of his Saints-gracious.
16. Oh how Jehovah, thy servant thy servant sure am I; I am the son of thy handmayd: my bands thou didst untie.
17. Sacrifice of confession., I unto thee will say: and call upon Jehovahs name.
18. To IAH my vows Ie pay: in presence now of all his folk.

Annotations.

Verf. 1. I love] to weett the Lord: I am lovingly-afflicted, and wellpleased. The Greek here beginneth the 114. Psalm; see the note on Pfal.101. and after, verse 18. heareth] will hear, to weett continually. 2. and] that is, therefore will I call; when I did call, my days'] that is, wiles I live: 2 days of affliction, as lob.30.16. [see Pfal. 119.84. & 37.12. 3. pangs] 2 paynes: commyate Psal. 18. 5, &c. hel] the state of death, 2 graves.
Psalm CXVI. CXVII. CXVIII.

see Psal. 16, 20. [found] that is, came upon me. So 1. Chron. 10, 3. Nehem. 9, 23. Ezech. 8, 6. Psal. 119, 143. v. 5. Oj! 02 I beseeched thee: o now. The Hebrew Anna and Na are words of intreating, as the Greek Nai; Philè. 1, 20. Rev. 1, 7. v. 6. brought low] drawn drye, weakne, and afflicted: see Psal. 4, 12. & 79, 8. v. 7. the rest] the quiet comfortable estate in God, without trouble of conscience. This Christ giveth, Mat. 11, 29. but [hymn taken at Deut. 28, 65. rewarded] o2, as the Greek [scheu], been beneficial: see Psal. 13. v. 8. fruitful] thrust, fail: see Psal. 56, 14. 1 Sam. 2, 9. v. 9. walk on] to walk pleasingly, as the Greek explayneti; o2 pleasingly administer: so 1. Sam. 2, 30, 35. Psal. 86, 14. the living] in this world. See Psal. 27, 13. v. 10. therefore] the Hebrew Ki, For, it is here used for therefore, as the Greek transliterated, and the Apostle allowed, 2. Cor. 4, 13. so may it also be taken, 1. Sam. 2, 1; so the Greek hore, as Luk. 7, 47. for the loved, that is, therefore the loved much. Here the Greek version, begineth the 115. Psalm. v. 11. my hastening] through fear, in Greek my ecallias (o2 trauce): see Psal. 31, 23. hereto is opposed his quietness, Psal. 30, 7. v. 12. every man] even the Prophets, which have promised me the kingdom &c; and thus it might be David's insinuation: o2 in deed, every man in respect of God, is a lyer, and unable to help in time of need; Num. 23, 19. Rom. 3, 4. Psal. 33, 17. v. 13. the cup of salvation] o2 of healthes: that is, of thanksgiving for God's saving health and deliverance of me. For mercies received, the Israelites used to offer peace (o2 thank) offerings, whereof they did eat, and rejoice before the Lord; and at their banquets, took up the cup of wine in their hands, and blessed God: called thereupon the cup of blessing, 1. Cor. 10, 16. So our Lord, at the feast of the passover, took the cup and gave thanks; Luk. 22, 17. v. 14. cal on] that is pray, and prayle God: o2 cal in, that is, proclaim and preach God's mercies: see verse 17. v. 15. Precious &c. that is, God will not easily suffer his faints to be layn: see Psal. 72, 14. v. 16. handmaid] born thy servant in thy house: see Psal. 88, 16. v. 17. confusion] that is, a thank-offering: see Psal. 50, 14.

Psalm 117.

1. Praise Jehovah, all ye gentiles: Praise Jehovah, all ye peoples.
2. For his mercies, mightie towards us; and the faithfulness of Jehovah endures for ever: Hallelujah.

Annotations.

Vers. 1. Gentiles] o2 nations, all which are exhortd to glorify God, for obtaining mercy by Christ, who hath received us into the glorie of God, Rom. 15, 7-11.

Psalm 118.

Sing this as the 24. Psalm.

1. Confeij ye to Jehovah for he is good: for his mercie, and I am for ever.
2. Let Israel now say: that his mercie endureth for ever.
3. Let

Psalm 118.

Sing this as the 24. Psalm.

1. Confes Jehovah for he's good: for his mercie for eue.
2. That his mercie for ever is:
3. Let Israel now say.
3. Let the house of Aaron now say:
that his mercie endureth for ever.
4. Let them that fear Jehovah, now
say: that his mercie, endureth for ever.
5. Out of strait-affliction, I caled on
Jah: Jah answered me, with a large-
toumth. 6. Jehovah is for me, I will
not fear, what earthly-man can doo un-
to me.
7. Jehovah is for me, with them that
help me; and I, shall see on them that
hate me.
8. It is better, to hope-for-safety in
Jehovah: than to trust, in earthly-man.
9. It is better, to hope-for-safety in
Jehovah: than to trust, in bounteous-
princes.
10. All nations compassed me: but
in the name of Jehovah, I cutt them-
off.
11. They compassed me yea they co-
passed me: but in the name of Jehovah,
I cutt-them-off.
12. They compassed me as bees: they
were quenched as a fyre of thorns: but
in the name of Jehovah, I cutt them off.
13. Thrusting thou thrustest me to
fall: and Jehovah holp me.
14. Jah is my strength and song: and
he hath benigne to me, for a salvation.
15. A voice of howling and of sal-
vation, is in the tents of the just: the
right-hand of Jehovah, doeth valiant-
ness.
16. The right-hand of Jehovah, is ex-
alted: the right-hand of Jehovah, doeth
valiantnes.
17. I shall not dye but live: and shall
tell the works of Jah.
18. Jah
Psalm. CXVIII.

18. Jehovah chastising chastised me: and gave me not, to the death.
19. Open ye unto me the gates of justice: that I may enter into them, may confess Jehovah.
20. This gate of Jehovah: into which, the just shall enter.
21. I will confess thee, because thou hast answered me: and hast been to me, for a salvation.
22. The stone which the builders refused: is become for head of the corner.
23. This was of Jehovah: it is marvelous in our eyes.
24. This is the day, Jehovah made: let us be glad, and rejoice in it.
26. Blessed be he that cometh, in the name of Jehovah: we bless you, out of the house of Jehovah.
27. God is Jehovah; and hath given light unto us: bind yee the feast-offerings with cords: unto the horns, of the altar.
28. Thou art my God and I will confess thee: my God, I will exalt thee.
29. Confess ye to Jehovah for he is good: for, his mercie endureth for ever.

Annotations.

18. that he is good: to verse 29. that fear strangers of all nations as he for he mentioned the church and ministers: see Psalm 115.9. with a large-roometh that is, by bringing me into it, as is expressed Psalm 18.20 & 42. for me] to weect an helper, as the Greek explanatory; which the Apostle followeth Hebrew 13.6. See also Psalm 56.5. 12. with them that help me] in stead of all helpers: see a like place; Psalm 54.6. The Greek faith, mine helper. see on them] to weect; their reward; of vengeance, as the Chaldee explanatory. See Psalm 54.9 & 91.8. 10. but in &c.] in the name of Jehovah, that I shall cut them off. The Greek agreeeth with the former; the Chaldee with this latter: and so in the verses following.
contrary were kindled, as both the Greek and Chaldee do translate it. Sundry words signify contrary, as barac to blesses and to curse, 1. King, 21. 13. The fire of thorns is both [soon kindled, and soon quenched: so Christ's enemies.

v. 13. Thrusting &c.] that is, Thou didst sorely thrust: speaking to the enemy; and He

blessed often used: as after ver. 18. So Curting that be cut off, Num. 15. 30, that is, shall die without mercy, Heb. 10. 28.

v. 14. long] 02 melodie, [that is, whom I sing lawd unto. This is taken from Exod. 15. 2, so Isa. 12. 2, for a salvation] 02, a salvation; that is, hath saved me, and against mine enemies, as 2 Sam. 10. 11. Where the like phrase is used: so after, verse 21. the word for, may be omitted, as sometime in the Hebrew it self, 2 Chron. 18. 21, compared with 1. King. 22, 22.

v. 15. salvation] that is, victorious, as Psal. 98. 1, 02 thanks for salvation, as Ps. 116. 13. See Rev. 19, 1, tents] that is, dwelling-places, but spoken of as in wars, 02 for [short continuance, as Heb. 11, 9. So tents of the saints Rev. 20, 9. See also 2. Chron. 31. 2.

v. 19, gates of justice] that is, of God's sanctuary, the gates wherof were to be opened by the Priests and Levites, 02 men to come and serve the Lord, 1. Sam. 3, 15. Caled gates of justice, because only the just and clean might enter into them, as ver. 20, 1. Sam. 26, 2, 2. Chr. 23, 19, Rev. 21, 27.

v. 22. The stone &c] By this stone, is meant David himself, and his son Christ; by the builders, are meant the chief men of Israel, that refused David and Christ to reign over them: Mat. 21, 24, A. D, 4, 11, for head] that is, the chief corner stone, which compleatly and fastens the building: see also Isa. 28, 16, 1. Pet. 2, 6, 7, 8, Eph. 2, 20, 21.

v. 24. made] that is, preferred in honour above others: so making sometime significant, as 1. Sam. 12, 6, and the making of a day, is the sanctifying and observing of it, Deu. 5, 15, Exod. 34, 22. Also day, is the whole time of grace in Christ, 2 Cor. 6, 2.

v. 25. save now] 02, I beseech the savior: in Hebrew Hosiah-no, 02, Hosanna, as it is sound

ed in Greek, Mat. 21, 9, 15. Where the people and children welcome Christ into Jerusalem, singing Hosanna the Son of David, that is, saying God most holy, to save the King (Christ) who then came in the name of the Lord, 1. he that cometh] that is, the King (Christ) that cometh in the name (power and authority) of the Lord, Luk. 19, 38, we bless you] these seem to be the Priests words: whose office was to bless God's people in his house, Num. 6, 23. Deut. 10, 8, 1. Chron. 23, 13. 7. 27. the feast-offerings] 03 fettivities. This word often used for a festival day, as Psal. 81, 4, is sometime figuratively used for the sacrifices offered at these feasts, as Exod. 23. 18. Isa. 29. 1. and so the Chaldee explains it here. Thus Christ is called our Passover, 1. Cor. 5, 7, that is, our Paschal-lamb with cords] This word is sometime used for thick twined cords, Judg. 15, 13. sometime for thick branches of trees, used at some feasts, Ezek. 19, 11. Levit. 23, 40. Hereupon this sentence may two ways be read: bind the feast with thick branches, 02 bind the sacrifices with cords; both mean one thing, that men should keep the feastivity with joy and thanks to God, as unto the horns] that is, of the Court over, until you come even to the horns of the altar: intending hereby many sacrifices, 02 boughes.

Psalm. CXVIII. CXIX.

Psalm. CXIX.

This may be sung also as the 86. Psalm.

Blessed are they that perfect are in way:

they that do walk, in law of Jehovah. Blessed

O blessed are they that are perfect in way: they that walk, in the law of Jehovah.
Psalm. CXIX.

2. O blessed, are they that keep his testimonies: they that seek him with all the heart.

3. Also, they that work not iniquity: but walk in his ways.

4. Thou hast commanded thy precepts; to be observed vehemently.

5. Oh that my ways were directed; to observe thy statutes.

6. Then shall I not be abashed: when I have respect unto all thy commandments.

7. I will confess thee, with righteousness of heart: when I shall learn, the judgments of thy justice.

8. I will observe thy statutes: for fake thou me not unto vehemencie. in earneft

9. Wherewith shall a young man cleanse his way? by taking heed, according to thy word.

10. With all my hart have I sought thee: let me not wander from thy commandments.

11. In mine hart, have I hidd thy sayings: that, I might not fyn against thee.

12. Blessed art thou Jehovah; learn me thy statutes.

13. With my lips have I told: all the judgments of thy mouth.

14. In the way of thy testimonies have I joyed: as above all store-of-riches.

15. In thy precepts will I meditate: & will have respect unto thy ways.

16. In thy statutes will I delight: my self: I will not forget thy words.

17. Bawm
Psalm. CXIX.

17. Bounteously reward unto thy servant that I may live, and observe thy word.
18. Uncover mine eyes that I may see the marvelous things of thy law.
19. A stranger am I in the earth hide not thou from me, thy commandments.
20. My soul is broken small with desire unto thy judgments in all time.
21. Thou hast rebuked the proud that wander from thy commandments.
22. Turn thou from me reproach and contempt: for I have kept thy testimonies.
23. Princes also did sit, they spake against me: thy servant meditated in thy statutes.
24. Also thy testimonies are my delight; the men of my counsel.

25. My soul cleaveth to the dust: quicken thou me, according to thy word.
26. I told my ways, & thou answeredst me; teach me thy statutes.
27. Make me to understand the way of thy precepts, and I will meditate, on thy marvelous works.
28. My soul droppeth for heaviness: raise thou me up, according to thy word.
29. Take away from me, the way of falsehood: and graciously give me thy law.
30. The way of faithfulness have I chosen: thy judgments have I proposed.
31. I have cleaved to thy testimonies: Jehovah, let me not be ashamed.
32. I will run the way of thy commandments: when thou shalt enlarge mine heart.

33. Teach me of Jehovah, the way of thy statutes: that I may keep it unto the end.
34. Make me to understand, that I may keep thy law; & observe it with all the heart.
35. Make me to tread, in the path of thy commandments: for in it, I take pleasure.
36. Incline mine heart, unto thy testimonies: and not unto covetousness.

*3*

Reward thou to thy servant bounteously, that live and so observe thy word may I.
Uncover thou mine eyes that I may see the marvelous things of thy law.
A stranger am I in the earth: hide not thou thy commandments from me.
My soul is broken small with desire: unto thy judgments in time continual.
The proud accurst, thou hast rebuked away: that doth from thy commandments go astray.
Turn thou from me, contempt and opprobrium: because thy testimonies kept have I.
Princes also did sit, they spake against me: thy servant, he doth on thy statutes muse.
Also thy testimonies, they have been my solacing delites: my counsel-men.

*4*

My soul cleaveth to the dust: affixed cleave according to thy word, thou shalt revive.
My ways I have declared, and of thee I answer had: thy statutes teach thou me.
Make me to understand thy precepts: that in thy marvels, meditate I may.
My soul is droppeth tears for heaviness, according to thy word, me raise again.
Take thou from me the way of falsity: and thy law give thou to me graciously.
The way of constant faithfulness? choicest thy judgments before me did propose.
Unto thy testimonies cleave, fast: let me not of Jehovah be ashamed.
The way of thy commandments win? wilt? when thou shalt largely mine heart amplify.

*5*

Jehovah teach thou me thy statutes way that keep the same unto the end I may.
Me prudent make that keep thy law may I, and with the whole heart, observe it heedfully.
In path of thy commandments make me tread: for in the same, I have my self pleased.
Incline my heart unto thy witnesses: and not to covetousness: henceforth.
Psalm. CXIX.

37. Turn away mine eyes, from seeing false-vanities: quicken me in thy ways.
38. Confirm to thy servant thy saying: which, is given to the fear of thee.
39. Turn away my reproach, which I am afraid of: for, thy judgements are good.
40. Loc He have a desire to thy precepts: in thy justice quicken thou me. (1)
41. And let thy mercies come to me 6 Jehovah: thy salvation, according to thy saying. 42. And I shall answer him that reprocheth me: because I have trusted in thy word. 43. And put not thou out of my mouth, the word of truth unto vehement: because I have hopefully wayted for thy judgements. 44. And I will observe thy law continually; for ever and perpetual-aye. 45. And I shall walk in a large-roomth: because, I have fought thy precepts. 46. And I will speak of thy testimonies, in the presence of Kings; and not be abashed. 47. And I will delyte my self in thy commandements: which I have loved. 48. And I will lift up my palms, to thy commandemets which I have loved; and will meditate on thy statutes. (1)
49. Remember the word to thy servant: for which thou haft made me hopefully-to-wayt. 50. This is my comfort in mine affliction: that thy saying quickeneth me. 51. The proud, have scorned me unto vehement: from thy law, I hav not declined. 52. I remembre thy judgements of old 6 Jehovah: and comforted my self. 53. A burning-horour hath taken-hold on me, for the wicked: the forsekers, of thy law. 54. Thy statues have been fongs to me: in the howse of my pilgrimages. 55. I remembre, in the night thy name 6 Jehovah: and observed, thy law. 56. This was to me: because I kept thy precepts.

57. My

Remove mine eyes from seeing vanities; and in thy ways alove-confirn thou me.
Firm let thy saying to thy servant be:
which, is addicted to the fear of thee.
That my reproch-Which I for fear-beware:
turn thou away: for good thy judgements are.
Loc to thy precepts a desire I have:
thou in thy justice doo alive-me-favore.

* 6 *

And let thy mercies come to me 6 LORD: thy saying-health, according to thy word.
And my reprocher answer make that I:
for in thy word I trust-affredly.
And word of truth pull not with vehement from my mouth: for, I ways for thy judgments.
And I will keep thy law continually;
for ever and to perpetuicy.
And in a large-roomth I shall walk about:
for thy precepts I studiously seek out.
And in Kings presence, of thy witnesses
speak will I; and not blush with-bashfulness.
And I will place-me-delightfully.
in thy commandements: Which love doo I.
And will lift-up my palms to thy precepts
which I doo love; and muse on thy precepts.

* 7 *

Remember thou thy word to thy servant:
for which to ways With-hope thou didst me grant.
This is my comfort in my misere:
that thy promise alive-preverewth me.
The proud have scorned me very vehemently:
but from thy law declined have not I.
Thy judgements I of old remembre
Iehovah; and my self I comforted.
A burning-horour bold on me did take:
for wicked men: that doo thy law for sake.
Songs unto me be thy prescriptions;
in howse of my peregrinations.
Thy name Jehovah, I remembre
by night: thy law likewise obfer I did.
This hath been unto me, because that I
have thy precepts observed-b heedfully.

Pp
Psalm CXIX.

57. My portion, Jehovah I have sayd; to observe thy words. 58. I have earnestly-befought, thy face with all the hart; be gracious to me, according to thy saying. 59. I thought upon my ways: and turned my feet unto thy testimonies. 60. I made haste, & delayed not: to observe thy commandments. 61. Bands of the wicked have robbed me: thy law, I have not forgotten. 62. At midnight will I rise to confess unto thee: for the judgments of thy justice. 63. I am a companion: to all that fear thee: and that observe, thy precepts. 64. The earth is full, of thy mercies, Jehovah; learn me thy statutes.

65. Thou hast doon good with thy servant: Jehovah, according to thy word. 66. Learn me goodnes of reason and knowledge: for, I have beleived in thy commandments. 67. Before I was afflicted, I was allray: but now, I observe thy saying. 68. Good art thou and doest good: learn me thy statutes. 69. The proud have forged against me fahliood: I, with all the hart, doo keep thy precepts. 70. Their hart is gross as fat: I, in thy law have delayed my self. 71. It is good for me that I was afflicted: that, I may learn thy statutes. 72. The law of thy mouth is better to me; than thousands of gold and silver. ()

73. Thine hands have made me, and fashioned me: make me to understand, that I may learn thy commandments. 74. They that fear thee, shall see me and rejoice: because, I have hopefully waited for thy word. 75. I know Jehovah, that thy judgments are justice: and with faithfulness, thou hast afflicted me. 76. Oh let thy mercies be to comfort me: according to thy saying unto thy servant.
Psalm. CXIX.

77. Let thy tender-mercies come to me that I may live: for thy law is my de-
ystes. 78. Let the proud be abashed, for with falsehood they have depraved me: I, doo meditate in thy precepts. 79. Let those turn to me that fear thee; & that know, thy testimonies. 80. Let my heart be perfect in thy statutes: that I be not abashed.

81. My soul fainteth for thy salvation: I hopefully-wait for thy word.
82. Mine eyes fail for thy saying: saying, when wilt thou comfort me?
83. Though I am like a bottel in the smoke; I have not forgotten thy statutes.
84. How many are the days of thy fervant? when wilt thou doo judgment on my persecutors? 85. The proud have digged for me pits-of-corruption: which, are not according to thy law. 86. All thy commandments are faithfulness: with falsehood doo they persecute me, help thou me. 87. Almost they had consumed me in the earth: but I, have not forsaken thy precepts. 88. According to thy mercie quicken thou me: and I will observ, the testimonie of thy mouth.

89. For ever O Jehovah; thy word, is stedfaft in the heavens. 90. Thy faith-
fulnes, is to generation and generation: thou hast established the earth and it shal
fland. 91. To thy judgments, they stand this day: for, they al are thy fervants.
92. Vnlefs thy law, had been my de-lytes: then had I perished in mine affliction.
93. For ever, I will not forget thy pre-
ccepts: for by them thou hast quickned me. 94. I am thine, save thou me: for I have fought thy precepts. 95. The wicked have waited for me to destroy me: I consider thy testimonies. 96. Of all perfection I have seen an end: large is thy commandment vehemently.
Psalm CXIX.

97. O how I love thy law! all the day, it is my meditation. 98. Thou makest me wiser than mine enemies, by thy commandments: for, for ever it is with me. 99. I am more prudent than all my teachers: for thy testimonies are my meditation. 100. I am of more understanding than the Elders: because I have kept thy precepts. 101. I have restrayned my feet, from every evil way: that, I may observe thy word. 102. I have not departed from thy judgments: for thou hast taught me. 103. How sweet are thy sayings to my palate! more than honey to my mouth. 104. By thy precepts I have gotten understanding: therefore, I hate every path of falsehood.

105. Thy word is a lamp to my foot: and a light to my path. 106. I have sworn and will raise it: to observe, the judgments of thy justice. 107. I am afflicted very vehemently: Jehovah, quicken thou me according to thy word. 108. The secessions of my mouth, favourably-accept thou of Je-ehovah: and learn me thy judgments. 109. My soul is in my palm continually: and thy law, I have not forgotten. 110. The wicked have laid a snare for me: and from thy precepts, I have not strayed. 111. I pollute for-heritage thy testimonies for ever: for they are the joy of mine heart. 112. I have inclined mine heart, to do thy statutes: for ever to the end.

113. I have ways thoughts: & I love thy law. 114. Thou art my secret place and my hiding: I hopefully waits, for thy word. 115. Depart from me ye evil-doers: that I may keep, the commandments of my God. 116. Ye hold me according to thy saying that I may live: and let me not be abashed for my hope.

117. Sukra

13. * Thy word is to my foot a candle-bright: and to my path it is a shining-light. 13. I have sworn and will firmly raise it: to keep the judgments of thine equity. 13. I am afflicted very vehemently: o Lord, quicken thou me according to thy word. 13. Accept thou of Jehovah, the secessions free of my mouth: and thy judgments learn thou me. 13. My soul is in my hand continually: and yet thy law forgotten have not. 13. The wicked men a snare for me have laid: but from thy precepts I have not strayed. 13. For thy testimonies I pollute: for they are of mine heart the joyful. 13. To execute thy statutes, I do bend mine heart: for ever even unto the end.

15. * Vayn cegotations them hate doo?: but thy law doo? I love-delightfully. 15. Thou art my secret place and my bulwark: thy word I hopefully have waited for. 15. Ye evil-doers got from me away: that keep my God's commandments I may. 15. Thou may he, as thy word hold me fast: and for my hope let me not be abashed.

Sukra
Psalm CXIX.

117. Suffer me and I shall be saved: and I will dwell in thy statutes continually. 118. Thou hast trodden down all them that stray from thy statutes: for their deceit is falsehood. 119. Lest death come up to destroy me, and the worm destroy my hope. 120. Mine eyes fail for dread of the night; and my strength faileth me within me.

121. I have doon judgment and justice: leave me not, to mine oppressours. 122. Be suretie for thy servaunt for good: let not the proud oppress me. 123. Mine eyes, sayl for thy salvation: and for the sayings of thy justice.

124. Doo with thy servaunt according to thy mercie: and learn me thy statutes.

125. I am thy servaunt, give me understanding: that I may know thy testimonies. 126. It is time for Jehovah to doo: they have made frustrate, thy law.

127. Therefore I love thy commandments above gold, and above fine gold.

128. Therefore all thy precepts of every thing, I hold righteous: I hate, every way of falsehood.

129. Marvelous are thy testimonies: therefore dooth my soul keep them. 130. The opening of thy words giveth light: giving understanding to the simple. 131. I opened wide my mouth, and pantèd: for, I longed for thy commandments. 132. Turn the face unto me: and be gracious to me: according to the judgement towards them that love thy name.

133. Firmly direct my steps in thy saying: and let not any painful-iniquity have dominion over me.

134. Redeem me from the oppression of earthly man: and I will observe thy precepts. 135. Make thy face to shine upon thy servant: and I shall observe thy statutes. 136. Rivers of waters run down mine eyes: because they obey not thy law.

Suffer me and I shall be saved: and I will dwell in thy statutes continually. Thou hast trodden down all them that stray abroad from thy statutes: for falsehood is their deceit. Lest death come up to destroy me, and the worm destroy my hope. Mine eyes fail for dread of the night; and my strength faileth me within me.

I am thy servaunt, give me understanding: that I may know thy testimonies. It is time for Jehovah to doo: they have made frustrate, thy law.

Therefore all thy precepts of every thing, I hold righteous: I hate, every way of falsehood. Marvelous are thy testimonies: therefore dooth my soul keep them. The opening of thy words giveth light: giving understanding to the simple.

I opened wide my mouth, and pantèd: for, I longed for thy commandments. Turn the face unto me: and be gracious to me: according to the judgement towards them that love thy name.

I will observe thy precepts. Make thy face to shine upon thy servant: and I shall observe thy statutes. Rivers of waters run down mine eyes: because they obey not thy law.
137. 

I Jehovah: and 

righteous, thy judgments. 138. Thou hast commanded the justice of thy testimonies: and faithfulness vehemently.

139. My zeal suppresseth me: because my distressers have forgotten thy words. 140. Thy saying is fined vehemently: & thy servant loveth it. 141. I am small & despised: thy precepts, I have not forgotten. 142. Thy justice is a justice for ever: and thy law, is the truth.

143. Distress and anguish have found me: thy commandments, are my delights. 144. The justice of thy testimonies is for ever: make me to understand that I may live.

145. I have called with the whole heart: answer me Jehovah: I will keep thy statutes. 146. I have called upon thee: save thou me: and I will observe, thy testimonies. 147. I have prevented in the twilight, and cried: I hopefully-waited for thy word. 148. Mine eyes have prevented the night-watches: to meditate, in thy saying. 149. Hear my voice according to thy mercy: Jehovah: according to thy judgment quicken thou me.

150. They draw near that follow after a mischiefful-purpose: they are far off from thy law. 151. Neer art thou Jehovah: and all thy commandments are truth. 152. Of old I have known of thy testimonies: that, thou hast founded them for ever.

153. See mine affliction and release me: for I have not forgotten thy law. 154. Plead my plea, and redeem me: according to thy saying, quicken thou me. 155. Salvation is far from the wicked: because they seek not thy statutes. 156. Thy tender mercies are many: Jehovah: according to thy judgments quicken thou me.

*19*

Jehovah, I wish all mine heart doo cries: answer thou me, thy statutes keep Wil I. I call upon thee, thou me safe-prepare: and I thy testimonies wilt observe.

I in the twilight, did prevent, and cried: I for thy word have waited-hopefully. Prevent the nightly watches did mine eyes: in thine estate: my self-to-exercise.

Jehovah, hear my voice for thy mercies: according to thy judgment quicken mee. They that doo follow myself, neer doo draw: far-off they are estranged from thy law. Thou o Jehovah art approched-nye: and thy commandments are true verity.

Of old I of thy testimonies know: that them for ever founded-fure hast thou.

*20*

See mine affliction, and out me draw: because that I have not forgot thy law. Plead thou my plea, also redeem me-free: according to thy promise quicken mee. Salvation far from the wicked is: because they have not sought for thy decrees. Thy mercies o Jehovah many bee: according to thy judgments quicken mee.
157. Many are my persecutors & my distressers: from thy testimonies, I have not declined. 158. I saw unfaithful-transgressors, and was grieved: for that they observed not, thy saying. 159. See, that I love thy precepts: Jehovah, according to thy mercy quicken thou me. 160. The beginning of thy word is truth: & for ever, is every judgment of thy justice.

161. Princes have persecuted me without cause: and for thy word, mine heart dooth flaid in-awe. 162. I am joyful for thy saying: as one that findeth, much spoil. 163. Falsehood I hate, & abhor: thy law I doo love. 164. Seven times in a day, doo I praise thee: for the judgments of thy justice. 165. Much peace is to them that love thy law: & to them is no stumbling-block. 166. I have hoped for thy salvation Jehovah: and have doon thy commandments. 167. My soul hath observed thy testimonies: & I love them vehemently. 168. I have observed thy precepts and thy test monies: for, all my ways are before thee.

169. Let my showing-cry come-neer before thee Jehovah: according to thy word give me understanding. 170. Let my supplication-for grace come before thee: according to thy saying, deliver thou me. 171. My lips shall utter praise: when thou hast learned me thy statutes. 172. My tongue shall recount thy saying: for, all thy commandments are justice. 173. Let thine hand be to help me: for, I have chosen thy precepts. 174. I have longed for thy salvation Jehovah: and thy law, is my delight. 175. Let my fowl live, that it may praise thee: and let thy judgments help me. 176. I have strayed, like a lost sheep: seek thou thy servant, for I have not forgotten, thy commandments.
Annotations.

Psal. CXIX.

Vers. 1. perfect in way] intyre (ος unblemished) in the state, ος conversation: see Ezek. 128,15. Psl. 1.1. 2. seek him] with hope and fruit; as the word also importeth, 1sa. 11,10. with Rom.15.12. See also Deut. 4.29. Ier.29,13. 2 Chron.15.15. 3. Also they καταργεσσαι τον πολλον: thus: For, not they that work iniquity, do walk in his ways.

4. to be observed] oς men to observe. See the note on Psl. 6.3. 5. oς My wishes, are that &c. 8. unto vehemently; that is utterly: a like prayer is against God's anger, Isa.64,9. ος, if it map here have reference to the former, I will keep thy statutes with vehement, if thou forslake me not. 10. let me not wander] ος make me not to err: in Greek, repell me not.

14. as above] as that which is superior to all riches; ος, as for all abundant wealth.


20. for delyte] ος, with defining, ος, to desire; as the Greek καθηκοντωμεν, my soul coveteth to delyte. A like sense of the διασκεδαστικον; is in Jer.31.12. 23. spake] ος talked of me; spake-largely and freely; see the word in this form, Ezek. 33,30. 25. quicken me] ος, spare my life, as ος, 19,15.

27. and I wil] ος, that I may; as ver. 18. & 33. 28. droppeth] to weep, tears, ος that is weepeth; as Job. 16,20. rayle up] ος confirm, stabilish: as ver. 38. & 106. 30. of faithfulness] ος faith, ος is, a sure and faithful way. proposed] to weep, before me, as Psl. 16,8.

31. large] that is, amplify and increase with wisdom, ος. 1 King.4,29. (as to want an hartr, is to be foolish; Prov. 9,14.) ος, with comfort; as Isa.60,5. ος love, as 2. Cor. 6,11. 33. to the end] ος continually; some turn it, ος reward; as after the Greek δωβυ, ver. 112. The Heb. πορευς the heel ος footlofe; figuratively the end, and sometime reward: ος faith, ος it is, a sure and faithful way. that I may] ος, and I shall keep &c. So ver. 34.

37. Turn away] ος Make paas; Transfer: so ver. 39. from feing] ος, that they see not, Psl. 69,24. & 66,18.

38. Confirm] ος rayle-up; that is perform and doo it; as 2. Sam. 7,25. and that continually, 0ς Deut. 27,25. with Gal. 3,10. so, to confirm words, 2. King. 23,3. is to doo them, 2. Chr. 34,31. which ος is, which servant is given (ος addicted) to thy fear; ος which word, is given for the fear of thee, ος thou mapst; ος feard. Psl. 130. 41. come: ος that is, be performed, as Judg. 13,12. 42. answer] Heb. answer him, word, that is, return him anwer, as this παρασκεδαστικον; 2. Sam.24,7. 1. King. 20,9. & 12,16. 0ς Prov. 27,11. ος, answer him the matter.

43. unto vehemently; ος vehemently, as ver 8. and it map be referred to the word, vehemently true; ος to the former, pull not, utterly. 45. in a large-mouth, ος, in widenes; ος, at libertie, cheerfully, free from feares, ditrefles &c. Psl. 4,2. & 18,20. & 118,5.

48. lift my palms] ος that is, put my hands to the prac
tice of the law, with earliness.

53. A burning-horror] a form of terrour and bitterness; as the Greek καθηκοντωμεν; (owning ος fainting; see Psl. 11,6.) for ος from the wic
ded; a story of trouble raised by them.

54. songs] theaems, ος arguments of song-
ing. the howse] the earthly howse of this tabernacle, where man (οιοντες) in his

body; as 2. Cor. 5,1. &c. in Greek, the place: ος is, wherefoever I slojourn.

56. This was] Thus ordered I the course of my life: ος, this variety of estate, persectiou, conflation, &c. befell me.

57. my portion] that is, as the Greek εκελευμεθη, ος Lord thou art my portion, as Psl. 145,6. & 16,5. Isr. 10,16. ος, my portion ος Lord,shalbe to
keep thy words.

58. befough] ος intreated, see Psl. 45,13. 59. thought upon] considered and counted. 60. delayed not] ος, distracted not my self, to weep, with woe and cares, fears, pleasures &c.

61. Bands] ος Coards, as the Greek αλλοσαρισσαι τον πολλον; Companies, as the Glish εκελευμεθη; ος a band of Prophets, ος a co-

pany of them, 1. Sam.10. 10.
Psalm CXIX.

34. v. 67. afforded [of answered, cried, to weet, for my affliction. v. 69. forsooth]
35. v. 70. grots [concealed, so made hard, and v.s]
36. v. 71. grots, cruded as milk, compare Acts. 28. 27. Ephes. 4. 18.
37. v. 72. thowlands]
38. v. 73. fahioned [fitted, composed.
39. v. 74. or load, 19. 8.
40. v. 75. with faithfulnes] o2 in faith, o2 truth. God is faithful,
which will not suffer us to be tempted above that we are able, but will give the ptjifie with
the temptation, &c. 1. Cor. 10. 13.
41. v. 78. depraved] perverted, wronged me, dealt per-
verly with me; o2 would pervert me, from the right way.
42. v. 80. perfect] syncre, o2 without spot; vnblemished; as verse 1.
43. v. 81. fainteth] faileth, o2 is confused, to
weet, with defire. So Psal. 84. 2. sayl] o2 are confused, as verse 81. & 72.
44. v. 86. faithfulnes] o2 is, faithful, true. Psal. 86.
45. v. 87. in the fume] that is, drye, and wrinkle.
46. v. 88. days] to weet, of afflication, see Psal. 37. 12. & 116. 2.
47. v. 89. digged pits] to take away my life: Psal. 35. 7. the Greek [apth, told me tales: to in-
trape me with errors.
48. v. 90. faithfult] o2 faith, that is, faithful, true. Psal. 90.
49. v. 91. Thy] that is, According to thy ordinations; o2 For
thy judgements; in the manner and to the ends that thou appointedst them, they stand and
continue: as Psal. 33. 9.
50. v. 96. of all perfection] o2 consummation; that is, of every
molt-perfect thing: large] o2 broad, wide; meaning infinite.
51. v. 98. thou maketh] o2 it maketh, it is with me; o2, it is mine: that is, thy law, (o2 every one
of thy commandements, i is mine.
52. v. 103. my patl] that is, my taff.
54. v. 106. [worn] making covenant to walk in thy law; as Nehem, 10. 19. ratifie.
55. v. 107. perfom, o2 stabilis] v. 108. free-offings] o2 voluntaries; see Psal. 54. 8.
56. v. 109. in my palm] o2 hand, that is, I goe in danger of my life. See the like phrase, Indg.
57. v. 112. to the end] as verse 33. Here the Greek turneth it,
for reward: respecting the end and reward of faith and obedience, as Psal. 19. 12. Heb. 11.
58. v. 113. vapn-thoughts] o2 wavering-cogitations, o2 vapn-thinkers;
as the Chaldee explaineth it; the Greek also turning it transgresors-of-law.
59. v. 116. delight] o2 have respect, o2 contemplate, meditate, delightfully.
60. v. 117. Life drofs] consumed with the fire of the wrath. See Ezek. 22. 18-22. Prov.
65. 1. 15. 3. 1. Sam. 19. 5. & 28. 21.
61. v. 118. that] that is, removest, o2 takest away
62. v. 120. feeleth horror] as when the hair stands up for fear; and by flet, may be meant
the hair of his fleth, as is expressed Lob. 4. 15. from whence this phrase [enmeth to be taken.
64. v. 126. to doo] o2 work, [shewing his power, &c.
65. v. 128. hold-righteous] o2 make-righteous; that is,
doethe, and defend to be most right, and doo rightly use them.
66. v. 130. The opening]
67. v. 132. according to thy judgement] that is, as is right and meet and behooveth; o2 after
the manner, wont and custome that thou uftest. So judgment, is for manner, o2 custome; Gen.
40. 13. 10. 6. 15. 1. Sam. 2. 13. & 27. 11.
68. v. 136. they men in general; o2 the wicked;
as after, ver. 158.
69. v. 137. righteous] to weet, is every of thy judgments; o2 upright
art thou in thy judgments.
70. v. 138, justice of thy testimonies] that is, thy just and very faithful-
testimonies; o2, justice, thy testimonies, and faith.
71. v. 139. suppresseth] o2 use-
teth-off; that is, confirmeth. Compare Psal. 69. 10.
72. v. 140. fined] punished as in Pabl. 12. 7.
73. v. 142. for ever] that is, everlasting; so 66. 144.
74. v. 143. found] that is, come upon me. Psal. 116. 3.
75. v. 144. justice of &c.] o2, Thy testimonies are just &c.
76. v. 1478
Psalm. CXX.

1. A song, of degrees; unto Ichovah, in my distresednes: I cried, and he anwetered me.

2. Jehovah, deliver thou my fowl from the lip of falsehood: from the tongue of deceit. What shall it give thee, and what shall it add to thee; tongue of deceit.

3. Sharp arrowes of a mightie one; with coals of Juniper. Woe is me, that I sojourn with Mefheec: dwell, with the tents of Kedar. My fowl yet hath much dwelt, with him that hateth peace.

4. I am for peace, and when I speak; they are, for war.

Annotations.

Ver. 1. of degrees] 01, of ascensions, of heights: (Hebr. ham-mahalah;) that is, a Psalm to be sung with an hie voice; as the Apostles are said to praise God with a great voice on hie, (Hebr. le-mahalah;) 2. Chron. 20. 19. 02, this title meth the excellency of the song, for short grave and pitiful sentence: as Adam ham mahalah, is a man of eminencie, (02 of hie degree,) 1. Chron. 17. 17. Sunday other wages is this title. 03, as the Playy that went up to the house of the Lord, when the singers should stand; of the coming up from Babylon, (rach mahalah, an ascension, Ezr. 7, 9;) &c. Fifeyn psalmes together have this title prefixed. 04, fore-distresed: the Deuthe addeth a letter to increase the signification: fo, heluipines, fo, ful help, Psal. 44. 27. 05, What that it give, 02, (as the Greek hath what that be given; that is, what good, 02 profit that thou gett; in alling, none actual. The verb active, is often used passively: see Psal. 32. 9. & 36. 3. 06, what that he (meaning God, 02 any one) give to thee, a deceitful tongue? it add; 07, be added, to weet, as good; of advantage. 08, the tongue] this may also be read, what that the tongue of deceit give to thee; that is, profit thet, speaking to the calamitous.

Psalm. 120.

Sing this as the 86. Psalm.

1. VNo the LORD, in my distresednes, I cried, and he did answer me.

2. O LORD, deliver thou my fowl deliver free: from lying lips; from tongue of guilefulnes.

3. What shall it give thee, and what unto thee advantageous? the tongue of guilefulnes?

4. The arrowes, sharp of him that mighty is, with burning coals of the Juniper-tree.

5. Woe is me that sojourn with Meece, with tents of Kedar, have my dwelling-place.

6. My fowl long dwells, with him that hateth peace; peace; but they, for war, when I do speake.
Psalm. CXX. CXXI.

1. A song, of degrees;

Lift up mine eyes, unto the mountains: from whence shall come mine help. 2. Mine help cometh, from with Jehovah: which made heavens & earth. 3. Let him not give thy foot to be moved: let him not slumber, that keepeth thee. 4. Lo, he will not slumber nor sleep: that keepeth Israel. 5. Jehovah is thy keeper: Jehovah thy shadow, upon thy right hand. 6. The sun shall not smite thee, by day; nor the moon by night. 7. Jehovah, will keep thee from all evil: he will keep, thy fowl. 8. Jehovah, will keep thy going-out and thy coming-in: from this time, and for ever.

Annotations.

Def. 1. of degrees] 02, for degrees, 02, ascensions: see the note on the former psalm.

the mountains] Sion and Moriah, where was the sanctuary of God, here had his foundation in the holy mountains, Psal. 87. 1. which was a figure of the heavens, Heb. 9. 24, and some time mountains and heavens are used for the same, as Psal. 18. 8, with 2. Sam 22. 8. So the meaning is, that when he looked up to God for help; he received it. 02 we may read it thus, Shall I lift up mine eyes to the mountains? that is, to the places where idols are worshipped; Deut. 13. 2. as if he should say, tarry be it from me. 02, in vain is help expected from the
Psalm. CXXI. CXXII.

the hills, or the multitude of the mountains: but in Jehovah our God, is the salvation of Israel.

I. 9. The lifting up of the eyes, signifies hope and expectation, Ezek. 18, 6. So Ps. 12, 1.

V. 3. to be moved by, to slide, or to cōmotion; which meaneth a falling into evil: see Psal. 38, 17.

not slumber, that is, not neglect any care or diligence for thy good. Psal. 133, 4. Prov. 6, 4. Isa. 52, 27. V. 5. shadow, that is, protection, comfort and refreshing from heat, Isa. 25, 4. & 4, 6. Num. 14, 9. See also Psal. 109, 31.

V. 6. The Sun, which appears with heat, as the moon doth with cold vapours, Gen. 4, 8. Gen. 31, 40. And the Sun and Moon being rulers of day and night, Psal. 136, 8, 9, imply all other things whatsoever. But this hath reference to God's protection of Israel in the wilderness, Exod. 13, 21. & 14, 4, 5.

V. 8. Thy going out, and coming-in; that is, al thy administration, affayres and actions. See the like phrase Deut. 28, 6. 2. Chron. 1, 10. 2. Sam. 3, 25. Act. 1, 21. & 9, 28.

Psalm. 122.

1. A song of degrees, of David: 

Rejoyced in them that said unto me; we will goe into the house of Jehovah.

2. Our feet have been standing: in thy gates, O Jerusalem.

3. Jerusalem built: as a city, that is joyned to it self together.

4. Whither the tribes goe up, the tribes of Israel, to confess unto the name of Jehovah.

5. For there, is throne for judgment: thrones, of the house of David.

6. Ask ye the peace of Jerusalem: safe-quietnes-have they that love thee.

7. Peace be in thy fort: safe-quietnes, in thy palaces.

8. Because of my brethren and my neighbours: I will speak o peace be in thee.

9. Because of the house of Jehovah our God: I will seek good for thee.

Annotations.

Vers. 1. in them] 02 for them: Greek, for the things that were sayd. we will goe; exhorting one another, as Deut. 33, 19.

V. 3. joyned to it self ] compact, fitly framed and built together for an habitation of God through the spirit, Eph. 2, 21, 2. the tabernacle were conjoined, Exod. 26, 36.

V. 4. to the testimonie ] that is, the Ark, wherein were the tables of testimonie, and from whence God testified his presence by fire. Exod. 25, 21, 22. the testimonie to Israel, that is, according to the charge given for their coming thither, Deut. 16, 16, 17.

V. 5. the thrones, according to the charge given for their coming thither, Deut. 16, 16, 17.

V. 6. Ask, that is, Deire, 02 pray for the peace.
Psalm CXXXIII.

1. A song, of degrees: 
   unto thee lift up mine eyes; o thou that sittest in the heavens.

2. Loe, as the eyes of servants, are unto the hand of their masters; as the eyes of a mayden, unto the hand of her mistres: so our eyes, unto Jehovah our God; until that he be gracious unto us.

3. Be gracious to us Jehovah be gracious to us: for we are very-much fylled with contempt.

4. Our fowl it is very-much fylled: with the scorning of those that are at ease; the contempt, of the proud.

Annotations.

Verse 2. that he be gracious] o2 show-mercy: this noteth continual prays without faile in3, as Luk. 1. 17. 4. it is] o2, to it self; as Pf. 120. 6. of the proud] o2, be to the proud, as a prayer that the evil men turn upon themselves.

Psalm 124.

1. A song of degrees; of David: Except Jehovah, that he had been for us: now let Israel say. 2. Except Jehovah, that he had been for us: when earthly-men rose up against us. 3. Then they had swallowed us up alive: when their anger was kindled against us. 4. Then the waters had overflowed us: the stream, had passed over our soul. 5. Then the proud waters: had passed over our soul. 6. Blessed be Jehovah: who hath not given us for a prey, onto their teeth.

Psalm 123.

1. O Thou that sittest in the heavens, lift mine eyes to thee.

2. Lo, as the servants eyes, unto hand of their masters bee; as maids eyes to her mistres hands; so are our eyes, unto Jehovah our God; until he doe grace on us bestowed.

3. Jehovah gracious be to us, unto us gracious bee: because evenfylled with contempt exceedingly are we.

4. Our fowl exceedingly is fylled; with the deryding-flowe of those that are at quiet-ease; with contempt of the proud.

Psalm 124.

Sing this as the 8. Psalm.

1. Except the LORD, that he for us had been: except Israel now say. Except for us the LORD had been, when men against us rose.

2. They had us swallow'd up alive, even then when kindled was their anger against us.

3. Then had the waters over us flowed: over our soul, then passed had the stream.

4. Over our soul had pass'd, proud waters, then.

5. Blessed be Jehovah; which hast not yielded us for a prey, unto the teeth of them.

6. Our
Psalm. CXXV. CXXVI.

7. Our fowl, as a bird is escaped out of the snare of the fowlers: the snare is broken, and we are escaped. 8. Our help, is in the name of Jehovah: the maker, of heavens and earth.

Annotations.

Verf. 1. Except Jehovah, that he] o2. But for Jehovah who was. If it had not been he.

Psalm. 125.

Sing this as the 108. Psalm.

1. They that trust in the LORD, shall mount Sion which is not moved, but remaineth for ever.

2. Jerusalem, the mountauns are round-about it: and Jehovah is round-about his people, from this time, and for ever.

3. For, the rod of wickednes, shall not rest upon the lot of the just: that the just put not forth their hands unto any injurious-evil.

4. Doo-good o Jehovah, unto the good: and to the righteous, in their harts. But they that turn-aside to their crookednes, Jehovah will lead them with the workers of painful-iniquitiniquitie: Peace, shallbe upon Israel.

Annotations.

Verf. 3. of wickednes] that is, of the wicked: as pride, for proud men, Psal. 36, 12.

Psalm. 126.

Sing this as the 50. Psalm.

1. When Jehovah returned the captivity of Sion: we were like them that dream. 2. Then, was our mouth fylled with laughter and our tongue with joyful-showting: then, sayd they
Psal. CXXVII. CXXVIII.

they among the heathens; Jehovah hath
don very-great things with them.

3. Jehovah hath done very-great
things with us: we are, joyful.

4. Turn thou O Jehovah our captivi-
city: as the streams in the south.

5. They that sow with tears, shall reap
with joyful-showing. 6. He going
goeth, and weepeth, bearing the fowing
feed: he coming cometh with joyful-
showing, bearing his sheaves.

Annotations.

Ver. 1. the captivity] 02, the reversion; that is, the multitude of captives returning from
bondage. See Psal. 147, & 88.19. Deut. 30.3. The return from Bab[ls bondage, figure-
our redemption by Christ. Isa. 10,21,22, Rom.9.27.
that dream] that felt joy and com-fort incredible, which we doubted whether it were true or no:
as did Peter. Acts 12.9. See also
Isa. 29.7, 8. 2. joyful-thower] 02 song, 02 thrill-singing: so verse 5.6. Compare 10.8.21.
don very-great things ] 02 doon magnificently, 02 magnified his doings (as the Greek transla-
teth this phrase, in loc. 2.20.) the Hebrews being, he hath magnified to doo: like that in
2. Chron. 33.6. Manasseh multiplied to doo (that is, did much) evil. with them 02 with
these men.

v. 4. our captivity ] that is, the rest of the captives which remain yet behind,
being them also. So captivity is for captives, Ezek. 11,24,25, in the south:
that is, in the dry ground; for so the Hebrew word signifies; and so south lands were was-
terless, 1 Indg. 1, 15. Here we may understand, this shall be vs as rivers in the south.

v. 5. shall reap] 02 let them reap: as concluding the former prayer; so after.

v. 6. He go-
goeth that is every lower, for afo-mentioned: therefore the Greek phrase, they did going goe:
which phrase meaneth, a continual and diligent going. the fowing feed ] the feed to be
fown. Heb. the drawing of the feed. that is, the feed of drawing, 02 of flowing, as this phrase
meaneth, Amos 9, 13. 02, the dry of feed, that is, the feed-basket. Sometimes drawing, as
purchasing, as 10.28.18; which may also be numbered here, the purchased, (that is precious)
feed.

Psal. 127.

1. A song of degrees, for Solomon:
If Jehovah build not the house: in vayn
doth the builders thereof labour ther-
in: if Jehovah keep not the citye, in vayn
doeth the keeper wake.

2. It is vayn for you to rise up early,
to sit up late; o eat the bread of sorrowes:
so he will give his beloved sleep.

3. Loe foines are an heritage of Jehovah:
the fruit of the wombs a wage.

4. As

Psalm 127.

Sing this as the 68. Psalm.

V. 1. Nele the LORD doo build the bowse,
his builders toy in vayn:

Unle the LORD, the cury keep,
the keeper wakes in vayn.

2. Its vayn for you to rise early,
to sit up late to feed
on bread of sorrowes: 8 will be
give sleep to his Loved.

3. Loe foines are the LORDS heritances;
fruit of the wombs his wage.
Psalm. CXXVII. CXXVIII.

4. As arrows in the hand of a mighty-man: so are sonns of the yowth.

5. O blessed is the man, that hath filled his quiver with them: they shall not be abashed; when they shall speak with the enemies in the gate.

Annotations.

[1. for Solomon] as Psal. 72. 1. 02, of Solomon of sorrow; 02, to be early in rising, to be late in setting, eating &c. of sorrow; 02, to rise early; 02, to be sorrow 02, paynes; as bread of wickedness, Prov. 4. 17. is that which is gotten with much bread of sorrow; map mean course meat, as bread of pleasures Dan, 10.3. is daynty fine meat.

3. an heritage] that is, a reward; 02, given of the Lord: or Iob 20.29. Isa. 54.17.

Ps. 68. 2. 02, reward, which sometime is of debt, for service, Num. 18. 31. Gen. 30. 28. sometime of labour, Rom. 4. 4. as Gods rewards to his servants, Gen. 15. 1. Isa. 62.11. 4. sons of youth] that is, young men; who are a help to their parents against the enemy, as arrows in the battel. Compare I. 02. 14. Prov. 20. 29. 5. his quiver with them] that is, his bowse ful of children. when they shall speak] that is plead in judgment, which was at the citie gates; see the contrary, Iob. 5. 4. It may also be read, but they shall subdue the enemies in the gate. The Greek givesthe first interpretation. Compare Gen. 22.17.

Psalm. 128.

1. A song of degrees:

Happy is every one that teareth Jehovah: that walketh, in his wayes.

2. When thou shalt eat the labour of thy hands: O happy thou, and good shalt it be unto thee.

3. Thy wife, shalt be as a fruitful vine, by the sides of thine house: thy sons, as Olive plants, round-about thy table.

4. Loe sure thus, shalt the man be blessed, that feareth Jehovah.

5. Blest thee will Jehovah, out of Sion: and see thou the good of Jerusalem, at the dayes of thy life.

6. And see thou thy sons sons: peace, upon Israel.

Annotations.

Sing this as the 108. Psalm.

1. O happy evry one that in the Lords fear-stands: when thou shalt eat: O happy thou, and good unto thee be shal it.

3. Thy wife, as fruitful-vine by thy bowse sides shall thy children, shall he like the plants of thOlive-tree, about thy bord.

4. Loe sure thus, shalt the man be blest, that fears the LORD.

5. The LORD will blest thee, out of Sio: & see thou good of Jerusalem, at dayes thy life shorgow.

6. And doe thou see thy children children: peace, that shall on Isr'el bee.
Psalm. CXXVIII. CXXIX.

Annotations.

Vers. 1. O happy! O blessed.
Surely, the labour that is, things got with labour, according to the law Gen. 3. 19.
and this is of God's hand, Eccle. 2. 24. the contrary whereof is, a curse, Deut. 28. 30, 31, 33.

Verse 2. When thou, For thou shalt eat. O, O, pure! O, good! profitable, & pleasing, as Deut. 23. 16.

Verse 3. Fruitful, fructifying; see also Ezr. 19. 10. Gen. 49. 22. Olive plants always green, Psal. 52, 10, and olive legitimate, as the Olive admiteth no other grass. Verse 4. Lo, surely thus, Lo, Lo euch as Deut. 23. 16.

Verse 5. Will Jehovah; see thou, thou shalt see, that is, the good things, as the Greek hath it; see Psal. 65, 5. Verse 6. Thy sons, thy sons, O, sons to (O, of) thy sons.

See this fulfilled in Heb. 42, 16.

Psalm. 129.

A song, of degrees.

1. Oft have they distressed me from my youth: may Israel now say. 2. Often have they distressed me from my youth: yet, have they not prevailed against me. 3. The plowers plowed upon my back: they made long their furrow. 4. Jehovah just: he hath cut the sower, the cord of the wicked. 5. Let the be abashed, & turned back: all that hate Sion. 6. Let them be as the grass of the howf-tops: which afore one pulleth it off, is withered. 7. Wherewith he that moweth, fylleth not his fhd; or he that bindeth sheaves, his boforme. 8. Neather doo they say, that pass-by: the blessing of Jehovah be upon you: we bless you, in the name of Jehovah.

Annotations.

Verse 1. Often; Much: vehemently. in Egypt. Ezek. 13, 3. Plowers, that plow iniquity, Isa. 48. the Greek, fynners. furrow, and furrowes: that is, every of them; (for, the Greek hath both readings:) meaning their injuries, or iniquity, as the Greek turneth it. Verse 2. Cord, cords, or ropes: one put for many; see Psal. 8, 9, by cords, meaning rulers and enterprizes, wherewith they drove the plough of their iniquity: Isa. 5, 18. Verse 3. Let them; They halbe abalfr. Verse 6. Pulleth it off; O, pulleth out, namely, the hook to cut it. Verse 7. His boforme; his arms; Psal. 12, 22, 24. lap.
Psal. CXXX. CXXXI.

1. A song of degrees:

O

Vt of the deeps, do I call unto thee, Jehovah. 2. Lord, hear my voice; let thine ears be attentive, to the voice of my supplications for grace.

3. If thou shouldst observe iniquities 

Olah: Lord, who shall stand? 4. But with thee is forgiveness: that thou mayest be feared. 5. I earnestly expect Jehovah, my soul earnestly expecteth: and for his word, do I hopefully-wait. 6. My soul for the Lord: more than watchmen for the morning, watchmen for the morning. 7. Let Israel hopefully-wait for Jehovah: for with Jehovah they are mercies; and with him is much redemption. 8. And he will redeem Israel: from all his iniquities.

Annotations.

Vers. 1. Deeps] that is, great calamities, Psal. 69. 3, 15. 2. Shall stand?] He can submit a meaning, no man can. 3. Watchmen] Watchers, keepers. 4. Their iniquities: See the Note on Psal. 25. 22.

Psal. 131.

1. A song of degrees, of David:

I Jehovah, mine hart is not haughty, neyther are mine eyes lofty: neyther walk I in great matters, and too marvelous for me.

2. If I have not composed and filled, my soul: as a weaned-child, with his mother: as a weaned-child with me is my soul.

3. Let Israel hopefully-wait for Jehovah: from this time and for ever.

Annotations.

Psalm. CXXXII.

1. A Song, of degrees:
   Jehovah, remember unto David: all his 
   affliction. 2. How he sware unto Jehovah: vowed, unto the Mighty-one of 
   Israel. 3. If I enter, into the tent of 
   mine house: if I goe-up, on the pallet 
   of my beds. 4. If I give sleep to mine eyes: 
   slumber to mine eyelids. 5. Until I find 
   a place, for Jehovah: dwelling-places, for 
   the Mighty-one of Israel. 6. Lo, we 
   heard it was in Ephrathah: we found it 
   in the fields of the wood.

7. We will goe-into his dwelling-places: we will bow-down our selves at the 
   footstool of his feet.

8. Arise Jehovah, to thy rest: thou, 
   and the Ark of thy strength.

9. Let thy Priests be clothed with 
   justice: and let thy gracious-saints joyfully 
   show. 10. For thy servant Davids sake: 
   turn not away, the face of thine Anointed. 11. Jehovah sware unto David, 
   truth; he will not turn from it: of the 
   fruit of thy womb, wilt I set upon thy 
   throne.

12. If thy sons keep my Covenant, 
   and my Testimonie that I shal teach the: 
   also their sons even to perpetuitie, shal 
   sit, upon thy throne.

13. For Jehovah hath chosen Sion: 
   hath desired it, for his seat.

14. This is my rest even to perpetuitie: 
   here will I sit, for I have desired it.

15. Her vitruales, I will blesting blest: 
   her poor, I will satify with bread.

16. And her Priests, I will cloth with 
   salvation: and her gracious-saints, shal 
   shouthing showt-joyfully.

Psalm. 132.

1. Remember LORd, unto David; 
   al his careful-affliction.

2. How sware unto the LORd he did: 
   Vowed unto Jacob's Mighty-one.

3. If into my house tent I goe: 
   or clime, on pallet of my beds.

4. If I give sleep mine eyes unto: 
   or slumber unto mine eye lids.

5. Til I find for the LORd a place: 
   dwellings, for Jacob's mighty-God.

6. Lo, in Ephrath we heard it was: 
   We found it, in the fields of wood. 

7. Into his dwellings we will goe: 
   to his feets (foot, bow-down) wil wee.

8. Arise 0 LORd thy rest into: 
   thou, and thy Ark of thy potecie.

9. Thy Priests with justice be clothed: 
   and thy Saints joyfully shouthey.

10. Because of thy servant Davids: 
    thine Omnied face, turn not away.

11. The LORd did unto David sware, 
    the truth; from it turn wil not bee: 
    upon thy throne I will up-rear 
    the fruit that of thy womb halbee.

12. My covenant, if thy sons keep it; 
   and Witness, that them teach shal I: 
   also their sons, even they shal sit, 
   upon thy throne perpetually.

13. Because the LORd hath Sion chose: 
    hath it desired, for his seat.

14. This is for ever my repose: 
    Ile dwell here, for I covet it.

15. Her vitruales I will blesting blest: 
    her poor, with bread Ile satifie.

16. Her Priests, With saving-health address: 
    her Saints, shal shouthing most-joyfully.

Rt 2

17. There,
Psalm CXXXII.

17. There will I make the horn of David to bud: I have ordained a lamp, for mine Anointed. 18. His enemies will I cloth with shame: & on him, his crown shall flourish.

Annotations.

Vers. 1. Vnto David] 02 For him, that is, for good unto him: 02, David: with all his affection. So Psal. 137, 7.

affection] 02. humiliation, affliction, care, for to have the Ark brought home unto him. 1, Chron. 13, 1, 2, 3, 12, & 15, 1, 2, &c. 02, to build God an house. 2, Sa. 7, 1, 2.

U. 2. the Mighty one] in Greek, the God of Isackob: so called first by Isackob himself, Gen. 49, 24. This title is also given to other things, as Psal. 78, 25, & 22, 13.

U. 3. If I enter. that is, surely I will not enter: see Psal. 95, 11, & 89, 36. Compare this rare of David, with the contrary negligence of the people. Hag. 1, 4. 2 Sam. 7, 1, 2. mine howfe.

mentioned, 1, Chron. 15, 1.

U. 5. find] that is, prepare 02 build: so Act. 7, 46. Also in Psal. 36, 3, finding, is accomplishing,

dwelling-places] 03, habitacles, see Psal. 43, 3.


the fields of the woode in the citie of Kirath-jebarim (that is, the Citie of the woods) where the Ark was twenty yeeres, after it came from the Philistines, 1, Sam. 6, 1, & 7, 1, 2. It was also called Baale (the Playns) of Judah, 2, Sam. 6, 2.

U. 7. at the footstool] 03 towards it, meaning the sancturie: see Psal. 99, 5.

U. 8. thy rest] the sancturie builded for thy name, as 1, Chron. 28, 2. 2, Chron. 6, 41.

Ark] 03 Cheff, Cofer, which was made of Shittim (03 Cedar) wood, overlapped with plates of gold, whose cover (called the Mercy-seat) was all of pure gold, on which were two glorious Cherubs of gold, whose name, was Jehovah, Exod. 37, 1, 2, & 6, 1, 7. Num. 7, 89. In this Ark were the two tables of the law or testimony written with the finger of God. Deut. 10, 3.

This Ark is called Gods strength, and glorie, Psal. 78, 61.

U. 9. clothed with justice] that is, let them justly and holy administer their priests office: So Job (speaking of his juf administration, faith), I put on justice and it clothed me, my judgment was as a robe and crown: 10b, 29, 14.

Therefore the Priests had holy garments to administer in, Exod. 28, 2, 3. 31. Chron. 6, 41. and after here in verse 16. the Priests are clothed with salvation: so Christ, and his people, Isa. 61, 10. Rev. 1, 13, & 19, 8.

thy saints] the people of Israel, 1, Chron. 15, 28.

U. 10. Davids fike ] for the promises made to David: 02, for Christs fike, take off you men: see Psal. 18, 11.

turn not away the face] that is, deny not the request: as 1, King. 2, 1, 16, 17, 20.

U. 11. truth] that is, a true oath, a faithful promise, fruit of thy womb] 02, belly, that is, thy children: see 2, Sam. 7, 12. And this prophetic respect to Christ, Act. 2, 30.

his fear] 03 dwelling place; see Psal. 68, 17.

U. 15. virtailes] 02 mean: see Psal. 78, 25, blessing blees this noteth certaintie and abundance of blessing.

U. 16. with salvation, the iniuration of the word, whereby they save themselves and those that hear them, Deut. 33, 10. 1, Tim. 4, 16. So Gods ministers, are called Saviours, 03, 21. See before, verse 9.

U. 17. the horn to bud] 02, to grow: that is, the kingdom and power to increase. See Psal. 75, 5, & 89, 18, 25. So Christ is called the horn of salvation, Luk. 1, 69.

ordained a lamp, 02, prepared a candle, the bright glope of the kingdom by a luceceous; as 1, King. 11, 36, & 15, 4. 2, King. 8, 19. See Psal. 18, 29.

U. 18. cloth with shame] they halbe disapponted and confounded in all their enterprizes.

So Psal. 37, 26. & 109, 29. crown] 02 diademe, a sign of government, and sanctitie: therefore the Greek turneth it sanctification: see Psal. 89, 40.
Psalm. CXXXIII. CXXXIII.

1. A song of degrees, of David:

Sing this as the 34. Psalm.

Ehold how good and how pleasant for brethren to dwell even together!

B. Ehold how good it is and sweet: for brethren even to dwell at one!

1. B. Ehold how good it is and sweet: for brethren even to dwell at one!

2. Like the good oil, upon the head; which went down, upon the beard, the beard of Aaron: which went down, upon the collar of his garments.

2. It's like the good oil on the head; which did goe down the beard upon, the beard of Aaron: which down went on collar of his vesture.

3. Like the dew of Hermon; which descendeth, upon the mountayns of Sion: for there, Iehovah hath commanded the blessing; life, unto eternitie.

3. It's like the dew of mount Hermon; even like the dew that dooth descend, upon the mountaines of Sion: because Iehovah dooth command that there the blessing shall abide; even life, unto eternitie.

Annotations.

Verf. 1. Together] in vitutie and concord ointment, made of the principal spices, for the Lords tabernacle and ministers, Exod. 25,.26.27. the collar] Heb. the mouth, the upper hole ol Border which was bound about it that it should not rent, Exod. 39,.23.

B. 2. The good oil] the balsam, 02. oil of holy J??? oil. 25.26.27. ointment, made of the principal spices, for the Lords tabernacle and ministers, Exod. 39,.23. that it should not rent, Exod. 39,.23.

V. 3. The good oil] the balsam, 02. oil of holy J??? oil. 25.26.27. ointment, made of the principal spices, for the Lords tabernacle and ministers, Exod. 39,.23. that it should not rent, Exod. 39,.23.

3. Oil] the balsam, 02. oil of holy J??? oil. 25.26.27. ointment, made of the principal spices, for the Lords tabernacle and ministers, Exod. 39,.23. that it should not rent, Exod. 39,.23.

Psalm. 134.

Sing this as the 21. Psalm.

1. A song, of degrees:

Sing this as the 34. Psalm.

Ehold, blest ye Iehovah, all ye servants of Iehovah: that stand in the bowle of Iehovah, in the nights.

B. Ehold, blest ye the LORD, all ye the Lords servants: that in the LORDS howse stand, by nights.

2. Lift up your hands, in the sanctuary: and blest, Iehovah.

2. O lift ye up your hands, within the holy-place: and blest the LORD doo yee.

3. Iehovah blest thee out of Sion: he that made, heavens and earth.

3. The LORD, that made the heavens & earth; blest, out of Sion, thee.

Annotations.

Verf. 1. that stand] that is, serve, 02. minilter: 02. which flood before the King, Ier. 51.12. for which is written, in 1. King. 25.8. servane of the King. Here is meant chiefly the Preists, & Levites, whose office was to stand and minilter, Deut. 10.8. & 17.12. Ezek. 44.11.15. So Neh. 12.44. the Preists and Levites that stood; that is, served. See also Psalm. 135.2. in the nights] keeping the watch of the Lord, See Lev. 8.35. 1. Chron. 9.33.

B. 2. in the sanctuary] 02. towards the holynes, that is, the most holy place, Where God dwelt between the Cherubim: 02. in holynes; that is, holyly. See also Psalm. 135.2. in the nights] keeping the watch of the Lord, See Lev. 8.35. 1. Chron. 9.33.


Psalm. CXXXV
Psalms CXXXV.

Psalms 135.

Sing this as the 108. Psalm.

1. O Hallelujah; Praise Jehovah's name, do ye: also praise him, ye that of Jehovah are servants, be ye.

2. Ye that in Jehovah's bowse stand, of Jehovah, in the courts, of our Gods bowse.


4. For he that is servant of Jehovah is good: sing-psalm to his name, for it is pleasant.

5. Praife ye Jehovah for he is good: sing-psalm to his name, for it is pleasant.

6. For I doo know, that Jehovah is great: and our Lord, is above all Gods.

7. Al that pleafeeth Jehovah, he doeth in the heavens and in the earth; in the seas, and al deep-places.

8. Who smote, the firstborn of Egypt: from man, unto beast.

9. Sent signes and wonders, in mids of thee Egypt: on Pharaoh, and on all his servants.

10. Who smote many nations; and slew, mighty Kings.

11. Sihon, King of the Amorites; & Og, King of Bashan: and al the Kingdoms of Canaan.

12. And gave their land for a possession: a possession, to Israel his people.

13. Jehovah, thy name is for ever: Jehovah, thy memorie is to generation and generation.

14. For Jehovah will judge his people: and for his servants, he will repent himself.

15. The idols of the hethens, are silver & gold: the work, of the hands of earthly-man.

16. A mouth they have, and speak not: eyes they have, & see not: ears they have, and hear not: also, there is no breath in their mouth.

17. They ears have, and hear not: breath in their mouth.
Psalm. CXXXV. CXXXVI.

18. Like them, be they that make the:
every one, that trusteth in them.
19. O howse of Israel, blest ye Jeho-
vah: o howse of Aaron, blest ye Jehovah.
20. O howse of Levi, blest ye Ieho-
vah: ye that fear Jehovah, blest Jehovah.
21. Blest be Iehovah, out of Sion:
which dwelleth in Jerusalem; Hallelu-
jah.

Annotations.

Ver. 1. Hallelu-jah] that is, praise, or glorify ye Jah; it is a word of jocu-
ful exclamation; see Ps. 104, 35. & 106, 48. Rev. 19, 1, 3, 6. v. 4. pecu-
lar-treasure] o2 precious and singular-possession, proprietie: see Deut. 7, 6. This was
promised by the law, Exod. 19, 5. but performed by Christ his redeeming and purifying of his people, Tit. 2, 14. 1. Pet. 2, 9.

v. 7. vapours ] 02 elevations; in Greek clouds: see 02 vaporous clouds drawn from the end of the earth 02 sea, cometh rain; as it is said, he calleth for the waters of the sea, and poureth them out, on the face of the earth; Amos 5, 8. See Jer. 10, 13. & 51, 16.

with the rain] 02, to the rain; 02 fire and water are mixed in one cloud; tresses] 02
coffers, store-houses; see Ps. 33, 7. b. 3. from man &c.] that is, both men and beasts; see Ps. 78, 50, 71. Exod. 12, 12, 29. v. 9. Pharaoh] the King, who was plagued first in Egypt, and after drowned in the red sea; Exod. 7, & 8, & 9, & 10, & 14. v. 10. Many] 02 ample, great nations; the Amorites Canaanites &c.

v. 11. Ogh] a giant, whose bed-
stead was of iron, nine cubits long, and four broad. See Num. 21, 23, 35. Deut. 3, 11.

kingdoms] thirtie and one, as is reckoned, 10th. 12, 9, 24. v. 12. a possession] 02 he-
ritage: see Ps. 78, 55. v. 14. for ] 02 concerning his servants; this is taken from Deut.
32, 36. v. 15. idols] compare this that followed, with Ps. 115, 4, &c.

v. 19. howse of Israel] that is, the possession of Israel; 02 after. of Aaron] to whom
the Priesthood was committted. Exod. 28, 1. v. 20. of Levi] which were taken from
among the sons of Israel, and given and joined with the Priests to minister unto them:

Psalm. 136.

1. Confess Jehovah thankfully, for he is good:
for, his mercy continueth for ever.
2. To God of

Gods confess-do-ye-see; because, his bountiful-mercy

continueth for ever.
3. Unto the Lord of Lords

confess:
for, his mercie endureth for ever.

4. To him that dooth wondrous great things himself alone: for, his mercie endureth for ever.

5. To him that made the heavens, with prudencia: for, his mercie endureth for ever.

6. To him that spread-out the earth, above the waters: for, his mercie endureth for ever.

7. To him that made the great lights: for, his mercie endureth for ever.

8. The Sun, for dominion by day: for, his mercie endureth for ever.

9. The moon and stars, for the dominions by night: for, his mercie endureth for ever.

10. To him that smote Egypt, in their first-born: for, his mercie endureth for ever.

11. And brought-forth Israel, from mids of them: for, his mercie endureth for ever.

12. With a strong hand, and with a stretched-out arm: for, his mercie endureth for ever.

13. To him that parted the red sea, into parts: for, his mercie endureth for ever.

14. And made Israel to pass through the mids of it: for, his mercie endureth for ever.

15. And shook off Pharaoh and his power into the red sea: for, his mercie endureth for ever.

16. To him which led his people, in the
Psalm. CXXXVI.

the wildernes : for, his mercie endureth for ever.
17. To him which smote great Kings: for, his mercie endureth for ever.
18. And kylled magnificent Kings: for, his mercie endureth for ever.
20. And Og of the King of Bashan: for, his mercie endureth for ever.
21. And gave their land for a possession: for, his mercie endureth for ever.
22. A possession to Israel his servant: for, his mercie endureth for ever.
23. Which remembred us in our bale-estate: for, his mercie endureth for ever.
24. And hath redeemed us from our distresse: for, his mercie endureth for ever.
25. Which giveth bread, to all flesh: for, his mercie endureth for ever.
did lead his folk: for, his kindnes continueth for ever.
17. To him, that Kings of greatnes. hye did smite: for, his benigne-mercier continueth for ever.
18. And kylled Kings magnificent: for, his mercie-beneficent continueth for ever.
20. And Og of Bashan: and the King: because his bountieous-benigne continueth for ever.
21. And for possession give did hee their land: for his benign-merces continueth for ever.
22. To Israel his servant to bee possession: for, his mercie continueth for ever.
23. Which in our bale (fate minded) because his mercie gracius continueth for ever.
24. And from our foes did we release: because his mercifull kindnes continueth for ever.
25. Which giveth food unto al flesh: because his mercifull-kindnes continueth for ever.
26. To God of heavns confess do ye because, his bountifull-merces continueth for ever.

Annotations.

Ver. 1. mercie [the Deutre Chefed, signifieth] a fervet affection of mercie, pietie, grace, benignitie and bountifull good wil towards any without respect of mont. In man sometime it is, the pious benignitie wherewith he doth good: continueth the mercy of bountied which he receiveth: as in Isa.40.6. it is the glorious grace which man hath from God, called by the whole Ghost in Greek dox., elone. Pet. 1. 24. usually the Greek version hath for it elios, mercie, which the New Testament saith, 1 Pet. 5. 7. from Heb. 6. 6. Hero a godly man is called Chefed, gracious, merciful; see Psh. 2. 4. 5. B. 8. dominion ] rule, soveraignty: see Gen. 1. 16. B. 10. Egypt, of, the Egyptians: see Psh. 78. 12. 51.
B. 13. parts ] of divisions. By the Jewses tradition, the red sea was parted into twelve several parts, for every of the 12 tribes to goe through. B. 15. shooke-off] that 18. magnificent ] mighty and excellent: mentioned after
Psalm. CXXXVII.

Psalm 137.

1. By the rivers of Babylon, there we sat, yea we wept: when we remembered, Sion.
2. Upon the willows in the midst thereof: we hanged our harps.
3. For there, they that led us captive asked of us, the words of a song: & they that threw us on heaps, mirth: sing unto us, of the song of Sion.
4. How shall we sing Jehovah's song: in the land of a stranger?
   If I forget thee, o Jerusalem; let my right hand forget.
6. Let my tongue cleave to my palate, if I do not remember thee: if I prefer not Jerusalem, above the head of my joy.
7. Remember Jehovah, unto the sons of Edom, the day of Jerusalem: who sayd, rise, rise; even to the foundations thereof.
8. Daughter of Babylon, wast thou: blessed shalt he be that repayeth unto thee thy reward, which thou haft rewarded unto vs.
9. O blessed shalt he be, that taketh & delivereth in pieces thy babies, against the Rock.

Annotations.

1. Babylon, the chief city in Chaldea, or land of Shinar, where Nimrod the mighty hunter, (the son of Cush, the son of Ham,) began his reign, called therefrom his land; Gen. 10:9, 10; Mic. 5:6. There in a plain, the people were building a city and town where they would rest, until God confounded their language, so the building ceased; whereupon it was called Babel, that is, confusion. Gen. 11:1, 2, 3, 8, 9. Afterward, when Nebuchadnezzar reigned there, it was the chiefest city in the world for luxury, cruelty, idolatry, and other sins, (so that Shinar is noted for the land and seat of Wickedness, Zach. 9, 8, 11, and Babylon is a style of the city and seat of Antichrist, Rev. 17:1. 2.) In this city and country were the Jews, captives 70 years, Jer. 25, 11, 12. Jerusalem and the temple being burned. 2. King. 25, 8, 9, 10, 11. In that captivity, they lamented as in this psalm is showed. V. 3. Word of song,
Psalm CXXXVII. CXXXVIII.

Psalms 138.

Sing this as the 75. Psalm.

1. W

Wilt al my hart? thee confest:
before the Gods, to thee sing-psalm unto thee.

2. To palleace of thy hollynes,
He bow-down; and confest thy name,
for thy mercie and veritee:
for thou, thy word haft magnified

3. bove al thy name. Thou anfw'rst mee
then, in the day wherein I cried.
With strength in my soul, thou haft mee

4. couragious made. Of Jehovah,
al Kings of the earth confest al thee:
Words of thy mouth, When hear that they.

5. And in Jehovahs ways shaft sing:
for great Jehovahs glory is.

6. Because Jehovah high being,
yet him that lowly is he sees:
And he the proud, from Farr dooth know.

7. If I walk in midds of diuertis,
thou dost revive mee: Send diuertis thou
thy right hand: grant mee thy reft and fulnes:
and thy right hand dooth mee deliver.

8. Jehovah perfect Wilt for mee:
Jehovah, thy mercie for ever:
let not thy hand: workes slacked be.

Annotations.

Psalm. CXXXVII. CXXXVIII.

long that is, longs: & words of marvayls, Ps. 145, 5. mirth] understand againe, they asked of us mirth; 92, words of meriment.

B. 4. land of a stranger] 92, land of alienation, that is, strange land; 92, of a strange God, 92 people.

V. 5. hand forgets; to weet, her cunning.

some such word is often understood, in defective passionate speeches. See Psal. 103. 9.

V. 6. to my parler; to, the roof of my mouth: that is, let me be speechles, as Ezek. 3. 26.

Iob. 29. 10. preferr 92, make to acend.

the head] that is, the chiefest.

V. 7. unto the sons of Edom] that is, against the Edomites: see the like speech in a constant sense, Psal. 132. 1. Of Edom see Psal. 60. 10. and 83. 7. the day] that is, the calamitous time: see the note on Psal. 37. 13. rase] 92 pour out, empty (as the celes also turneth it) that is, destroy and leave it bare. See this word Psal. 141. 8. The Edomites bearing always enemies to their brother Israel, rejoiced at his ruine, and helped forward his destruction: for which they are menaced by the prophet, Obad, 1, 12, 13, 14. &c.

V. 8. Daughter] that is, Congregation; 92 Comon wealth: see Psal. 9. 15. wafted] that is, worthy to be waited; as prayed, Psal. 18. 4. to praye-worthy. 92, that shal be wafted, 92, is born, 1 Sa. 9. 6. 92, shall be born: because God hath certaine promis'd, Jer. 50. 51. 92, the wafer, to wret of others. thy reward] 92, thy evil deed: see Psal. 13. 6. Where it is contrarily used 92, a good-deed. Compare herewith Jer. 50. 29. Rev. 18. 6.

V. 9. the Rock] that is; rocks of stones: compare 1 Sa. 13. 16.
Psalms CXXXVIII. CXXXIX.

Annotations.

2. When the speech is not yet in my tongue: loe Jehovah, thou knowest it at.
3. Thou dost begett me behind, and before: and putteft, thy palm upon me.
4. A knowledge too marvellous for me: it is high, I cannot atten to it. 7. Whither, shall I goe from thy spiritt and whither, that I flee from thy presence? 8. If I ascend up the heavens, thou art there: and if I make-my-bed in hel, loe thou art there. 9. Take I the wings of the morning: dwel I, in the uttermost-part of the sea. 10. There also, thy hand will lead me: and thy right-hand hold me.

Psalms 139.

1. To the mayster of the musick, Davids Psalm:

I Jehovah thou hast sarched me, and known. 2. Thou knowest my sitting, and my rising: thou understandest my familiar-thought, a far off. 3. Thou fannest my path, and my lying-down: and art accustomed to al my ways.

Psalm 139.

Sing this as the 119. Psalm.

1. I Jehovah thou hast sarched me, and known.
2. Thou knowest, my rising & my sitting-down: thou dost distinctly understand and from far, my cogitation familiar.
4. When in my tongue the speech is not as yet: loe thou Jehovah knowst it every while.
5. Behind & before thou dost me frays inclose: upon me also dost thy hand impose.
6. This knowledge is too marvellous for me: it is high, so reach I shal not able be.
7. O wherefore that I from thy spirit goe? and whither, shall I flee thy presence for? 8. If I climb up the heavens, thou art there: or make my bed in hel, loe thou art there. 9. Wings of the morning-early if? take in the utmost of the sea, my dwelling-make.
10. There also wilt thy hand my leader be: and thy right hand, wilt take-fast hold on me.
Psalm. CXXXIX.

11. And if I say, but surely the darkness shall shroud me; then the night, is a light about me. 12. Yea darkness, darkness not from thee: but night giveth light as the day: as is the darkness, so is the light. 13. For thou, hast possessed my reins: hast covered me, in my mothers womb. 14. I will confess thee, for that fearfully, marvellously made am I: marvellous are thy works; and my soul, knoweth it vehemently.

15. My bone was not hid, from thee: when I was made in a secret-place; was embroidered, in the nether places of the earth. 16. Mine unformed substance, thine eyes did see; and in thy book, of them were written: in the days they were formed, and when not one of them was. 17. And to me, how precious are thy thoughts  

God: how mightily-increase are, the summs of them?

18. Would I tel them, they wilbe more than the sand they bee: I awake, and still I am with thee. 19. If thou wouldst slay the wicked,  

God: and men of bloods, depart ye from me. 20. Which speake of thee, to a mischeevous-purpofe: lift-up doo thy foes, unto falfe-vanitie. 21. Doo not I hate them, Jehovah that hate thee: and am not I greeved, for those that rise up against thee? 22. With perfection of hatred doo I hate them: they are to me, for enemies. 23. Search me Jehovah, and know my hart: prove me, & know my cogitations. 24. And see, if the way of sorrow be in me: and lead me, in the way of eternitie.

Annotations.

Perf. 1. Davids psalm, see the notes on Psal. 40.1. 2. my familiar-thought: in the Greek, my reasoning (ο ψυχικος) thoughts: in Chaldee, my fellowship, the Hebrew hath the signification of friendship and familiaritie, used here and in verse 17. for thoughts, ο ψυχικος cogitations. 3. interflipt οι winnowell, οι compasflieth: that is, discourse: and trieff out to the utmost, when tracing the footsteps, as the Greek signifieth. Compare Job. 31.4.

accustomed to] and so acquainted with: the Greek speech, forefeeleth. 4. When the speech &c.] For there is not a word in my tongue, but loc, &c. 5. befor] straitly be.
Palm. CXXXIX.

seige and inclose, holdest frayt: o2, hast formed me. thy palm] o2 hand: that I cannot break away. The like phrase is in 1ob. 40. 27. v. 6. a knowledge] o2, This knowledge is high] o2, set on a high place, as Ps. 59. 2. attapn to it] o2, prevail against it, as Pfal. 129. 3. u. 7. thy presence] o2, thy face. v. 8. make my bed] o2, tred-vm-couch, in Greek, defend. Compare Amos, 9. 2.

v. 9. wings of the早晨] o2, day-dawning, which is hand to have wings, so that it speedily fleeth over all the azer. of the sea meaning the furthest parts of the world; so to the sea often signifies. Pfal. 65. 6. & 72. 8. Isa. 44. 14. v. 11. shrow'd] over-dim me, as with the dark twilight: o2, that bruise, that crush me down; as Gen. 3. 15. so to the Greek, that I tread me down.

v. 12. darkness] that is hideth: compare 1ob. 34. 22. ler. 23, 24.

as is &c.] o2, like darkness, like light; that is, they are equal, as which in Mat. 22. 30. is like, in Luk. 20. 36. is equal: v. 13. covered] that is, safely kept, and protected, as the Greek sapht, holpen me: o2, covered me with [syn and keft] &c. as 1ob. 10. 11.

v. 14. fearfully] o2, in fearful-sorts to meet, I am made: o2, these are fearfull-things. marvelously-made] o2, excellently-made: [where this word is used for separated from, and excelling others; see Plf. 4. 4.

v. 15. my bone] that is, bones, any of them, o2, my substance, o2, strength: for there of the bone is named. I embroidered] that is cunningly wrought, with nerves, sinews, veins, and variety of lumps. A similitude taken from broderie work, Plf. 45. 15.

v. 16. nether places of the earth: he calleth his mothers womb: because of God's secret and unknown making of men there, Ecclef. 11. 5. And thus may the like phrase Eph. 4. 9. be understood of Christ's incarnation.

v. 17. how precious are] that is, how rare are thy thoughts to me, how few of them can I speak of, how incomprehensible are thy cogitations! The words following, shew this to be the meaning. Compare 1ob. 26. 14. And a thing is hard to be precious, which can not be attained into o2 effected; see Pfal. 49. 9. Otherwise we may take it thus: Thy thoughts, that is, the thoughts that I have of thee, how precious, of how much esteem and worth are they to me? So precious is used Pfal. 36. 8. mightily-increat], many and strong: see Pf. 40. 6.

the summ's Heb. heads: used for summs and [the Greek archee: Num. 3. 2. & 26. 2. I awake and] o2, when I awake I am still with thee: that is, still meditating of thee. The Chaldee referreth this to the last resurrection, thus, I shall rise again in the world to come, and still be ever with thee. See Plf. 17. 15.

v. 18. If thou wouldest] o2, that thou wouldest, so it signen here to be a wish: as also in the Greek of the new Testament Luk. 12. 49. what will I, if it were (that is, o6 that it were) already kindled. O2, Surely thou wilt slay &c. and men &c. this may also be referred to God, thus: and wouldest say ye bloody men depart from me: o2 to David, who fetch, depart ye from me.

v. 20. speak of thee] o2, against thee, as the like Hebzaain: meanest is. King. 21. 13. witneded of (o2 against) him. See the note on Plf. 3. 5, o2 lay thee, that is, mention o2 speak of: as Pl. 40. 11. 2. Sam. 6. 22. to a suspicious-purpose: o2, with a crafty-intent, that is, craftily, wickedly. See Plf. 10. 2. lift up doe thy foes &c.] o2, thy foes take-up the name to ridicule: this sense the Chaldee paraphrase giveth, and the phrase is taken from Exod.
Psalm CXL:

20. 7. the word name being understood; (as in Levit 24.11. the word Lord is understood.)

21. any foes lift up their head (as is expressed Psal. 83. 2.) in vain; that is, they are vainly proud and violent. Often times, words wanting are to be supplied; see the note on Psal. 103. 9.

22. they lift up their foes in vain; that is, the wicked (which speak evil of thee,) doo vainly, extol thine enemies. to false-vanitie.] 02. in vain: [see Psal. 12.3. & 24.4.

U. 23. am not I grieved.] 02. griev. (whi) my self; [see Psal. 19. 158. Compare also 2. Chron. 19. 2.

Prov. 29. 27. U. 23. [Prove] 02. trie me. Compare Psal. 26. 2. 02. way of sorrow.] 02. of grief, that is, wicked way (purposes actions) which are grievous to God and men.

24. and in special, the way of idolatrie; for of this word, Idols have their name, see Psal. 16. 4. S0a word of grief, Prov. 15. 1. is that which grieveth him to whom it is spoken.

25. way of eternitie] 02. of antiquitie, the old way, as Ier., 6. 16. meaning the way of faith and godlynes, which God taught from the beginning, and which continueth for ever: contrarpy to the way of the wicked, which perisheth, Psal. 1. 6.

Psalm 140.

Sing this as the 111. or as the 69. Psalm.

1. To the master of the musick, a psalm of David.

2. Relefe me, 0 Jehovah, from the evil earthy-man: from the man of violent-wroongs, preserve thou me.

3. Which think evil things in harte: every day, they gather wars.

4. They sharpen their tongue, like a serpent: the hot-poyson of the alp, is under their lips Selah.

5. Keep me, 0 Jehovah, fro the hands of the wicked: from the man of violent-wroongs preserve thou me: which think to thrust away my feet. 6. The proud have hid a snare for me, and cords; they have spred a net by the pathes side: they have set grins for me Selah.

7. I sayd to 0 Jehovah, thou art my God: hear 0 Jehovah, the voice of my supplications for grace.

8. I sayd to 0 Jehovah, the strength of my salvation: thou hast covered my head, in the day of arms.

9. Grant not 0 Jehovah, the desires of the wicked: further not his crafty-device, lest they exal themselves Selah.

10. The head of those that compass me about: the molestation of their lips shall cover them. 11. They shall bring upon them, coles: he shall tell them into the fire; into deep pits, that they rise not up.
Psalm. CXL. CXLI.

1. A psalm, of David:

1. I

2. My prayer be firmly-directed

3. Set

Psalm. 141.

Sing this as the 39. Psalm.

1. I

2. My prayer be directed-firm

3. LORD
Psalm. CXLI.

3 LORD set, a watch before my mouth; 
dore of my lips, observe.
4. Unto the thing that evil is, 
maketh not my heart to serve: 
pretences to pretend, in sin; 
With men that do pratiife 
iniquity: let also me 
not eat of their daynties.
5. Let the just-man smite me, it shal- 
be a kindness, and let him reproove me; 
the head oil, let it not break mine head: 
for yet my prayer also, in their evils.
6. Their Judges, are thrown-down 
by the Rock sides: and they shall hear 
my sayings, for they are pleasent.
7. As when one cutteth and cleaveth 
on the earth: our bones are scattered, 
at the mouth of hel.
8. But mine eyes are unto thee, J Evo- 
hivh Lord: in thee I hope-for-safetie: 
powr not out my soul.
9. Keep me from hands of the snare, 
which they have layd for me: and the 
grimms, of them that work painful-iniquitie.
10. Let the wicked fall into his net: 
whiles I together pass-over.

Annotations.

Ver. 1. be firmly-directed] or prepared; and so acceptable. 
as incense] or perfume, 
which was a confection of sweet spieces, made after the art of the Apothecarie, pure and holy, & 
was by the Priests, burned upon the golden altar every morning before the Lord: Exod. 30. 34 - 
35. 36. 7. 8. a figure of the prayers of the saints, acceptable to God, through Christ's meditation, 
as this place [the watch, compared with 
Rev. 8. 3. 
my palms] or hands, lifted up 
in praver, see Psal. 63. 5. 
evening oblation] the Minchah properly was the meat offering, 
(which was fine flour mingled with oil) offered together with the Lamb every evening, be- 
fore the Lord continually: as Exod. 29. 39. 40. 41. 42. Nu. 28. 2. 3. 7. 8. Here it is taken in 
the whole oblation, at the time of the offering [where of, the godspuse to pray, Exod. 9. 35. Dan. 9. ] 
it was at the ninth houre of the day, about three of the clocks in the after noon,] called 
the houre of prayer. Acts. 3. 1. 
5. 3. a watch] or, a ward, custodie, to keep me from peak-
Psalm CXLI. CXLII.

[Text of Psalms CXLI and CXLII]

Psalm 142.

1. An instructing psalm of David:

a prayer when he was in the cave.

2. With my voice unto the LORD did I cry:

my voice unto Jehovah did I supplicate-for-grace.

3. I powdered-out before him-my meditation:

my distress, I did shew before him.

Psalm 142.

Sing this as the 77. Psalm.
Psalm. CXLII. CXLIII.

4. When my spirit was overwhelmed within me, then thou knewest my path: in the way that I walked, they privily-laid a snare for me. 5. I did look on the right-hand and see; & no-man acknowledged me: refuge is perished from me; no-man seeketh for my fowl. 6. I cried unto thee, Jehovah: I said, thou art my hope for-safety; my portion, in the land of the living. 7. Attend unto my howling, for I am brought-low vehemently: deliver me from my persecutors; for, they are stronger than I. 8. Bring forth my soul out of the close-prison, to confesse thy name: the just shall inherit me about, for, thou wilt bounteously-reward unto me.

Annotations.

Vers. 1. In the cave] fled therefrom from the persecution of Saul, 1. Sam. 24, 6. &c. 
4. was overwhelmed] overthrown, faineted: see Psal. 77, 4. then thou] Jehovah and thou. 
5. did look] 02 look thou &c. continuing his complaint to God. But the Greek turneth it, I considered: and the Hebrew Look thou, 02 To look, is often resolved by other definite persons: (see the notes on Psal. 22, 9. &c. 49, 15. &c. 69, 11 &c. 79, 23. &c. and see) 07, and behold, to weep, on the left hand 
7. brought-low] 02. weakened: see Psal. 116, 4. 8. the prison] the cave wherein I am shut up close, environ. compass, as Psal. 22, 13. 08 expect, as Job, 36, 2. and so the Greek transliterateth, the just shall way me, until thou reward me. See Psal. 13, 6.

Psalm. 143.

1. A psalm, of David: 
Ehovah hear my prayer, give-ear to my supplications: for grace; in thy faithfulness answer me in thy justice. 
2. And enter not into judgment, with thy servant: for before thee, shall not any living be justified. 
3. For the enemy, persecuteth my soul; smiteth-down to the earth my life.

LORD hear my prayer, hearken to my faults: for graciousness, me wiser in thy faithful-truth, in thy just-righteousness.
2. And into judgment enter not thou, with thy servant: for none that liveth, justly dyeth in thy sight before thee.
3. For to enemie pursues my soul It a smites.
Psalm: CXLIII.

4. And my spirit is over whelmed in me: in mids of me, my hart is wondrously-amazed.

5. I remember the dayes of old: I meditate on al thy work: I muse on the action of thy hands.

6. I spread out my hands unto thee: my fowl, as a weary land, thirsteth for thee Selah.

7. Make speed, answer me Jehovah, my spirit fayleth: hide not thy face from me: for I shalbe made-like to them that goe-down the pit.

8. Cause me to hear, thy mercie in the morning, for in thee doo I trust: cause me to know, the way that I should walk; for unto thee, doo I lift up my fowl.

9. Deliver me from mine enemies, Jehovah; unto thee I fle-for-coverr.

10. Learn me to doo thine acceptable-will, for thou art my God: thy good spirit, shal lead me, in the land of righteousness.

11. For thy names sake Jehovah, thou wilt quicken me: in thy justice, wilt bring-forth my fowl out of distress.

12. And in thy mercie, wilt suppress mine enemies: and destroy all them that afflict my fowl; for, I am thy servant.

Annotations.

Ver. 2. And enter not into judgement, but goe not to Law with me, by the deeds whereof, no flesh shall be justified in thy light, Rom. 3. 20. So Job. 12. 4. & 14. 3. Isa. 3. 14.
Psalm. CXLIII. CXLIII.

not any 02 not all, that is, none living: [o Mar. 14, 22. not all, that is, no flesh: 1. Joh. 21. every lie is not, that is, no lie is of the truth, [so 2. Pet. 1. 20. Psalm. 76. 6.

v. 3. my life ] 02, my company; the Hebrew signifies both: 1. 0b. 13. 18. 22. 1. Psal. 68. 11.

darknesses ] 02, dark-places; [o Psal. 83. 7. 19. & 74. 20. for ever ] 02, of eternity, of old; meaning dead long since, and for ever after; the word respects time past and to come.

So Lam. 3. 6. v. 4. overwhelmed] fainteth, 02, is perplexed: [see Psal. 77. 4.

wondrously-amazed] astonisheth: 02 deololate, 02, troubled. See this word, 1. 0a. 59. 16. &c.

63. 5, Dan. 8. 27. Psal. 40. 16. v. 5. of old ] 02, of antiquity; [see Psal. 77. 6.

v. 6. spread-out] that is, pray: [see Psal. 44. 21. weary ] that is, dry and thirsty; in Greek, waterless: [see Psal. 63. 2.

v. 7. for I ] 02 last, Heb. and I; which may be supplied thus, least I perish, and be made like, &c. See Psal. 28. 1.

v. 8. in the morning] predilep: [to Psal. 90. 14.

v. 9. I flee-for-cover] I cover (I hide) myself, fleeing unto thee: 02, to thee I covertly-flee; secretly disclosing to thee, that which I would hide from others: [to the Greek, I flee to thee.

v. 10. thy good spirit, that lead me] to the Greek tis-mateeth this and the rest, as assured: we may also read it properly, let thy good spirit lead me; 02, thy spirit is good, let it lead mee &c, and to the rest. Compare Nehem. 9. 20.

in the land ] 02, into the land of righteousness; in a playn (02 even) ground: [see Psal. 16. 11. Is. 16. 10.

Psalm. 144.

Sing this as the 1. Psalm.

1. O Blessed be the LORD, my Rock; which humbleth my hands to the battel: my fingers, to the war.

2. My mercie & my forreis, my high-tower & my deliverer for me: my shield, & he in whom I hope-for-safety; that subjecteth my people under me.

3. Ichovah, what is earthly-man, that thou takest-knowledge of him: the son of wretched-man, that thou makest-account of him?

4. Earthly-man is like to vanity: his days, are as a shadow that paseth-away.

5. Ichovah, bow thy heavens & come down: touch the mountayns, and they shall smoke.

6. Lighten the lightning, and scatter them-sunder; send thine arrows, and disturb them.

7. Send thy hands, from the high-places: release me and deliver me from the many waters; from the hand of the fonns
Psalm CXLIII.

out of the hand of strangers: sons.
Whole mouth, speaketh false-vanitie: and their right-hand, is a right-hand of falloidity.
G God, I will sing unto thee a new song: with psaltery & ten-stringed-instrument, I will sing psalmes to thee.
That giveth salvation, unto kings: that releaseth David his servant, from the evil sword.
Release me and deliver me, from the hand of the sons of the stranger: whose mouth speaketh false-vanitie: and their right-hand, is a right-hand of falloidity.
That our sons, as plants, grown-great in their youth: our daughters as corner-stones; cut after the similitude of a palace.
Our garners full, affording from meat to meat: our flocks bringing-forth thousands increased-by-ten-thousands, in our streets.
Our Oxen, laden: no breaking-in and none going-out; and no out-cry, in our streets.
O blessed is the people, whose state is such: O blessed is the people, whose God is Jehovah.

Annotations.

Derf. 1. my Rock; in Greek, my God: see Psal. 18. 3. he 3. takest knowledge] of acknowledgment, careth for; compare Psal. 8. 5. & 18. 6. & 31. 8. makest account] of, thinketh on him. 
V. 5. come down] for my help, and my foes rune: see Psal. 18. 10. and they shall] of, that they may smoke; see Psal. 104. 32. 
V. 6. Lighten] that is, Calf forth; compare Psal. 18. 15. disturb] of trouble, that is, discomfit and destroy: see this word, Exod. 14. 24. & 23. 27. 
V. 7. the high-place] that is, heaven; compare Psal. 18. 17. & 37. 4. 
V. 9. new song] of triumph; see the notes on Psal. 33. 2. 
V. 10. That giveth] understand, O hee that giveth, that thou that giveth, &c. See the lower phrase, in Psal. 95. 6. & 65. 7. 
V. 11. Who is he that giveth, &c. Ps. 12. as plants] understand, are as plants: for this [secretly to be an intimation
Psalm. CXLIII. CXLV.

Psalm. 145.

1. An hymne, of David;

2. Wee extoll thee, my God ① King: and blest thy name, for ever & aye.

3. In every day will I blest thee: & praise thy name, for ever & aye.

4. Great is Jehovah and praised vehemently: and of his greatness, there is no fench.

5. Generation to generation, shall lawd thy works: and they shall shew thy powers.

6. The comly-honour, of the glo-rie of thy majesty: and the words of thy marvels will I talk of.

7. And the strength of thy fearful-arts they shal speak of: and thy greatness, it will I declare.

8. The memorie of the multitude of thy goodnes they shal utter; & thy justice they shal shoue.

9. Gracious and pitiful is Jehovah: long sufferings, and great in meracie.

10. Good is Jehovah unto all: and his tender-mercies, are over all his works.

11. All thy works shall confess thee Jehovah: and thy gracious-faints blest thee.

Psalm. 145a.

Sing this as the 60. Psalm.

1. Let thee extoll, my God ① King: and blest thy name, everlasting and unto perpetuities.

2. Will I blest thee in every day: and praise thy name, eternal-age, and unto perpetuities.

3. Jehovah great and praised is vehemently: and his greatness of it no fenching-out can bee.

4. Lawd shal the generations eek to other, thine actions: and they shall show thy works-mightie.

5. Will I, of th' honour-comly of glory of thy majesty: and thy words marvelous that are.

6. And they shall speak of the strongnes of thine all-fearful: thy greatness.

7. Of multitude of thy goodnes the memorie they shall express: thy justice also shew they shall.

8. FAL ful of grace is and pity: long sufferings, and great in mercie.

9. Good is Jehovah unto all: And his commiserations are over all his actions.

10. LORD, all thy works shall thee confess: and thy saints gracious blest thee.
Psalm. CXLV.

11. They shall tell the glory of thy kingdom: and speak of thy power.

12. To make known to the sons of Adam, his powers: and the glory of the comly-honour of his kingdom.

13. Thy kingdom, is a kingdom of al eternities: ond thy dominion, in every generation and generation.

14. Jehovah upholdeth all that fall: and up-righteneth, al that are crooked. 15. The eyes of all, look attentively unto thee: and thou givest to them, their meat in his time.

16. Openest thine hand: and satisfiest the desire of every living thing.

17. Just is: Jehovah, in al his ways: and merciful, in al his works.

18. Near is Jehovah, to al that call upon him: to al that call upon him in truth. 19. He will doo the desire of them that fear him: and will hear their crie, and will save them. 20. Jehovah preferveth at them that love him: & al the wicked he will abolish.

21. My mouth shall speak, the praise of Jehovah: and let al flesh bles the name of his holy names, for ever & aye.

Annotations.

Verf. 1. An hymne ] o2 Praise, and hery of the whole booke in Hebrew is call'd the booke of Hymnes. This hymne is composed after the order of the Hebrew Alphabet, onely one letter wanting. See Pfal.25.1. aye] o2 perpetually: [see Pf. 9.6. b. 3. praiied: ] see Pf. 18.4. no search] that is, it is part finding out: of greatness, see Pfal.150.2. v. 4. powers]

that is, powerful (mighty) acts: [a verse 12. Mar. 13. 58. d. 5. honour of the glory]

o2 glorious honour, o2 com:lynes, words of thy marvels] that is, thy miracles; thy marvelous words ( o2 things.) 5o, words of long, Pfal.137.3. talk ], discourse of, o2 meditate

u. 8. pitiful ] o2, compassionate. Compare Pfal. 103.8. Exod. 34.6. long-suffering ] o2, flow to anger: [see Pfal. 86.15. v. 10. that confeis] o2, let the confeis &c.

u. 11. tell] talk of o2 preach: [Jebl. lay. u. 14. up-righteneth] lifteth-right up, o2 makest strait al that are bended down, o2 bowed together: [o Pfal. 146.8.

b. 15. in his time] that is, in due season: [see Pfal. 13. & 104.27. v. 16. the desire] o2 pleasure, o2 with contentment, contentedly; acceptable, with that which seemeth good to thee, and pleaseth (o2 contenteth) them.

u. 18. in truth] this word implith faith, sincetie, carnalnes and confiance. Compare Deut. 4.7. Joh. 4.24. v. 19. the desire] o2, the will the pleasure, and contentment; as verse 16. we are to desire that Gods will may be done. Math. 6. 10. here he both his servants will: [so he honoureth them that honour him; 1. Sam. 2.3o.

v. 21. that speak] o2, Let my mouth speak al flesh] al sorts of people; see Pf.65.3.
Psalm CXLVI. CXLVII.

Sing this as the 97. Psalm.


2. In Princes-bountiful trust do not ye:

3. Which his Spirit goes-forth: turn to his earth dooth he:

4. His Spirit goes-forth: turn to his earth dooth he:

5. In Princes-bountiful trust do not ye:

6. Which his Spirit goes-forth: turn to his earth dooth he:

7. His Spirit goes-forth: turn to his earth dooth he:

8. In Princes-bountiful trust do not ye:

9. Which his Spirit goes-forth: turn to his earth dooth he:

10. In Princes-bountiful trust do not ye:

Annotations.

Ver. 1. **Halelu-jah] that is, Prayfe ye Iah:** see Psal. 135.1. 2. **In my life:** Psal. 104,33. 3. **His spirit:** so the soul is [and to go forth, Gen. 35,18. 4. **To his earth:** whereof he was made; earth is in Jehovah Adamah, hero of man was called Adam, Earthly; compare Gen. 2,7, \\& 3,19. Psal. 104,29. 5. **His thoughts:** the most excellent effects of the mind 2. spirit of man. 6. **That are bound Jehovah doth make to see:** Jehovah lightneth them that crooked are. 7. **That righteous bee:** Jehovah lightneth them that righteous bee. 8. **That are bound Jehovah doth make to see:** Jehovah lightneth them that crooked are. 9. **That righteous bee:** Jehovah lightneth them that righteous bee. 10. **That righteous bee:** Jehovah lightneth them that righteous bee.

Psalm 147.

Sing this as the 111. or as the 45. Psalm.

1. **Praise Jehovah; for to our God it is good to sing:** for it is pleasant; praise becometh worship.

2. **Iehovah**
Psalm. CXLVII.

2. Jehovah buildeth Jerusalem; gathereth together, the outcasts of Israel. 3. He healeth, the broken in harts: & bindeth up, their griefs. 4. Counteth the number of the stars: calleth them all, by names.

5. Great is our Lord, and much in able; of his understanding, numbered is none.

6. Jehovah setteth upright the meek: dehasteth the wicked, unto the earth.

7. Sing ye to Jehovah with confession: sing-psalms to our God with harp.

8. That covereth the heavens, with clouds; yt prepareth rayn for the earth: that maketh the mountayns to budforth gras. 9. That giveth to the beast his food: to the yong ravenar, which crieth.

10. He delighteth not in the strength of the horse: he taketh not pleasure, in the legs of man. 11. Jehovah taketh-pleasure in them that fear him: that patiently-hope for his mercie. 12. Lawd Jehovah, ô Jerusalem: praise thy God, ô Sion. 13. For he strengthneth, the barrs of thy gates: he blesth thy lonns with in thee. 14. He putteth in thy border peace: he satisfieth thee, with the fat of wheat. 15. He sendeth his edict, upon earth: his word runneth very swiftly,

16. He giveth snow like wool: the hoar-froste, he scattereth abroad like ashes.

17. He causteth-forth his yce like morfels: who can stand, before his cold?

18. He sendeth his word and melteth them: he causeth his wind to blow, the waters flow. 19. He floweth his words unto Jacob: his statutes & his judgments, unto Israel. 20. He hath not dealt fo. with any nation; and judgments they have not known them; Ha-lelu-Iah.

Annotations.

Ver. 2. outcasts] of driven out, in Greek the dispersions, (that is, the dispersed,) which

Psalms CXLVII.
Psalm. CXLVII. CXLVIII.

Sing this as the 104. Psalm.

Hallelujah;

1. Praise ye Jehovah, from the heavens: praise ye him, in the high-places.
2. Praise ye him, all his Angels: praise ye him, all his hoasts.
4. Praise ye him, Heavens of heavens: the waters, that be above the heavens.
5. Let them praise, the name of Jehovah: for he commanded they were created. 6. And he established them for aye for ever: a statute he gave, & it shall not pass. 7. Praise ye Jehovah, from the earth: dragons, and all deeps.
8. Fyre and hail, snow and vapour: stormy wind, doing his word.
9. Mountayns and all hills: fruitful tree, and all cedars.
10. The wild-beast & all carth: creeping-thing, and fethered fowl.

Kings

Psalm. 148

1. Praise ye Jehovah, from the heavens: praise ye him, in the high-places.
2. O all his Angels praise him yee: al his hoists, praise him gloriously.
5. O let them praise Jehovah's name: for he bade, and create were they.
6. Ever and aye he stabliseth them: gave statutes, which pass not away.
7. O praise Jehovah from the land: yee Dragons and all places-deep.
8. Yee Fyre & Hail, Snow Vapour, and Wind stormy, that his word doth keep.
9. Yee the mountains and Hills all: Trees fruitful and all Cedars-hyce.
10. O yee wild beasts and carth all: yee creeping things, and fowls that flye.

11. Yee
Psalm. CXLVIII CXLIX.

11. Kings of the earth, and all peoples: Princes, and all Judges of the earth.
12. Yong-men and also Maydens: old-men, with children.
13. Let them praise the name of Jero- vah; for high-advanced is his name even his alone: his glorious-majestic, is above earth and heavens.
14. And he hath exalted the horn of his people, the praise of al his gracious-fainets, the sons of Israel, a people near him; Hallelu-Iah.

Annotations.

Verse 1. from the heavens] ye heavenly creatures: so after, from the earth, verse 7. 10 earthy creatures. Compare Rev. 5, 13.
V. 3. stars of light ] bright shining stars; which
prayst God together, Iob, 38, 7.
I. 7. Iob. 26, 8: & 37, 11.
V. 4. above the heavens] in the clouds of the air, Gen.
V. 6. established ] 02, made them stand: Psal. 119, 91.
V. 7. 02 a statute [that is, statutes, 02 decrees, rules, ordinances, whereby every creature
is bounded to his set time and place, as Iob.14, 5, 15, & 26, 10. whereupon mention is made of the statutes 02 ordinances of heaven, of the Moon and stars &c. Iob. 38, 33. Jer. 31, 35. & 32, 25.
V. 10. it shall not pass ] that is, not any of the things forementioned, shall pass the statute (02 bound, ) set of God: 07 it, the statute; shall not pass away, 02 Sayl.

V. 8. vapour ] 02 smoke, exhalation, damp.
It is a strong tower, into which the righteous runneth, and is also set on high in saetic Prov. 18, 12.
V. 14. the horn ] the power, & glorific; see Psal. 75, 10. This is accomplished in Christ, the horn of salvation. Luk. 1, 69. the praise]
understand, which is the praise of his fainets; 02, an argument of praise to him, neer him.

Gods people are [and to be] neer unto him, in respect of his covenant with them in Christ; Eph. 2, 13, their service of him, Lev. 10, 3, and spiritual alliance in Christ, Joh. 20, 17. 1 Joh. 3, 1,
For this word, nigh, is used for kindred, Levit. 2, 13. Christ draweth neer unto God for them, Jer. 30, 31. and they by him, Heb. 10, 19, 22.

Psalm. 149.

Sing ye to Jehovah a new song: his praise, in the church of gracious-fainets. Let Israel rejoice in his makers: let the sons of Sion, be glad in their King. Let them praise: his name with flute: with timbrel and harp, let them sing-palms unto him. For Jehovah taketh pleasure in his people: he will beuifie the meek with salvation.

The gracious-fainets shall be glad for joy: shall shout joyfully, upon their beds.
Psalm. CXLIX. CL.

6. The exaltations of God, in their throat: and a two-edged sword, in their hand. 7. To doo vengeance, on the heathens: reproofs, in the nations.

8. To bind their Kings in chaines: & their Nobles, in fetters of yron.

9. To doe on them, the judgement written: this comly-honour, is to al his gracious-saints: Halelu-Jah.

Annotations.

Ver. 2. his makers] the Father, the Word, and the Holy Ghost, which three are one, Ioh. 4:8, 14.

5.7. The mysterie of the Trinitie is in the Deutre phase; so in many other, as God sayd, Let us make man in our image, Gen. 1:26. Where is God my makers? Iob. 35, 10. Thy makers is thine husbands, Hsa. 54, 5. Remember thy Creators, Eccles. 12, 1. and findst the like. God also is our maker, both in nature, and grace; see Psal. 100, 3. Their King.] Christ; as Math. 21, 5. Song, 1, 4. 

b. 3. with flute] as Psal. 150, 4. o2, in a dance; as Ier. 31, 4, 13. Ps. 30, 12. 

Vhincp. One name is given both to the dance, and the pipe where to they danced. V. 4. bewaunie] 
o2, adorn, make glorious; so Ia. 60, 7, 9, 13. The Greek here [apth], exalt.

6. The exaltations] that is, exalting-songs, high-acts, high-praise; o2, lifting-up of the voice, preachings, in their throat] that is, a loud spoken of, and proclamed; so Ia. 8, 1. Cry with the throat, 18, Cry aloud. 

[two-edged] Heb. a sword of mouthes; that is, of two mouthes, as is expresssed, Judg. 3, 16. in Greek, two-mouthed, that is, two-edged, biting 

o2, cutting both waspers. This word is Gods word, and oneth out of Christis mouth. Eph. 6, 17. Heb. 4, 12. Rev. 1, 16. 

V. 7. on the heathens] by preaching against their idolatries, Acts. 14, 15, & 17, 16, 17, 22, &c. Compare 2 Cor. 10, 4, 5, 6. Hsa. 4, 10, 15. reproofs] so, sien, as Ioh. 16, 8, &c. 

V. 8. To bind their Kings] restraining their vices, and bringing them under the bonds and subjection of the gospel; see Psal. 2, 3. Mark, 8, 20. Acts. 24, 26. Rev. 21, 24. 

Hsa. 45, 14. a figure of captivity, Nahum. 3, 10. 2 Cor. 10, 4, 5, 6. Mat. 16, 19. 

Nobles1 
o2, Honourable. V. 9. written] in the book of God; see 1 Cor. 4, 6. Rev. 22, 18. And this may have reference to that law, Deut. 7, 1, 2, &c. 

honder [s] o2, this shallbe the honour, of al his Saints.

Psalm. 150.

Sing this as the 97. Psalm.

Ps. 1. Halalu-jah; 

Praise ye God in his sanctitie: praise him, in the firmament of his strength.

2. Praise him, in his powers: praise him, according to the multitude of his greatness.

3. Praise him, with the sound of the tromper: praise him, with the psalterie & harp.

4. Praise him, with tymbrel & flute: praise him, with Virginals and Organ.

5. Praise
Praise him, with well-founding Cymbals; praise him, with loud-founding Cymbals. Let all breath praise Yah; O glorye with praise the eternal Yah.

Annotations.

Ver. 1. in his sancturie] 01. for his holyes, his most hol spending: Isa. 63. the first argument of praise from God's holy essence in himself: 02. in his sancturie, (his sanctuarie) his holy place; meaning heaven. 03. in the firmament of his strength] that 04. for his strong firmament, (called heaven, Gen. r.8.) the second argument of praise, from the frame of the world, whereof heaven is chieft: see Psal. 19. 2. 05. for the out-spreading of his strength; that 06. for his strength, spread out as the firmament.

v. 2. in his powers] 01. for his powerful acts, as Psal. 145. 4. the third argument of praise, from God's mighty administration of all things since the creation.

of his greatness] 07. majestie; in special merite towards his own people and against their enemies: which is the fourth argument of his praise. Compare Deut. 3. 24. & 9. 26. & 32. 3. Exod. 15. 16. 1. Chron. 17. 19. Luk. 1. 46. 49. 58. Act. 2. 11. Psal. 79. 11. & 145. 3. 6. Majestie, such the name of greatness, and is applied to the greatest state of Politics 08. Common weals: which is to be minded here.

v. 4. flute] 09. dance: Virginals 02. stringed-instruments: this word is not elsewhere in scripture. Organs 02. the Organon, as the Greek translation it: the Hebue name signifies a lovely (02 delyteful) instrument: it is one of the ancientest of the world, invented by Lulu. Gen. 4. 21. and an instrument of Jop. 10b. 21. 12. & 30. 31. wel-found Cymbals. Heb. cymbals of hearing, that is, easy 09. delyteful to be heard, which the Greek translates well found. The Cymbals were of metal, as bells, and have their name of their thrill tinkling sound.

v. 6. al breath] 02. every breath, that is, every thing that hath breath: this word is used for the breath that God inspir'd into man, Gen. 2. 7. and is for man's mind 02. immortal fowl, Isa. 57. 16. and usually is applied to man, and to the breath of God, Psal. 18. 16. but in Gen. 7. 22. it seemeth to be spoken of all living things. Compare Rev. 5. 13. where every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, were heard, laping; Vnto him that sitteth upon the Throne and unto the Lamb, be blessing, & honour, & glory, & power for ever & ever. Amen.

The end of the book of Psalms.
A Table, directing to some principal things, observed in the Annotations of the Psalms.

A

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Amen described, Psal. 60:10.
Aegypt, Psal. 68:32, the plagues of Aegypt described, Psal. 78:44, &c. & 105:18, &c.
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B.

Belial, what it meaneth, Psal. 18:15. & 41:9.
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Bands, signs of subjection, Psal. 2:3.
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6 Blessed, o2 Happy: how it differeth from the former, Psal. 1:1.
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C.

Cedar-tree described, Psal. 23:5.
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Condemn as guilty, Psal. 3:11.
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Moving,
Hebrue phrases observed, which are somewhat hard and figurative.

1. Deseret or want of words; as of a verb substantive, am, art, is, &c. Ps. 2.7. and oft.
   Of a noun substantive after a verb, Ps. 109.9. & 109.21. & 137.5. & 139.20.
   Of a noun substantive after an adjective, Ps. 10.10.
   Of a verb generally, Ps. 69.11. & 18.7.29.
   Of a pronoun, Ps. 45.4. & 59.14. & 68.36. & 69.2. & 71.18. & 115.12.
   Of a preposition, Ps. 5.4. & 2.8. & 9.12. & 42.3.
   Of a part of a sentence, Ps. 6.4. & 89.36.

2. Ouerplus or redundance of some final words, Ps. 114. & 46.7. & 118.14. & 137.3.

3. Change, or putting one for another, as
   Of number, fowl for fowles, Angel for Angels &c. Ps. 8.9. & 34.8. & 78.2.45. & 79.2. and often.
   Of person, Ps. 59.10. & 65.7. & 80.7. & 113.

9. & 144.10.
   Of time, Ps. 2.1. and 18.7. and often.
   Of gender, Ps. 45.17. & 79.8.
   Of an active verb, for a passive, Ps. 31.9. & 36.3. & 109.13. & 49.15.

4. Questions of expostulations, used
   For affirmations, Ps. 56.9. & 14.4.
   For denials, Ps. 94.20.
   For prayers, Ps. 10.1.
   For wishes, Ps. 4.7. & 14.7.

5. Words used in the plural number for excellence &c. Ps. 103.6.
   One word singular and another plural, used for emphasis, Ps. 66.3.

6. The mighty of the holy Trinity, Ps. 11.7. & 3.3. & 149.3.

7. A verb indefinite, of like signification with that which went before, Ps. 49.14.

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General observations touching the Psalms.

The Psalter is in the Hebrue divided into five books.

1. The first comeneth the 41. first psalms.
2. The second comeneth the next 31. psalms, to the 73.
3. The third hath the next 17. psalms, unto the 90.
4. The fourth comeneth the next 17. psalms, to the 107.
5. The fifth comeneth the 44. last psalms.

Every of these books is ended with Amen, Hallelu-Iah. But being all joined together, they are usually counted one book, and so the Apostle Peter speaketh of them, Acts 1.20.

The initials of these Psalms are expressed five: Moses, David, Asaph, Neeman, and Ethan.
The Psalms, many of them have no title at all: others have titles, but very divers. Some signifie the writers, as David, Asaph &c.: some the singers; as the sons of Korach, Jeduthun &c. Some the instruments whereunto they were sung, as Neginoth, Nechiloth &c.: some the nature of the Ditto, as a Psalm, an Hymn, &c.: some the use of it, as an instructing Psalm, &c.: some the occasion of making it, as Dauid flying from Absalom, his going in to Bathsheba &c.

Five and twenty psalms are without any title: namely, the 1. 2. 10. 33. 43. 71. 91. 92. 93. 94. 95. 96. 97. 99. 104. 105. 107. 114. 115. 116. 117. 118. 119. 136. 137. & 147. Yet of some of these the Holy Ghost witnesseth that David wrote them, Act. 4. 25. Heb. 4. 7. and so we may judge of the rest.

David's name is prefixed unto 74. psalms, but diversly.

Five and thirtre are intituled, a Psalm of David: as, the 3. 4. 5. 6. 8. 9. 11. 12. 13. 14. 15. 19. 20. 21. 22. 23. 24. 29. 31. 38. 39. 40. 41. 51. 62. 63. 64. 70. 101. 109. 110. 139. 140. 141. 143.

Three are intituled, A Psalm a song of David: Ps. 30. & 65. & 68.

One is intituled, A song a Psalm of David: Ps. 108.

Fourteen are intituled, Of David; understanding the word Psalm, or Song: as the 18. 25. 26. 27. 28. 34. 35. 36. 37. 61. 69. 103. 138. 144.

One is intituled, An Hymn of David: Ps. 145.

Two are intituled, A prayer of David: Ps. 17. & 86.

Six are intituled, Michtam of David: Ps. 16. 56. 57. 58. 59. & 60.

Five are named Instructing Psalms of David: Ps. 32. 52. 53. 54. 55.

One is called An instructing Psalm of David, a prayer &c. Ps. 142.

One is intituled, Shigalon of David; Ps. 7.

Five are intituled, A song of degrees of David; Ps. 122. 123. 126. 131. 133.

Asaph's name is set to 12. psalms as written by him, or at least committed unto him.

Seven are intituled, A Psalm of Asaph, Ps. 50. 73. 77. 79. 80. 81. & 82.

Two are intituled, A Psalm of Asaph, a song, Ps. 75. & 76.

One is named A song a Psalm of Asaph, Ps. 83.

Two are called, Instructing Psalms of Asaph, Ps. 74. & 78.

One is named, An Instructing Psalm of Heman; Ps. 88.

And one, An Instructing Psalm of Ethan; Ps. 89.

Fourteen other have this title, An Instructing Psalm, or Mafkil; Ps. 42. 44. 45. 46. 52. 53. 54. 55. 57. 74. 78. 83. 89.

One of these is called An instructing Psalm, a song of the wellbeloved virgin.

Ps. 45. So the title of Instruction, is set in all, over 24. psalms.

Four have this title before them, Corrupt not, or, 'Al caddisch; Ps. 57. 58. 59. 75.

Two are intituled, for to record; Ps. 38. & 70.

One is intituled, A prayer of Moses the man of God; Ps. 90.

One is intituled, one ly, a Psalm; Ps. 98.

Two have this title, A Psalm a song; Ps. 67. & 87.

One is intituled, A song a Psalm; Ps. 66.

One is intituled, A Psalm for confession; Ps. 100.

One, A Psalm a song for the Sabbath day; Ps. 92.

One, A prayer for the afflicted &c. Ps. 102.

Fifteen are intituled, Songs of degrees, as from Psal. 120. to the 134.

Two have the titles for Solomon, Ps. 72. & 127.
Of the Titles of the Psalms.

Five and five are intituled To the maifter of the musike; as Psalm. 4. 5. 6.
2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 31. 36. 39. 40. 41. 44. 45. 46. 47. 49. 51. 52. 53. 54. 55. 56.
57. 58. 59. 60. 61. 62. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 84. 85. 88. 109. 139. 140.
Two are intituled To Ieduthun, Psalm. 39. & 77.
The sons of Korach have eleven psalms directed unto them. Of which,
Four are intituled A psalm to the sons of Korach, Psalm. 47. 49. 84. 85.
Two thus, A song a Psalm to the sons of Korach, Psalm. 48. 88.
One thus, To the sons of Korach, a Psalm, a song: Psalm. 87.
One thus, To the sons of Korach on Alamoth a song, Psalm. 46.
Three are named Instructing psalms to the sons of Korach. Psalm. 42. 44. 45.
Nine Psalms have before them Halelu-iah. Psalm. 106. 111. 112. 113. 135. 146.
148. 149. 150.

Finis.